

# Herald of Holiness

CHURCH OF THE NAZARENE

NOVEMBER 11, 1970

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## NATIONAL DEFENDERS

(See page 3.)

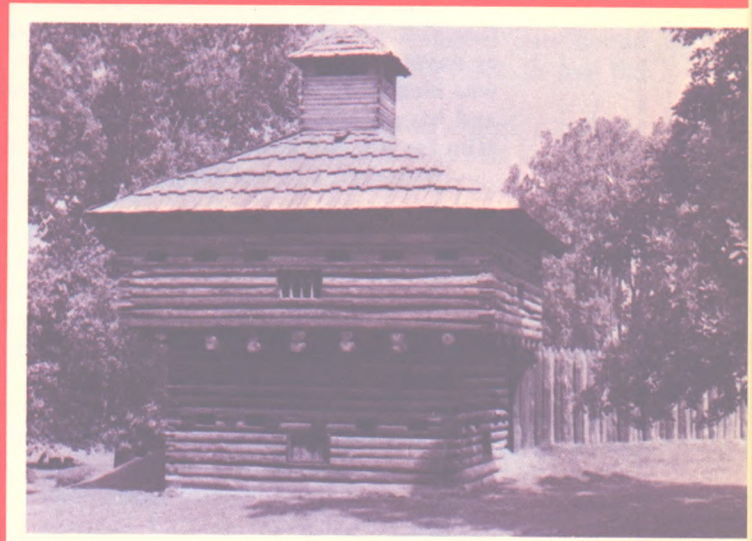
## The Alternative to Divorce

(See page 6.)



*Eternal vigilance is the price of liberty.*

—Thomas Jefferson



**SERVICEMEN'S ISSUE — VETERANS DAY, NOVEMBER 11★**



*General Superintendent Jenkins*

# GOD IS ABLE!

**G**ENERAL DWIGHT D. EISENHOWER, on the verge of the great European invasion in World War II, said, "There comes a time when you have done all that you possibly can do; when you have used your brains, your training, your technical skill, and the die is cast, and events are in the hands of God."

A Christian young man, a veteran of the Vietnam conflict, said to me recently, "In some ways it was easier to be a Christian out there in the battle area than it is here at home since my discharge. I suppose out there I realized that sin, evil, and death were all about me and I was more on the alert and on guard than since I am home."

When Hezekiah faced the great crisis of defeat and possibly utter destruction at the hands of Sennacherib (II Chronicles 32), he called the people to deeper devotion and renewed consecration to God. Idols were put away, the Temple was cleansed, tithes were brought in, and the Passover was observed. The king and his people placed themselves totally in the hands of God, depending upon Him for life and deliverance, and God did not fail them.

However, it is not enough just to call upon God for help in the time of crisis. A man's prayer in the time of crisis may be only a selfish cry for personal deliverance. Our need is to put God first in the total of our lives, until whether we live here or there, He has our surrendered wills and yielded hearts.

Such surrender to Him makes life easier and brings an assurance that we can depend upon Him. The greatest commendations of Jesus came to those who dared to believe Him. The pages of history, both ancient and contemporary, are replete with records of God coming to His people's need, not just in critical times, but in daily living. "Lord, help me to listen and know how important it is to have faith in Thee in the daily routine as well as in the time of crisis." □

# NATIONAL DEFENDERS



© Newsweek Feature Service—  
Photo by Bernard Krisher

## Giant B-52 Combat Bomber

**T**HIS week we in the United States pause again to honor the young men who are committed to the defense of our land. They comprise our armed forces around the world. They are our boys, our loved ones, our flesh and blood.

They were so recently children; but today, suddenly, they are men taking the responsibility for protecting the rights and the dignity of human beings near and far.

Today they are trusted with powerful weapons and charged with great decisions. Today we need to remind ourselves that they are not alone in responsibility. I, too, am a defender.

We who are at home are likewise charged with preserving the Christian rights and stature for all men. Christian ideals, institutions, and concepts cannot be preserved on distant battlefields. They

must be preserved in our communities if they are to be preserved.

I am as responsible to keep the church effective as they are to keep it possible. I am as duty bound to keep it worth the price as they are to pay the price.

If the church in America is ever closed, it will not be due to any lack of courage on the part of our military men but to a lack of responsibility on the part of us who live at home. If the church in America is ever destroyed, it will not likely be by invading armies which frighten our soldiers but by the hometown folks who casually walk past its doors.

We are more endangered by good people's lack of concern than by bad people's violence. Christianity in the world suffers more by the irresponsibility of its professors than by the violence of its foes.

Many times as I have stood beside a flag-draped casket which had come back from a battlefield I have asked God if I had really been as brave in my place as I should have been for the defense of all this man held dear in the giving of his life. □

## JESUS IS LORD

**I**F I were to have a theme for my ministry it would be this great truth: Jesus is Lord. I believe the heart of sanctified living is found in keeping Him Lord of everything and in everything.

Paul tells us in I Corinthians 12:3, "... no man can say that Jesus is the Lord, but by the Holy Ghost." And that statement has to be lived out through the fingertips into every area of living.

If Jesus is Lord we take a sacramental view of life; we do all to the glory of God. The body becomes a living sacrifice, the mind is continually renewed, and our faith stands, "not in the wisdom of men, but in the power of God." If Jesus is Lord we see mountains cast into the sea, the blind receive their sight, and the lame walk—miracles of the inner spirit.

Jesus as Lord gives us certainty in an age of groping; He gives us inner poise in a day when insecurity is making colossal inroads into the minds of men; He gives hope for the future where other systems of thought droop under the load of their unknowns. He becomes the Answer to the "what if's" of life.

Jesus as Lord heals wounds, erases guilt through divine forgiveness, helps us with our infirmities, our complexes, our "hang-ups." He brings to the whole being new strength and vitality with His healing, creative touch. He gives life a growing edge, a sense of expectancy, a meaning.

If Jesus is Lord it will not matter who receives credit in the Kingdom, for *His* "is the kingdom, and the power, and the glory." He brings relaxation from inner striving for place, position, or power.

Someone has said that the greatest proof of power is *the strength to lay it down*. With unbelievable humbling Jesus took the way before us. No, we do not merely say, "Jesus is Lord." It becomes a way of life—the way of the cross.

"... no man can say that Jesus is the Lord, but by the Holy Ghost."

Earl G. Lee  
Pasadena, Calif.



**H**OW many times have you heard a struggling Christian say in apparent defeat, "I'll never make it! I just can't be a good Christian!" or, "I've tried and tried, and it just doesn't work!"

Ministers aren't the only people who hear such cries of despair; anyone who has been in the church long, has done any altar work at all, or in some way has counseled with people, has heard these comments or others like them.

The chances are you've not only heard them, but at some point in your life you may have felt the same way. I know I have.

A man was speaking on the radio recently about people who quit too soon. He mentioned the countless numbers of people who start a project—whether it be writing a book, trying to learn something new, or whatever—and become discouraged. He pointed out that many of these people quit, perhaps just at the point of success.

The speaker told the following story: Dr. A. J. Cronin, when writing his first book, became discouraged. As he reread the first chapter, he decided that he was only fooling himself if he believed anyone in the world would read such "rubbish." He wadded up the papers over which he had labored many long hours, and threw them outside in the trash can.

Cronin began walking, and met a farmer who was tilling his land. In

talking with the farmer, Mr. Cronin told of his discouragement and giving up. The farmer looked at him with reproach, and told how his father had worked hard on the same land where he was working. He said his father had never seen his desired pasture materialize, and now this farmer was working toward the same goal, still with little success. He said he would keep right on tilling the field because he believed, as had his father before him, that if that land were tilled long enough, there *could* someday be a pasture there.

Cronin left the farmer, went back to his house, retrieved the papers from the can where they had gotten wet, and smoothed them out enough to dry them in the oven. He finished that book, *Hatter's Castle*, and went on to write *The Citadel* and many others.

The radio speaker was not talking about religion, but much of what he said applies to living for Christ. If you are experiencing difficulty in your Christian life, if you are discouraged almost to the point of giving up, look to the "author and finisher" of your faith, Jesus Christ. At whatever point you find yourself, if you will only trust in Him and ask Him for strength, He will give you the strength and courage you need.

Remember, as you search, God loves you and is "pulling" for you. You *can* find peace and rest as, perhaps, you've never known.

How do I know? He has done it for me. □

## If It Be Impossible

Lord, if it be impossible  
To live all undefiled,  
Why does Your Word admonish me  
To be Your holy child?

And if it be impossible  
To leave the path of sin,  
Why did You tell Your followers  
To walk no more therein?

Or if it be impossible  
To live for God alone,  
Why did You say, "Be perfect"?  
Would You tantalize Your own?

Then, Lord, it must be possible,  
But not in my own power.  
Oh, enter, cleanse, possess, pervade,  
And strengthen me this hour!

Lois Blanchard Eades  
Jackson, Tenn.

# Lord, Help Me to Be Compassionate

**B**OOKER T. WASHINGTON in the classic autobiography that he chose to call *Up from Slavery* describes an associate of his—a white minister named Rev. Robert C. Bedford.

"Mr. Bedford consented to become one of the trustees of the school [Tuskegee] and in that capacity, and as a worker for it, he has been connected with it for 18 years. During this time he has borne the school upon his heart night and day, and is never so happy as when he is performing some service, no matter how humble, for it. He completely obliterates himself in everything and looks only for permission to serve where service is most disagreeable, and where others would not be attracted. In all my relations with him he has seemed to me to approach as nearly to the spirit of the Master as almost any man I ever met."

If the character of Mr. Bedford could be described in one word it could be the word "compassionate." He had learned how to bear the pain of others.

The word compassion literally translated means "feeling with." It means much more than pity. Pity may stand inactive on the sidelines in a condescend-

### ABOUT THE COVER . . .

The top photo pictures the bronze book at Copse of Trees located in Gettysburg National Military Park. The book contains the names of the units which participated in the great attack and defense of July 3, 1863. Copse of Trees marks the highwater mark of the famous Pickett's Charge directed by General James Longstreet.

Lower photos picture the fort at Fort Recovery, Ohio.



*Herald of Holiness*

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Church of the Nazarene

Volume 59, Number 45      NOVEMBER 11, 1970      Whole Number 3055

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2823 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: Union Pacific Railroad Photo  
Fort photos by Lowell Moore

ing manner. Compassion means involvement. Pity says, "There but for the grace of God go I"; but compassion says, "There go I by the grace of God to help that man go God's way."

Compassion is not weak or sentimental. It is strong and active in its outreach and action.

Compassion is perhaps the greatest need of our day. Students of social conduct tell us that today we are living on borrowed time in the midst of a fractured society. We are seeing a change of accepted moral values and traditions. War has divided the sentiments of our people, and pollution and problems of population control have caused varied movements and opinions.

Only compassion can bridge the generation gap, remove racial barriers, and narrow the distance between the affluent and the poor.

It is a sad commentary upon us that as a nation we spend 20 times as much to feed our cats and dogs as we do on food stamps to feed the poor. We expend twice as much for liquor as for our colleges and universities. We have sadly misplaced our moral priorities.

The Indian definition of compassion is to walk a mile in your neighbor's moccasins. It is an identification with the feelings of a lost and dying generation. Only from a heart of compassion can the gospel be effectively witnessed to and preached. □

# THE ALTERNATIVE TO DIVERSITY

■ By Leslie Parrott  
Quincy, Mass.

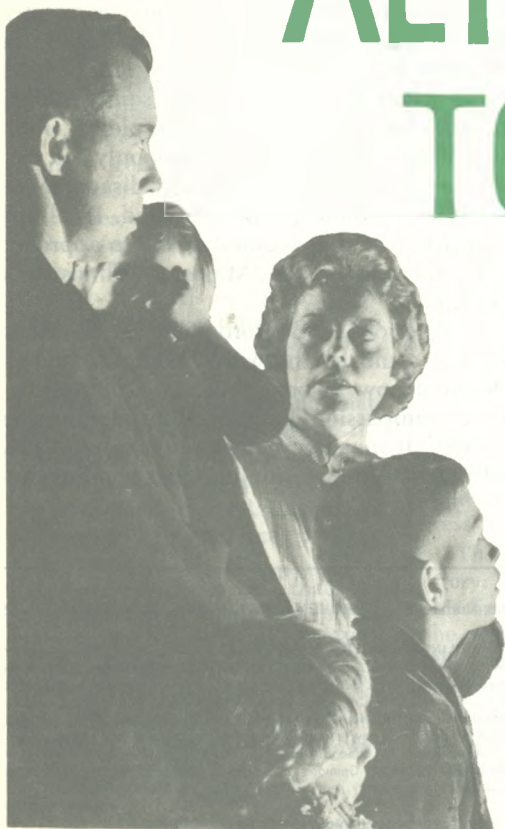


Photo by A. Devaney, Inc.

**W**OMEN have more to be thankful for in Christianity than any other human beings. In fact, the writings of the New Testament on the family cannot be understood without knowing the place of women in the ancient society.

A woman was not a person but a thing. She had no legal rights. She was the possession of her husband. The ancient Jews had a very low estimate of womanhood. An orthodox Jewish man prayed every morning thanking God that he was not "a Gentile, a slave, or a woman." In theory the Jews had a very high ideal of marriage but in practice they rejected women as persons.

The Jewish law about divorce is summarized in Deuteronomy 24:1, "When a man hath taken a wife, and

married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, let him write her a bill of divorcement, and send her out of his house."

Obviously everything hangs on that phrase *some uncleanness*. The stricter rabbis held that *some uncleanness* meant adultery, and adultery alone. They believed that, even if a man had a wife like Jezebel, a husband might not divorce her except for adultery.

The more liberal rabbis interpreted the phrase *some uncleanness* in the widest way possible. According to the liberal rabbis, here are some of the things a man might use as a basis for divorcing his wife:

- if she spoiled his dinner by putting too much salt in his food
- if she spoke disrespectfully to his parents
- if she walked in public with her head uncovered
- if she spoke with men in the streets
- if she was troublesome or quarrelsome

Perhaps the Sadducee was realistic when he asked Jesus whose husband the woman would be in the judgment who had been married to seven men here on earth. Jesus spoke to the woman at the well reminding her that she had been married to five different men and that the man with whom she was living was not her husband. Such were the conditions of the time.

There were *two facts* in Jewish tradition which made things worse. *First* was the fact that wives had no rights of divorce. It was the husband only who could initiate a divorce.

*Second*, the process of divorce was disastrously easy. In cooperation with a rabbi the man wrote out this statement, filling in the name of his wife: "Let this be from me thy writ of divorce and letter of dismissal and deed of liberation, that thou mayest marry whatsoever man thou wilt." All a man had to do was to hand this statement properly signed to his wife in the presence of two witnesses and the divorce was final on the spot. There was no testimony or settlement except that the man had to return her original dowry.

If the marriage bond was threatened among the Jew, it was all but *disintegrated among the Greeks*. Demosthenes, the famous orator, once said of the Greeks, "We have courtesans for the sake of pleasure, we have concubines for the sake of daily co-

habitation; we have wives for the sake of having children legitimately, and of having a faithful guardian for all our household affairs."

The respectable Greek woman was brought up in such a way that companionship and fellowship in marriage were almost impossible. A man found his pleasure, his friendship, and his companionship outside his marriage.

To make matters worse, there was no legal procedure for divorce in Greece. Divorce was by caprice, nothing else. All a Greek man did, to do away with his wife, was to return her dowry. In Greece, home and family life were nearly extinct, and fidelity was almost completely nonexistent.

If the place of women was bad among the Jews and the home was almost destroyed among the Greeks, matters were *still worse among the Romans*. In the first 500 years of the Roman Empire there was not one recorded divorce. But in the day of Paul, Roman family life was wrecked.

Seneca, the famous senator, wrote that women were married to be divorced, and divorced to be married. The Romans commonly dated their years by the names of the consuls. But Seneca said that women dated the years by the names of their husbands.

Martial, the Roman poet, tells of a woman who had 10 husbands. Juvenal tells of one who had eight husbands in five years. Jerome declares

it is true that in Rome there was a woman who was married to her twenty-third husband and she was his twenty-first wife.

This does not mean that there was no such thing as fidelity among women in Rome. Suetonius tells of a Roman lady, Mallonia, who committed suicide rather than submit to the Emperor Tiberius. But it is not too much to say that *the whole atmosphere of the ancient world was adulterous*.

The increasing tensions of war and the increase of luxury in the civilization resulted in moral decay and rottenness. In the days of the Early Church, the marriage bond was on the way to complete breakdown.

Against this background, St. Paul, who practiced celibacy, made three startling admonitions to the Christians in Ephesus. He said:

- "Wives, submit yourselves unto your own husbands" (5:22).
- "Husbands, love your wives, even as Christ also loved the church" (5:25).
- "Children, obey your parents . . . for this is right" (6:1).

These challenges to the Christian family were not ideas commonly held by the man on the street. What Paul did was to call men and women to a new fidelity, a new companionship, a new purity, and a new fellowship in the married life. Paul saw the Christian family, easy to live with because of the love of Christ, as the only alternative to debauchery and divorce. And, as it was then, so it is now. □

From *Easy to Live With*, Beacon Hill Press of Kansas City, Kansas City, Mo., 1970. Paper, 128 pages, \$1.25.



## More Understanding

Mrs. W. G. Phillips  
Nashville

So many times we could avoid  
The hurts that come our way  
If we would strive to understand  
What others do and say.

We suffer needless heartaches  
And deprive ourselves of good  
For just the simple reason,  
We have not understood.

Now all of us want other folk  
To understand our ways,  
To overlook our failures  
And be generous with their  
praise.

Then let us not be critical  
Or thoughtless and demanding,  
But may we do our very best  
To be more understanding.



# truth for modern man



American Bible Society Photo

## EVANGELISM *in a Changing Society*

■ By T. E. Martin

*Pasadena, Calif.*

**B**ASIC to any kind of evangelism is the shape of the times in which it must function. I understand evangelism to be the proclamation of the good news to the contemporary generation. If the evangelist must give concern to the eternal validity of the word he proclaims, he must also be conversant with the times to which he proclaims it.

Too often we feel that real evangelism is saying the same things in the same tried and true way. Nothing could be more unfaithful to the very definition of the word than that. To say the same old things to a changing

society is in fact to have distorted the nature of the eternal word.

For any word to be eternal it must be relevant and speak meaningfully to every generation. This means that it must speak the language of the day. The miracle of Pentecost was that every man heard the wonderful works of God in his own tongue. The wonderful works of God are the same from generation to generation. The dialect, the word symbols, and the images into which these are cast, change with the changing days.

So, in our time, another Pentecost is needed. It must be one that presents

and proclaims the wonderful works of God in the "vernacular"—today—so that all who hear it will be amazed and say, "What has happened to the Church? She has suddenly got with it! Do we not hear, every one of us, in our own tongue, the wonderful works of God?"

The Apostle Paul, writing to the church at Corinth, outlines the characteristics of an evangelistic church. He says that God is not the author of confusion but of order. I would like to add that neither is He the author of the so-called "language of Canaan."

The words and images that have become familiar to us are those we, or our fathers, have framed through the years. They once had validity, for the mass of the people understood them and used them in the common life. Now they are relics, antiques which recall yesterday but have no voice for today. If the world overhears us as it should, the results will be but bedlam to them. Not being "believers," they will fail to understand what it is that we are talking about and will say that we "are mad."

We occasionally demonstrate lots of enthusiasm, but enthusiasm that does not find expression in relevant activity and language is madness to the hearers. The sound of our solemn assemblies is too often "full of sound and fury signifying nothing." It is "much ado about nothing."

But if the Spirit of prophecy, or forthtelling, is ours, we will speak from divine impulse. If such is done, Paul promises, and "there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."

This, I suggest, is evangelism in a changing society. It is calling men to account. The beauty of God's Holy Spirit will shine out in contrast to the lonely, self-centered living like a light in the darkness. It is truth finding its way through up-to-date vehicles into the secrets of men's hearts. It is helping men through our testimony to see the truth about themselves and God. It is seeing men, struck by the Word of God, falling down to worship and surrender themselves to God. It is the miracle of God's Holy Spirit falling upon men until their pride is gone and in humility they recognize Him and who they are in His sight.

We must ask ourselves whether evangelism is an effort to convince



others and bring them to Christ or an effort to convince ourselves. Why do we want to make converts? Is it because we believe that God can deal effectively with these broken times or that we need the reassurance that we are still the instruments of God's using? Do we need the consciousness of power over others to feel that we are truly followers of Christ?

If so, then we have serious problems, for the Christian is one who forgets himself in his deep love for others. He is not out to prove anything. He only wants to lift the level of living for all he meets because he loves them and wants them to have the best. The Apostle Paul sets the pace when he said, "I could wish that myself were accursed from Christ for my brethren." You see, he was not out to prove anything about himself but rather to improve everything he could about his brethren and their lives.

Our Lord said, "The sabbath was made for man, and not man for the sabbath." He was not interested just in perpetuating noble traditions or time-honored customs. He wanted what would meet men's needs and point them to healing and health—wholeness and holiness.

True evangelism must be the extension of this love and self-effacement. It must be the desperate love of men which seeks to help them regardless of the cost to oneself.

To think seriously about evangelism in our changing society, let us look at a hurried outline of the face of this revolutionary generation. Benson has written a most incisive little book which analyzes the new generation by its music. It is in its music that our changing society is most confusing and repelling. He sees the "now generation" as irreverent, humanistic, experiential, anti-work, anti-war, and rebellious. I doubt if any of you will disagree. You've probably said the same things and worse many times.

The irreverence is not so much a godlessness as an intensified secularism. It lays everything open to serious investigation and test. It demands that ideas, to survive, must be able to bear the scrutiny of men who have dared to stand up and ask hard questions about everything. They are not afraid to address their demands even to the Eternal. They have begun to build a value system which leaves Him out because we who speak for God were not willing to hear their questions or their cries.

Evangelism must learn to speak the words which can adequately introduce God to a secular society. It must deal,

not in the wonderful words of life, but rather in the wonderful works of God. Our changing society is not interested in imagery but in reality. People do not want to hear pretty words but to see mighty acts. They do not ask, "What do you think of God?" but rather, "What has He been doing lately?"

This security has pervaded society, but man himself has become extremely self-conscious. He has discovered that he can do the unbelievable. He has probed space and divided the atom. He made the desert blossom as a rose and sped beyond the speed of sound, approaching even the speed of light itself. But for all of this, man knows uncontrolled passions and prejudices which surge within. His preoccupation with himself and his problems has led to emphasis on man and his potential, which is the subject of nearly all he does and says. The ancient poet asked God, "What is man?" The modern asks himself and his generation.

The humanism which we encounter is not the optimistic evaluation of the social-gospel days. It is not the illusion of man's march forever upward and onward. It is rather a pessimistic bewilderment with man's paradoxes.

Existentialism's bequest to this generation is to bring the focus of meaning into the moment. Theologies and philosophies go begging now. Ideas and ideals must pass the test of practicality for this generation. The charge of hypocrisy is hurled at those who say things that they do not take seriously. Work which makes wealth and destroys life is no longer the mark of character. War which uses patriotism to conceal a thirst for power is under attack. Love requires time for expression and respect for fulfillment. Our lonely generation desperately and deeply wants love. Its nudity, its drug binge, its rebellion, however distorted, are still indicative of a search for the love of companions.

I believe that this is where "evangelism in a changing society" begins. It starts with what Wilkerson in his book, *Man, Have I Got a Problem*, calls "very personal evangelism." By this he means evangelism which considers ourselves as the first field of evangelism. We must begin by a thoroughgoing search of our own hearts. The Church itself is where evangelism must begin. When I say the *Church*, I mean, not the institution, but each and every member of the body of Christ.

The day is past when we should rate orthodoxy the proof of evangelism's validity. It is not the saying

of ecclesiastically right things but experientially true things that men want to hear and I believe God wants us to say.

What I am saying is not something new at all. Long ago the promise was given, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." A hundred years ago the evangelists were saying that if we would get alone with God and draw a circle and stand in it and pray, "O God, send a revival and let it begin in this circle," our prayers would be answered.

But to do this today will require genuine honesty and sincerity. Our inner exploration must use the insights that our generation has found into the trickery of our rationalizing and role playing. We need to penetrate far enough to realize how long and mistakenly we have been the victims of the very thing we denounce. We talk about pure hearts and sublimate our sex drives into language about spiritual love. We talk about perfect love and harbor prejudices and bigotry in our hearts. We talk about spiritual things because we are unwilling to be Christian in secular things. We talk about being sanctified wholly but we are not willing to be one even with those whom we admit enjoy this same relationship. We cry about the lost men of the world but would not think of joining hands with those who seek to find them. We want the world saved but only through the channels of our institution. We pray for the Kingdom to come while we entrench ourselves in the perpetuation of the kingdoms of this world. We need to become involved in some *very personal evangelism*.

Finally, may I say that "evangelism in a changing society" must give itself to changing methods. We are not trying to win men to our ways of doing things. These ways can and should be scrapped for more up-to-date or effective ways.

Now, of course, one would be foolish to talk about the shortcomings of mass evangelism in a day when Billy Graham is preaching to more men than any other Christian preacher has ever preached to. Men will always be reached in large groups. But when I have said that, I have said something about the adaptability of his crusades that points to needed changes in the church's techniques. Just ordinary talent and haphazard performance

(Continued on page 12)

# Editorially Speaking

By W. T. PURKISER

## On Laying Up Treasures In Heaven

A layman said not long ago, "All my life preachers have been telling me to lay up treasures in heaven, but none ever told me how to do it. I had to figure it out for myself.

"If I am going to lay up treasures in heaven, I cannot invest them in farms, or cattle, oil, or things that are not going to heaven. I must invest them in things that are going to heaven—boys, girls, men, and women."

The wisdom of these words is beyond debate. We send our treasure to heaven by putting it into personal and spiritual values.

Two hundred years ago Oliver Goldsmith wrote:  
*Ill fares the land, to hastening ills a prey,  
Where wealth accumulates, and men decay.*

The danger of unconsecrated money is one of the constant themes of Scripture. The Apostle James, who has much to say at this point, goes so far as to speak of riches apart from God as being a cancerous growth eating away at the life of their holders.

In spite of such cautions, most people today seem to share George Bernard Shaw's notion that "the lack of money is the root of all evil" instead of, as the Bible puts it, "The love of money is the root of all evil."

Just as there is peril in unconsecrated prosperity, there is spiritual profit in prosperity dedicated to God and to the preaching of His gospel to all men everywhere. Money may serve the devil. Or money may work for God.

When rightly used, material things become a means of grace. The cheerful gift not only blesses the cause for which it is given; it blesses the giver.

Dr. James Knight, professor of psychiatry at Tulane University Medical School, wrote, "When money is kept in its role as servant, man is then free to use his money as a symbol of grace. When properly used, money becomes an empathic instrument. Where there is empathy, there is real understanding of others as persons and of their suffering in relationship to their personal and social world."

The giving that blesses both the church to which it is given and the giver himself is more than the grudging payment of a legal minimum.

Paul S. Rees commented on what he calls "the stewardship indicator." "In the Old Testament,"

he said, "it is the tithe. In the New Testament it is the tithe *plus*. This plus makes it *grace* rather than *law*, and *token* rather than *sum*. Instead of saying that tithing makes a steward, it is far closer to the gospel truth to say that stewardship makes a tither."

All this takes on new meaning as we approach another church-wide offering for world evangelism. None of us would be so foolish as to think we could buy our way into the favor of God. Neither let us be so foolish as to think we can enjoy the favor of God on any terms short of full obedience to His will.

One very real and practical way to lay up treasures in heaven is to follow the comprehensive program for fulfilling the Great Commission that is outlined in one of the missionary hymns we sing:

*Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way  
Pour out thy soul for them in prayer victorious;  
And all thou spendest Jesus will repay.* □

## Standards and Souls

There should be no problem of priorities in the relation of standards and souls. It would appear that, if one had to choose, souls would come first.

This, at least, seems to be what Jesus taught. He had the highest regard for the law of the Lord—so much so that He said that not the smallest part of a single letter would become void but all would be fulfilled. At the same time, He said, the value of a single soul is such that it outweighs the entire world, so that one is infinitely poor if he gains the whole world but loses his own soul.

Jesus steadily resisted the legalism of the Pharisees, with the result that they reacted by calling Him a glutton and a wine and the Friend of publicans and sinners.

Every statement about the Cross in the New Testament shows that Christ died for people more than principles, for sinners more than standards.

Yet for us, the matter doesn't seem nearly so clear-cut. We recognize the value of high ideals of conduct. We recognize that standards play an important part in shaping the moral characters of those with whom we deal.

In fact, we sometimes give the impression that we

are more concerned about our standards than we are about souls. We seem to find it all too easy to put principles above persons.

Part of our confusion no doubt lies in the fact that we do not see, as Jesus clearly did, that there are two sorts of standards. There are biblical standards—forever established in the Word of God. And there are social and cultural standards—accepted from the society in which we live.

Many people have “hang-ups” about holiness. In some cases, the hang-ups come as a result of rebellion against biblical requirements for the Christian life. But in more instances than we like to think, the hang-ups are a reaction against human traditions for which there is little or no scriptural warrant.

HOW SHARPLY Jesus distinguished these two kinds of standards is seen in His attitude toward the “traditions of the elders.” He defended the law of God against all compromise. Yet when His disciples were rebuked for satisfying hunger during a Sabbath day’s walk through the grain fields, Jesus said, “The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath” (Mark 2:27-28).

When those same disciples neglected the ceremonial hand-washing that preceded a Jewish meal and were criticized for this, Jesus answered the critics by pointing out that they themselves laid aside the commandment of God in order to maintain the tradition of men.

The uncomfortable fact is that people still make the Word of God of no effect through traditions that are more a matter of culture than their Christianity. Society’s standards, cloaked though they may be under the guise of fundamental religion, are still not identical with the standards of the Word.

This is not for a moment to suggest that Jesus was teaching what the proponents of the “new morality” are saying today—as Joseph Fletcher has claimed. The truth is that Jesus taught what the new moralists fail to see—any real conflict between principles and persons, law and love, comes not from the eternal principles of God’s Word, the law of the Lord, but from the changing and uncertain traditions of men.

Standard are important. We must keep them high and uncompromised. But when there is a conflict between standards and souls, between principles and persons, we need to take another look at the standards and principles.

SECOND ONLY to the teaching of Jesus is the wisdom of St. Paul. In Romans 14, the apostle deals with the whole perplexing problem of convictions and scruples that come from tradition and human interpretations of Scripture but concerning which there is no clear word of God.

It is in this area that some of our knottiest problems lie. No sanctified child of God has rebellion in his heart in respect to the plain and unqualified

commandments of Scripture. But there are matters of understanding and interpretation in which the consciences of equally sincere and equally spiritual people differ.

Paul spoke of two classes of people in the Church—really at opposite sides of the spectrum. There were those who have strong personal scruples about eating meat and about keeping holy days with their traditional feasts and fasts. Then there were those who are free from such scruples.

The apostle clearly saw that the fellowship of the Church demanded two things. It demanded that the scrupulous be charitable. They must not judge. And it demanded that those who did not share those scruples be considerate. They must not despise.

Of more than passing interest is the fact that the apostle called the people with scruples about eating meat and observing holy days “weak.” We would be more apt to label them “rugged” and assume that the strength of their convictions was a reflection of the strength of their spiritual life.

On the other hand, those who did not share such scruples are called “the strong.” We would be more prone to describe them as lacking in high standards.

PAUL DRAWS two practical conclusions from these facts. As long as the “weak” sincerely believe it to be the will of God that they eat no meat or that they observe the feast and fast days, they are bound to do so. If they do not, they sin—“For whatsoever is not of faith is sin” (Roman 14:23).

The second practical conclusion is that where there must be giving, where someone must yield a point for the harmony of the whole, the “strong” are the ones who must give.

This is because the strong are the only ones who can give. The “weak,” as long as they are weak, cannot compromise their own convictions.

To the strong, eating meat or not eating meat and observing days or not observing days are not important. They can take it or leave it. But as the Apostle wrote in a slightly different context, in a real sense their liberty is limited by the consciences of others (I Corinthians 10:29).

This is admittedly “strong meat,” and probably not all are able to take it without indigestion. But the upshot of it all is that no human scruple, no man-made interpretation, should be allowed to break the fellowship of the saints or work damage to souls for whom Christ died.

We need a dogged devotion to the Word of God in its wholeness. But in matters of human interpretation, we must put first the value of the soul in its eternity, which is worth more than the world in its entirety. □

---

*So you have failed God. Again!  
All right. You know what to do.  
Confess. Turn away. Turn to Him.  
Go on. In the light.*

Ponder W. Gilliland

## EVANGELISM . . .

(Continued from page 9)

will not do it today. Radio and television have set new standards in audience appeal that evangelism will have to study carefully if it brings the gospel to the crowds.

Something should be said for small

groups and group dynamics as a direction for evangelism to take in the reaching of the now generation. The kind of honesty and frankness that is being praised when used in the small-group approach often opens the door to the Holy Spirit.

Visitation evangelism has become

a much used method as the Church adjusts to changing times. Dr. James L. Warren in a recent lecture summarized this approach by three quotations. The first is from George E. Sweazy in his book *Effective Evangelism*. He says, "The darkness of these times has been slashed by rays of light. One of the brightest is the rise of a new sense of lay vocation. The most striking sign of this sense of lay responsibility is seen in evangelism. Never in recent history have church men and women been so intent on learning how they can bring others to the Christian faith and to the church. Training schools in lay evangelism have become an important feature of the church life everywhere." He adds, "Lay evangelistic visiting is at present bringing more adults into church membership in the United States than all the other methods combined."

The second quote, which is really a direct answer to it, is from James D. Smart. He says, "We ought not to rejoice that it is so easy to persuade people to join the church; it indicates only that they have no comprehension of what they are doing. They would join any socially approved club if invited with the same enthusiasm and warmth and without any more severe demands upon them."

The third one is very short and attributed to Dwight L. Moody. He is supposed to have said, "At least I like my way of doing it better than your way of not doing it."

It leaves us with this serious thought: "Evangelism in a changing society" will *do something* while it constantly looks for better ways to say and do its thing. □

## LETTER TO A SON ENTERING MILITARY SERVICE

July 26, 1970

SO LONG, SON . . .  
GOD WILL GO WITH YOU.

Time has a way of slipping by. Seems only a few weeks ago when Nurse Jo Ann Hardin ran out of the operating room at Vanderbilt Hospital and scared the life out of me with, "IT'S A BOY!" That was 17 years ago.

In the morning we set the alarm for five and you will be on your way for a four-year hitch in the navy.

Signing your papers was one of the most difficult decisions I have ever made.

What I want to say, Son, is that I am proud of you and your decision to serve your country.

You could have burned your draft card when you became old enough to get one--some have.

--or you could have skipped to Canada--some have.

--or you could have joined those who are trying to burn the country down.

So, I say again, thank you, Son, and thanks to all the men in the service. The fact that our country maintains a strong armed force is the reason we at home are able to pursue our normal lives.

I am thankful for FIRST CHURCH OF THE NAZARENE.

I am thankful for all those in the church who have prayed with you . . . have taught you in Sunday school . . . have shown concern.

For 17 years you have been taken to Sunday school and church. You have heard the finest preaching available.

We have tried in our feeble way, your mother and dad, to set an example. We have made mistakes, we know; but through it all, Son, try to understand what we were attempting to do. We were concerned most of all for your eternal soul.

Accept my apology for all the golf games we never got around to--the trips we didn't take--the fish we never caught because we didn't go.

Dad was too busy, he thought.

I am sorry about these things, but I knew someday you would leave home, and for the time available to me, I felt church had to come first.

. . . And now school is out . . . conversation is over. What you have learned must now be tried in the field.

So I will wear a flag pin on my lapel in your honor. Every day, without fail, at the hour agreed upon, prayer will be offered for your spiritual strength and for your safety.

I shall never forget the night, recently, when in our living room, following the Sunday evening service, you said, "I won't have any friends where I am going, but I will take one Friend with me--CHRIST!"

I would rather have heard that testimony than anything else you might have said.

Here is a scripture verse I have gotten to know well since Paul Martin pointed it out in revival here in April, 1969. Take it with you:

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly"(Psalms 84:11).

Dad  
(Walter Moore, Jr.)

\* A great place to \*  
\* Stop! \*



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## DISTRICT ASSEMBLY REPORTS

### INDIANAPOLIS

The annual assembly of the Indianapolis District was held at the district campgrounds at Camby, Ind.

Rev. Ross Lee, completing the second year of an extended term, reported for the district.

Presiding General Superintendent Eugene L. Stowe ordained Earnest Garner and George Gullion. He also recognized the elder's orders of the following four men from sister holiness denominations: Rudolf Moore, John D. Junley, David Knox, and Elmer Kizzie.

Mrs. Ross Lee was elected NWMS president and Rev. Jerry Short was elected to lead the NYPS. Rev. James Palmer was elected church schools board chairman.

The following were elected to the advisory board: (elders) Kenneth Jewell and Duane Landreth; (laymen) Ray Marlin and Homer Maddox. □

### NORTHWESTERN ILLINOIS

The twenty-second annual assembly of the Northwestern Illinois District convened at the district center, Manville, Ill.

District Superintendent Floyd H. Pounds, completing the first of a four-year term, reported a 10 percent district in giving for world missions. He said a new church had been started at Morrison, Ill. The district goal for evangelism was announced as "eight times 70" and interpreted as 70 on each of eight zones to be reached through the coming year.

A love offering was received for the Poundses in honor of their twenty-fifth wedding anniversary. They were presented a set of silver as a gift from the district auxiliaries.

Presiding General Superintendent George Coulter ordained Lester Eugene Burgard, Mack Lafayette Clark, Lamoyne Laverne Cox, Efton Eugene Elliot, Bobby Gray Midgette, Richard Allan Osborne, Kenneth Lee Richardson, Alfred David Street, and Dennis Richard Uhles.

Reelected by a unanimous vote as president of the NWMS was Mrs. Floyd Pounds. Rev. Thomas C. Hill was reelected NYPS president.

The following were elected to the advisory board: (elders) Willard Hollis and James E. Hazelwood; (laymen) Ron Davis and John Alderson. □

### SOUTHEAST OKLAHOMA

The nineteenth annual assembly of the Southeast Oklahoma District was held at Henryetta (Okla.) First Church.

Dr. Glen Jones, completing the second year of an extended term, reported that giving for General Budget and approved specials increased \$5,545 over the previous year. He said 179

members had been received by profession of faith for a net increase of 129. The Sunday school net increase in enrollment was 213.

Dr. George Coulter, general superintendent in jurisdiction, ordained Harrell DeWayne Rodebush, Stephen Moffat Heap, and Johnny K. Warrick.

Elders elected to the advisory board were Harold C. Harcourt and R. B. Kelly. Laymen elected to the advisory board were Lenard Stubbs and H. C. Rustin.

Elected to head the NWMS and NYPS as presidents were Mrs. Glen Jones and Jack D. Smith. □

### GEORGIA

General Superintendent Samuel Young presided over the fifty-sixth annual assembly of the Georgia District meeting at Warner Robbins, Ga.

Rev. Jack Lee, who has been serving as district superintendent under appointment, was given a four-year call. He reported increases in nearly all departments with a number of new records set. Among these was the most money ever raised for all purposes—\$1,165,121, and increase of nearly \$85,000 over last year, and with the district giving over 8 percent for world missions. There were 459 new Nazarenes received which pushed the mem-

bership to a new high of 5,840. Activity in building and improving church facilities raised the total evaluation of all properties some \$270,000 over last year and put the total evaluation at \$4,284,989.

Rev. Jerry Lambert, pastor of Brunswick (Ga.) First, and Rev. Edward Husband, pastor of Gainesville (Ga.) Bethel Church, were awarded "Growing Church Achievement" recognition. Nineteen churches were placed on the Evangelistic Honor Roll, and 22 churches received recognition for reaching 10 percent giving for world missions. □

### NORTH CAROLINA

General Superintendent Orville W. Jenkins presided over the thirtieth annual assembly of the North Carolina District held at High Point (N.C.) Calvary Church.

In his report, District Superintendent T. C. (Jack) Sanders summarized the gains in membership and giving. He said 490 had been received into membership for a net gain of 193, which is the second highest gain in 10 years. There were 330 new Nazarenes among those received this year. The Sunday school showed and enrollment gain of 104 and an average

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M-3719 "Faith is the substance..."

M-9502 "Lord, make us instruments..."

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GI-109 Tie Bar (1 1/4" long)

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PI-105 Pin (clutch-style)

PI-106 Pin (safety clasp)

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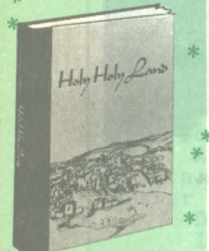
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Mrs. Dean Baldwin was unanimously reelected to be president of the NWMS and Rev. Doug Mills was reelected NYPS president. Rev. Bob Lindley was reelected chairman of the church schools board.

Since the assembly, Dr. Baldwin has accepted the appointment to be district superintendent of the Kentucky District. Rev. James Hester, district superintendent of the San Antonio District, has accepted the appointment to head the Joplin District. □

### SOUTHWEST OKLAHOMA

The twenty-second annual assembly of the Southwest Oklahoma District convened at Duncan (Okla.) First Church led by presiding General Superintendent George Coulter. Dr. Coulter ordained Ralph Tucker and Charles Wylie during the assembly.

District Superintendent W. T. Johnson, completing the first of a four-year term, reported 235 members received on profession of faith and 305 by transfer for a total of 540. The total giving was \$1,078,379 with \$107,943 given to general interests. For the coming year a goal of 800 new converts and the reception of 400 members by profession of faith was announced.

Reporter Charles L. Stroud stated—"The Thursday night home mission service was signally blessed. Many moved to the altar for spiritual help and refreshing. The service was completed with spontaneous pledges and offering of over \$10,000 for a new home mission church at Mustang. The new church is being built."

Elected to the advisory board were: (elders) R. L. Sumner and J. L. Woolman; (layman) W. K. Garrett and A. J. Peck.

Mrs. W. T. Johnson was reelected NWMS president. Rev. Robert L. Williams was elected NYPS president. Rev. Carl B. Sumner was reelected chairman of the church schools board. □

### SOUTH ARKANSAS

The eighteenth annual assembly of the South Arkansas District was held at Little Rock (Ark.) First Church with Dr. V. H. Lewis, presiding general superintendent, directing the business sessions.

District Superintendent Thomas M. Hermon, completing the first of a four-year term, reported gains in every area—293 received by profession of faith, increase of nearly \$100,000 in giving, \$61,558 paid in general interests, and a Sunday school enrollment of 7,675. For the next year, the following goals were announced: witness to 20,000 in November; every pastor asked to make at least 1,000 calls; and the district to establish a colored work.

The following were elected to the advisory board: (elders) Wayne T. Gash and Gerald Green; (laymen) I. L. Stivers and C. R. Sawrie.

attendance gain of 75. The total raised for all purposes was \$744,616 for a gain of \$71,418 over the previous year.

The following were elected to the advisory board: (elders) William H. Benson and Wyatt Gentry; (laymen) Odie Page and Landin Barlow.

To lead the NWMS and NYPS as presidents, Mrs. T. C. Sanders and Rev. Larry D. Smith were both reelected to fill the offices previously held. Rev. Asa Sparks was elected chairman of the church schools board. □

### JOPLIN

The thirteenth annual assembly of the Joplin District was held at Carthage, Mo. Presiding General Super-

intendent Eugene L. Stowe ordained Larry Fine.

District Superintendent Dean Baldwin, completing the third year of an extended term, reported 227 members received on profession of faith; 9.95 percent giving for world evangelism; 325 gain in Sunday school enrollment; and three new churches organized this quadrennium, making a total of 14 new churches organized during his 13 years in serving the district as superintendent.

The following were elected to the advisory board: (elders) Wendell Paris and J. R. Smith; (laymen) A. R. Motley and Don Van Dyne.

Reelected to head the NWMS as president was Mrs. Thomas M. Hermon. Rev. James Ahlemann was reelected NYPS president. □

### NEW GUINEA

The annual meeting of the New Guinea Field Council was marked by a special sense of the Divine Presence and a thrust into several new programs for outreach of souls.

A committee on publications was created to develop curriculum for Sunday school, vacation Bible school, and youth programs. A youth committee was also set up to promote a thrust for evangelism among the young people. Plans were made for youth camp meetings, camps, and regular programs in the local churches.

The launching of a patient-fee program for the hospital has been successfully realized. The council received an encouraging report of the first year's work among the Kobon people.

An outstanding event of the year was the camp meeting, in which God's Spirit moved in the lives of the people. The camp was held in the new tent purchased by the national church.

The council welcomed Merle and Barbara Fetter, new missionaries, assigned to take over the work in the Jimi Valley.

The meetings closed with the council challenged to undertake the responsibilities of reaping the harvest of souls throughout the New Guinea field.—CAROL ANN EBY, *field reporter*. □

### TWO YEARS OLD



Indian Heights church

The Colorado Springs Indian Heights Church was organized by District Superintendent E. L. Cornelison less than two years ago. During the beginning four months, the congregation worshipped in a school. Then they moved into a 10-room parsonage, where they averaged over 100 in Sunday school.

One year later they moved into their new sanctuary. Within four months after moving into the new church the average Sunday school attendance jumped to 150.

The church was blessed with 12 families from the Nazarene Bible College who contributed much to its success during the first year. J. P. Jernigan is pastor. □

### Parsonage



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These stirring arrangements for two pianists at one or two pianos provide a unique listening experience. Delightful to play; moderately difficult. 16 numbers, including "He Keeps Me Singing," "Jesus Never Fails," "Lead On, O King Eternal." **\$1.75**



### CHRISTMAS TRANSCRIPTIONS FOR PIANO

Arranged by Wilda Jackson Auld. 32 pages of carols with the spirit of each beautifully interpreted. Moderately easy; includes "Angels We Have Heard," "Away in a Manger," "O Holy Night." **MC-203 \$1.50**

### PIANO HYMNSCRIPTIONS No. 2

More moderately simple transcriptions to delight the listener. 14 numbers include "All Creatures of Our God and King," "Face to Face," "Rejoice, Ye Pure in Heart" and "The Haven of Rest." **\$1.50**

### SACRED TRANSCRIPTIONS/PIANO No. 1

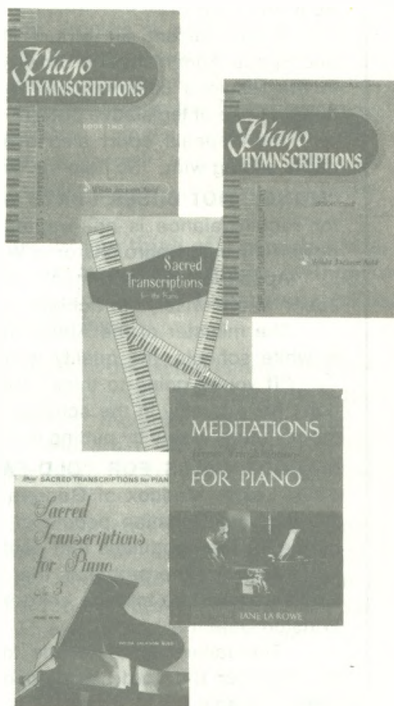
Wilda Jackson Auld has contributed fresh appeal and variety to these 16 wonderful hymns. Moderately difficult renditions, including "Hiding in Thee," "Sweet Will of God," "Close to Thee" and "The Garden of My Heart." Medley of four songs. **\$1.50**

### SACRED TRANSCRIPTIONS/PIANO No. 2

24 beautiful selections, such as "More like the Master," "Sweet Hour of Prayer," "There's a Wideness in God's Mercy," are enhanced by these moderately difficult settings. **\$2.50**

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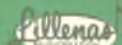
Brilliant arrangements of 24 selected hymns and gospel songs for many occasions. Congregations appreciate "Where Cross the Crowded Ways of Life," "O Zion, Haste," "The Name of Jesus" and "No Disappointment in Heaven." **\$2.50**



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20 delightful, yet simplified, sacred arrangements by Wilda J. Auld. Features a trio of Christmas carols and four lovely medleys as well as favorites, such as "For the Beauty of the Earth," "I Love Thy Kingdom, Lord," "Saviour, like a Shepherd Lead Us." **\$1.75**

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**COLORADO**, Kiowa, Colo. Lewis Grimm, pastor. E. L. Cornelison, district superintendent at time of organization.

**MISSISSIPPI**, Lucedale, Miss. Tommy Garner, pastor. W. M. Lynch, district superintendent.

**NORTHEAST OKLAHOMA**, Tulsa, (Okla.) St. Paul. E. E. Miller, pastor. E. H. Sanders, district superintendent.

**NORTHWESTERN OHIO**, Enon, Ohio. Larry Stevely, pastor. C. E. Shumake, district superintendent.

**NORTHWEST OKLAHOMA**, Seiling, Okla. Marquis J. Flowers, pastor. Jerald R. Locke, district superintendent. □

**VITAL STATISTICS****DEATHS**

**KEVIN BRENT ZURCHER**, two days, died Sept. 23 in Springfield, Mo. Funeral services were conducted by Rev. Riley Archer. He is survived by his parents, Rev. Herbert and Alice (Gillette) Zurcher; and one brother, Kirk.

**ROBERT W. GAYLOR**, 46, died July 27 in San Francisco. Funeral services were conducted in Simi Valley, Calif., by Rev. Gordon Blacklock and Rev. Harold Beeson. He is survived by his wife, Jan (Dover); one daughter, Vickie Jo; and one son Bill.

**MRS. JESSIE C. WILLIAMS**, 85, died Sept. 10 in San Bernardino, Calif. Funeral services were conducted by Rev. Paul W. Urschel and Rev. O. T. King.

**BIRTHS**

—to Jim and Helen (Smee) Reed, Bakersfield, Calif., a boy, Darren Michael, Sept. 7.

—to Vincent and Janet (Kee) Obar, Houston, a girl, Nicole Rene, Sept. 24.

—to James and Ann (Rubright) Trimbath, Lancaster, Pa., a boy, Jeffrey Stewart, Sept. 17.

**ANNOUNCEMENTS**

Any who have relatives or friends who are Nazarenes in any of our Montana or Wyoming towns that now lack a Nazarene church are urged to send their names and addresses to District Superintendent Ross E. Price, 1112 Parkhill Dr., Billings, Mont. 59102.

**CORRECTION**

The linking of South Africa to Limbe, Malawi, in a news item (September 23 *Herald*) was incorrect. Malawi is an independent, sovereign country. The item told about rewards received by Grenvil Dunn, son of Mr. and Mrs. George Dunn. The parents are members of the Limbe, Malawi, church. They are laymen, not missionaries.

**EVANGELIST'S OPEN DATES**

George H. Talbert, 409 N.E. 13th, Abilene, Kans. 67410, has open November 18-29, January 20-31, and March 3-14.

Lyle and Lois Potter, Box 527, Kansas City, Mo. 64141, have an open date in April, 1971, in North or South Carolina.

**DIRECTORIES**

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

**SENATE PASSES NEW RULE ON SMUT.**—The U.S. Senate has passed unanimously a bill requiring unsolicited pornographic advertising to be labeled as such and permitting the return of such material to the sender at no cost to the person who receives it.

The measure, approved by a 79-0 vote in the Senate, has been sent to the House of Representatives.

The bill, sponsored by Senate Majority Leader Mike Mansfield (D. Mont.) and as finally written by the Senate Post Office and Civil Service Committee, would require the following label in outstanding type on all unsolicited pornographic advertising:

"The enclosed material is sexually oriented advertising, and may, if unrequested by the addressee, be returned to the sender unopened at no cost to the addressee."

Return postage would be paid by the sender plus a service charge of not less than 50c, according to the bill's requirements. The measure calls for a penalty of \$5,000 for each piece of such matter that is not labeled, or for failure to pay the return postage. □

**ATHEIST O'HAIR LOSES SPACE PRAYER FIGHT.**—Madalyn Murray O'Hair, militant atheist who contends that Bible reading and prayer by astronauts in space is unconstitutional, found no agreement in a federal appeals court in New Orleans.

The judgment by the Fifth U.S. Circuit Court of Appeals affirmed a decision by a U.S. District Court in Texas that prayers and Bible readings by Apollo 8 and Apollo 11 astronauts were not unlawful.

Mrs. O'Hair successfully fought compulsory prayers in schools, in the Supreme Court.

In the current suit Mrs. O'Hair charged that the National Aeronautics and Space Administration ordered or authorized the astronauts to take part in the religious observances. This, she said, amounted to an unconstitutional abuse of legislative power.

The appeals court also overruled Mrs. O'Hair's objection to judicial oaths ending with, "So help me God." □

**"MONEY, NOT BUSES," SAYS WATTS PASTOR.**—Bussing of school pupils for racial balance is not wanted by his people, said Rev. Claude Evans, powerfully built Negro pastor in Watts, Calif.

Appearing in Sacramento this week, he said school funds should be spent "more wisely" to achieve quality education.

The minister of the Ajalon Temple of Truth Baptist Church said, "Even in white schools, the quality is not there because the money is not there.

"If you're going to think of bussing for the purpose of intergration and don't have quality in the schools, this is ignominious. So why not spend the money more wisely by putting it into quality education?" □

**MADDOX CALLS FOR "OLD-FASHIONED BIBLE REPENTANCE."**—Governor Lester Maddox of Georgia said in Winston-Salem, N.C., September 27, that the Christian people of America must assume their share of the blame for the conditions that confront our nation.

"Many of the problems that are upon us are due to the backsliding of God's people," he told the congregation of the South Park Baptist Church in Winston-Salem.

"The failure of Christians to let their light shine and their testimony be heard for the Lord has helped move our nation to the brink of enslavement," he said.

Scoring government officials who open the doors of schools and other institutions to atheists and Communists who are dedicated to the overthrow of the government of the United States, the Georgia official said: "It is my firm conviction that what America needs in 1970 is a good dose of old-fashioned Bible repentance. I believe God is saying to our nation in no uncertain terms: Repent or else." □

**MORE PRIESTS MARRYING IN HOLLAND.** A survey has revealed that 115 Dutch priests left the church in 1967 and twice that many in 1968. Nearly half of them have been married, and most said they would go back to the church if the celibacy rule were changed.

Eighty priests met recently in Amsterdam to appeal to their bishops to designate certain sections of the country as places where married priests could work. □



# The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Would you please explain the difference between "righteous anger" and carnal anger.

This is quite an order, and I'm not sure I can fully qualify.

Anger is an emotion shared by both God and man. The Bible uses the same words to speak of the anger and the wrath of God as it does the anger and the wrath of man (*Anger*: Exodus 4:14—Genesis 27:45; Mark 3:5—Ephesians 4:31. *Wrath*: Deuteronomy 29:28—II Samuel 11:20; Romans 2:8—Galatians 5:20).

There is a sense in which anger may be compared with love. One can love God or love the world. One may love properly or love inordinately.

The moral quality (good or evil) of the emotion depends on the object which arouses it and the manner in which it is expressed.

There is a technical difference between the term in the New Testament translated "anger" (*orge*) and the term for "wrath" (*thumos*), although the King James Version translates

*thumos* with "anger" more often than it does with the more exact equivalent "wrath." *Orge* has more to do with the emotion itself, and *thumos* has more to do with its expression.

Carnal anger tends to be explosive, uncontrolled, and quickly aroused by injuries or slight directed toward oneself. It is selfish and destructive.

There is, however, an anger which is the reaction of a holy heart in the face of stark evil. Its basic motivation is the destruction of the evil, not the evildoer. Its expression is controlled and constructive.

Even in the case of righteous anger, Paul's words apply: "Be ye angry, and sin not: let not the sun go down upon your wrath" (Ephesians 4:26), or as a clearer translation puts it, "When angry commit no sin; do not remain angry until sundown" (Berkeley).

What do you think of a preacher who quotes Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord," but says he expects to find people in heaven from denominations that do not teach holiness?

I think he has sense enough to know that a great many people may be better than their theology, and that God is more concerned with the fruit of the Spirit than with theories about the Spirit.

The converse is also true: some people are not as good as their theology; and while they have given a good bit of emphasis to the last part of Hebrews 12:14, they may have

some difficulties at the judgment over the first part.

Right doctrine is vitally important, and I cast no aspersions on it whatsoever. But it is one thing to have the map, and it's another thing to make the journey. And some people make the journey before they find the map.

Hebrews 12:14 is true down to the last syllable. But it must be understood in harmony with Romans 5:9 and I John 1:7.

Our young people's group would like to know what stand our church would take if we had a foot-washing service before we took Communion.

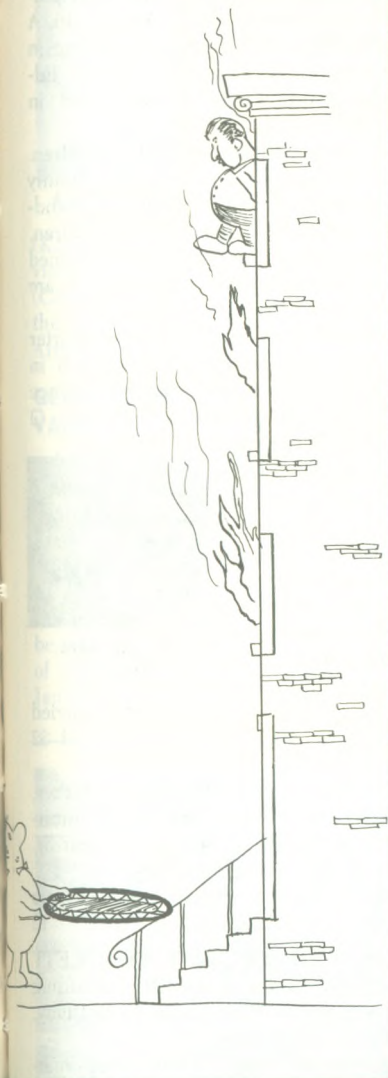
In the light of John 13:14, I doubt that anyone would object.

It would be understood that you are reenacting the scene at the Last Supper, and not instituting or practicing a religious sacrament.

Perhaps you know there are some religious groups that observe "foot washing" as a sacrament called Pedilavium (e.g., the Dunkers, Mennon-

ites, River Brethren). The mainstream of the Church, however, has viewed John 13 as symbolism for humble and self-abasing service.

There is no evidence in the New Testament for a sacrament of foot washing such as there is in I Corinthians 11:23-29 for the sacrament of the Lord's Supper.



## THANKSGIVING OFFERING IS CONCERN FOR OTHERS:

Let us not love in word or speech in deed and in truth" (I John 3:18, 19).

are missions support: four hospitals; 45 dispensaries; 35 Bible schools; day schools; six special training schools in world mission areas.

**WEDDING ANNIVERSARY CELEBRATIONS—60 YEARS**

MR. AND MRS. WILLIAM C. MALONE of Central Point, Ore., celebrated their sixtieth wedding anniversary September 11. The Medford (Ore.) Mt. Pitt Avenue Church honored them with a banquet and reception. Many friends and relatives were present.



**Mr. and Mrs. Malone**

The couple were married in Mound City, Kans. They were converted in a revival at Rosedale, Kans., under the ministry of Dr. John Matthews and later became active members of Kansas City First Church during Dr. Matthews' ministry. They have been active in churches in California, and for the last 12 years they have been members of the Medford (Ore.) Mt. Pitt Avenue Church.

Mr. Malone was a painting and decorating contractor for many years.

The couple have one son, Lee, who is a planning and development engineer with the city of San Francisco. □

REV. AND MRS. JAMES C. DOLE of Medford, Ore., celebrated their sixtieth wedding anniversary on September 21. They were honored with a banquet and reception by the Medford (Ore.) Mt. Pitt Avenue Church. On September 20, they repeated wedding vows at their church and held open house in their home.



**Mr. and Mrs. Dole**

They were married in Cougar Canyon in northern Idaho near the town of Post Falls. Their parents were early settlers of this area who cleared the land and built homes, schools, and churches.

Mr. and Mrs. Dole spent many years in home mission work in the church and were instrumental in the organization of churches in Corning, Red Bluff, and Dunsmuir, Calif.; and in Prospect and Klamath Falls, Ore. They retired in 1962 after a second term of service in the Dunsmuir, Calif., church.

They have two sons and two daughters living, 12 grandchildren, and 15 great-grandchildren. □

**COUPLES CELEBRATE 65TH ANNIVERSARIES**



**Mr. and Mrs. MacMillan**

MR. AND MRS. LESLIE MacMILLAN celebrated their sixty-fifth wedding anniversary on August 16. A family gathering in their home at Elmsdale, Prince Edward Island, Canada, was held in their honor.

The MacMillans have 13 children. Two additional members of the family died in infancy. They have 44 grandchildren and 61 great-grandchildren. Four of their nine sons are ordained Nazarene elders. Two grandsons are studying for the ministry.

The MacMillans became charter members of the Elmsdale church in 1917. They have had a large influence on the work in the island. □

MR. AND MRS. RUBEN E. DAVIS of Newhall, Calif., celebrated their sixty-fifth wedding anniversary on August 6. Family members present for the occasion represented four generations.



**Mr. and Mrs. Davis**

The couple have eight married daughters, 40 grandchildren, and 32 great-grandchildren.

Presided over by the bride's father, Rev. D. W. Sligar (Methodist minister) the wedding took place near St. John, Kans., August 6, 1905.

Mr. and Mrs. Davis are members of the Newhall, Calif., church. □

MR. AND MRS. W. T. STOCKETT celebrated their sixty-fifth wedding anniversary at their home in Bethany, Okla., on September 10.

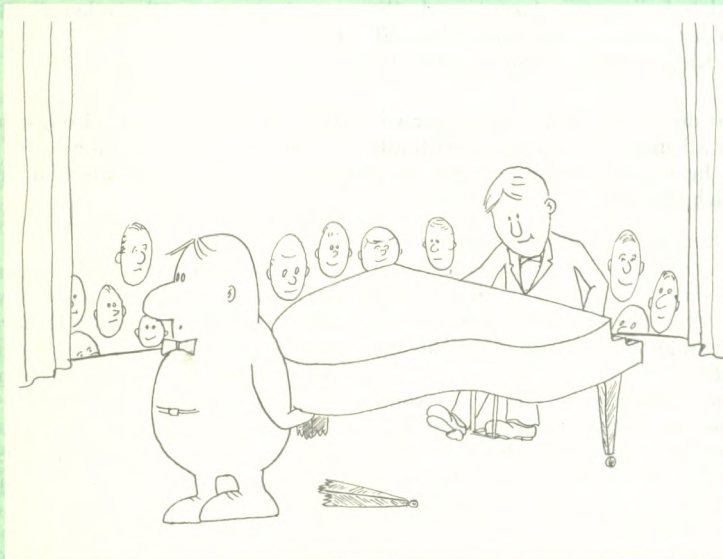


**Mr. and Mrs. Stockett**

They were married in Clarendon, Tex., and homesteaded in Artesia, N.M. Mr. Stockett is a retired house mover and sawmill owner.

The couple joined the Church of the Nazarene in 1908 when it was organized and have been faithful members through the years. At one time they had five sons and daughters attending Bethany-Peniel College at the same time. Their three older sons attended Hamlin University. Their two youngest sons, Rev. Joe Stockett and the late Rev. John Stockett, graduated from Pasadena College.

The Stocketts have nine children, 35 grandchildren, and 15 great-grandchildren. □



**THANKSGIVING OFFERING IS SUPPORTING THE PROGRAM:**

**"As we have therefore opportunity, let us do good unto all men."  
(Galatians 6:10)**

**General Budget support of world evangelism through the Church of the Nazarene now costs \$15.00 per minute.**

## DR. KENNETH ARMSTRONG RESIGNS

Dr. Kenneth S. Armstrong, 43, pastor of Detroit First Church since 1965, resigned effective November 20, to



Armstrong

devote full time to the leadership of John Wesley College, a non-denominational educational foundation.

Dr. Armstrong was ordained in 1951, and served as associate pastor of Wichita

(Kans.) First Church, professor and vice-president at Pasadena College (Calif.), and as interim principal of the Nazarene Bible College of South Africa prior to his Detroit pastorate. □

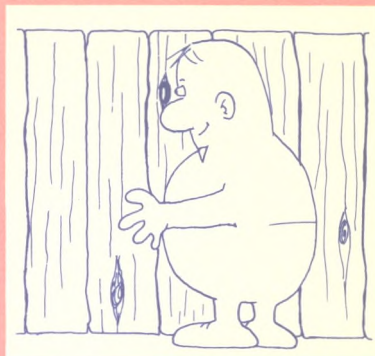
## GENERAL BOARD VACANCIES FILLED

Eight General Board vacancies created by recent resignations and the death of one member have been filled by a majority vote on ballot as required. The chairman of the Board of General Superintendents has declared the election. The new members will be seated in the next regular meeting of the General Board, calendared for January 18-20, 1971.

## THANKSGIVING OFFERING IS TAKING AN INTEREST:

"Every man according as he purpo-  
seth in his heart, so let him give  
. . ." (II Corinthians 9:7).

Your Thanksgiving investment helps share  
the gospel in more than 50 countries.



**CENTRAL ZONE**—Gerald Decker, a layman from the Michigan District, will replace Dr. L. D. Mitchell, deceased.

**EAST CENTRAL ZONE**—Harvey S. Galloway, district superintendent (Central Ohio), will replace Dr. H. Harvey Hendershot, who has moved from the West Virginia District to the Tennessee District as superintendent. Dr. Galloway had previously served on the General Board, 1948-68. He was replaced by his request because of illness.

**NORTHWEST ZONE**—Raymond Kratzer, district superintendent of the Northwest District, was elected to replace Dr. W. D. McGraw, who moved from the district superintendency of the Oregon Pacific District to take a position at Trevecca Nazarene College, Nashville.

**SOUTH CENTRAL ZONE**—Clyde E. Ammons, pastor at Dallas Central Church, was elected to replace Dr. M. Harold Daniels, who left the pastorate at Bethany (Okla.) First Church to accept the appointment as district superintendent of the Colorado District.

**SOUTHEAST ZONE**—James V. Morsch, pastor of Nashville First Church, was elected to replace Dr. Ted Martin, who moved to the pastorate at Pasadena (Calif.) Bresee Church. Mr. Morsch replaces Dr. Martin both in the Nashville pastorate and on the General Board.

**SOUTHWEST ZONE**—Crawford T. Vanderpool, pastor at Phoenix Eastside Church, will replace Dr. Ponder Gilliland, who has moved from the pastorate at Long Beach (Calif.) First to Bethany (Okla.) First.

**Education**—Donald L. Young, dean at Eastern Nazarene College, Quincy, Mass., replaces Dr. Edward S. Mann, who has moved from the presidency of Eastern Nazarene College to become executive secretary of the Department of Education for the general church.

**NYPS**—Gordon Wetmore, pastor at Eastern Nazarene College Church, Quincy, Mass., will replace Jim Bond, who is moving from the pastorate at Northwest Nazarene College Church, Nampa, Idaho, to assume a missionary assignment to Brazil. Gordon Wetmore is secretary of the general NYPS and Jim Bond was the general NYPS president. □

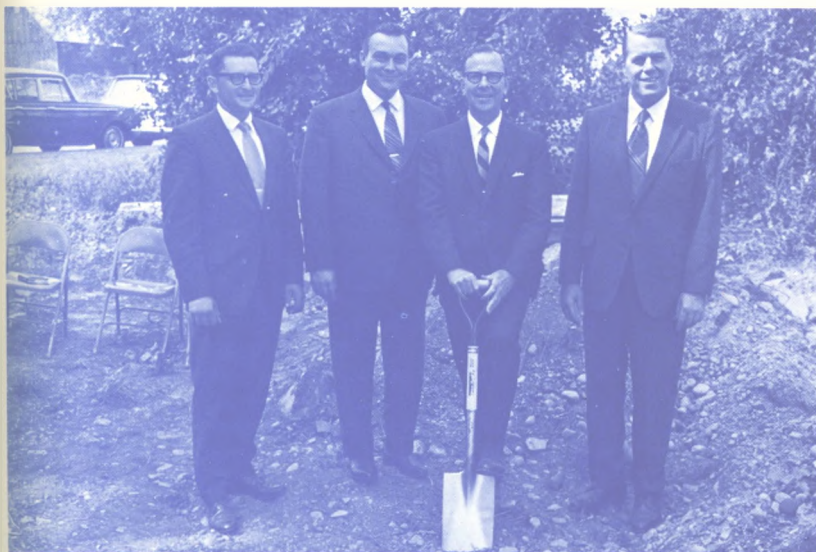


Photo by Gordon W. Nichols

Construction is now under way for a new Binghamton (N.Y.) First Church. District Superintendent Jonathan Gassett was guest speaker for the ground-breaking service. The new \$200,000 sanctuary and educational unit will be located in a progressive, residential suburban area. A new parsonage has already been purchased near the church property. The present church has housed the congregation for 40 years and is located in a section of the city which is now principally commercial. Pictured left to right at the ground-breaking ceremony: Mr. Charles Kark, Broome County supervisor; Dr. Glen Slayman, Global Church Builders of Pittsburgh, Pa.; Rev. George L. Wolf, pastor; and Dr. Jonathan Gassett, superintendent of the Upstate New York District.

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

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

## *"By All Means..."*

"How Cum Yer Rich?"

**H**E charged up San Juan Hill (the basement stairs) and hurtled through the kitchen, coming to a screeching stop as sneaker soles burned the freshly waxed linoleum. He looked up at me as I stood washing dishes at the sink and demanded, "How cum yer rich?"

"We're NOT rich," I corrected him gaily, inwardly laughing at the remembrance of the outcome of a magazine test which my husband and I had filled in last year. After determining that our home was not the ranch-house type, that we had no picture windows, no car with over six cylinders, and not even a set of matching luggage, the humorless conclusion was that we either lived at the poverty level or else could care less about status.

"But yer house is rich," he insisted, not willing to lose a point.

I turned and really looked at this six-year-old explorer and felt the tears well up again as I reviewed my brief acquaintance with him.

He had first come to Sunday school when some of our teens had begun calling on families in a housing project and so many children responded that a bus had to be rented to bring them in.

He was a loner, small for his six years, and, it was generally thought, retarded. His behavior was antisocial, and no wonder! He was usually identified as the little boy whose oversize jeans were always falling down. For four weeks he had had a blob of chewing gum sticking in his hair, and then he appeared with his scalp all but shaved and several weeks' accumulation of dirt showing through his roughly scissored hair.

His story was all too grimly familiar. A father addicted to alcohol and a discouraged mother, who had limited learning abilities and was burdened with so many children that she seemed no longer to care.

In time, the bus route had to be terminated, and when we heard of it, we thought only of how relieved our 17-year-old would be that he no longer would need to get up so early on Sunday to help with the "bus" children.

Not so. His concern was immediate and to the point. "What's going to happen to Danny? He's always there, waiting, Mom. Even when there's no one else, he comes. He'll be waiting this Sunday. Who will pick up Danny?"

I tried. I really tried, but everywhere I turned that week, something seemed to remind me that a child would be waiting and no one would pick him up for Sunday school. Well, sure, I was concerned about the underprivileged. Yes, I wanted more people to come to Sunday school. But we were rushed on Sunday mornings. We picked up others and our car was full and we lived 10 miles from the church and that was five miles out of the way, for goodness' sake!

One of those rich "one-sentence" sermons delivered by our pastor flipped up in my mind like a warning signal. He had been speaking of the requirement that the children of Israel pick up the manna before the sun waxed hot. He concluded: "Some people want the kind of miracle which doesn't require them to get up in the morning."

We picked up Danny.

So started events which had steadily progressed. We took Danny to Sunday school and church. We took him home for a meal, then, for a meal and bath. There were some new clothes and an overnight stay. Finally, he had now come to be with us for the weekend.

Oh, how he had responded and bloomed! The suspected retardation was nothing but an abysmal self-image, the result of his environment. He had learned to brush his teeth and to eat at a table, bat a ball, and give thanks before meals.

Now, in the last 40 minutes he had checked the pantry three times and I feared for the life-span of the refrigerator door as I heard it slam again and again. No, he wasn't hungry now, he assured me, but he just wanted to see if all that food was still there.

I dropped to my knees and put my arms around him, wondering how I could explain to him about our "rich" house. For, surely, our home is rich. Rich in the priceless commodities which some with money vainly aspire to buy. Rich in laughter and love and joy. Rich in friends, in opportunities, and in the all-encompassing love of our Father.

Grateful, too. Grateful for the chance to see ourselves through the eyes of a wondering child and to have to find our own answers to his plaintive query, "How cum yer rich?"

—EDNA McCONNELL  
Georgetown, Ill.

# SAVE SOME"

1 Cor. 9:22

