

November 9, 1966

herald

OF HOLINESS

Church of the Nazarene

Must We Glamorize Pentecost?

(See page 5)

Canadian Conference A Spiritual Highlight

(See page 12.)



Former President Charles E. Thomson looks over new Canadian Nazarene College campus.



General Superintendent Benner

§ The Beauty of God's Will §

"The will of God" is a beautiful phrase. Too many think of the will of God as something to be feared—an arbitrary demand of God. But when one really understands the basis of God's will, he exclaims with the Psalmist, "I delight to do thy will, O my God."

The will of God signifies the purpose of Deity and implies the power of Deity. It is the force of God set to preserve the universe against the disintegrating tendencies of sin. The will of God represents the initiative of the holiness of God.

The will of God is beautiful in its basic purpose: to maintain order against chaos, harmony rather than clashing discord, law against lawlessness, light against darkness, freedom against slavery, holiness against unrighteousness, love against hatred, life against death, and heaven against hell.

Proceeding from a holy God, the will of God is the great positive force that expresses *divine determination* to see the struggle of right against wrong to a successful finish. For this conflict of righteousness against sin is not an incidental matter. God's universe is a moral universe, and the determination

toward a complete and final victory over sin is as fundamental as the character of God himself.

The beauty of God's will is demonstrated in the dual redemptive expression of that will, based on a dual need. In behalf of the sinner we read, "The Lord is . . . not willing that any should perish, but that all should come to repentance." And to the Christian believer God's Word says, "This is the will of God, . . . your sanctification."

This dual expression finds its perfect complement in a dual provision through the atonement of Jesus Christ. For the sinner this is the message: "In due time Christ died for the ungodly"; but for the Christian believer: "Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it."

And the full beauty of the will of God comes in the sanctified life, in which one is so transformed that he can "prove what is that good, and acceptable, and perfect, will of God." Do not shun the will of God, but seek it in fullness, for it is the outreach of the love of God directed toward man's highest good and greatest happiness.



Letter To a Christian

**Mexican farmer
at planting time**

Dear Christian:

Within hours after Winston Churchill's death, the news had spread to the remote areas of the earth. It made me wonder what was wrong with **your** line of communication. For your Leader, greater than Winston Churchill, was born, crucified, and risen nearly two thousand years ago, and the news still has not reached my people!

You read from a great Book which declares that your God loved the world and sent His Son to save all men. His Son talked about sowing seed and indicated that the "field" was the world. His last command to His followers was to take His Word to all men everywhere. I reckon this task must have held preeminence in His heart. But I wonder what you've been doing these two thou-

sand years to fulfill that ultimate command of your Leader?

I noticed you sitting complacently in your luxurious church with its padded pews and wall-to-wall carpeting last Sunday morning. You sang lustily "We've a Story to Tell to the Nations." Then you marched around a big box and emptied your small boxes into it. For the most part it looked like a mass penny collection. (Quite different from the paper money I see some of you placing on the counter each week at the bowling alley.) I somehow got the impression that the story you have to tell must not be too important after all.

I couldn't help but notice the stacks of unused literature in your storerooms and wastebaskets.

We've begged for even one piece of Christian literature. But it seems as though there never is enough to go around. So in the meantime we are substituting the writings of Marx and Lenin. Maybe we won't need yours after all.

We've been waiting many years for just one missionary to come to our area to minister to over 100,000 souls, but we've been advised that your missionary payroll funds at headquarters are depleted. Seems as though your "poor" church folk can't spare twenty-five cents a week for the Prayer and Fasting funds, though I notice they always have dimes aplenty for coffee and Cokes.

We're told that your Easter and Thanksgiving offerings are the "lifeline" of your missionary program, but after the new outfits are purchased for Easter and the turkeys and other goodies are secured for Thanksgiving, only a small portion of the paycheck is left for the missionary offering.

Your pastor urges you to finance the church program by a method set forth in the Book. He quoted something from the third chapter of Malachi about bringing tithes and offerings into the storehouse, that there might be "meat" in the house. Even by heathen logic, I'd conclude that "meat" belonging to God should be proportionately distributed to feed the hungry. But I guess Christians have been educated not to use logic. They use a different ratio, giving about nine bites out of ten to their

own well-fed people, and then pat themselves on the back if and when they succeed in getting one bite out of ten to the starving people of earth. Your 10 percent plan is a commendable beginning, but many thousands more of my people will die before the "meat" is passed to them if you stop with this ratio.

I know some of you will brush aside my pleas, insisting that since no one can be humanitarian enough to meet the world's needs, you may as well "live it up" and ignore my plight as unavoidable. But if your God is as just as you say He is, I have a feeling He will hold you accountable for **your share** of the obligation. Before you turn your back on me, put yourself in my place.

Suppose you were sacrificing your baby to appease the wrath of the river gods. Suppose you were inflicting agonizing wounds upon your own body in a vain effort to atone for your sins. Suppose you were going into a Christless eternity because you did not know that a means of salvation had been provided for you.

Suppose I could do something to tell you of the God who could change your life and save your soul, but I lived exactly as you are living, I spent my money exactly as you are spending yours, I prayed as you are praying. Would you expect me to do differently by you than you are doing by me?

Just Wondering,
A National

50 Years Ago . . .

In the *Herald of Holiness*

On Indebtedness

Every member of the Pentecostal Church of the Nazarene is peculiarly indebted to the heathen, for inasmuch as our church holds up a very high standard of personal experience, it should follow that great pains be taken to carry out, in a very practical way, the last and great command of our risen Lord, viz., the one to go into all the world and to carry the gospel to every creature.—*J. Warren Slote.*

(*Ed. Note: The denominational name was shortened in 1919 to Church of the Nazarene.*)

Bud and Books

I have known several young men who said publicly that they did not have to study because Brother Bud Robinson was not an educated man, and he was a success. . . . When I was saved my heart so longed for an education that I lay on my face with my Bible before me by day and by night. . . . As the great holiness movement swept on, they began to send out good books, and as they came from the press I bought and read and reread them. . . . God has blessed the uneducated boys in the great holiness movement wonderfully; but it was not their ignorance that He blessed—it was their faithfulness. . . . We must educate our children in places where the whole Bible is taught, all of it believed, and every word of it received; and where the blessed Holy Ghost is not grieved and our students are not deceived.—*Reuben A. (Bud) Robinson.*

We can't do Christ's work without Christ's compassion.

Let us search our hearts for sheer loving care: the concern which constrains us to act to meet human need wherever it is revealed to us. Too much so-called Christian service is done as a means to an end. Let us learn to love people as Jesus did—because they are people, and not because of what we or our cause might hope to gain in return by and by. . . . "Help me to love the dying souls of men."—Brian L. Farmer.

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Must We Glamorize Pentecost?

Equating religion to a supernatural "tiger in the tank" sells it far short

• **By H. G. Purkhiser**
Aurora, Missouri

Fireworks at grand openings for used car lots are not uncommon. I am reconciled to the idea that I can buy gasoline that puts "a tiger in the tank." If I must, I can surrender my privacy to a young lady flying through nonexistent windows to show my wife how to have "hands that are young again." I am still a bit stubborn about those "doves in the kitchen cupboards." And I'm stubborn about some other things too.

For example, I am stubborn about the notion that we must glamorize the message of Pentecost with human "hoopla," if we are to capture the attention of soul-hungry people who are already surfeited with such dubious devices as are used in modern advertising. I am stubborn about the obsession that honesty and sincerity no longer count with modern man. The restaurant that uses as its slogan, "It takes the sizzle to sell the steak," may have rightly assessed our day as the "century of the sizzle"; but I'm not quite convinced that sizzle guarantees satisfied customers.

Glamour is as poor a substitute for reality as is pyrotechnics for piety. Advocates of the "chill and thrill" appeal may have found a shortcut to attention even in this sophisticated era. But we must remember the rightness of Gamaliel's

conviction that the tempest of Pentecost would not determine the abiding quality of this movement so much as the continued Presence.

This would be a good point to emphasize the fact that the wonder of Pentecost should be exploited. Pentecost *did* happen!! It has happened to me!! Pentecost—then and now—is good news!! Exciting news!! And as such the wonder of this event in eternity is worthy of publicizing.

The charismatic accent of that day was startling indeed.

The signs and wonders that attended and followed Pentecost made great impact upon the Church itself as it did upon the world generally. The healing of the lame man at the gate, the supernatural deaths of Ananias and Sapphira, gave much validity to the fact that Pentecost was more than a day—it was an experience! And Luke reminds us that "great fear came upon all the church, and upon as many as heard these things," as a consequence.

But the true strength of Pentecost did not rest upon these phenomena alone. Impressive as they were, the Early Church was quick to recognize that, if Pentecost was to be a permanent force rather

than a passing fad, accent must be placed upon the spiritual dynamism of the central truth and experience: "They were all filled with the Holy Ghost" (Acts 2:4)!

Glamour may impress the people for a time, but it never impresses God very much. Even as Aaron was given the robe provided "for glory and for beauty," but which he removed before he came into the presence of the Lord, let us seek to find in the simplicity of holiness that spiritual appeal which is not dependent upon magnetic personality or appendages of human glamour for effectiveness in the prosecution of our cause. Let our emphasis be upon the "majors" of Pentecost rather than upon the "minors."

I believe in miracles—especially the miracles that surround Spirit fullness. But I also believe with G. K. Chesterton that "God never paints so gloriously, as when He paints in white." The blazing flame of purity removes the residue of sin's discolorations, leaving the soul clean and white. The infusion of Divine Personality activates the soul to reproduce upon the canvas of reality a portrait of Him "who is the image of the invisible God" (Colossians 1:15). God give us wisdom enough to see the truth, and humility enough to let the glamour go and to walk with God.

Beyond the Crisis: Live in the Sp

Religious excesses are the result unless
the newly sanctified person "follows after"

• **By Dallas D. Mucci**
Bethel Park, Pennsylvania

JOHN WESLEY, long ago, knew what would always be the problem in the holiness movement: "To retain the grace of God is much more than to gain it. Hardly one in three does this."

"Looking on sanctification as the summit of attainment accounts for the many disappointed and unvictorious professors of sanctifying grace," explains Arthur Zepp in his *Progress After Sanctification*. Zepp echoes Wesley's concern that preaching on crisis sanctification should possibly obscure the important daily walk in the Spirit. The Scripture contains much more instruction for the daily walk than it does for the crisis—and thus one ought to understand and live.

THE CRISIS experience of giving oneself to Christ—as it were, losing our lives that we might find them in Him—must occur before any daily walk. But this heart cleansing and acceptance of the personal commitment by the Holy Spirit is a beginning. As the student finds who spends sixteen years in school, graduation is the opportunity to get into the mainstream of life and make his contribution.

The crisis experience is the opportunity of getting into the mainstream of life in the Holy Spirit. It is not the end of that life. As Paul makes clear, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. . . . as many as be perfect, be thus minded" (Philippians 3:12-15). In verses 12-16 of this same chapter, the crisis experience is clearly the start of the race—noteworthy, but not final victory. Paul is stoutly urging the Church and the Christian to stretch every energy in the daily "running of the race." Real life in the Spirit comes with a single-minded, daily walk: straining for the spiritual heights.

SCRIPTURE CONSISTENTLY reminds us that the sanctified life is one of continuing progress, or backsliding sets in. One needs to know that perseverance is central in the spiritual life. Thus one can be doctrinally correct but spiritually dead or dying.

Understanding that there is a

race set before the Christian keeps heart cleansing in right perspective. One is not sanctified into a divine perfection, but prepared to withstand temptations, thorns, and various faults and infirmities.

Too many, majoring on crisis, have misunderstood and lost the purpose of the personal Pentecost as Christ meant it to be. He meant it to be the empowerment for spreading the gospel. The apostles were told that the Holy Spirit or the Comforter would be sent to them—giving to them all that was necessary to deliver the message of redemption. At sanctification, then, the new life in the believer has become real that it might be real for others who are lost.

This mission is burned into the heart by the Holy Spirit. A man, recently sanctified, phoned his pastor to say, "You have a new member. For a few weeks I want to go calling with you and then I'll go alone. I must witness for Christ."

"Wonderful!" the surprised pastor exclaimed.

"That's what happened to me



... With a Wedding Gift

Dear Sue and Garold:

Now you went and disturbed my rest! I had just gotten myself stretched out on the davenport for a little siesta when it suddenly occurred to me that we had thus far done nothing about the invitation to your wedding. So here goes.

Not knowing the man in this deal, this letter may seem a little stilted; but recalling that Sue has a lot of good sense, we are just assuming that she would not cast in her lot with a boy unless he was the right kind, and with that premise we will start from here.

First, we want to wish you all the happiness that can be crowded into two lives. That happiness will not come while you sit and wait for it, but you will have to get out and make it for yourselves. Hard work, consideration for others, high ideals translated into tangibility by service to those about you, crowned with a deep and abiding love for each other, is at least part of the recipe.

Don't be afraid to declare your love for and to each other, a year, two years, ten, twenty years from now. It is a story that never grows old. The more often we hear it, the more we like to hear it. Don't just settle into a groove and take it for granted: "He knows I love him"; "Of course, she knows I love her—didn't I tell her so before we were married?"

After more than fifty-eight years of married life we can assure you that love does last—at least it can if you both work at the job of making it last. And it's worth the effort! We get as much thrill now out of holding hands as we did before we were married. On our long trips by car, to and from Texas and other points, I presume I drive about one-half the time with one hand and hold her hand with the other. You'll say, "Silly old coots!" Sure we are, but having a lifetime of fun being that way. Of one thing I can assure you, being happily married is the nearest like heaven you'll ever know until you actually get to heaven. May God bless and prosper your way.

Not knowing what you may need or want, we will just enclose a small check to be used as you both see fit. It isn't much, but with it go our love and prayers for happy, useful lives together.

Again, may God bless and smile upon your union. Give Him first place in your lives and you cannot fail to be happy.

With much love,

Gram and Gramp Schwab,
Brainerd, Minn.

Sunday evening. Remember?"

A person either "follows after" or degenerates into a group of excesses, such as emotion for emotion's sake (genuine emotion blesses), pulling away from a needy world into a "sanctified fellowship," or demanding outlandish and unscriptural public confessions. Other spiritual problems soon follow: quarrelsomeness replaces love, worldliness in thought replaces prayer, and an empty profession is the only thing left. The emphasis begins to center on self and a strictly personal faith.

BUT THE persons who walk in the Spirit, seeking daily the will of God, are marked by joy and dynamic. They are involved in a race. Yes, there are seeming setbacks, but they look to the Spirit. They are careful about their doctrine, but never lose the love of serving. Wrote Everett Cattell, "Mission is not peripheral nor accidental. It is the very essence of life in the Spirit. . . . This truth is suggested in the parable of the tares, where Jesus says, 'The field is the world; the good seed are the children of the kingdom' (Matthew 13:38)."

A Memorial, Not an Antique

• By Milo L. Arnold
Richland, Washington

What a day for antiques! Our affluent society is eager to spend money for things which have about them the color and shape of the past. Every city has its shops where antiques are bought and sold. Lanterns and lamps, rocking chairs and picture frames are for sale at inflated prices. Old washbowls, spinning wheels, wool cards, and flatirons are pegged at prices many times their original cost.

Expert archaeologists dig ancient mounds for old relics. Historians pore over dusty manuscripts and men grope into the past for every tablet, vessel, and icon which identifies with yesterday. A modern home is especially desirable when it has antique decor or furnishings. A library is proud to get an old book. Modern factories make fortunes producing imitations of old things. Wood with wormholes is prime material. Our hurrying generations are trying desperately to identify with the slow, primitive yesterdays. People seek a sense of security while holding to relics of a less complicated generation.

How differently Jesus went about to assure our unabated identification with Him across the racing, cluttered centuries! When He would perpetuate our involvement with His vicarious atonement, He took a morsel of bread and gave it out to be eaten, then passed the cup of wine to be drunk. These emblems were not to be stored and become relics. They were to be produced and consumed, new with each occasion and generation.

He did not intimate that they should preserve even the plate and the cup, much less the bread and wine. This memorial of Christ is

not an antique. It is a perpetually contemporary institution. It is made of elements produced and prepared by the generation eating and drinking it, yet providing undying identification with Calvary. There is nothing antique about it, though it is very old. It is new today and will always be as new as the day it is served. It is not valued because of its age, though it identifies with old Golgotha and is ensconced in the history of long centuries.

What a thrill! We, the living in this century, taking bread and wine from the fields of this season, ripened in the sun and rain of our own summer, can express identification with ancient Calvary because the vicarious atonement is eternally contemporary. This sacrament is not mere sentimental ruminations stirred by antique furnishings. It is the lofty, exciting association of today's people with today's Christ, who is as much the Saviour of one generation as of another.

Judas' bag and Pilate's washbasin would be antiques if they had been preserved. Our Lord's robe and cross would have been antiques if they had been stored and kept. They would have reminded today's generation that a Jesus of another generation had died. How different is this memorial!

This bread and wine, unfermented, unspoiled, and new, are substance of my day, reminding me that Christ too is my Christ, contemporary and vital. Today I am given the strength of His broken body and the life of His shed blood. He is as new as the sunrise. His grace is as immediate as my penitence and faith. "His blood avails for every man; His blood avails for me!"

Please, No Flowers

• By Clarence T. Moore
Fort Recovery, Ohio

Today I returned from the *golden wedding* celebration of a couple that I had united in marriage. They were Christians then and have lived devout Christian lives. Their three children and their companions and their grandchildren are Christians. A grandson brought the message in the morning church service.

When the announcement of the golden wedding was sent out it said: "Please, no gifts. Contributions may be made toward a missionary Bible school."

The father has spent forty-nine years in the schoolroom and still does supply teaching. He does not hesitate to speak to his boys and girls in the school about the Lord.

Could his spirit as manifested in the schoolroom and their spirit that said, "Please, no gifts, but an offering for the mission field," have had something to do with giving them their godly families?

Recently I attended a *funeral* where there were floral offerings that would represent around five hundred dollars. The givers gave them to express their sympathy and affection. The family received them as acts of consideration and kindness. The one for whom they were given was fully worthy. I have helped with such offerings in the past and no doubt will do so again in the future—but I have been thinking of missions.

About one year ago my son-in-law and I returned from Port-au-Prince, Haiti, where we spent ten wonderful days. It was my privilege to speak the first Sunday morning at a new work to about forty people. The place was small, the room was full. They had a plot of ground and needed a church building.

That evening I spoke at the church where a record Easter rally was held with thirty-eight hundred people in and around the church. I spoke to some three hundred people; thirteen came to the altar. We had a good Nazarene altar service; the Christians prayed and the seekers wept.

The second Sunday morning I spoke at another church, to approximately two hundred people. The congregation was worshipful and attentive, and at the close of the service one young woman came to the altar. In the evening I spoke at the Bible school church to some one hundred, and three came forward to be sanctified. In each of the services the house was well-filled.

I think of that native pastor in a city of over ten thousand people. There is a Catholic church, but no priest, and one or two small Protestant churches. These people worship in a converted home, but had more than nine hundred in their Easter rally. Two pastors lived in this same building—it is infested with rats and no way to keep them out. It was necessary to place a wire cage over the baby's bed. They needed a church; if they had one that would hold three hundred (or even five hundred people), no doubt they could fill it.

When Superintendent Harry Rich was home on furlough, his young son said: "Daddy, so many beautiful churches and so few in them! We have just poor churches, but they are full." Mrs. Gene Smith, one of the missionaries, said, "It seems we can fill anything we can build." They have the message—the preachers—the people—they need more church buildings.

In writing this, I am aware that other mission fields have like needs and opportunities.

But I am thinking of golden weddings, funerals, and missions. When Christians who have lived their lives for others come to that time of leaving for their eternal home, would it not be more in keeping with their sacrificial lives if we would say: "Please, no flowers. Contributions may be made to missions"? And would it not be better if the money that is placed in that which so soon passes away would be placed in that which would abide?

We do not know how much we will know of things here when we pass to that better world. But would not one find more joy and satisfaction, when he is nearing his journey's end, if he knew that what would be placed to his memory in fading flowers might be given to be laid up in heaven, where moth and rust doth not corrupt and where thieves do not break through and steal? And would not the Master of men, who said, "Make for yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9), be more pleased if we thus gave an account of our stewardship?

Golden weddings, funerals, and missions. May we have more golden weddings where people will say, "Please, no gifts. Contributions may be made to missions." And funerals, where it would be said, "Please, no flowers. Contributions may be made to missions"—missions for Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

Editorially Speaking

● By W. T. PURKISER

Our Problem

The press, religious and otherwise, often carries news of theological conflict and doctrinal debate in some of the larger denominations. It is a distressing thing to watch such struggles, and to wonder what an unbelieving world must make of it all.

The strange fact is that no argument grows so bitter as quickly as an argument about religion. Men who have walked in fellowship for years suddenly become strangers to each other when embroiled in controversy over some aspect of the truth about "the God of all peace."

We may be thankful that the Church of the Nazarene has never been extensively involved in doctrinal heresies. This is due in large part to the spiritual insight with which the founding fathers framed our doctrinal commitments. On marginal and incidental matters of belief, they were silent. On the great cardinal truths they spoke out with clarity and force.

We have stated, for all to know, the truths we believe sufficient as a basis for membership in and fellowship with the Church of the Nazarene:

We believe in one God—the Father, Son, and Holy Spirit.

We proclaim that the Bible, given by plenary inspiration, contains all truth necessary to faith and Christian living.

We assert that man is born with a fallen nature, and is, therefore, inclined to evil, and that continually.

We state that the finally impenitent are hopelessly and eternally lost.

We preach that the atonement through Jesus Christ is for the whole human race; and that whosoever repents and believes on the Lord Jesus Christ is justified and regenerated and saved from the dominion of sin.

We hold that believers are to be sanctified wholly, subsequent to regeneration, through faith in the Lord Jesus Christ.

We affirm that the Holy Spirit bears witness to the new birth, and also to the entire sanctification of believers.

We live in the hope that our Lord will return, the dead will be raised, and the final judgment will come.

We know what we believe, and we believe what we know. It is true that there have been individuals who have once been with us who have

come to variance on some of these great doctrines. But there has been no concerted movement, no effort to divide, and no split in the ranks on matters of doctrine.

BUT WE HAVE OUR PROBLEMS. They fall not in the area of theological position, but in the realm of spirit and love. Many of them arise from too great a readiness to criticize and find fault, to pick flaws and hunt witches, to grow suspicious and cynical of what we may not understand.

The devil must chortle with glee when he involves a body of God's people in doctrinal strife. Even more surely he goes into paroxysms of delight when he succeeds in introducing the deep spiritual cleavages which arise from a bitter, harsh, antagonistic, and cynical spirit.

The standards of our church are guidelines to holy living. We should cherish them as they relate to the sacredness of God's name, to Sabbath observance, sins against the body in the use of alcohol or tobacco, honesty in business, indulging pride in dress or behavior, and songs, literature, and entertainments not to the glory of God.

But certainly no less important than any of these is the trenchant warning against "quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others."

In this latter area it is easy to give in to the spirit of the world. It seems to take more grace to save people from the love of evil tidings than it does from the love of evil doings.

"Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others" are all two-sided sins. They involve not only the "reporter" but the person who listens, as well.

Even civil law recognizes that "receiving stolen goods" is a crime that makes its perpetrator an accessory to the original theft. The Book of Proverbs, so little heeded but so full of practical wisdom, says, "A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue" (17:4), or as *The Berkeley Version* puts it, "An evildoer listens to wicked lips, and a liar pays attention to a vicious tongue."

The editor is full well aware that "conversation" in the King James Version means more than words and speech. It means the whole manner of life, one's entire style of living, the "what you

Some people attempt to sit quite easily by the roadside and point others down the road, saying, "Jesus went that way." Their lives are utterly ineffective. True Christians set out to follow Christ themselves and call others to come with them. They will lead many to find the way of the Lord.
—Selected.

do" that "speaks so loud I can't hear what you say."

But "conversation" in the old English does include "the fruit of the lips." In the light of this, it would not hurt us to ponder occasionally Peter's strong words: "But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Peter 1:15).

The Blight of Indifference

One of the noted Bible scholars of the last generation wrote: "The great causes of God and humanity are not defeated by the hot assaults of the devil, but by the slow, crushing, glacier-like mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up, but by being sat upon."

In human affairs, indifference is more deadly than opposition. Great reforms die, not because they are opposed, but because they are ignored.

Many illustrations of this truth may be found in the history of the Church. More times than not, the bitterest persecution has been like water poured on an oil fire. The flames have been spread, not quenched.

On the other hand, times of acceptance and popularity have been almost fatal to the spiritual life. Christianity is more in danger of being smothered by banal approval than it is of being strangled by direct antagonism.

Even within the ranks, indifference brings more blight than open resistance. In this is to be found part of the meaning of Christ's words to the Laodicean church: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15-16).

None of this means that we are to go out seeking persecution or inviting opposition. What it means is that we need not fear the cold as much as the lukewarm. The peril is not that our purposes will be "blown up" but that they will be defeated simply by being "sat upon."

These are days of tremendous challenge. The

"crossroads" is not some point to which churches come once in a generation. We are always at the crossroads. In John Oxenham's memorable words the danger is not that we shall take the low road, but that we shall "drift to and fro" on "the misty flats" in between the high and the low.

When we see the blight of indifference is more deadly than "the hot assaults of the devil," we shall be more likely to keep our hearts aflame with concern and personal involvement in all the work of God.

Time and the Movies

It would be expected that this editor would be strongly prejudiced against the modern motion picture industry for its evil influence in the field of morals. How much of the current collapse of moral values in our world may be laid at the door of "Hollywood," only eternity can reveal.

But the editors of *Time*, the weekly news magazine, can hardly be charged with such a bias. There is therefore much that is deeply disturbing in *Time's* recent evaluation of the new motion picture production code—particularly since this code is said to reflect changes in American mores.

Entitled "When Bare Breasts Are Decent," *Time's* article points out that the 1930 code itself launched an era of "hypocritical leer" in which "moviemakers often did their vulgar and ingenious best to be as provocative as possible, without violating the code's letter."

Illustrating with examples that cannot be repeated here, *Time* noted that the old code was dead long before it was buried. The new code, officially introduced with the hope that it would "expand creative film making without tolerating license," *Time* said, "will tolerate a great deal, if not everything."

While the old code stated, surely with tongue in cheek, that "no picture shall be produced which will lower the moral standards of those who see it," the new code charges film makers to "keep in closer harmony with the mores, the culture, the moral sense and the expectation of our society."

Gone from the new code are bans against treatment of seduction as a subject matter for comedy. rules against profanity, and prohibitions of nudity. When the administrator of the new code was asked if "bare breasts could be deemed indecent in one film and decent in another," *Time* reported that he answered with an emphatic "yes."

Time's summary paragraph pretty much tells the whole story: "There is no guarantee that movies will now be better than ever, but it is a safe guess that they will be sexier than ever—in which case Hollywood may have something to export to Sweden."

And so the toboggan races on, down the slope to the inevitable smash.

New Day Dawns for Canadians

● **By J. Fred Parker**

Book Editor, Nazarene Publishing House

Week-long Activities Attract Nazarenes From Coast to Coast

It was an unforgettable experience! The occasion was historic. The atmosphere was electric. More than 600 Canadian Nazarenes attending the nationwide conference in Winnipeg, Manitoba, October 4-6, stood on the threshold of what everyone felt was a new era for the church in this far-flung dominion.

A large banner stretched across the auditorium above the platform carried the words, "Link hearts and hands from coast to coast." Never was a slogan more truly fulfilled. Canadians from every province and even the Northwest Territories had met at their new Mecca—the strikingly attractive new campus of Canadian Nazarene College in the Winnipeg suburb of Fort Garry, Manitoba.

Reminiscent of that first General Assembly of the Church of the Nazarene in 1907 when East and West united in Chicago to form a new denomination, Canadians from four districts came together to forge a new chain of spiritual fellowship and co-operative endeavor in the spreading of scriptural holiness across their nation.

They had come from as far east as St. John's, Newfoundland, more than 3,000 miles away; from the far western side of Vancouver island, bordering the Pacific 1,600 miles to the west; and from as far north as the Fort Smith in the Northwest Territories, 700 miles north of the border near the Land of the Midnight Sun.

More than 80 percent of Canada's 140 churches were represented, including 115 pastors. Joining them on this eventful occasion were many from the adjacent states of Michigan, Minnesota, and North Dakota. As the capacity throng joined in singing "O Canada" at the opening of the first evening service, never were patriotism and spiritual fervor more heart-warmingly blended. Hands and hearts



WARM WELCOME—President of the University of Manitoba, Dr. H. H. Saunderson, (left) welcomes Canadian Nazarene College president, Dr. Arnold Airhart, as the two institutions become next-door neighbors. Reciprocal arrangements are already being worked out between the two schools. Education Secretary Dr. Willis Snowbarger looks on.

were never more firmly clasped in vision and faith for the future.

The occasion of this first national gathering of Canadian Nazarenes was the dedication of the brand-new million-dollar campus of Canadian Nazarene College. The completion of this monumental project marked the culmination of seven years of planning and development which saw the creation of an all-Canadian education zone, and the relocation of the college from Red Deer, Alberta, to the central metropolis of the dominion, Winnipeg, Manitoba.

Dedication Day, Wednesday, October 5, began with a 9:00 a.m. meeting. Dr. Willard Taylor, past president of the college and now a professor at Nazarene Theological Seminary in Kansas City, gave the main address. This was followed by simultaneous sessions for pastors, pastors' wives, and laymen. Special speakers for these were Dr. Dean Wessels, secretary of the Department of Ministerial

Benevolence; Mrs. G. B. Williamson; and Dr. Willis Snowbarger, secretary of the Department of Education, all of Kansas City. Following that the groups reassembled, and Dr. G. B. Williamson addressed a capacity audience.

The afternoon was devoted to "open house" activities, the unveiling of various memorial plaques, and a tea in the dining hall at which the visitors were guests of the president and the board of governors and their wives.

The dedication ceremonies at night, attended by an overflow crowd of 750, were presided over by Dr. Arnold E. Airhart, president. Greetings were brought by many civic and government dignitaries, including the Honorable Thelma Forbes, minister of municipal affairs of the province of Manitoba; Councillor L. E. Ostrander, chairman of the Metropolitan Corporation of Greater Winnipeg; Councillor J. Cloutier, deputy mayor of Fort Garry; and Dr. H. H. Saunderson.

son, president of the University of Manitoba.

Dr. Willis Snowbarger, executive secretary to the Department of Education, represented the general church. Music for the occasion was provided by Gary Moore, Nazarene Radio League Music director, and by the college choir. The main address was by Dr. Williamson.

Honored guests included two pioneer leaders of both college and church in Canada—Dr. Charles E. Thomson of Red Deer, Alberta, first president; and E. S. Mathews, former district superintendent, now of Denver, Colo.

The new campus is one of which Canadians are justifiably proud. Situated on a seventy-acre tract near the bustling campus of the University of Manitoba, the buildings consist of two basic complexes—one academic and the other residential.

The former contains classrooms, laboratories, administration and faculty offices, library, post office, music studios, and a multipurpose auditorium. The residence unit includes four dormitory wings, two for women and two for men, which center in a student commons which includes lounges, prayer chapels, study rooms, and the main dining hall.

The low-lying structures are of native Tyndal stone set off with panels of Tufflite stucco. The inside walls are principally of exposed, painted concrete block with decorative accents.

Though not lavish, the buildings are beautiful and utilitarian, and models of efficient planning. Project architect was James Varro, Nazarene layman from Regina, Saskatchewan,



FROM EAST AND WEST THEY CAME—Pastors George Rempel (left) and W. C. Wilcox represent the wide area from which Canadian Nazarenes came for the four-day conference at Winnipeg. Rempel is minister at Port Alberni, British Columbia, on the western side of Vancouver island, and Wilcox serves at St. Johns, Newfoundland. The two cities are 4,600 miles apart.

who is with the firm of Black, Larson, McMillan and Partners.

The three-day conclave began Tuesday, October 4, with simultaneous regional conferences of the Nazarene Young People's Society and Nazarene World Missionary Society, directed by general council members for Canada—Rev. Ron Fry of Toronto, Ontario; and Mrs. Herman Smith of Calgary, Alberta, respectively.

Special workers for the N.Y.P.S. gathering were Paul Skiles, general N.Y.P.S. secretary; and "general staffers" Paul Miller, Richard Neiderhiser, and Betty Griffith, all of Kansas City. Mrs. Gordon Olsen of Eugene, Oregon, general president of the N.W.M.S., was guest speaker at the missionary meetings.

Tuesday night Dr. Williamson brought the keynote address, in which he exhorted Canadian Nazarenes to enlarge the place of their habitation

and to lengthen their cords and strengthen their stakes. It was a ringing challenge to aggressive evangelism, to which the appreciative audience responded enthusiastically.

The concluding day, Thursday, was given to a regional music institute under the auspices of the General Music Commission. Special workers were Dr. Hugh C. Benner, general superintendent; Dr. Leslie Parrott of Portland, Oregon, chairman of the commission; Gary Moore; and Paul Skiles. The auditorium again was filled to capacity for the climactic musical program Thursday night.

Reluctantly—for it was hard to break away from the heavenly experience—but with new vision and faith, the hundreds of visitors returned across the many miles to their churches. All were convinced that a new day had dawned for the Church of the Nazarene in Canada.



NAZARENES FILL the multipurpose auditorium on the campus of Canadian Nazarene College to hear General Superintendent G. B. Williamson give the dedicatory address. As the banner over the platform read, Canadians linked "hearts and hands from coast to coast."

Co-op Revival Successful

With a final night attendance of more than 1,100 persons, a 6-church indoor camp meeting closed recently at Midway City, Calif., at which Rev. Paul McGrady, a Bethany Nazarene college professor, and James Bohi, Bloomfield, Iowa, singer, were workers. The nearby Garden Grove, Calif., high school auditorium was rented for the final service. Twice during the week the altar was filled before the evangelist spoke, and many persons found spiritual help in their homes. "This is more like my understanding of the New Testament Church than anything I can remember," said Southern California Superintendent Nicholas Hull.

Lunsford to Beirut

Professor R. L. Lunsford, an instructor in practical theology and biblical literature at Olivet Nazarene College since 1943, has been named interim director of the Nazarene Bible school in Beirut, Lebanon. He will serve in place of Dr. Hugh Rae, who was prevented from assuming the role as director because of illness. Lunsford will direct the affairs of the trilingual school which has 21 teachers and 300 students.

Grants to Pasadena

Pasadena College was recently the recipient of two federal grants for equipment, including an amount to apply to the purchase of a closed-circuit, video-tape television system. The funds, totalling \$16,000, must be matched by an equal amount before they can be used.

Texas Minister Heads Group

Rev. W. J. Campbell, pastor at Mt. Pleasant, Tex., was recently elected president of the ministerial association there.



DEDICATE WICHITA CHURCH—General Superintendent Hugh C. Benner, Kansas Governor William Avery, and Singer Tony Fontane participated in the dedication of the recently completed Wichita (Kansas) First Church. In addition to education and chapel facilities, a 7,000-square-foot youth activity building is now in use. Dr. G. A. Gough is pastor.

To Study Sunday Schools

Eight Chicago Central District pastors have undergone training for Sunday school clinic work among churches on the district, according to Church Schools Chairman Rev. Glenn Evans. The organization was formed to follow up a conference of pastors and superintendents held recently in Kankakee, Ill. Speaker was Rev. Eugene Hudgens. The eight pastors are Rev. Robert Harris, Rev. Samuel Smith, Rev. Jack Lee, Rev. Milton Bunker, Rev. W. T. Dougharty, Rev. Lawrence Jantz, Rev. William Kelly, and Evans. Superintendent is Dr. Mark R. Moore.

Florida Meeting Set

The annual Sea Breeze camp meeting, at which Evangelists Percy Trueblood and Arthur Roney will speak, is scheduled for February 2-12 in Hobe Sound, Fla., according to H. Robb French.

Grosse Named to Chaplain Post

Capt. David G. Grosse, a pastor at Riverton (Wyo.) First Church until September 6, has been assigned as a chaplain to Vandenberg Air Force Base, Calif., following a six-weeks chaplain school at Air University, Maxwell Air Force Base, Ala.



Chaplain Grosse

Grosse, thirty-two, graduated from Eastern Nazarene College, received a master's in religious education from Yale Divinity School in 1959, and graduated from Nazarene Theological Seminary in 1961.

He was associate pastor at Pasadena (Calif.) Central Church before going to Wyoming in 1963.

Dodson Now a Commander

Lt. Cdr. Leonard Dodson, a navy chaplain stationed in Naples, Italy, was recently selected for the rank of commander.

Hathaway Cited for Viet Service

Lt. Dudley C. Hathaway, a navy chaplain, was recently selected for the navy commendation medal, the second Nazarene chaplain to receive the commendation for participation in the Viet Nam conflict.

Chaplain Hathaway served with the First Medical Battalion of the First Marine Division in Viet Nam, and has been transferred to a regular navy position at Camp Lejeune, N.C.

Lt. Lowell Malliett has also received the award.

To Teach in Junior College

Miss Phyllis Lobb, who recently received her M.A. Degree in mathematics, is teaching this fall at Godsden (Ala.) State Junior College.

Dr. Young (right) appears with Rev. A. A. E. Berg, superintendent of the Australia District.

What would happen if all of us gave thankfully on November 20 to the General Budget, and if we gave "as God hath prospered" us? Our goal of \$1,850,000 would be reached and our hearts would be overflowing with blessings!

Samuel Young
General Superintendent

African Journeys

(Editorial note—Following is the first of three installments of a story telling of the travels in Africa by Dr. A. F. Harper, executive editor of the Department of Church Schools.)

● By A. F. Harper Central Africa

In Africa the newest work of the Church of the Nazarene is in the new nations of Zambia, Rhodesia, and Malawi. Rev. Maurice Hall is the regional supervisor with the district office in Salisbury, Rhodesia.

It was a 5,700-mile, overnight flight from London to Salisbury. After a day's rest we made a short flight to Limbe, Malawi, site of our Central African Bible school, for our first convention.

The work in Central Africa has firm foundations. (See the current missionary reading book *I Sought for a Man*, by Maurice Hall.) The Leland Hagenses and Paul Marshalls serve the Limbe station and Bible school while the James Grahams are in northern Malawi. The Jay Huntons and Edwin Wissbroeckers are in Kitwe and Lusaka, Zambia. The next area to be opened will be at Bulawayo, the second largest city of Rhodesia.

We returned to Salisbury Saturday for a Bantu service Sunday morning and a European service in the evening. Monday we flew 800 miles to Johannesburg for a week in the Republic of South Africa.

The Republic of South Africa

At Jan Smuts Airport we were met by Field Superintendent W. C. Esselstyn and about twenty missionaries. After a quick round of greetings and pictures Elmer and Mary Schmelzenbach loaded us into their Valiant and we began a 200-mile drive to Arthurseat and Acornhoek.

Our travelling companion was Missionary Ralph McClintock, engineer at the Acornhoek Hospital. It was nearly 8:00 p.m. when we arrived at the mission station where about twenty-five hungry missionaries were waiting supper for the arrival of their late guests. I was impelled to paraphrase Winston Churchill—"Seldom have so many been so hungry because of so few."

The next two days were spent in a Sunday school convention with pastors, superintendents, and Bible school students.

Across Africa I was again and again grateful for missionary interpreters who took my English words and made them live for Bantu audiences. As a result of Elmer Schmelzenbach's urgent exhortations there were seekers in the evening services.

Thursday afternoon and Friday

were scheduled for relaxation with a trip into the South African game reserve at Kruger Park. Saturday we went kraal visiting with a pastor and Missionaries Jackson and Janey Phillips. Sunday included a preaching service at Acornhoek, dinner with Dr. and Mrs. Harold Jones, a tour through



the hospital, and an evening service with the missionaries and European church.

Mozambique

Our third week was in Mozambique where Brother and Sister C. S. Jenkins labored for many years. (See chapter 11 in this year's missionary study book.) Rev. Joseph Penn, regional supervisor, met us at Arthurseat and took us 400 miles to Africa's east coast on the Indian Ocean. Our main station and Bible school are at Tavane. Due to deep sand, the last 17 miles required an hour and a half in a four-wheel-drive Landrover. I asked myself why we ever located our district center in such a place, but I soon learned the answer. This is where the people are—people for whom Christ died. In the absence of Superintendent and Mrs. Oscar Stockwell, Mrs. Harper and I were entertained in the missionary home of Virginia Benedict and Evelyn Mewes.

Convention services were held three times daily on Tuesday and Wednesday with about one hundred fifty in attendance, including the 35 Bible school students. Thursday we went back over our seventeen miles of sand in the Landrover and on to Mavengane for a Thursday night and Friday convention with the central and southern districts in Mozambique. Miss Mary Cooper supervises this area

and her Bantu pastors were well represented—one of them walking fifty miles to attend the sessions.

Mozambique was formerly a colony but is now an overseas province of Portugal. We have a thriving Portuguese congregation in Lourenco Marques pastored by Rev. M. M. C. Dias. Rev. and Mrs. Armand Doll and Rev. and Mrs. Robert Perry are the resident missionaries. I preached Sunday morning and evening in the European church and had a Sunday school clinic for them Monday evening. Sunday afternoon we held a Sunday school rally for the Bantu churches in the Lourenco Marques area.

Mozambique has the largest church membership of our African regions, but the missionary staff is small. We found excellent men of God in places of district leadership and bright promise for the future in the student body at the Bible school.

The first three weeks in Africa left us with a sense of deep gratitude for the faithful missionaries of the past and the present, a song of joy because of redeemed Africans in the church today, and high hopes for the progress of the gospel in a great "Continent in a Hurry"—to borrow Missionary Betty Emslie's title for the 1966-67 missionary study book.

(Next week, Swazi-Zulu)



FIRM 1972 ASSEMBLY—General Secretary Dr. B. Edgar Johnson (left) accepts the pen from Harry Ferleger, executive director of the Philadelphia Civic Center, with which he signed the contract for the 1972 General Assembly. With them are Rev. Marlow Salter (upper left), General Assembly coordinator, and James A. Morrison, director of the Philadelphia Convention and Tourist Bureau.



CANADIAN CHURCH DEDICATED—Church property valued at "more than \$100,000" was dedicated recently at Brantford, Ontario, by Rev. Bruce T. Taylor, superintendent of the Canada Central District. Seating capacity of the sanctuary is 250, according to Pastor H. Malcolm Burgess.

Oregon Dentist Completes Asian Stint

An Oregon Nazarene dentist, Dr. Carroll L. Hibbard, recently returned from two years with the Peace Corps in Sabah, one of the Malaysian states in Borneo, and tells of primitive conditions, which are hindered, rather than helped, by the influence of Communism.

"You realize the long and difficult road ahead for some of these underdeveloped nations. It seems they would have enough to do in their long struggle upward without the 'hot breath of Communism' blowing down their necks, but they have to contend with that also," he told the *Portland Oregonian* recently.

Dr. Hibbard spent a year in Jesselton, capital and port city of some

thirty thousand, and his second year at Victoria, a town of about eight thousand on the island of Labuan on the South China Sea.

Heat and humidity, mosquitoes, rats, heavy rainfall, lack of electricity and supplies hampered efforts a little, but he often made do with unfamiliar instruments he sterilized by boiling over kerosene burners.

Dr. Hibbard operated dental clinics, sometimes going by boat to remote villages. Much of his work, of necessity, had to be pain-relieving, mainly extractions. On one trip he did more than 275 extractions in two days.

"That was a real workout in ninety-degree temperature," he said.

Dr. Hibbard, who had a \$3.00 a day food and clothing allowance, is now back in practice in both Portland and Burns, Ore.

Trooper Leads C.S.T. Efforts

A Florida state trooper who serves also as Sunday school superintendent and director of Christian Service Training in the Sanford, Fla., church, recently received both his certified teacher and certified superintendent certificate in a ceremony with his pastor, Rev. J. Lester Seel.

Since April, under the direction of L. D. Harrell Harrell, the C.S.T. program has been responsible for developing 3 certified teacher certificates, 4 certified superintendents, 4 qualified superintendents, 5 qualified teachers, 11 registered teachers, 5 registered superintendents, 5 churchmanship diplomas, and 11 church school worker diplomas. A total of 387 credits have been awarded.



Dr. Carroll Hibbard, Peace Corps dentist, at work

"Showers of Blessing" Program Schedule

November 13—"When I Was Ordained," by *Edward Lawlor*
November 20—"Jesus Is Coming Again," by *Edward Lawlor*
November 27—"Our Inevitable Appointment," by *Edward Lawlor*

NEW "LA HORA NAZARENA" STATIONS:
 TGRL Quetzaltenango, Guatemala 1170 kc. 10:00 p.m. Sunday
 HJGN Barrancabermeja, Colombia 1240 kc.
 HOL Colon, Panama 1390 kc. 9:45 a.m. Sunday

NEW "SHOWERS OF BLESSING" STATIONS:
 KWTC Barstow, Calif. 1230 kc. 8:00 a.m. Sunday
 KLEE Ottumwa, Iowa 1480 kc. 8:45 a.m. Sunday
 WYSE Inverness, Fla. 1560 kc. 8:45 a.m. Sunday

Athlete to Church Post

Clyde Barnhart, voted the most valuable player on the University of Michigan's 1965 baseball team, has accepted the assignment of minister of youth and visitation at Flint (Mich.) Central Church, according to Pastor W. E. Varian. Barnhart, who excelled also in football and basketball while in high school, has received a call to the ministry.

Maurice Hall Reelected

Rev. Maurice Hall was unanimously reelected as supervisor of the Central African Region during the annual council meeting, held September 6-8 in Salisbury, Rhodesia. Field Superintendent W. C. Esselstyn presided.

Correction

Rev. Harold L. Kohser was newly elected chairman of the Virginia District church school board, rather than merely being elected to the board, as the September 14 *Herald of Holiness* reported.



HONORARY DOCTORATE—Dr. Edward S. Mann, right, president of Eastern Nazarene College, presents honorary Doctor of Divinity degree to Stephen W. Nease, recently named president of the new college the church is starting in Mt. Vernon, Ohio. Looking on is Dr. J. Glenn Gould, chairman of the Department of Religion.

At Founders' Day Celebration . . .

Second E.N.C. President Cited

Tribute was paid to the memory of Rev. Floyd William Nease, second president of Eastern Nazarene College, at the fourth annual Founders' Day Convocation, held October 5 at the Wollaston college chapel.

His son, Stephen Wesley Nease, who was recently named president of a new college the church is establishing in Mt. Vernon, Ohio, was awarded an honorary Doctor of Divinity degree.

Dr. Hugh C. Benner, general superintendent in the Church of the Nazarene and an associate of the late President Nease as a faculty member of Eastern Nazarene from 1921-25, delivered the convocation address.

Dr. Benner drew from his personal reminiscences and those of other colleagues and cited quotes from Mr. Nease's sermons and lecture notes to illustrate the former president's philosophy of education and religion.

Mrs. Madeline N. Nease, mother of Stephen and widow of Rev. Floyd W. Nease, is registrar emeritus of the college. She still serves E.N.C. as international student advisor.

Stephen Nease had been affiliated with Eastern Nazarene since 1950, when he became dean of men. In 1958 he became director of development for the college.

A Quincy native, he served as a pastor at the East Side Church of the Nazarene in Newark, Ohio, for two years before coming to Eastern Nazarene.

He is a 1945 graduate of Brown University and received a Bachelor of Theology degree from Eastern Nazarene in 1947. In 1959 he was awarded a Master of Education degree in guidance and counseling from Boston University.

The honorary degree was conferred

by E.N.C. President Dr. Edward S. Mann, who was assisted by Dr. J. Glenn Gould, head of the Religion Department. Dr. Harvey J. S. Blaney, interim dean at the college, presented the degree candidate.

Dr. Nease and his wife, the former Christine Hardy of Norfolk, Virginia, have four children: Linda, Floyd, Stephen, and David, ranging in age from six to sixteen.

Deaths

MRS. ELMIRA MURPHY, eighty-two, died September 17 in Temple, Tex. Funeral services were conducted by her pastor, Rev. W. L. Hubbard. Mrs. Murphy is survived by three sons, J. A., C. O., and W. W.; twelve grandchildren; and sixteen great-grandchildren.

MRS. SUSIE EAGAN GLOVER, eighty-six, died September 30 at her home in Bethany, Okla. Dr. M. Harold Daniels, her pastor, conducted funeral services. She is survived by her son, Roy Eagan; two daughters, Joy Cole and Naomi Sharp; six grandchildren; one great-grandchild; two sisters; and one brother.

DR. O. A. SINGLETON, seventy-one, died September 1 in a Kettering, Ohio, hospital. Funeral services were conducted by his pastor, Rev. Wesley K. Poole;

Reprint from district paper of Southern California:

This Month's Bouquet goes to THE NAZARENE PUBLISHING HOUSE

The pat-on-the-back of appreciation this month goes to our own unexcelled N.P.H.!

Of course we've got reasons. Here are just a few places where you shine:

Quality, beauty, and editorial excellence of that which you send us.

Communication. You always find time to write us letters, explanations, answers to our questions. We feel we are important to you.

Readiness to make adjustments when mistakes or misunderstandings appear. You usually take the responsibility whether the fault is yours or ours.

And you don't play favorites. Our Nazarene churches get the same courteous, personalized treatment a publisher would give to the cultivation of a new account.

Promptness and care in packing and shipping. Explanations whenever you may not be satisfied with yourselves.

Efficiency and dexterity in invoicing and billing. It's almost fun to send you a check!

So hats off in October to our own Nazarene Publishing House. You are important to us too!

Unsolicited accolades are heart-warming but also challenging to us to see that we always merit loyalty and confidence such as expressed.

M. A. (Bud) Lunn, Manager
NAZARENE PUBLISHING HOUSE

and Dr. M. E. Clay, superintendent of the Southwestern Ohio District. Surviving are his wife; two daughters, Mrs. W. E. Lawrence and Mrs. Robert F. Scholz; five sisters; two brothers; and four grandchildren.

MRS. MAY WHILLANS DECH, seventy-five, died October 6 in Pomona, Calif. Rev. Paul Benefiel conducted funeral services. Survivors include two sons, John and Andrew; three daughters, Ruth, a missionary in British Honduras, Mabel Sandy, and Esther Schandoorf; and eleven grandchildren.

Announcements

EVANGELISTS' OPEN DATES

J. Herbert and Pansy Morgan, 123 North Gilbert Street, Danville, Ill. 61832: Open time in Jan. and Feb.

BORN

—to Orval and Roberta (Miller) Halley, Modesto, Calif., a son, Steven Kent, on Oct. 1

—to Larry C. and Mary (Christenson) Cary of Bourbonnais, Ill., a son, Britt Alan, on Aug. 30.

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We want to give an offering of thanks to help in sending the gospel around the world.

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Jamaican Church Born With 44 Charter Members

Forty-four persons became charter members by profession of faith, and several more became probationary members, as the first congregation of the Church of the Nazarene in Jamaica took shape, Oct. 9, in a Kingston schoolhouse.

Dr. E. S. Phillips, executive secretary of World Missions, welcomed the new class of members. He also announced that students at Bethany Nazarene College had pledged \$8,875 to furnish a new church which is yet to be built. The congregation broke into applause.

Missionary Ralph Cook also participated in the organizational meeting.

Construction Begins On Trevecca Gym

Ground-breaking ceremonies for a \$350,000 physical education building of Trevecca Nazarene College were held recently on the Nashville campus.

Dr. William M. Greathouse announced that construction will begin immediately with the anticipated completion date of June 1, 1967.

"This is another step in the progress of Trevecca College becoming the coeducational Christian liberal arts college to serve the entire area as well as the nine southeastern states of the Church of the Nazarene," Dr. Greathouse said.

The Alumni Association of the college under President Howard Wall of Durham, N.C., has pledged to raise \$50,000 toward this project. Another \$50,000 dollars is being raised by the development office. The remaining \$250,000 will be financed over a ten-year period.

The building features a regulation-size gymnasium with a seating capacity of 2,000, a regulation-size swimming pool, and recreation areas for both faculty and students. The ground level houses two classrooms, a rifle range, and two handball courts.



Architect's plan for Trevecca gym

Missouri Church Destroyed

A tornado which snaked through St. Charles, Mo., October 15 destroyed the recently dedicated Church of the Nazarene there less than an hour after a Friday night revival service had closed.

The parsonage was not damaged, and according to Pastor B. W. Gronemyer, there were no injuries.

Plans are now under way to rebuild the \$41,000 church, which was dedicated May 8.

Successor Named on Council

Rev. Harold B. Graves, pastor at Clarksville, Tenn., and president of the Tennessee District N.Y.P.S., was elected recently to fill the vacancy in the General N.Y.P.S. Council created when Representative Jack Archer moved from the Southeast Zone.

The election came after district N.Y.P.S. presidents on the zone submitted nominees.

Graves, who is thirty-nine, has served as pastor for the last three years at Clarksville First Church. He and his wife, the former Bettie Eby, have five children.



Harold Graves

Resort Manager Saves Boy

Charles W. Zerby, the manager of a lake resort near Kent, Wash., and a member of the Kent Meridian Church, was cited recently for saving the life of a four-year-old boy who had fallen from a boat dock into water about four feet deep.

Zerby, fifty-four, leaped into the water to find the youngster unconscious. He applied mouth-to-mouth resuscitation. Within minutes, the boy began to scream. "It seemed like hours," Zerby said. In answer to praise which came from a doctor, Zerby said: "With God as your Helper, how can you fail?"

Effect Already Seen From Week of Prayer

By the time the week of "Loved Ones Evangelism" has run its course, as many as 50,000 Nazarenes will have expressed an interest in their unconverted relatives by writing requests to the Department of Evangelism for prayer for them, and in some cases for contacts to be made by Nazarene ministers.

The effect was already being felt. Along with the flow of cards for prayer was a trickle of letters telling of spiritual help that has already come as a result of the denomination-wide emphasis.

Rev. Wilson Lanpher, superintendent of the Kansas City District, and seven area pastors closed a week of intercessory prayer by burning the requests in a service symbolic of the faith of Nazarenes.

The cards had rested for a week, October 16-23, in the chapel of the International Headquarters building in Kansas City. During the week, Nazarenes from the Kansas City area had prayed continuously in the chapel. At least a half dozen other districts maintained prayer chains through the week.

And by week's end, almost forty thousand cards had been received, according to Willie Dishon, office manager of the department, who added that he had noticed no letup in the flow as yet.

Rich Reports Widespread Damage from Hurricane

When Haitian Field Superintendent Harry Rich landed in a light plane on the bumpy airstrip near the towns of Jacmel, Marigot, and Cayes, the sight of destruction left in the wake of Hurricane Inez sickened him.

The more than 450 Nazarenes who live in the area had retreated into the mountains as the storm approached. When they returned, they found their flimsy homes shredded and their crops destroyed. Miraculously, none was killed, although twelve Nazarenes were among the dead on another part of the island.

While crops are now being replanted, these people will be without food for months. The eye of the hurricane passed over the Jacmel area.

The church there was destroyed, as was the parsonage.

In all, 1,200 Haitian Nazarenes were affected by the hurricane. Financial aid, rather than food and clothing, is being sent through the Department of World Missions. Since a special offering is not being taken, Dr. E. S. Phillips, executive secretary, said the funds must be labeled: "Haitian Relief."

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

GOD'S TRUTH CANNOT BE DESTROYED

Jeremiah 36:20-28, 32
(November 13)

● **Roll**—This term occurs numerous times in today's lesson. The Hebrew word is *megillah*. It is translated "volume" in Psalms 40:7. Elsewhere it is always "roll"—twenty-one times, fourteen of them in this one chapter of Jeremiah. A better translation is "scroll."

It is generally agreed that this scroll must have been made of papyrus. If it had been of leather, when it was thrown into the fire the fumes would have been intolerable.

Papyrus was the name of a plant which grew profusely along the banks of the Nile River. Thin strips of the stalk were laid out flat, side by side. Then other strips were placed on top of them at right angles, with some kind of glue between. When beaten flat these sheets made fairly good writing material. Hence papyrus gave us our word "paper."

We now know that papyrus scrolls were used in Egypt as early as 3600 B.C. It remained the most common writing material of the ancient world until it was replaced by paper (invented by the Chinese) at about the tenth century A.D.

Individual sheets of papyrus were fastened together to make long scrolls, which served as books. Since these had to be rolled or unrolled from each end, their length was limited. Although much longer ones have been found, for practical purposes about thirty feet was enough to handle with any efficiency.

● **Hearth** (v. 22)—This term in English suggests to us a fireplace. That is what was used for heating homes in the British Isles when the King James Version of the Bible was made—and still is.

But the Hebrew word here means something quite different. It is *ach*, sometimes rendered "ah" or "alas." Only here (three times in vv. 22-23) is it translated "hearth."

Instead of fireplace the word means "stove," or better, "brazier." This is an open pan of brass, on which wood or charcoal would be burning, as still seen in the East.

● **Penknife** (v. 23)—This consists of two words in Hebrew, *taar sopher*; literally, "knife of a scribe." The expression is found only here in the Old Testament.

Conducted by W. T. Purkiser, Editor

Will you please explain why almost all present-day religious leaders use the expression "receive Christ" instead of the older expressions, "conversion," "get saved," "born again," "regeneration," or "find the Lord"? Is this really scriptural?

I'm not sure of the frame of reference you use for "present-day religious leaders." I hear "conversion," "get saved," "born again," "regeneration," or "find the Lord" fully as much as any other description of the beginning of the Christian life.

However, "receive Christ" is a good scriptural expression. "He came unto his own, and his own received him not.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11-12). You might also look at Matthew 10:40; 18:5; Mark 9:37; Luke 9:48; and John 13:20.

What terminology one should use would depend on the background of the person or persons he is talking to.

We are fortunate not to have a "neighborhood bully," but occasionally another child will slap our two-and-one-half-year-old daughter. This must cause some confusion in her mind, but so far she has neither cried and run to Mama nor hit back, but just stands and looks. My non-Christian neighbors tell me she should learn to defend herself and hit back. This I feel is not the thing a Christian mother should teach. But can a child that small be expected to "turn the other cheek"?

Apparently yours can and does.

My personal opinion is that you are on the right track and can "keep on keeping on." This old world has quite enough of the "you hit me and I'll hit you back" type of philosophy.

You may have to teach your daughter

to take "defensive action" to prevent personal injury when she grows older. But it is a good thing to teach (and show by your own actions and attitudes) that a Christian can really "return good for evil."

When a church cancels a meeting which has been slated for some time, and sufficient notice is not given to enable the evangelist to fill the date, does the church have any financial responsibility to the evangelist?

I'm not sure any general answer can be given that would be fair in all cases. Much would depend on the reason for the cancellation. Circumstances beyond the control of the local church would tend to reduce the responsibility. An arbitrary and last-minute action would certainly increase it.

Dr. Edward Lawlor, executive secretary of the Department of Evangelism, feels that if a church cancels within sixty to ninety days of a meeting the evangelist is entitled to some sort of honorarium in lieu of the meeting. What really happens, under those circumstances, is that the church actually discharges the evangelist. When an evangelist has a cancellation and cannot fill the date, he is unemployed. But he cannot collect unemployment compensation.

Then there is the other side to the question. What about the evangelist who cancels the church?

Here again I would have to say that the reason for the cancellation would be of greatest importance. Necessity would be one consideration. Personal convenience or the prospect of a better appointment elsewhere would be something else.

You can't make rules as satisfactory as the conscientious application of the principles of Christian consideration and charity. It's always better to go the second mile than to complain about the first.

An evangelist's road is a rough one to travel, at the very best. And the number one problem in many local churches is to secure adequate revival leadership. I would hope, therefore, that dates for revivals would be regarded and honored on both sides as binding commitments subject to change only on grounds of greatest urgency.

And if a church does have to cancel a meeting any time short of several months in advance, it would be the thoroughly Christian and considerate act to send along a check to help out in the adjustment.

Conversely, if an evangelist finds that he does have to cancel a meeting any time short of several months in advance, it would be the thoughtful thing to offer prime time in the future as a substitute, and to remind the local pastor of the help available from the Department of Evangelism "open date" service in filling the need.

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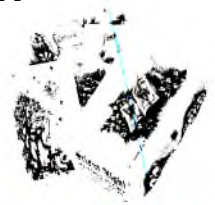
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