

October 23, 1968

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I Lost for Christ
(See page 6.)

herald

OF HOLINESS

Church of the Nazarene

**Toward a More
Stable Christian
Experience**

(See page 3.)





General
Superintendent
Samuel Young

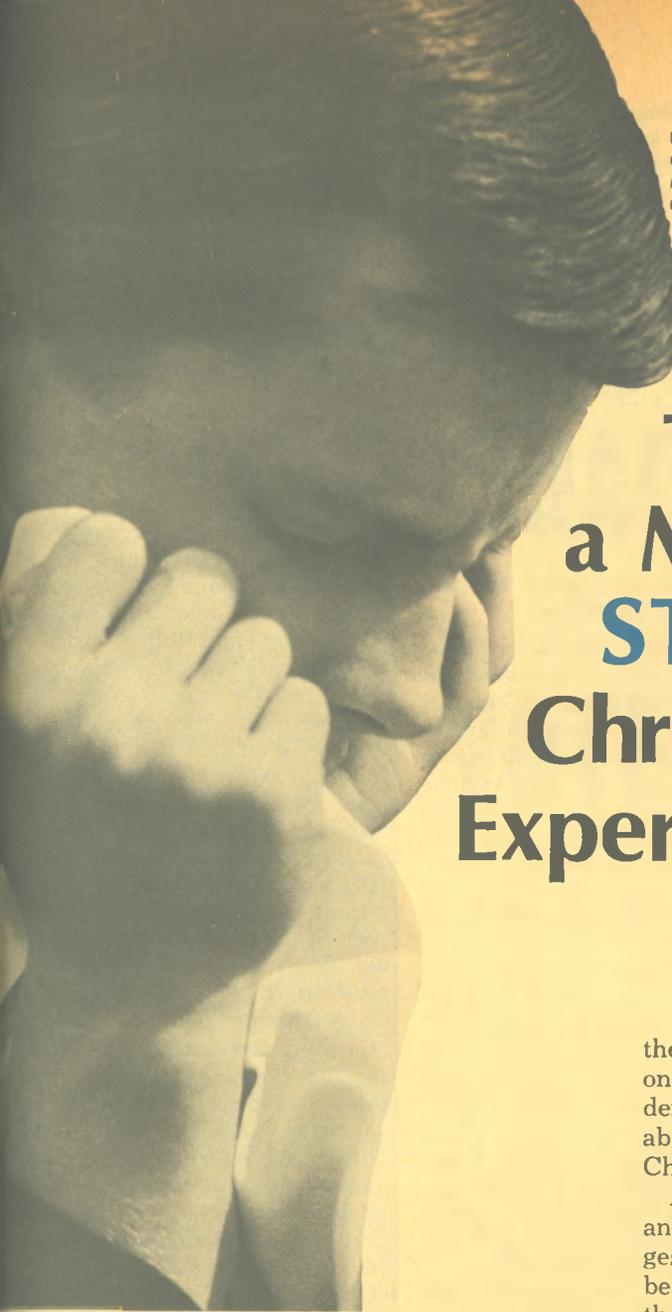
THE TRYSTING PLACE

IT IS IMPORTANT to trust our great moments," a careful teacher has observed. Truth often enters and comes clear in such hours. How humbling and reassuring then to confess, "God was there"! Such was Paul's dramatic and startling moment of dazzling light on the Damascus road, but it was also an hour of soul searching, cleansing, and divine guidance. Similarly, in an earlier day Isaiah saw God clearly when the house was filled with smoke, but his experience was translated into personal inner cleansing, and then came the commitment to a strategic, life-long prophetic service.

But what of the daily routine and grind as well as the high moments for spiritual revelation and assurance? God wants to meet us there, too. All of us are beset at times by serious difficulties that seem insurmountable. But the Christian who observed: "One thousand difficulties do not make one doubt," had it right. Dean Bertha Munro used to add, "Obstacles are but the pepper and salt of the Christian life." This is where the Christian's daily tryst with God is far more than a duty; it is a necessary fact of life. The Word of God and prayer become indispensable. Bunyan saw in his vision "that even from the gates of heaven there was a way to hell." Our moral probation continues all through life itself. Alertness to God's voice at all times becomes as necessary as obedience in the crisis hour.

Kipling wrote, "Anybody might have heard it, but His whisper came to me." We wonder why. Perhaps the secret is the symbol of the inclined ear. The Bible teaches us that we may have ears and yet not hear. Surely God's clearest word comes from Calvary. Some reject it, too, because of its humility and seeming shame. But here is the sure place of revelation and cleansing. Cook's beautiful chorus tells about it joyfully:

*I know a Fount where sins are washed away,
I know a place where night is turned to day.
Burdens are lifted, blind eyes made to see;
There's a wonder-working power in the blood of Calvary.* □



There is a need for more dependence on the "altar" which is Christ and less dependence on the altars of the church in bringing about improvement in the matter of experiential Christian stability

Toward a More **STABLE** Christian Experience

• **By Vernon T. Groves**
Kankakee, Ill.

there is doubtless a need for more dependence on the "altar" which is Christ and less dependence on the altars of the church in bringing about improvement in the matter of experiential Christian stability.

And so, gleaned from observation, experience, and classic Christian writings, the following suggestions are presented in the hope that they may be of help to some sincere people, especially those who would walk the Highway of Holiness, in assisting them toward a more stable Christian experience.

Recognize, appreciate, and depend upon God's mercy and faithfulness.

God's mercy and faithfulness are indicated in many ways in the Scriptures and in life, but the emphasis of this article is especially on God's faithfulness in keeping the Christian—a faithfulness which is much greater than many of His children realize.

The Scriptures clearly indicate that "the Lord will not cast off his people, neither will he forsake his inheritance" (Psalms 94:14). Yet many people have a distorted idea of God, thinking He is just looking for a chance to leave them. On the contrary, He will hold on as long as possible.

In the words of Samuel Logan Brengle in his book *Helps to Holiness*: "Don't think He has left

PHOTO BY ELDEN RAWLINGS

REPEATED trips to the altar give rise to some concern about the stability or seeming instability of Christian experience.

This seeming instability may not be as bad as appears on the surface, for the repeaters are often and may be generally among the best and most conscientious people in the church. They are stable in the sense that they want to make it through, and the actual stability of their inner experience because of God's upholding hand may be greater than they or their friends realize.

Likely there should be more concern for those who do not go to an altar than for those who go repeatedly.

Certainly the altars of the church should always be open and used at times by those who would be and those who are Christians. But

you because you are not overflowing with emotion. Hold fast your faith. He is with you, and will not leave you after the hard time He has had to get fully into your heart, without first letting you know just why He goes. The Holy Spirit is not capricious and fickle. He had to strive long to get into your heart, and He will strive long before He will leave it, unless you will fully harden your heart and drive Him from you."

It should be noted here that if a Christian—under some kind of pressure, temptation, or discouragement—temporarily gives up his profession of faith or thinks he has lost out, this does not necessarily mean that all is lost. This is not the kind of doubt which separates from God. If it were, it would be putting God on the side of the devil. God is always on the side of His children. The kind of doubt which separates from God is always tied with willful neglect or sin.

A Christian may misjudge himself just as he could misjudge someone else. The fact that such misjudgment is made does not change the facts of the case.

Christian experience is based on something more stable than erring human judgment. The Bible says that, "if our heart condemn us, God is greater than our heart, and knoweth all things" (I John 3:20). The fact that God keeps even if a conscientious person surrenders to his feelings may be indicated in such scriptures as the following:

"When I said, My foot slippeth: thy mercy, O Lord, held me up" (Psalms 94:18).

"Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalms 37:24).

"The Lord upholdeth all that fall, and raiseth up those that be bowed down" (Psalms 145:14).

Again quoting Commissioner Brengle:

"After having received the Holy Ghost, many people get into confusion. In time of temptation they think He has left them . . . they begin to seek Him as though He had not already come or had gone away. They should stop seeking at once, and go on fighting the devil by faith . . . If you seek light when you have light, you will find darkness and confusion . . ."

So if one finds himself at the altar praying for salvation or cleansing and is just finding darkness and confusion, he may need simply to get up and go on trusting the Lord.

Recognize and resist the accuser of the brethren.

Just as God is faithful in keeping, so the enemy is persistent in attacking the children of God, not alone by way of temptation to actual sin, but by way of many untrue accusations and various kinds of confusing tactics. These accusations work along with such things as human weakness, illness, low feelings, and confusing weaknesses, mistakes, and temptations with sins.

What can happen is indicated in the following quotation from Brengle's *Helps to Holiness*:

"For instance, a sanctified man talks to a sinner about his soul, urges him to flee from the wrath to come, and give his heart to God, but the sinner will not. Then Satan begins to accuse the Christian: 'You did not say the right things to that sinner; if you had, he would have given in to God.'

"It is of no use arguing with the devil. The only thing the man can do is to look away from the accuser to the Saviour and say: 'Dear Lord, Thou knowest that I did the best I could at the time, and if I did anything wrong, or left anything unsaid, I trust Thy Blood this moment to cleanse me.'

"If Satan is met this way at the beginning of his accusation, the man's faith will gain a victory and

(Continued on page 12)

50 YEARS

AGO . . .



In the
Herald
of Holiness

Reaping a Harvest Of Blood

THESE ARE perilous days to be living. Sin is wrecking the Church and damning the world, governments and empires are crumbling and falling, kings and subjects are grappling in a death struggle for ascendancy and power, human beings are being slaughtered like hogs in a slaughter pen, and the earth is fast becoming a graveyard of whitened bones. The sin of graft and greed, the sin of worshiping the mammon of this world; the sin of lust, licentiousness, fornication, and adultery; the sin of Sabbath breaking and desecration; the sin of unbelief in God and in the inspiration of the holy Scriptures; the denial of the divinity of Jesus Christ, and the rejection of the blood atonement for sin; the substituting of reforms for genuine repentance and conscious salvation in the heart; the wholesale rejection of God and the Bible; all this has made a race of sinners nationally and individually, and we are reaping a harvest of blood. "He that soweth to the flesh shall of the flesh reap corruption," and the "wages of sin is death" say the inspired Scriptures.

REV. E. T. ADAMS
October 23, 1918 □

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Along with approximately 75 million other Americans, I will soon go to the voting booth to express either my will or judgment—hopefully both—in things political.

Though time and methods vary, this happens in all free nations. The ballot is both the privilege and the responsibility of freedom, bringing each of us face-to-face with certain cardinal questions:

How shall I—as a Christian—vote?

By what criterion shall I make my decisions when the time of balloting comes?

What should be my guidelines?

First, it is imperative that I vote with uprightness. Because personal integrity is an essential virtue—vital to Christian character and peace of mind—voting represents more than an opportunity to express political opinion.

I will be either a better Christian by what I do on election day or less of one. So I must examine my motive beforehand. If I am to be conscience-free afterward, I must previously put aside all prejudice and bigotry, political persuasion and selfish interest, and make justice my rule.

Second, I must give due consideration to the religious issue. And, whatever else one may think, this is involved. As “none of us liveth unto himself . . .,” nothing can be done in this life irrespective of God. All that we do is in some measure within the divine perimeter. Our God is the great factor in every interest of life.

The kind of men and women we elect to public office in no small way determines the direction our nation will travel, the kind of people we will be.

Although the constitution of a free nation may enjoin its government from either aiding or impeding any religion, channels do exist through which those in power can do much to influence the minds and actions of the people. A number of court decisions, some adverse and at least one salutary, within recent years have unquestionably affected religious thought and life—as also have some legislative acts.

The ballot is a part of our Christian stewardship—a very precious

Within two weeks, Americans will be at the polls to vote in a crucial national election. Sincere Christians are asking . . .

HOW SHALL I VOTE?

• By G. Franklin Allee

Moses Lake, Wash.

part—therefore it must be respected accordingly.

Third, the moral question, in my thinking, must be given precedence over the political when I cast my ballot. I could seriously harm myself by disregarding this rule. Although my vote is not likely to be the decisive one in any public election or on the outcome of any referendum, in my conscience it is a majority.

As voters we have a tendency to be skeptical of campaign promises and party platforms—with perhaps good reason. And though I cannot be certain the individual for which I vote will keep his word or be able to do a better job than another, to me it is distinctly important that I keep my own conscience clear by voting for those who in my judgment offer the most in moral standards. There are enough who will not observe the rule.

Fourth, as a Christian I must not inspect the ballot through the dollar mark. Let me not deceive myself; the economic issue is not the most important one and should not be my ultimate guide.

The writer was pastoring in a state where we were so fortunate

as to have a Christian man as governor, one who was known to stand for principle, whose testimony in public life honored God. But because of the legislature's failure to provide sufficient funds for public aid, he was forced to order certain curtailments in welfare allowances. And from that day he was vigorously attacked and opposed by many professing Christians—some of whom I knew well. Nothing he could do from that time was good in their eyes; they wanted him out of office. A small reduction in their monthly income and they forgot all else. With them, Christian principle was secondary to their personal economic interest. The dollar sign overshadowed the Cross.

How should I vote? The answer is, As a Christian. My understanding of some political issues may not be the sharpest. I may be misinformed in some areas. It is possible that I may make a mistake in the area of certain political dogmas. Politicians may deceive me. But I can do the best I know, as a Christian voter. Voting is a God-given privilege; I must not, I dare not, misuse it. □

I LOST FOR CHRIST

Six years ago I was a chubby, chain-smoking blond. Then I met Christ, and fell in love. To please Him I quit smoking and became a natural brunette. However, I gained 15 more excess pounds.

My polio-weakened lungs had often bothered me. Now they developed a steady ache.

Our family doctor looked sad as he declared overweight was causing my damaged lungs to hurt. He had little reason to hope I would lose weight. For years he had prescribed diet aids and given me diet lists. Still I continued to gain weight. In 1959 bulbar polio reduced me to a skinny 93 pounds, but the pounds came back as fast as my paralyzed throat muscles learned to swallow again.

The doctor was right to fear I wouldn't lose weight. I didn't even try. I chomped my way through a kid's Halloween booty. Thanksgiving introduced me to a few additional pounds. I continued to eat through the holiday season.

Christmas morning my lungs pained with each breath. The bathroom scales pronounced me a stout 160 pounds. I could feel those extra 50 pounds killing me.

Now I had to face some truths. Overweight was destroying me physically. Through self-indulgent eating I was serving my body before Christ. Overeating was a sin I had to overcome if I wanted to live physically and spiritually. I promised Christ, for His sake and with His help, I would lose my extra poundage.

I was so concerned about losing weight I spent one day fasting and praying. This helped my determination and the fasting cut my excessive appetite, so it was easier to diet. A week later my appetite had increased, so I fasted another day.

I read that John Wesley believed it impossible to enter heaven without fasting. Also, many modern doctors recommend a weekly day of fasting as a means of weight control. So I set every Monday as my day of fasting. On that day

I took a vitamin pill, drank plenty of water, and kept busy at enjoyable tasks. Part of the day I spent studying Bible verses concerning gluttony and self-denial. Fasting paid spiritual dividends and took off excess pounds too.

There were continual temptations to minimize: "I really don't eat very much," or, "I'm not fat, just plump." Well-meaning friends often urged me to take a second helping or to eat a rich dessert. It required constant effort to build the incentive to diet.

I sometimes conquered temptation by standing before a mirror and calling myself names, such as Fatty Patty or Frantic Fat Factory. Other times I sang this song. "I'm getting smaller, yes, smaller each day. I'm getting smaller, to stay." It does well to the tune of "I'm Going Higher."

John Wesley's and Tauler's beliefs became thumbs in my back after I read their views on eating. John Wesley would not accept anyone's testimony to personal sanctification if he was intemperate in his eating habits. Tauler believed we ought to take food as we should take medicine, in the exact amount and kind we need for good health. Selecting food by Tauler's rule stopped my overeating.

Now I maintain my normal weight of 110 pounds. If the scales read 112 pounds, I fast one or two extra meals. I seldom fast all day now, but do fast one or two meals each week.

I don't even taste my enemy-foods, those I consistently overindulged in. Instead I select my friend-foods, the ones I enjoy that build health rather than fat. I now enjoy sweet, juicy oranges instead of the gooey pastries I used to overeat.

The rewards of being slender are many and varied. I now have the energy to do more with my active family. My husband's approval of his "new" wife is plain. However, the greatest rewards are in the spiritual realm, as I learn the joys of discipline and greater dedication to our Lord.

The fruit of the Spirit is . . . joy" (Galatians 5:22). This is one of the great facts of the Bible. Life is not an easy thing, but to the Christian the joy of the Lord is strength.

The story is told of a Chinese Christian who fled his home, under attack by invading armies. When he returned to the place where his home had stood, he found only the ashes of his worldly possessions. As he dug rather aimlessly and poignantly among the ashes, he found just a portion of one page of his hymnal which read, "Joy to the world, the Lord has come!"

Our most difficult trials only serve to reveal to us the all-sufficiency of our wonderful Lord and Saviour.

Joy, the Saviour, and salvation from all sin are inseparable to the child of God. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah 12:2-3).

The fullness of salvation means cleansing, purity, complete dedication, empowering for service. Without these we cannot make it to heaven. But we sometimes forget that a part of the "giving" of Christ is the promise that we shall bear the fruit of the Holy Spirit, among which is the deep, abiding joy that is untouched by circumstances of life, or even the emotional stress and strain of our daily routine.

Certainly it is a common experience to have "Monday mornings" when we really don't feel like running through a troop or jumping over a wall, but our strength for life and service is still in the joy of the Lord (Psalms 18:29).

The diseases of the body are not an indication of the displeasure of a holy God. They are the result of carelessness on our part perhaps, or the natural order of things, unavoidable at times—for we are mortal and have not yet put on immortality.

Sickness

The diseases of the soul are our responsibility and can all be cured by the healing stream that

● **By Robert L. Sawyer***
Olathe, Kans.

flows from Calvary. Restoration, forgiveness, and cleansing come from the Saviour in response to our repentance and consecration. Then and only then can the joy of the Lord be restored to the sick soul (Psalms 51:12).

Physical sickness may rob us of our vitality and sense of humor, and our usefulness to God and our neighbor and perhaps to ourselves. But the joy of the Lord helps to hold us steady and gives assurance that ". . . he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

The joy of the Lord may be deep and abiding, quiet as a placid lake. Or it may be as bubbling and effervescent as an artesian well. It is not dependent on physical well-being. It is constant, for it is the gift and the fruit of the Holy Spirit.

Temptations

Every man is tempted by Satan, not God, through the normal appetites of the body and mind.

Doing the right thing at the right time with the right motive and attitude constitutes the center of the will of God for the individual soul. These are indicative of the three areas of life where he is tempted to go against the will of God and break His laws.

We are all tempted but we do not have to sin! With every temptation there is always a way of escape through the power of the Spirit, if we want to keep ourselves pure and unspotted from the world. "Count it all joy when ye fall into divers temptations," for God will see you through (James 1:2).

We count it all joy, but we do not forget to pray as the Lord himself taught us, "And lead us not into temptation, but deliver us from evil" (Matthew 6:13).

Doubts

"If you have any doubts, keep them to yourself, I have enough of my own," is a statement credited to a philosopher of another generation.

The affirmation of our faith, the Word of God, and our personal testimony are inseparable from

the *sine qua non* of the victorious life.

Since joy is the fruit of the Spirit, it is difficult if not impossible to be counting one's blessings, realizing the wonder and miracle of the love of God, and remain long in the fog of doubt. When everything falls down around our heads and our finest dreams and aspirations burst like bubbles or crumble like ashes at our feet, the joy of the Lord is our strength and song and nourishment and sustenance.

Here and the Hereafter

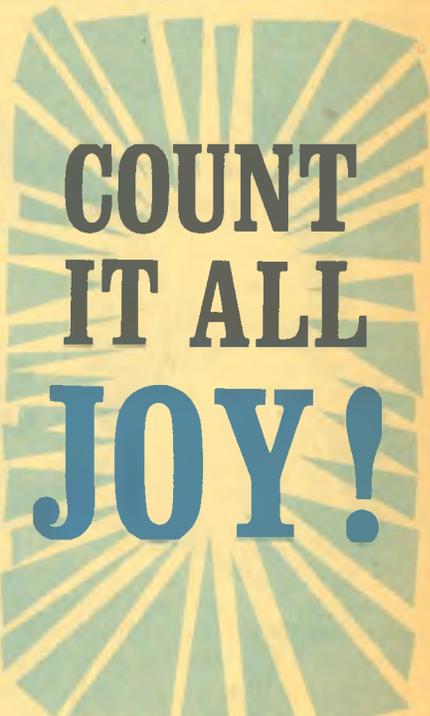
Here we will have sickness, doubts, and temptations along with the joy of the Lord; but in the hereafter, only joy!

What makes us fit to live with here as well as in the hereafter is soul health, the norm for the Christian soul. A part of this healthy Christian life is the joy of the Lord.

*If you want joy, real joy,
wonderful joy,
Let Jesus come into your
heart.*

Jesus gives us joy unspeakable and full of glory through the Holy Spirit. In this life we can "count it all joy." □

*Chairman, Division of Religion and Philosophy, Mid-America Nazarene College.



**COUNT
IT ALL
JOY!**

In India cows feed while people starve. T-bone steaks and roast beef could save the people, but the cows are regarded as sacred and cannot be killed and eaten. So the people perish while the solution to the problem of starvation walks beside them on four legs!

We are appalled by this situation, but we cannot entirely condemn the misguided people. There are sacred cows in America, too. Our values are grossly distorted and our sense of what is sacred is sadly warped.

FAT WALLETS AND LEAN SPIRITS!

Money is sacred to millions. Getting and spending are the poles of their existence.

Everyone and everything is assessed in terms of material worth. The greatest sin is being broke, and the truest joy is having plenty.

Like the rich fool in Jesus' story, people today have full barns and empty hearts. I, my, and mine are the most overworked words in their vocabularies.

Affluence increases and spiritual life wanes. God is robbed by withheld tithes. The poor are robbed by withheld charities.

As mammon is served, God is forgotten. "God" is just a strange noun in an empty slogan printed across their money. They wither and die inwardly even while they prosper and live outwardly.

FULL STADIUMS AND EMPTY CHURCHES!

Sports are sacred to millions. On Sunday afternoon they will broil in 95-degree sunshine to watch a baseball game, but you can't get them into an air-conditioned church on Sunday morning to hear the gospel.

They will huddle in blankets and strain to see a football game through a snowstorm, but the roaring furnace at the church warms unused pews.

They will make the super-stars of the playing

fields fabulously rich, then vote down tax programs that would raise to a decent level the salaries of underpaid and overworked people who educate their children.

Church, school, and even home are expendable, but stadium events are the stuff of life—their sacred cow!

The list could be expanded: tanned bodies and bleached souls, kissing-sweet breath and acid-sour attitudes, television eyestrain and unread Bibles, endless gossip and unsaid prayers, sell-out movies and closed-out prayer meeting.

Evidence is abundant to support the charge of twisted values, of making sacred cows of money and pleasure, while spiritual life is shamelessly sacrificed on the altar of practical atheism.

And the Church is endangered by the spirit of the age. Christians are tempted to give priority to temporal and material interests. God's people are in peril of starving spiritually in the midst of plenty because they give their devotion to the sacred cows devised by pagan neighbors!

The answer to this peril is heart holiness. The basal sin, lying at the root of every distorted view, is self-centeredness.

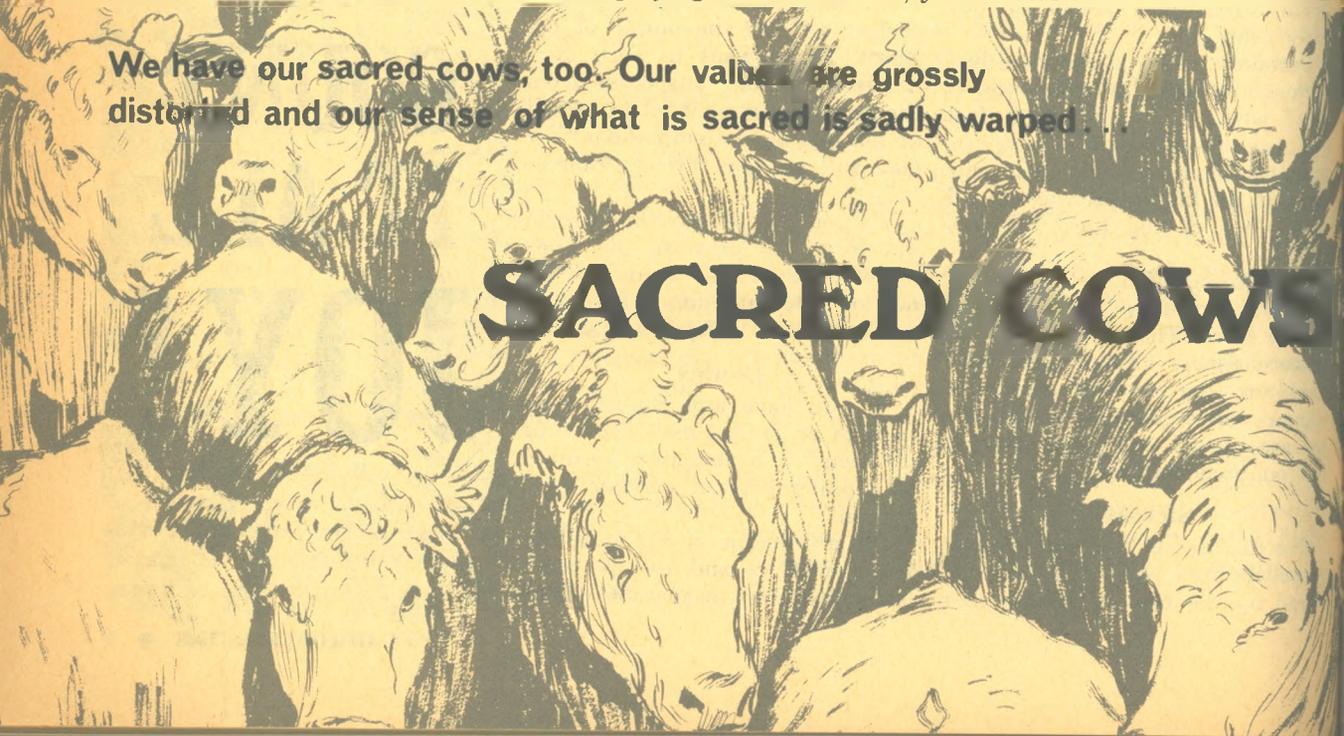
Holiness, as cleansing from sin, as perfection in love, as devotion to Christ, organizes a true value system and keeps life from becoming idolatrous.

Holiness sets the affections on things above. Holiness seeks first the kingdom of God and His righteousness. Holiness places human need above personal advantage, comfort, or pleasure.

The true value system, which holiness makes possible, has been simply defined: Jesus first, others second, yourself last!

We have our sacred cows, too. Our values are grossly distorted and our sense of what is sacred is sadly warped...

SACRED COWS



I'll go all the way with the Lord," is perhaps the most common testimony heard from new converts. No doubt it is a sincere statement, yet often it is not as deeply motivated as might be desired. Too often it rises to the surface under the influence of a church service, with an encouraging crowd of people who are all going the same direction; then, under the stress and strain of life in an unfriendly world, the young Christian gives up his faith and is too discouraged to start again.

Three young men made the same avowal of purpose to Jesus himself in Luke 9:57-62, but their commitment did not go deep enough to give them real victory and see them through. If we note where they failed, it may help us to succeed.

I

One said in effect, "I'll go all the way with Jesus if it doesn't cost me anything." Out of the effusiveness of his emotion he made this promise without even finding out what it would mean to be a disciple. He seemed sincere, but wasn't deep enough to stand any real test.

He was like the young man who wrote his girl friend, "I love you so much that I would climb the highest mountain, cross the widest ocean, swim the deepest river to be at your side!" Then, following his signature, he added this postscript: "I'll be over to see you Friday night, if it don't [*sic!*] rain."

Looking into this young man's heart, Jesus saw his shallow profession and gave it to him straight: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." We hear no more of this would-be follower. He was willing to follow only if it cost him nothing.

There are many who say, "I'll go all the way with Christ," and then give up because of some trivial item. It may be that they are hurt by the actions of other Christians, and they hold that against the church, saying, "If that's religion, I want none of it."

It may be that they cannot forget a wrong, and thus hold a grudge that effectively short-circuits any spiritual blessing they might expect from God.

They may be discouraged by criticism and give up, saying, "What's the use of trying?"

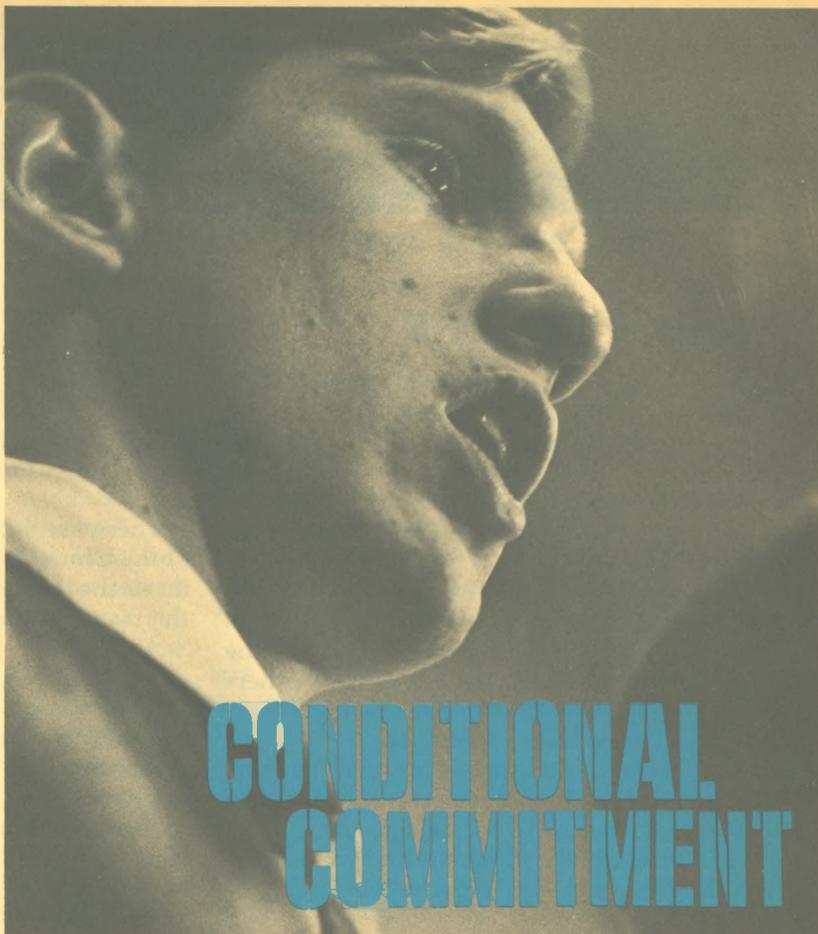


PHOTO BY ELDEN RAWLINGS

• **By Vernon L. Wilcox**
Sacramento, Calif.

Or it may be a sort of dissatisfaction with God because of some circumstance He allowed to come their way when they had expected the Christian life to be immune from adversity.

Such a commitment, shallow and unwilling to endure any hardness, will never bring victory. We must go deeper.

II

The second man said, "I'll go all the way if it can be adjusted to my family and social obligations." He wanted to go home and bury his father.

At first glance Jesus' answer seems harsh and unfeeling, but we must realize that this man's father was not lying at home dead and awaiting the quick burial of the Orient. Rather, this would-be disciple was voicing his desire to go home and wait until his obligation to his father was discharged and he could see him buried at some future date, before going with the Lord.

He wanted to take care of all his other responsibilities first, and to put the kingdom of God last, giving what was left to Christ. The Lord knew he would never come if he didn't come now, so He said, "Let the dead bury their dead: but go thou and preach the kingdom of God."

Many in this modern age would serve the Lord if it were made easy—if certain things were allowed, if their fortune were already made, if their children were already educated—the "ifs" are interminable that keep people from full surrender to Christ. But the fact is that such folks would not be doing any better than they are doing now if all these hurdles were out of their way.

When we put anyone or any activity ahead of Christ, we forfeit His companionship on the road of life. We must give ourselves to Him if we are to walk with Him.

Those who say, "Someday when . . . then I'll serve Him," never do.

Now is the only time we really

(Continued on page 12)

Editorially Speaking

• By W. T. PURKISER

The Death of the Church

There is a legendary story that Mark Twain once read his obituary in the newspaper. He penned a letter to the editor:

"Dear Sir:

"The recent report of my death is highly exaggerated and slightly premature. Respectfully yours."

For some while now, the death of the Church—or at least of what is called the "institutional church"—has been proclaimed. Some of the announcements have been almost gleeful. Others have been nostalgic and sad. All are highly exaggerated and completely premature.

Still the obituaries are being written. Having failed to bury God in the short-lived "death of God" theologies, radical theologians are turning their attention to His Church on earth—perhaps in the hope that they may be more successful here.

One Lutheran preacher, who recently left the ministry, announced that "Church Christianity is a sinking ship." While there is still music and festivity on deck, the vessel has sprung a leak below the waterline. He charged the clergy with laboring below deck to save the ship when they should be on deck leading the people to the lifeboats. His concluding statement was, "I have joined the ranks of those who are lowering the lifeboats and pushing off."

To the extent that a church becomes merely a social club or a self-improvement society, it is indeed in a bad way. Yet even human institutions that have outlived their day prove strangely indestructible.

But the Church is not only a human organization. It is the building of God, the body and bride of Christ, and the brotherhood of the Holy Spirit. Its endurance and destiny are assured in the promise that "the gates of hell shall not prevail against it."

THIS, OF COURSE, DOES NOT MEAN that there will not be tensions and stresses within the Church on earth. Her humanity is all too evident, and her weakness is humiliating.

But as gold is always gold, and every detached fragment is composed of the same element and belongs to the same family of metals, so every

born-again child of God belongs to the universal family and fellowship of the saints.

The Church will ever be attacked from without, for it stands in rebuke to the willfulness and rebellion of unregenerate men. But only when the Church decays within is its life imperilled.

There are at least two essentials to the ongoing of the Church. The first is a gospel big enough to meet the deepest human needs. The second is the transforming life of the Spirit of God.

A Church with a shrivelled-up and watered-down gospel has little future in the kind of world we face today. What is needed is not more words, but the Word; not more philosophy, but faith that grasps spiritual verities and lays hold of eternal reality.

The gospel of Christ is the power God uses to bring men to repentance and peace. There isn't any other way.

With all her faults, when the Church proclaims that God was in Christ reconciling the world unto himself and truly preaches "the word of reconciliation," she is fulfilling a mission no other institution on earth can even attempt. Here, while the Church has many critics, she has no rivals.

It would still be better, if the choice must be made, to preach a big gospel in a little church than a little gospel in a big church.

BUT BEYOND the gospel, the Church must have the life of the Spirit. The essential facts of Christianity may be taught. The dynamic reality of Christ must be caught. It can be caught only through the contagion of the abundant life.

Bishop Gerald Kennedy reminds us that the "man in the street" has the feeling that, if the Church has nothing more to offer than can be found in club or lodge, then the Church has betrayed him. "He is looking for the marks of holiness on the church members. He has the unmistakable feeling that if Christianity is what the preachers keep telling him it is, then it ought to make a difference in the lives of those who profess to be the products of it. Holiness is vitally attractive and its absence from the life of the Church leaves a great emptiness which nothing else can fill. Like any other way of life, Christianity has to produce or die."

If we lose the life and fire of the Holy Spirit, we can easily make the Church an idol. But when the Holy Spirit adds the dimension of divine life, the organization becomes an organism, and we become concerned with relationships more than arrangements, and people more than things.

The Church of the living God will never be buried by men, whether glad or sad over its demise. But to fulfill its function and do its work, it must have the strength of a big gospel, and the vitality of life in the Spirit. □

The Liquor Interests Review Their Gains

In many ways the 1967 annual report of the Distilled Spirits Institute is a revealing and disturbing document. One section of it tabulates the gains made by the "wets" during the recent past.

Ninety percent of the population of the United States now resides in "wet" areas.

Sales of "hard" liquor rose 5.1 percent over the 1966 total, or about twice the gain in population for the period. Per capita consumption increased by 1.57 gallons during the same period.

Fifty-six cities and counties voted out local prohibition. The population of these areas is 380,179. Conversely, dries won victories in only six areas with a total population of 12,550.

Forty counties and cities adopted "liquor-by-the-drink" ordinances.

The Cooperative Commission on the Study of Alcoholism appointed by the federal government (see *Herald*, July 10, pages 3-4) recommended a national policy to encourage education on the use of alcohol as a part of life, a development that understandably gave the Distilled Spirits Institute a great deal of glee.

Even church groups that formerly made abstinence mandatory have begun to take what the Institute called a more "realistic" approach to what the report described as "responsible drinking by adults."

The report also mentioned the lobbying activities of the Institute's "Division of Public, Governmental, and Trade Relations," making every effort to sidetrack or defeat legislation that would limit the free flow of booze throughout America.

What seemed to the D.S.I. to be a blue cloud in their otherwise rosy sky was the emerging trend of states to link alcohol studies with plans for higher liquor taxes. The Institute well knows that if the liquor industry had to pay through taxation for the added costs of policing and rehabilitating the victims of its blighting traffic it would be out of business tomorrow.

The moral of it all is the need for unremitting

opposition to the entire nefarious business that would fatten its coffers on the lifeblood of millions of our fellow citizens.

There is only one sure preventative for alcoholism and all it means. That is, "Don't take the first drink." □

When Sheep Act like Goats

Not all who should confess it have the honesty of the little fellow who asked his mother, "Mother, are the good people God's sheep and the bad people goats?"

The mother, who had not told her boy of this particular Bible comparison, answered with a tentative, "Yes, I suppose they are."

"Well," the child said, "I am a sheep that sometimes acts like a goat."

That God's sheep should never act like goats is something we all admit. That they sometimes do is a fact we must confess.

To be sure, not all who bleat their "ba-a-a's" are sheep. The golden text of the eternal-security brethren automatically excludes those who profess without possession: "My sheep hear my voice, and I know them, and *they follow me*" (John 10:27). Those who do not follow Christ are just not His sheep, no matter what they say.

The tale is told of a man who stole a horse on Sunday. He was found the next morning in the same community. The sheriff asked, "With 24 hours, how come you didn't get out of the country?"

His reply was, "I want you to know, I am a man of Christian principles and against traveling on the Lord's day."

The priests and rulers of Christ's day would not enter the palace of the Roman governor in Jerusalem for fear of compromising their religious purity. Yet they had no scruples against calling Pilate out into the courtyard so they could bring their lying accusations against Jesus.

Yet even those whose possession matches their profession need to "be careful to maintain good works." Our actions and attitudes must match our Christian testimony if that testimony is to be more than sounding brass and clanging cymbal.

The prayer written for the Lambeth Conference of 1948 is worth inscribing on the flyleaf of every Christian's Bible: "Almighty God, give us grace to be not only hearers but doers of Thy holy word, not only to admire but to obey Thy doctrine, not only to profess but to practice Thy religion, not only to love but to live Thy gospel. So grant that what we learn of Thy glory we may receive into our hearts and show forth in our lives."

When we are the Lord's sheep, we cannot act like goats. □

Conditional Commitment

(Continued from page 9)

have. What we are doing now is what we would be doing if things were different and our obligations were changed.

III

"I'll go all the way if it meets the approval of my relatives and friends." This fellow really wanted to go, but he wanted to make sure it was all right with everyone he knew. He was good-natured and wanted to be certain no one would be offended by his decision.

I recall that when I was a young boy our Sunday school teacher told us one week that we would all go on a trip to Palestine beginning the next Sunday in our class. Taking her literally, I piped up, "I'll have to go home first and ask if I can go!" How many look up their service to Christ that way! Their name is Legion.

There is a kind of innocuous commitment that never raises an

issue, never crosses anyone's opinion, never stands for anything—that always has its ear to the ground to hear what others will think or do before making its decision. But the true follower of Christ is the one who strikes out alone if need be. He goes God's way because it is right, not because someone else is going along, or just because he happens to feel like it.

The only way to receive the approval of the Lord is to surrender our self-life to Him. It is a total but happy self-giving that brings spiritual liberty. We give up, and just when we are going under, the buoyancy of His love bears us up, so that what we could not do in our own strength is done by His power.

Conditional commitment is never satisfactory to our Lord, nor is it ever satisfying to us. Complete surrender of all we are, have, and know—for time and eternity—brings the realization of His mighty power working in us to do His good pleasure. Praise His name! □

a believer, who is seeking to learn to live and walk by faith, give up in despair because of having fallen into sin. The only way in both cases is to get up and try again . . .

"The fact is, that the same moment which brings the consciousness of sin ought to bring also the consciousness of forgiveness . . . The believer therefore, who has as he trusts, entered upon this highway, if he finds himself overcome by sin, must flee with it instantly to the Lord. He must act on I John 1:9, 'If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness' . . . And he must believe, then and there, that God is, according to His word, faithful and just to forgive him his sin, and that He does do it; and further, that He also cleanses him from all unrighteousness. He must claim by faith an immediate cleansing, and must go on trusting harder and more absolutely than ever."

Meeting failure in the manner suggested above will result in a more stable Christian experience. Mrs. Smith emphasizes this idea as follows:

"Where failure is thus met, a recurrence is far more likely to be prevented than where the soul allows itself to pass through a season of despair and remorse. If it should sometimes recur and is always similarly treated, it is sure to become less and less frequent, until finally it ceases altogether. There are some happy souls who learn the whole lesson at once; but the blessing is also upon those who take slower steps and gain a more gradual victory."

Determine to keep trying.

Years ago a tall evangelist said in effect that he had made up his mind that, if or whenever he fell, he would measure his length toward the City, and get up and keep on toward it. This intention to keep on fighting despite any defeat which might come is a wise decision for anyone.

The person who trusts the Lord, resists the enemy, prays, and trusts the Blood to cleanse in case of failure, and keeps on trying despite many struggles and difficulties, may find encouragement in and ultimate fulfillment of the prophecy in Isaiah 54:11-14: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones . . . IN RIGHTEOUSNESS SHALT THOU BE ESTABLISHED . . ." □

Toward a More . . .

(Continued from page 4)

he will rejoice in the Savior's cleansing Blood and the Spirit's keeping power . . ." This is probably what is meant by the word in Revelation which says, "And they overcame him by the blood of the Lamb, and by the word of their testimony."

In the case of actual failure, quickly return to the Lord.

The quick return will give a sense of continuity to the Christian life even despite some failures. Also it is well to get a matter taken care of while the issues are clear rather than after floundering around awhile in the confusing morass of sin.

The remedy, to use some words from Dr. Beverly Carradine's *Heart Talks*, ". . . is seen in the immediate appropriation of the blood by the regenerated or sanctified child of God, in case of neglect of duty or positive transgression . . . Deplorable as it is to fall into sin, yet God never intended that we should sink in paralyzing despair and perish, in case of the wrong thought, word, or deed. He would have His grieving child instantly confess all to Him, promise to be more faithful in the

future, and believe that the blood of Christ cleanses him from this most humiliating of sins, a sin committed after the reception of grace and light, and Christ had become the Lord and Master of the heart and life. Thank God the blood cleanses even then and there."

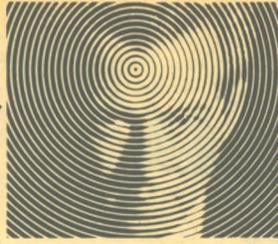
In her holiness classic, *The Christian's Secret of a Happy Life*, Hannah Whitall Smith writes in a similar vein:

"We are not preaching a *state* but a *walk*. The highway of holiness is not a *place* but a *way* . . . We may for a moment turn aside from a path, but the path is not obliterated by our wandering, but can be instantly regained. And in the life and walk of faith, there may be momentary failures that, although very sad and greatly to be deplored, need not, if rightly met, disturb the attitude of the soul as to entire consecration and perfect trust, nor interrupt, for more than the passing moment, its happy communion with its Lord.

"The great point is an instant return to God . . . As well might a child who is learning to walk, lie down in despair when he has fallen, and refuse to take another step, as

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Some People Act, Others React

A NOTABLE heckling incident occurred in the Massachusetts 1952 state campaign with disastrous results for the candidate involved.

The rival contenders for statewide office that year agreed to participate in a face-to-face debate, sponsored by a civic organization in Waltham.

The hall was jammed and many of the spectators were intensely partisan. There was considerable booing as the debates proceeded.

The main event on the program was supposed to be the meeting between Governor Dever and his Republican challenger, Congressman Herter.

But the headlines the next day were devoted to the debate between the rival candidates for attorney general, Francis E. Kelly, Democratic incumbent, and George Fingold, the GOP nominee.

When Kelly rose to speak, there was a violent outburst of jeering and catcalls. He was often shouted down by his hecklers.

During a break in the booing, Kelly challenged the hecklers to come to the platform and state their names and addresses.

To the surprise of most people, probably including Kelly, a young man accepted the challenge and ran up to the platform.

Kelly took off his glasses, walked over toward the young man, and slugged him in the face.

The attorney general called his action self-defense, but a lot of voters called it a loss of self-control.

In the election a few weeks later, Kelly lost by the massive margin of 354,834 votes.

Sydney Harris, of the *Chicago Daily News*, walked with his friend, a Quaker, to the newsstand to purchase a paper.

The Quaker thanked the vender politely but he didn't even acknowledge it.

"A sullen fellow, isn't he?" Harris commented.

"Oh, he's that way every night," said the Quaker.

"Then why do you continue to be so polite to him?"

The Quaker replied, "Why should I let him decide how I'm going to act?"

How important is that little word "act"! The Quaker acted toward people; most people react toward others.

One of the best psychological prescriptions for mental health is found in the Word of God: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

We need not be the victims of these sour attitudes, but we can achieve a sweetness of spirit through the saving grace of the Lord Jesus Christ. Jesus can help us become the masters of our own actions and attitudes.

The way of the Bible is still relevant: "All things whatsoever ye would that men should do to you, do ye even so to them." □

"Do Not Forget the General!"

Jesus himself stood in the midst of them (Luke 24:36).

THE STORY is told that one day as the battle was going against the armies of the Duke of Wellington, the Duke himself rode into the lines. One of his soldiers upon seeing him exclaimed, "It's the Duke! I would rather see him than 5,000 soldiers!" The story continues that the reassured, revived, revitalized army successfully repulsed the enemy attack and won the battle.

In our battle against the forces of evil are we not prone as a church to depend upon the soldiers and the reinforcements to wage the battle? Certainly it is wonderful to have fine buildings and facilities, new members, and a fine "old guard," but do we not need first and foremost our "General" in our midst to lead, guide, and direct our attack?

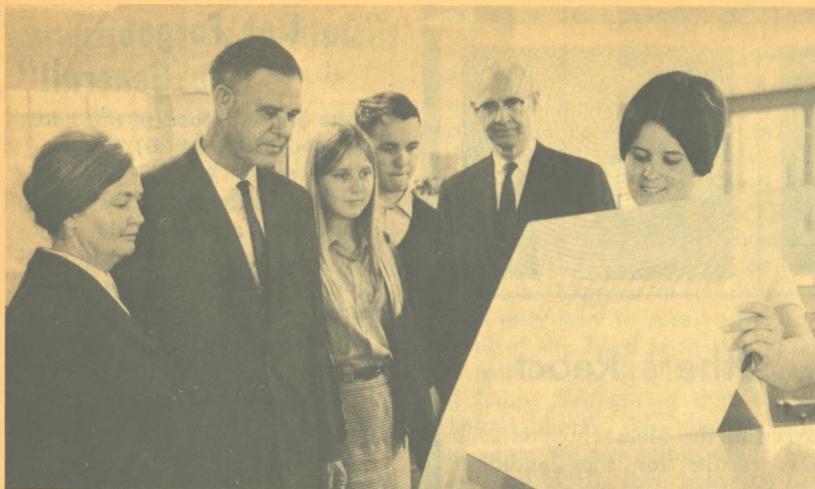
If the Church of today is to fight the good fight of faith, subdue kingdoms, and win a lost world, it will be not alone with money, people, church buildings, preachers, preaching, or singing. It will be because we have Jesus, our General, standing in our midst.

Let us not lose sight of this most important requirement of the Church as we busy ourselves with "ways and means." Let us "keep the glory down" and allow our great "General" to direct our program as He pleases, and let us take heart to fight and win.

When He comes, He will encourage the brokenhearted soldier, enlighten the bewildered, revive the downcast, reassure the doubter, give joy in service to the disgruntled, and victorious peace at the close of the battle.

In our battle for souls, let us not plan our strategy without our General!—R. E. BAKER, Pastor, Butler, Ind.

"Christ's death is a substitute for our punishment but not for our holiness."—Mildred Wynkoop.



REV. AND MRS. Rex Emslie, Jennifer, and Don, from Durban, South Africa, see an artist's sketch of good things to come in 1969 as they tour the Nazarene Publishing House, with Dr. A. F. Harper and guide, Charlotte Smith. The Emslies are missionaries on the Coloured and Indian field of South Africa.

THE TERMINOLOGY OF HOLINESS

By J. B. Chapman. Kansas City, Mo. Beacon Hill Press of Kansas City, 1968. 96 pages, paper, \$1.25.

This book is truly a classic and has a message for each generation of holiness people. It is written in the unique characteristic of the author, both in preaching and in writing—simple, yet clear and profound.

A subtitle of the book could have been "Better Communication in Holiness Teaching and Preaching."

The purpose of the author is stated clearly on page 14: "Our interest in the terminology of Bible holiness is twofold. In the first place, we want to know what terms men of the past used in expressing the truths they held and propagated. We want to know these words both for the assurance such knowledge will give us that their users did indeed hold the views we have heard they held, and then we want to know them that we may include them in our own list of words for the sake of variety and fullness.

"In the second place, we are interested in terminology for practical purposes, for we want to tell others of the treasures we have found in language that is both accurate and adequate. This practical interest suggests that we shall do well to major on perspicuity rather than on plentitude. We shall do well, both personally and as a people, to use a few terms until they are well-known and clearly understood . . . We find, then, that we must not only learn what terms meant to others; we must also be clear that they have a definite meaning to us."

The author is comprehensive in the

Taller than a Tree

• By Helen Williams

Vicksburg, Mich.

HOW LONG DOES it take you to get taller?" Larry asked the day he turned seven. He felt much taller than six.

I tried to explain growth to him—that it takes time and a lot of patience finally to be as tall as a man.

I thought as we rode along, for we were on our way to church, How could I, his mother, help him grow taller? How have I done so far?

A man is taller than a tree when on his knees, I've often heard. I had helped to raise one son into a man and knew full well that much I had taught, by word or deed, good or ill, had been retained. I did thank God that both my seven-year-old and my 21-year-old were Christians.

I remembered, too, we don't lose our boys and girls to the devil at 17. We lose them at seven. More important than to help a son grow taller on the outside is to help him grow taller inside.

Prayer is one of the most important ways. More than once I've felt the prayer of intercession for my sons and daughter before they ever reached the first grade in school. I've felt rebuke or reproof for my laxity or neglect, or the warmth of approval for my proper actions. God doesn't leave us alone in this matter of training.

Earlier, we had been traveling through the countryside late one night en route to our next evangelistic meeting, pulling a 7,000-pound

house trailer. After a necessary stop our Buick refused to start. That time of night most places of help were closed. My husband and I felt completely helpless. What could we do?

A five-year-old head raised up from the back: "Daddy, why don't we pray?"

We did pray and the Buick started.

Did you ever see a five-year-old 6 feet tall? I have.

Many times I've admired my children's vertical range as they have towered above their compromising contemporaries.

Mothers are so important to their children's growth, I thought. Then my thoughts turned to prayer:

"O Lord, help me to teach Larry to grow tall inside, for men need to learn to stand taller than a tree." □

NPH WELCOMES NEW SEMINARIANS, 85 STRONG, to Kansas City with a buffet luncheon at the Heritage Building and a subsequent tour of the plant.



M. A. (Bud) Lunn extends greetings at the luncheon.



On tour: viewing the new Ehlermann Collator.

selection of the words used by the prominent speakers and writers of the day this was written and for the 25 years previous to this time.

Some may wish that more discussion could have been given to the term "filled with the Spirit" and other terms related to the work of the Holy Spirit in Christian experience and for guidelines for holy living "moment by moment."

Also, it seems to this writer that some reference should have been made of the relation of "holiness" to the "new birth" or "regeneration." The idea is implied and from personal knowledge I know that the author believed that "holy living" began in human life as the result of the first work of grace, yet "holiness" is related more definitely to the "second work of grace."

Yet in acknowledging these limitations, still the author is so complete in what he does give as to enable an honest seeker for God's best to find the way to soul satisfaction.

This book should be a resource book for all Christians interested in victorious living and especially for Sunday school workers and youth leaders. It is a "must" for the preachers who desire to be thoroughly versed in doctrinal terms and their meaning.—LEWIS T. CORLETT. □



Pro: A "Go-Go" Age"

Mr. Bill Fisher's article (Sept. 4) was worth the subscription price of the *Herald*. I will not fear for the future of our Zion if each of our ministers and college faculty members will constantly and persistently keep before all of our laity such a clear pronouncement on "repent and believe" as against "cut-rate religion" . . .

MRS. GEORGE ORKNEY
Oregon

Con: Editors in Space

Where in the world have you people been in the last several months? In space?

There happens to be a third candidate running for the office of president.

His name is George C. Wallace, former governor of our great state, and he is running on the American Independent Party. Gallup shows him Number 2 and before long he will be Number 1.

In "News of Religion" (Oct. 2), you

named three Protestants and one Roman Catholic who are running for president and vice-president.

Curtis E. LeMay is Mr. Wallace's running mate. Please find out what denomination Mr. LeMay is and restate your information.

Oh, Mr. Wallace is a member of the St. James Methodist Church in Montgomery, Ala.

MARION SESSIONS
Alabama

(Editor's note: Sorry about that. The *Herald's* item in "News of Religion You Should Know About" came from the Evangelical Press Association release as of August 30. The October 2 *Herald* went to press September 6.

(Governor Wallace's running mate was not chosen until October 1.

(The write-up on General Curtis LeMay in *Who's Who in America* gives no church affiliation, but indicates that the general is a thirty-third-degree Mason, which would indicate that he is not a Roman Catholic.

(An editor just can't win. During the 1964 campaign I inadvertently chose as the picture for the fall "Special" *Herald* a beautiful color photograph of Havasu Falls, where the sunlight turned the rocks of the surrounding hills to gold. One man saw this as clear evidence of partisanship. There was Arizona, gold, and lots of water. I hope he was kidding.)

Con: Selling Books and Records in Church

About an answer you had in the August 28 *Herald* on selling in church, I don't agree with your an-



DELCAN HOLLOWAY, nine, receives the congratulations of his pastor, Rev. Dan Hamiter (left), of Fort Worth Glen Park Church, while his parents, Mr. and Mrs. Tom Holloway, look on. Delcan was the winner of the West Texas junior missionary "Write-in," an essay contest judged by John A. Lovelace, editor of the "All-Church Press" of Fort Worth. The contest was sponsored by the West Texas District NWMS council and directed by Mrs. Waulea Renegar, Junior Fellowship director for the district.

swer. Our local church has never allowed anything to be sold in church. We pay singers and evangelists enough so they won't have to sell on the side to make up salary . . .

As far as I am concerned, this is just another way our church is going modern. Other holiness churches don't sell in church. Why should our church?

JOHN CRIMBLE
Ohio

OF PEOPLE AND PLACES

THE CENTRAL AFRICA Regional Council met in Salisbury, Rhodesia, September 3-5, with Field Superintendent H. D. Spencer presiding. Reports showed progress being made

\$2 1/4 MILLION DOLLARS FOR OTHERS

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THANKSGIVING OFFERING FOR WORLD EVANGELISM

in all areas of the church work with total membership now exceeding 1,000 and a Sunday school enrollment of 1,826. Rev. P. W. Marshall was reelected regional supervisor for the new church year. □

REV. ROY A. BETTCHER, evangelist, suffered a heart attack on September 18, and has been hospitalized in the Chattanooga, Tenn., Memorial Hospital. Mr. Bettcher was pastor of Chattanooga First Church from 1951 to 1958, and has since made his home in Chattanooga. □

AFTER EIGHT YEARS as pastor of Beckley (W. Va.) First Church, Rev. Carl W. Gray, Jr., has accepted the full-time chaplaincy of the state tuberculosis hospital, Pinecrest Sanitarium, in Beckley. He will minister to approximately 300 patients and 360 employees, with Mrs. Gray as his assistant. Gray is a graduate of Trevecca Nazarene College and the Nazarene Theological Seminary. □

DR. CECIL D. EWELL, vice-president for finance at Nazarene Bible College, Colorado Springs, has resigned to become assistant to the president at Azusa Pacific College, Azusa, Calif. □

NEWS OF REVIVAL

HARRISBURG (Pa.) First Church reports a good meeting with Missionary Harry Rich, September 8-15. Pastor Fred Wenger states that "three were led to the Lord in their homes, and 20 came to the altar in a meeting emphasizing prayer and fasting, witnessing, and holiness." □

REV. WARREN COPELAND recently completed the fall revival for the Loudoun Valley, Va., church, with an attendance of over 500 per-

sons. Pastor Bob Bryson reports that the meeting was one of the best revivals the church has known. Mr. Copeland has recently entered the field of full-time evangelism. □

MOVING MINISTERS

Leo Kinnett from Martinsville (Ind.) Willow Grove to Cache, Okla.

Buddy Baker from Sunny Side, Ark., to Fort Smith (Ark.) South Side.

James Daniel from Austin (Tex.) First to San Antonio First.

C. A. Patton from Petersburg, Ind., to Bedford (Ind.) Valley Mission.

Burle DeBord from Littlefield, Tex., to Dalhart, Tex.

J. C. Baynum from Traverse City, Mich., to Chicago Heights, Ill.

Robert Killion from Bloomington (Ill.) Fairway Knolls to Paxton, Ill.

Kenneth Martin from Lomax, Ill., to Watska, Ill.

Kenneth Hayse from Paxton, Ill., to Wilmington, Ill.

W. B. McCollom from Harrington, Kans., to Canon City (Colo.) Lincoln Park.

Lavern Wilson from Peabody, Kans., to El Dorado Springs, Mo.

Leon Jennings from Springfield (Mo.) First to Newton, Kans.

Ivan Hamilton from Ford, Kans., to Peabody, Kans.

Everett Baker from London, Ohio, to Kansas City Argentine.

Floyd Suman from Hobart (Ind.) St. Paul to London, Ohio.

Blaine Strauser from Riverside (Calif.) First to La Mirada, Calif.

Leonard Ketcherside from Highland Springs, Va., to Harrisonburg, Va.

Bill Ray from Hillsboro, Tex., to Hereford, Tex.

Lloyd Wyatt from San Angelo (Tex.) Trinity to Mineral Wells, Tex.

David Radcliffe from Ashland (Ky.) Grace to Fairfield, Ohio.

Burl Hay from Falmouth, Ky., to Dayton, Ky.

Odis Brown from Webb City, Mo., to Carmi, Ill.

Roy Yates from Carmi, Ill., to Salem (Ill.) Grace.

T. E. Emmert from Elkhart, Kans., to Derby, Kans.

E. Wayne Lewis from Bossier City, La., to Jonesboro, La.

Eugene Ratz from Aberdeen, S.D., to Stonington (Me.) Deer Isle.

Alan D. Smith from Keene, N.H., to Eliot, Me.

Frank J. Smith from Lodi, Mo., to Redford, Mo.

David Wayman from Danbury, Conn., to Norwalk, Conn.

Gilbert Shimanek from Markle, Ind., to Fort Wayne (Ind.) Waynedale.

Raymond Hann from Felicity, Ohio, to New Hampshire, Ohio.

John D. Hicks from Holtonville, Calif., to Fontana (Calif.) First.

Don Irwin from Nashville Grace to Kankakee (Ill.) College.

John H. Hayes from Wichita (Kans.) Linwood to Wichita (Kans.) Olivet.

Carl Selfridge from Clarence, Mo., to Hurdland, Mo.

Earle Hollett from Everett, Mass., to Newport, R.I.

Harold A. Parry from Lansdale, Pa., to Malden, Mass.

Robert Newbrey from Saline, Mich., to Adrian (Mich.) Madison.

Ronald Cosley from Wellington, Tex., to Pittsburgh, Kans.

William Applegate from Sardinia, Ohio, to Felicity, Ohio.

William Fightmaster from Dayton (Ohio) Drexel to Hamilton (Ohio) Millville Avenue.

THINK & THANK

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

THANKSGIVING OFFERING / 1968

James Dozier from Manchester, Ohio, to South Lebanon, Ohio

Raymond Sharpes from Auburn, N.Y., to Rochester (N.Y.) Calvary.

Leon F. Wyss leaving evangelistic field to take pastorate at Norwalk, Calif.

MOVING MISSIONARIES

Rev. and Mrs. Joseph Penn, P.O. Box 796, Potchefstroom, Transvaal, Republic of South Africa

Rev. Rex Emslie, Trevecca Towers, 60 Lester Ave., Nashville 37210

Miss Lesper Heflin, San Isidro, Matagalpa, Central America

Rev. Raymond Bolerjack, 313 S. 1st St., Independence, Kans. 67301

Rev. William Moon, 2450 Lamar St., Edgewater, Colo. 80214

Rev. George Hayse, 376 White Avenue, Sharon, Pa. 16146

Rev. Wesley Harmon, 4400 N. College, Bethany, Okla. 73008

Rev. Douglas Alexander, C.P. 1399, Lourenco Marques, Mozambique, Africa

Rev. Harry Rich, Springdale Lake Estates, Route 2, Belton, Mo. 64012

Miss Marjorie Peel, P.O. Box 15, Acornhoek, Eastern Transvaal, Republic of South Africa

Rev. C. G. Rudeen, 119 Elder St., Nampa, Idaho 83651

Rev. Russell Birchard, c/o Niles C. Clark, Waterloo, S.C. 29384

Rev. William Bromley, 55 McLay St., Coorparoo, Brisbane, Australia

Rev. Ronald Beech, Box 14, Baguio City, Philippines

Rev. Eldon Cornett, Church of the Nazarene Mission, I.P.O. Box 1327, Seoul, Korea; Phone: Seoul 6-1954

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Rev. Allen Wilson, 10101 E. 59th St., Raytown, Mo. 64133

Rev. Maurice Rhoden, 309 McGavock Pike, Nashville, 37217

Mr. and Mrs. Tom Bach from Tucson, Ariz., to P/B Endingeni Mission, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Daniel Brewer, Apartado 27-166, Mexico 7, D.F., Mexico.

Miss Kathryn Johnson, 849 South Maringo, Pasadena, Calif. 91106.

Miss Lois Drake, Private Bag, Endingeni Mission, Pigg's Peak, Swaziland.

Miss Nancy Borden, 2400 E. 68th St., Kansas City 64132.

Rev. and Mrs. Gene Smith, 21 Bromfield St., Quincy, Mass. 02170.

Miss Carolyn Hendrick, Apartado 27-166, Mexico 7, D.F., Mexico.

Rev. and Mrs. Ronald Grabke, Apartado 27-166, Mexico 7, D.F., Mexico.

Rev. and Mrs. Larry Webb, Apartado 27-166, Mexico 7, D.F., Mexico.

Rev. and Mrs. Larry Clark, c/o Caixa Postal 1008, Campinas, Sao Paulo, Brazil, South America.

Rev. Prescott Beals (retired missionary), 717 East Alder, Walla Walla, Wash. 99362.

Rev. and Mrs. Charles Stroud, Church of the Nazarene Mission, Box 19, Taejon, Korea.

NEWS OF RELIGION

You Should Know About . . .

MARION, IND., will be headquarters city for the Wesleyan church. Announcement was made by the four general superintendents of the newly formed denomination.

In June, 1968, the Wesleyan Methodist church and the Pilgrim Holiness church in a merging general conference at Anderson, Ind., united to form "The Wesleyan Church." This union was the culmination of two years of intensive planning.

Each denomination had headquarters in Indiana—the Pilgrim Holiness church in downtown Indianapolis at 230 E. Ohio St.; and the Wesleyan Methodist church at Marion, less than 60 miles north of the capital city. □

EVANGELIST FORD PHILPOT and a team of 50 workers conducted a three-week crusade in Kinshasa, Congo, after two years of preparation for the outreach.

Sponsored by churches of Greater Kinshasa belonging to the Congo Protestant Council, the crusade was staged in five areas, or communes, of the city to solve the transportation problem for prospective participants.

The closing service was a Sunday afternoon rally which drew 85,000 people to Tata Raphael Soccer Stadium, filling all seats of this large sports arena. Missionaries estimated that 60,000 of those attending were strangers to the gospel message.

A highlight of the meetings was a banquet for government leaders, where Dr. Philpot encouraged them to "put Christian principles to work" in their young republic. □

WITHOUT AN AWARENESS of "church growth" possibilities, it is possible to come out of a ripe field empty-handed.

So said Dr. Donald McGavran, dean of the School of World Mission and Institute of Church Growth at Fuller Theological Seminary in Pasadena, Calif., speaking at the annual seminar on church growth held at Winona Lake, Ind.

More than 100 participants gathered at the early September meeting heard the missions strategy expert declare that the world has "more winnable people than ever before."

Delegates represented 28 mission societies, churches, and agencies. □

A NATIONWIDE convocation on "The Church and Violence in the Nation" is being sponsored by the Interdenominational Theological Center, Atlanta, Ga., March 11-14, 1969.

A substantial grant, given recently to the Center by a major foundation, makes possible the convocation and a study project related to it. The aim is to help churches and individual Christians think through the relationship of Christianity to violence and to formulate practical solutions to the crisis of uprisings in the nation.

The convocation will be attended by 200 leading churchmen, both clerical and lay, delegated to represent various denominations and church bodies. Addresses will be delivered by outstanding authorities in subjects related to the theme, including both the proponents and opponents of violence, causes and cures for crime, alleviation of poverty, and the involvement of the churches as they confront social ills. Seminars will provide in-depth studies of such subjects as developing an adequate theology for the ghetto, the role of the parish minister, laws and law enforcement, aims and methods of black power.

The convocation is being preceded by four comprehensive studies of the Church and the crisis in selected areas of the country—the Northeast, the Central West, the urban and rural South, and the Far West. The findings of these studies will be reported to the convocation and will form the basis for discussions in seminars. □

VITAL STATISTICS

DEATHS

REV. PAUL E. BROWN, 61, died Aug. 21 in Colorado Springs. Funeral services were conducted by Rev. Ronald Rodes and Rev. Eugene R. Verbeck. Surviving are his wife, Nela; a son, Arlen; three grandchildren; and two sisters.

MRS. CECILE B. WILSON, 64, died June 13 at Neodesha, Kans. Funeral services were conducted by Rev. Eugene R. Verbeck. She is survived by her husband, Charley, and one sister.

BEN F. PRICE, 65, died July 31 of a heart attack while en route home to Pineville, La. Funeral services were conducted by Rev. Donald V. Peal, Dr. T. T. McGord, and Rev. C. E. McCall. Surviving are his wife, Wilma; one daughter, Janice (pending); and two granddaughters.

MRS. WILLIAM (CELIA) MARTIN, 79, died Aug. 30 in St. Johns, Mich. Surviving are her husband, Rev. William G.; a daughter, Vera; and two sisters.

BORN

—to David and Jean (Gilham) Nollenberger, Medford, Okla., a daughter, Beth Ann, Sept. 6.

—to Richard and Maytielu (Rimby) Cherry, Riverside, Calif., a son, Stanford Clark, Aug. 16.

—to Rev. and Mrs. John R. Andrus, Chattanooga, Tenn., a son, John Robert II, Sept. 14.

MARRIAGES

Kandace Hanchett and Keith Churchill of Cherryvale, Kans., Sept. 14.

ANNOUNCEMENTS

Evangelist Lee Everleth has moved from Lubbock to 612 8th St., Marietta, Ohio 45750, and reports that he has not been receiving mail sent to the Lubbock address.

RECOMMENDATIONS

This is to recommend Rev. Willard G. Stocker, commissioned evangelist. Mr. Stocker, who served another denomination for the last 16 years in evangelism, was commissioned at our last Minnesota District assembly. He is a strong holiness preacher, a good singer, and a soul winner. Contact him, c/o the Nazarene Publishing House, Box 527, Kansas City 64141; or 1421 14th Ave. N.W., Rochester, Minn. 55901.—Norman W. Bloom, Minnesota district superintendent.

EVANGELISTS' OPEN DATES

Rev. and Mrs. H. A. Casey, P.O. Box 527, Kansas City 64141, has open dates November 7-17, December 5-15, and some spring dates in 1969. They do singing, music, and preaching.

Warren Copeland, Rt. 2, Box 3, Catlett, Va. 22019, has open dates November 25—December 1, all of December, and some spring and fall of 1969.

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.

EARTHQUAKE IN MEXICO

A severe earthquake rolled through the states of Oaxaca and Chiapas in southeast Mexico on September 25, 1968. Word from Nazarene District Superintendent Moises Garces indicates heavy damage to Nazarene church property in the area. One church building at *Rancho Nueva* was leveled. Numerous other parsonages and churches were damaged so severely that they are unusable without extensive repair. There was no loss of life, but there is much deprivation. The families of pastors affected are unable to live in their homes. The district requests prayer. Anyone wishing to help materially could send funds to the Department of World Missions, designated, "Earthquake Relief—Mexico."

NAZARENE WEEKDAY SCHOOLS CONVENTION

About 200 are expected to attend the convention of Nazarene Weekday Schools to be held November 1-2 at the Kankakee Hotel, Kankakee, Ill.

Main speaker for the event will be Rev. Melton Wienecke, consultant for weekday schools, Department of Church Schools, Nazarene Headquarters. Also addressing the assembly will be Dr. Forrest Nash, district superintendent, Chicago Central District. Helpful panels and group dis-

cussions on the promotion, development, administration and techniques of weekday schools will round out the program. □

NAZARENE YOUTH KILLED IN ACTION IN VIETNAM

Sgt. Gary Ennis Straker, 22, U.S.M.C., died September 18 of wounds from rocket fire in Quang Nam, Vietnam.

He was the son of Mr. and Mrs. Robert B. Straker, of Cowgill, Mo. Gary was a former student at Bethany Nazarene College and a member of the Jacksonville (N.C.) Church of the Nazarene. Funeral services were conducted September 24 at the Kingston (Mo.) Church of the Nazarene, where he was a member during his teen years.

He had been in Vietnam but three weeks and a day before his death. □



Straker

SERVICEMEN'S SUNDAY SET

On November 10, Nazarene congregations will be honoring their men and women in the armed forces.

Our prayer and concern should be intensified by the fact that 1,500 Nazarene servicemen, including five chaplains, are in the Vietnam area.

Churches are planning such special features in the November 10 worship service as:

- an amplified phone call to one of their servicemen, the whole con-

gregation hearing the amplified voice of the serviceman, and the serviceman hearing the congregation's united voice of tribute;

- a pre-taped greeting from the serviceman to the congregation;

- taped copies of the entire service honoring military personnel to be sent to every serviceman in the congregation;

- pastors paying sermonic tribute to men and women in the armed forces;

- an official letter from the church board to the servicemen reminding them of the prayer and concern of the local congregation;

- memorial and honor roll services using military personnel based nearby or those home on leave;

- a picture display on the church bulletin board;

- a permanent memorial roll appropriately placed in the church.

Let our servicemen know our gratitude for their part in our nation's quest for peace. □

W. CHARLES OLIVER TO SOUTHWEST INDIANA

With the unanimous approval of the Board of General Superintendents and the District Advisory Board, I have appointed Rev. W. Charles Oliver, of Mississippi, as district superintendent of the Southwest Indiana District. He is succeeding Rev. C. R. Thrasher, who has resigned as district superintendent. Mr. Thrasher was severely injured in a motorcar accident that took the life of his wife in August, 1967, and hospitalized him for several months.

Rev. W. Charles Oliver's appointment is made effective October 5 and he plans to move in approximately 30 days.

—ORVILLE W. JENKINS
General Superintendent



MID-AMERICA NAZARENE COLLEGE welcomes its first class of "pioneers" with a directory in front of the combination library and classroom building. As of September 20, 268 freshmen had enrolled as the student body of the new college.

Rev. W. Charles Oliver of Jackson has been superintendent of the Mississippi District since 1961.

A native of Arkansas, Mr. Oliver served in the U.S. Army during World War II.

He graduated from Bethany Nazarene College, Bethany, Okla., in 1949.

He served Nazarene churches in Texas City and Orange, Tex., and Bradenton (Fla.) First. He was pastor at Midland, Tex., when elected district superintendent.

He married the former Miss LaVerne Hilton, Houston, and they have one son, Charles W. Oliver. □

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

WHO ARE GOD'S PEOPLE?

(October 27)

Scripture: 1 Peter 1:1-2, 10-25; 2:1-17
(Printed: 1 Peter 1:12-21; 2:9-10)
Golden Text: 1 Peter 2:9

THEME

To portray Christian holiness and fellowship as the fulfillment of the heart's longings for relationship, purity, belonging, and a true destiny in life. These are found in Christ's Church.

INTRODUCTION

"Which is the true Church?" ask those

*Who with a scornful wonder see
her sore distressed,*

By schism rent asunder, by heresies distressed.

The organized church of labels and creeds may or may not be the Church. There is a Church that approximates to divine pattern and ideal: born-again souls brought out of darkness, hungry for Godlikeness, kings and priests unto God; the New Testament equivalent in grace of Old Testament Israel—a chosen, treasured people.

The Church in God's Foreknowledge, 1:1-2: the company of all who choose to believe in the redeeming blood and resurrection power of Jesus. For election is to faith, predestination to character. Ordained to be sanctified by the Spirit for a life of obedience, this Church owes its origin to divine mercy and is destined to an eternal inheritance. Trials and temptations are faith's lot, and God's tools for faith's perfecting.

The Church in Human Fellowship, 1:13-21. Springing from the experience of "obedient children," this Church expresses its life in love to others. Springing from the incorruptible truth in the heart are a longing for purity, a recognized sense of life's frailty and temporary nature, and a loyalty to calling and fellowship. The ransom price paid changes life's values.

The Church in Holy Conflict, 2:9-12. A treasured, God-centered people whose vocation is love and witness will meet with opposition. Personally, they battle against fleshly lusts. Collectively, though willfully or ignorantly misrepresented, they overcome evil with God. They do not covet opposition or problems of conscience but seek to be good Christians and citizens.

CONCLUSION

A good label is valuable; a good conscience, more so; a Godlike life, the crowning testimony.

Conducted by W. T. Purkiser, Editor

The Manual states that we are not to go to the circus, theater, ballroom, and like places. Please define what is meant by "like places."

If the original framers of this item in the General Rules thought it wise not to do all the work of an enlightened Christian conscience, we should probably be as smart.

We officially define our General and Special Rules as "guides and helps to holy living" (*Manual*). They are not expected to be a substitute for a spiritually sensitized conscience.

It is just impossible to make enough specific rules to cover every contingency in life. The Pharisees tried. They came

up with 613 rules, and more "pilpuls" (casuistic exceptions) than you can shake a stick at.

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The president of the Carnegie Foundation once remarked that the last act of a dying corporation is to put out an enlarged edition of the rule book. He was probably right.

We have a wonderful pastor, and we all love him. But why is Wednesday night prayer meeting always used for everything that comes along? One Wednesday night each month is missionary, and most of the evening is spent in the study book with very little prayer. Our annual election of officers, Wednesday night again. What's happened to the old-fashioned prayer meeting we used to have?

This seems to be a common complaint, although your situation doesn't seem as bad as some I've heard of. On your accounting, you would still seem to have 39 weeks for the more typical prayer meeting.

It also seems to me that a well-planned missionary prayer meeting once a month could be a tremendous asset to the work of the Lord. This will mean sharpening up the study time and planning for specific, directed prayer toward the needs of the church abroad.

The most common malaise of the midweek service seems to be "rut-itis" and general lack of forethought and planning.

If having a midweek service at all is worth doing—and I believe it is—it is worth doing well.

While the ingredients of the prayer meeting may remain the same—prayer,

praise, and Bible study—there are many variations that can be introduced to lend spontaneity, interest, and consequently value. Something is wrong when any layman (or preacher) can predict with 99 percent accuracy how many songs will be sung, how many prayers offered, and who will testify and what they will say.

One large church I know of has found a remedy to the prayer meeting problems that come with growth. The entire congregation is divided into prayer bands, each with a sharp lay leader. The prayer bands meet separately for prayer and praise at the beginning of the hour. They all convene in the auditorium near its close for a practical, down-to-earth Bible study given by the pastor. They have the largest prayer meeting in the state.

I heard a discussion as to whether a person living in a country where he had never heard the gospel and couldn't hear the gospel would be lost. Would such a person be judged according to the light he had received?

This question often comes up. It can be answered only in general terms.

A person who has never heard the gospel through no fault of his own will be judged according to the light he has. There is a light that lighteth every man (John 1:9), an inner law by which all are judged (Romans 2:12-16).

Dr. Daniel Steele speculated that God may judge men according to the way He knows they would have responded if they had heard the gospel.

The only thing we can say for sure is that the Judge of all the earth will certainly do right (Genesis 18:25). No

soul in all the universe will be able reasonably to charge God with injustice.

There are two points that must be made quickly, however. One is that these considerations by no means lessen the missionary imperative of the Christian Church.

The other point is the peril of those who have heard the gospel and have not obeyed it. We may not know for sure just how God will judge those who never hear. We are left with no doubt at all about the fate of those who hear and understand but will not heed.

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