

January 15, 1969

# herald

OF HOLINESS

Church of the Nazarene

# GUIDELINES

*for their lives...*



NAZARENE SUNDAY SCHOOL CURRICULUM

*True to the Bible and doctrine of the church*



*General Superintendent Young*

# THE PRACTICAL TEST

**S**OME five years ago, during the American Thanksgiving season, President Kennedy said: "As we express our gratitude we must not forget the highest appreciation is not to utter words but to live by them." In this proclamation President Kennedy was in line with our Lord's clear teaching: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

During an extended period of illness Robert L. Stevenson was gazing out his window one day at dusk, fascinated by a sight that held him. Presently his nurse inquired what he was looking at so intently. He replied: "I'm watching a man punching holes in the darkness." It was the lamplighter at work that had intrigued him, lighting the gas lamps for the oncoming night. In symbol, this is the true motivation for every Christian. Jesus himself made it unmis-

takably clear in His manifesto when He said: "And you, like the lamp, must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in heaven" (Matthew 5:16\*).

One of the essentials for our Christian witness in this day is constancy. A good life one day a week will not do. Even a day or an hour of bitterness or hate can destroy a month or years of good living. How sad indeed to observe a believer going to pieces because of an unexpected storm in life that overtook him! The worldling's quick verdict then is that the given Christian was not genuine because he failed to stand up under pressure.

But the influence of a godly life is often quiet and undramatic. One man testified concerning the friend who led him to Christ. He said, "He made me a Christian and never knew he was doing it." The unconscious influence of the good man had proved penetrating, inescapable.

Also patience in the day of trial is equally necessary. One dare not become intemperate in his thoughts or words simply because others have become careless or reckless. His witness then must identify himself as expendable, even as Paul: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). The true witness must not be limited to the initial hour of cleansing and peace; it must live through the days and hours of test and trial. We dare not loose our heads or our faith simply because others have turned back in weakness or despair. "But he whom I find righteous shall live by faith, and if he shrinks back, My soul is not pleased with him" (Hebrews 10:38\*\*).

\*The New English Bible.

\*\*The Berkeley Version in Modern English.



PHOTO BY MAX THARPE

# GUIDELINES for Their Lives

**N**OTHING is more important to us than that our children find God and grow up to take their places in the church. Nothing is more important than that our young people shall find a steadying Christian faith—and yet one that is active and exploring—as the guide for their tomorrows. But guidelines are important for adults also. When we are through learning more about Christ, we are through growing as Christians and we begin to become disappointments to God.

Many influences affect the spiritual life and growth of a child in the Church of the Nazarene. Life is so rich and varied that it is impossible to predict in a particular life what the really decisive factors will be. But in the church as a whole no single influence has greater impact than our teaching materials. Every week in the year more than a million and a half copies of printed gospel guidance is made available to explain Christian truth, to excite Christian response, to encourage Christian action. Every week teachers' quarterlies guide the thoughts and the methods of 67,000 of the most influential Christians in the church. What they think

and what they say about God, man, sin, and salvation is shaped by what the church gives them to read.

## We Must Keep It Right

In an enterprise that shapes the spiritual thought and action of Nazarenes to this extent, we must be right—as right as it is humanly possible to be under divine guidance. We ask for guidelines from Him whom Jesus promised would guide us “into all truth.” Our doctrines must ring true; there must be a right balance with strong emphasis upon the highly important themes and a lesser emphasis on good but secondary truths. We must try to be right in guiding teachers in best ways of imparting truth and in suggesting best methods by which pupils learn.

The church seeks out a staff of planners whose biblical training is sound and who are abreast of current teaching and learning methods. The best planning by individual writers and editors is checked by committee review and modification. Staff work is periodically reviewed by General Board members assigned to the Department of Church Schools. The product is in print-

ed form for jury verdict of the entire church 52 weeks in the year. We are grateful for a continuing favorable verdict of "spiritual and helpful." We wish the verdict could be unanimous. It is probably too much even to hope that it could be so. But it is not too much to keep trying for 100 percent!

### It Is Tomorrow That Counts

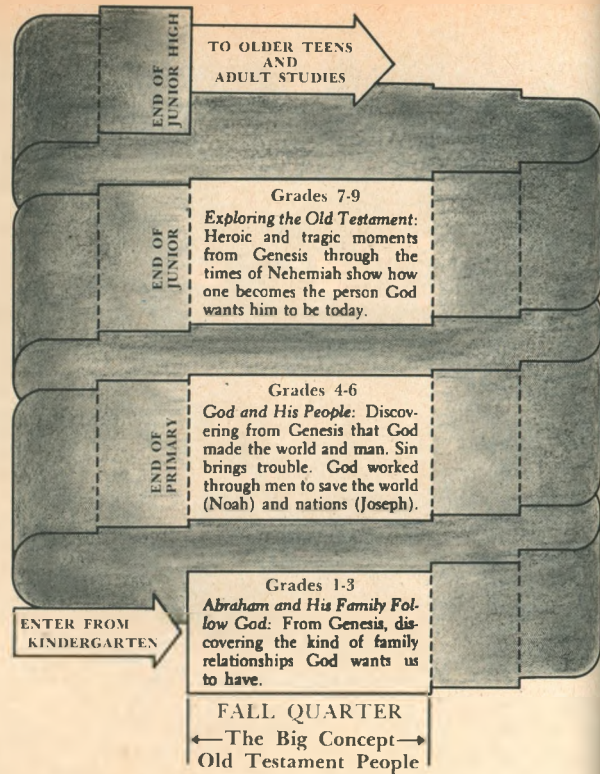
The right questions to ask are, What spiritual stimulus is given today? And what foundations are being laid for Christian maturity tomorrow? Materials should be bright and attractive; subject matter should be relevant to the pupil and to today. But it is tomorrow that poses the crucial questions. Will the pupils be led to Christ? Will they be stronger Christians than today? Will they be taking their places in the church, and be leading others to Christ?

Today is a part of tomorrow in a growing Christian. Nursery teaching ought to begin what will be continued in early childhood and carried forward in teen years. Thus Christian truths should come to the learner in a sort of V shape. If the truth represented is the holiness of God, the youngest child at the base of the V gets a minimum exposure. At a later point in life the truth is the same, but the exposure is greater.

The diagram shows this concept of enlarging and interlocking learnings as a spiral. It is an illustration selected from our new graded curriculum structure. For best spiritual growth the pupil needs every turn in the spiral—from preschool to maturity.

### A Church and Family Team

From the diagram it is clear that children and young people from primary through junior high school will often be exploring parts of the same big concept at the same time. This simultaneous timing paves the way for a much wider and deeper involvement of the Christian home in our teaching ministry. It makes possible a home curriculum available in a specialized devotional guide for homes where there are children below senior high age. The devotional content for any given week is centered in the big concept being explored in the Sunday school lessons. Child involvement is provided by citing stories, ideas, and



Bible passages in the materials brought home from the Sunday school class.

This family curriculum guide is so arranged that it can be used in either of two ways. (1) It can serve as a daily family altar resource; or (2), if the home prefers to use *Come Ye Apart* at the family altar, the new guide can be used as a 45-minute Sunday afternoon study, or as an evening period of Christian exploration during the week.

In present curriculum plans family involvement has been present but it becomes a major contributing factor as we develop the guidelines for tomorrow's children of the church.

Nothing is more important to us than that our children find God and grow up to take their places in the church. Nothing is more important, therefore, than preparing and using the best guidelines for their lives. To this end your Department of Church Schools and your Nazarene Publishing House are dedicated.



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COVER PHOTO: Art Jacobs

# TODAY and ...

• By M. A. (Bud) Lunn  
Manager  
Nazarene Publishing House



# TOMORROW

**A**ND what about yesterday? Certainly we venerate its traditions. We honor its leaders. We recall its hardships and sacrifices. We benefit by its mistakes. But the scene of action is set for today. With the past beyond recall we rise to the challenge of the present.

One of these challenges is that tomorrow must be better than today. If it is, there must be vision and preparation and planning NOW. Tomorrow we reap what we sow today. The ideals and standards of yesteryear when treated lightly today are forgotten tomorrow.

Satisfactory results stem from right beginnings. Character isn't acquired in a sudden inspiration of high ideals. An education isn't had by haphazard study. Christian maturity isn't reached in a moment of crisis.

A striking truth becomes a platitude when frequently repeated and not activated. A case in point is the truism,

**As the twig is bent, so the tree is inclined.**

That is not a trite saying; it is a vital truth which we fail to heed at eternal loss. It points up the need of careful training, of good habits, of right standards, especially in teaching children.

Attributed to a certain church group is the request to give them a child for the first seven years—and from then on it matters not to what influence it is subjected. It requires no stretch of the imagination to relate this truth to our church and Sunday school teachings.

Bible stories learned in the primary class are never forgotten. Bible heroes and their exploits of courage and faith give to juniors mental images which time does not erase. Christian doctrine and biblical standards presented to teen-agers establish patterns not easily broken.

It isn't true that a child's attitudes are only "caught" rather than the product of proper teaching, as some so-called experts insist. Good example cannot be overestimated—but neither can "line upon line" and "precept upon precept." Twig bending requires knowing as well as showing.

The church that fails to prepare itself for tomorrow by carefully and adequately teaching its children and young people is guilty of jeopardizing its future.

I make no apology for my continuing concern that the Church of the Nazarene follow a course

of strict adherence to time-tested standards, Scripture-backed truth, and sound doctrine. My solicitude is not based on alarming trends but concern that such trends do not develop.

Someone has said that the church of today is becoming an insipid copy of human social organizations. There is talk of reform, revolutionary techniques, of adapting to situations. Are these signs of desperation in a day of decline?

In an alert local church as well as in a denomination with foresight, Sunday school teaching and learning materials are never, *never* taken for granted and casually accepted. At headquarters and your Publishing House, the producing end, Sunday school material is a matter of constant concern and study. At the other end, the contact point in the local church, there should be no less care and caution.

Now to come to the point without apology or evasion: Nazarene Sunday school material is written for Nazarene churches. It is prayerfully prepared and published by dedicated Nazarene writers and printers. It underscores the doctrines of the church; it promotes the program of the church. It is Nazarene material planned for Nazarene churches to use for the instruction and guidance of Nazarene children, young people, and adults.

Let's face it! No other Sunday school literature, no matter how enticing in content or how appealing in price, can do for Nazarenes what is done by our own material. Blind loyalty isn't what we want. What we must have is intelligent planning for self-preservation.

This is not a commercially motivated sales pitch. It is unvarnished truth and indisputable logic. It is an important part of our ministry to saturate our church with Nazarene literature which represents our very best efforts. Both editors and publishers are continually seeking for improvement in content and appearance.

If the Church of the Nazarene is to advance, "terrible as an army with banners," it must present a religion of reality, a religion that really gets people into born-again experiences, a religion that possesses us, that makes us forget ourselves, our comforts, our materialistic goals and aspirations, our petty purposes, our shortsighted plans.

If these ideals are to characterize our church of tomorrow, let us make plans today for the use of Bible-centered Nazarene literature in our Sunday schools. Let us keep that literature challenging, attractive, unswervingly scriptural, and always in the tradition of sound Wesleyan doctrine. We can't afford to do otherwise.

Do not fail to plan today for the church of tomorrow. □



## Faith at Home

### Kitchen Catechism

Now how in the midst of a busy day, when there hasn't been a moment's pause, do you manage to squeeze in child guidance in basic Christian living?

Do you wait until family devotions? And are some very important lessons lost by waiting for the right time—or by not being alert to promptings of the Holy Spirit?

I feel, so often, that I squander precious moments by getting too caught up in the frantic pace of the world. So I've been trying to turn homely happenings into practical teachings.

For instance, the youngsters were heckling me to hurry with a cooky recipe. I was measuring, half spilling ingredients all over the kitchen counter, because the cookies were due at the school at 4 p.m. and it was 3:30. However, "Seek, and ye shall find," and so I saw an opportunity. As I stirred, I talked:

"Do you know," I said, "if I measure the wrong amount of anything into this bowl, the dough will be ruined? It's just the same when you put the wrong ingredients—or too little of the right ones—into your day. It will turn out terrible."

Well, I had the attention of all four of the children, tots through teens, so I continued.

"Suppose we didn't put enough love for each other into today. It would be awfully flat and tasteless, wouldn't it?"

Their faces were thoughtful.

"Or what if we left Jesus out of our lives for one whole day? What sort of mess," I asked, "do you think we would make of it?"

No one said a word, but I could almost hear the little wheels turning inside their heads.

"Well, whether it's a batch of cookies or a dozen or so of hours, we'd better be very careful what we do or don't put into them. Right, kids?"

"Right," they answered together. □



By **Rosemary Lee**  
Worthington, Ohio

# A CRISIS of

# CONFIDENCE

**W**E HEAR much these days about a "crisis of confidence," in Washington and elsewhere. Millions around the world have come to distrust "managed news," whatever its source; and confidence in public pronouncements and public figures has suffered a steady erosion until it is today at an all-time low.

But there are other crises of confidence which are even more disturbing and damaging than this crisis of confidence in prominent people and political propaganda.

One of these is a crisis of confidence in oneself.

This crisis of confidence in oneself is accentuated today by a crisis of identity. After the tragic death of Willie Loman in Arthur Miller's play, "Death of a Salesman," Loman's son, Biff, sums up the tragedy of his father's life and death with these six words: "He never knew who he was."

And that is the tragedy of so many today—men and women living out their lives without ever knowing who they are or were meant to be. Self-alienation, as Erich Fromm and others keep reminding us, is one of the most disturbing problems of our times.

This crisis of confidence in ourselves is heightened by our mistakes and failures and sins. But even more disturbing than some of our attitudes and acts is the

realization that we could have stooped so low. "To think that I could have done such a thing!" is a lamentable cry of one surprised by the intensity of his own hate, or prejudice, or bigotry, or meanness, or littleness. And we come to distrust even our best selves, and so suffer a crisis of confidence in our own judgment and potential and performance.

But another expression of this crisis of confidence is in relation to others—friends, neighbors, or colleagues.

The atmosphere surrounding many social and business gatherings today is heavy with distrust—like smog—polluted by suspicion and doubt and betrayal. Some are unable even to enjoy expressions of regard and appreciation, wondering if while the so-called friend or associate is patting them on the back he isn't feeling for a soft place to plunge the knife.

In a poisoned atmosphere like that, growth of friendship and worthwhile human relationships is impossible. For suspicion and distrust stunt life and stifle all efforts to develop the trust which is the basis of any enduring relationship.

This crisis of confidence in others is at the root of most of the conflicts in our world today—whether in Vietnam, or Berlin, or the Mid-East, or in the homes or factories or schools or offices.

But even more tragic than these crises of confidence in ourselves and in others is the crisis of confidence in God.

And this crisis of confidence in God is expressed in many ways. Some theologians, for instance, express it by saying that God is dead. Others say that, while God is still alive, He is more or less like an absentee landlord, collecting rents through agents, but, like many absentee landlords, doing precious little maintenance work.

Others are like the Radcliffe senior who said, "Well, yes, I believe in God, but it doesn't make any difference in the way I live." And that expresses the practical atheism so prevalent today.

Others suffer setbacks or bereavements or illness or reversals of various kinds and say, "How could God be a good God and do that to me, or to her, or to him?" As a young couple said recently when their little girl died min-

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## Radio Sermon of the Month

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utes after an accident: "Where was God when that happened? How could He be a good God or a just God or even a decent God and let that happen to our little girl?"

This crisis of confidence in God runs very deep today, as people look out upon a troubled and turbulent world, and witness violence and bloodshed and hatred close at home, and stand by seemingly helpless as the fabric of their society is ripped and shredded before their very eyes. It is no wonder that increasing numbers cry, "Where's God? What's He doing while all this is going on? Doesn't

He care what happens? And if He does, and if He's omnipotent, why doesn't He *do* something?"

But God's answer to all such doubts and questions is to be found at the Cross. No one, surely, could seriously doubt God's care and concern as he looks at God's Son stretched out on that cross of Calvary.

For on that Cross, with its vertical beam stretching from earth to heaven, and its horizontal beam reaching around the world—on that Cross, God, in love, reconciled an alienated, suspicious, sinful humanity. It is *there*—not in the laws or legislation of any congress

or parliament, or in the ruling of any court, or on the couch of any psychiatrist—but *there* at the foot of the Cross where men find their hostilities melting away, their doubts dissolving, their sins washed away, and their confidence in self, and in others, and in God finally and fully restored.

Kneel there just now—won't you?—and find that God's love in Christ is truly adequate for *any* crisis in *any* relationship. For God said, "Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ . . . that he might reconcile . . . by the cross." □

• **By Morris Chalfant**

Danville, Ill.

## RESCUER and RESCUED

**O**NE summer day more than 65 years ago a Scottish farm boy sprang into a lake to rescue a drowning youth. This brave act changed the whole course of his life—and the history of the world.

The parents of the rescued lad were wealthy. As a reward they arranged to send the farm boy to St. Mary's Hospital Medical School in London. He studied bacteriology and became a member of the faculty.

During World War I the doctor served with the Royal Medical Corps, later returning to the hospital to continue his search for better wound antiseptics. Nine years afterward, while working with a culture of staphylococci, he noticed one plate was contaminated by a mold that had drifted through an open laboratory window. He started to wash off the plate when he saw a halo of clear fluid around the mold growth.

His excitement grew as he found that juices from the mold were destroying the staphylococci. Dr. Alexander Fleming had discovered penicillin!

After his Teheran meeting with Stalin and Roosevelt, Winston Churchill became seriously ill with pneumonia. From Cairo an urgent call was sent to London for a supply of the new infection-killer, penicillin. Dr. Fleming accompanied the shipment and personally administered it to the British prime minister. Thus, for the second time, the life of Winston Churchill was

saved—by the same farm boy who had dragged him from the lake 40 summers before.

When Churchill was saved from drowning, he was no doubt grateful; but as far as he or Fleming knew then, that was the end of their roles as rescuer and rescued. Only seemingly accidental circumstances brought them together again in the same roles.

How different from the relationship of the sinner and his Saviour! The Bible makes it clear that all Jesus did for us in entering our world once and saving us from destruction in the sea of our sin was but a prelude to His return and the future He has planned for us.

The promise of His return is interwoven like a thread of gold through the Bible. No accidental circumstance brought Him to our aid when we were "sinking deep in sin." He came to save us as part of His eternal plan. The purpose of His return is to take to His Father's house those He has already redeemed.

"The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4:16-17).

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matthew 25:13). □



# The PEACE That JESUS Gives

**M**Y PEACE"—the very peace that I possess—"I give unto you."

I am amazed when I think of the peace that Jesus possessed. A beautiful illustration of it is His quiet repose on the deck of the storm-tossed vessel.

He was not at peace because He was asleep, but He was asleep because He was at peace. He was just as peaceful when He awoke and scanned the rolling whitecaps, viewed the leaking vessel, and felt the power of the surging storm.

He had the peace of obedience. He had received the Father's instruction to go to the other side. He affirmed that He could do nothing except what He saw His Father do. He executed the revealed will of the Father among men, and He knew that He was safe when carrying out that announced will. His orders were to go to the other side, and there could be peace and rest in executing that will.

Incidentally, He chided the disciples for not sharing that rest and peace. They should have felt as safe as the Master. He had already conveyed to them the will of His Father for them as well as for himself.

When He left shore He had said to them, "Let us go over unto the other side of the lake" (Luke 8: 22). If it were the "other side" for "us," no storm could sink the vessel. That they should have believed; and for their unbelief He chided them.

He had learned that He could do all that the Father had commanded Him to do, and in the doing there would be peace.

The Apostle Paul seemed to catch something of this assurance, for he declared, "I can do all things through Christ which strengtheneth me" (Philippians 4: 13). Christ knew this lesson well.

Perhaps the outstanding illustration of the peace of the Master is seen in Pilate's judgment hall. That was a wild and fearful night.

Except for Christ, there seemed to be no one at rest. Pilate's wife had had a dream that disturbed her and she passed her anxiety on to him.

He sought to avoid an execution. He announced the innocence of the "culprit," and wanted to let Him go. He was ill at ease.

The lying witnesses were no doubt conscience-stricken. The disciples had fled. The Jews were perturbed.

In fact, all seemed to be ill at ease except Jesus. His peace was undisturbed. He had met the issue in the Garden, and had found this path to be in the will of the Father; and He journeyed it in peace.

What peace! He stood like an immovable Gibraltar as the turbulent waves of fear beat around Him. He had peace.

It is this peace that He promised to the disciples. "My peace"—my very peace—"I give unto you"! It is difficult for one to believe that he can come into possession of such peace, but remember—it is a gift. It matters not how poor the beggar may be, he can accept the gift of a thousand dollars as easily as that of a dime or a quarter. The poverty of the beggar has absolutely nothing to do with the size of the gift; that is determined by the donor.

Here the Donor is Christ. We cannot doubt that He has peace. That has been demonstrated to our satisfaction. Now He comes, and says that He will give that peace to His followers. But this gift, as all others proffered by the Master, must be received—received by faith.

The problem is, how may one have faith for such a gift? The  
(Continued on page 12)



Pen Points

## Little Hills

*Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side (Psalms 65:11-12).*

**T**HERE are so many great big things in Psalms 65. Look and listen for them: roaring seas, powerful mountains, wide fertile fields, long rows of corn, good green pastures, with cattle grazing. And all these seem to be singing, and shouting for joy. It is a big scene, a happy scene, and prosperous. The whole picture is dripping with fatness.

But the little hills are not forgotten. They are rejoicing too, on every side.

Little hills, like children, like high school freshmen, like nervous fathers, like common folk, like me, are much more numerous than great people.

I've met very few great and famous people. And when you add it all up, we are not on our way to being fabulously famous now, are we?

I would that you would find the big answer to cancer, that you would write a famous symphony, or climb Mount Everest in your street shoes, or kick three 75-yard field goals in succession, barefooted. But you may not. (Be sure to write me if you do.)

But little hills are made glad and have their place in the landscape of God. So, Little Hills Murphy, or whoever you are—keep praising the Lord, and whichever way we look at you, we will be made glad.

A prayer for today—"Dear God: I will not wait until I'm great to praise, to love, to serve. In just the place I now stand—on every side, I'll rejoice in Thee."—PAUL MARTIN, Berkeley, Calif. □

# Editorially Speaking

By W. T. PURKISER

## Self: Central or Submissive

The place of the human self in the sanctified life is one of the most misunderstood aspects of true holiness.

Part of this is due to the difficulties we have with language. We use the various forms of the term "self" in two quite different ways.

For one thing, we use "self" with the idea of "selfishness" in mind. In this sense, we are apt to talk about "self" being "crucified and slain, and buried deep."

When we hear, as we sometimes do, the prayer, "Lord, slay the self in me," we know what is being asked. It is not that the human selfhood be extinguished. This would result in nonentity. It is that the center of life may be shifted from pre-occupation with self to submission to the Saviour.

For the term self more properly means the real inner being, the ego, the central core and soul of personal identity. As such, it is to be surrendered and sanctified but never slain.

Whatever else it may be, carnality is the human self corrupted, diseased, fevered, and warped. Holiness cleanses the corruption, heals the disease, takes away the fever, and straightens the warp. But it does not destroy the human self.

Paul the Apostle put it all in his great testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Here, as Dr. William Greathouse has so well expressed it, is a sinful self to be crucified with Christ, a human self to be controlled by Christ, and the true self to be realized in Christ.

The heart and soul of consecration for the Christian is not, as we have sometimes said, the surrender of possessions, things, or even other people. It is the submission of the central self to the sanctifying will of God.

Possessions, things, and others are involved in the believer's consecration. But it is only when the final "Yes" is said that permanently admits the Saviour to the innermost recesses of the soul that consecration becomes real and complete.

THERE IS REAL INSIGHT in the order in Frances Havergal's familiar consecration hymn. Life, hands, feet, voice, lips, silver and gold, will,

heart, and love are all presented in that sequence. But the process might go that far and still fall short were it not for the final, climactic gift of all:

*Take myself and I will be  
Ever, only, all for Thee.*

Mildred Dienert, one of the leaders in the National Christian Women's Club, tells of her struggle at this point. Her life, she said, had been given to the Lord, in part through a spiritual awakening precipitated by an automobile accident that snuffed out the lives of several of her companions.

Yet there were reservations. She describes it vividly: "It was as though I said to God, 'You can have my life, but give me myself.'" But God does not settle on those terms.

The radical, uncompromising claim of Christian consecration is sketched in clear outline by the late C. S. Lewis in his spiritual autobiography, *Surprised by Joy*. When he turned from atheism to Christianity, he found, so he said, that "there was no region even in the innermost depth of one's soul (nay, there least of all) which one could surround with a barbed wire fence and guard with a notice No Admittance. And that was what I wanted; some area, however small, of which I could say to all other beings, 'This is my business and mine only.'" But God would not be satisfied with less than all.

When that "all" is yielded, something very wonderful happens. The sanctifying Spirit, who has been "with" the disciple, comes "in"—not spatially but dynamically—and cleanses His temple and abides with a new radiance and power.

The true self is not to be slain. It is the "vessel unto honour" of which the apostle spoke: "... sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21).

What makes the difference is that self is no longer on the throne, pretending to be the Lord of the life. Self is in the servant role, on its knees, surrendered to the Lord of all life—no longer central, but submissive. □

## From "the Other Side"

One of the most pathetic stories to come to light in recent years concerns the efforts of

Bishop James Pike to get in touch with his son Jim, who died by his own hand in a hotel room in New York in 1966.

The story has been related by the bishop in a book entitled *The Other Side* and condensed and published in two installments in a national magazine. It involves the use of spiritualistic mediums and the bishop's own sense of the "presence" of his departed son at various times.

Spiritualism, of course, has been around a long time. Christians who take the Bible seriously have had nothing to do with it in view of the warnings of Scripture against those who have commerce with "familiar spirits."

But the bishop does not take the Bible seriously, and seems to think that he has received authentic communications from Jim on "the other side."

One less credulous would point out that there is little to authenticate these "messages" that could not be accounted for by psychological phenomena at the best or the intervention of demonic spirits at the worst.

What the bishop has heard has been pretty much what any father under similar circumstances would want to hear. There have been reassurances that Jim—although at first, as he said, "I am not in purgatory, but something like hell, here"—is now "genuinely happy" and has been "assigned" to help other suicides.

The son is reported to be "with" his grandfather Elias. But he also said, "I've met my grandmother," when, as the bishop candidly noted, both grandmothers are still alive on earth.

There is a "Paul" in the story who speaks with a German accent—supposedly the late Paul Tillich, a theologian friend of the bishop.

Jim is reported to have said, "We are beyond grief—we've defeated the last enemy."

The whole thing has given considerable aid and comfort to spiritualism, or as it should perhaps better be known, "spiritism." Spiritualists now report "tremendous interest" in psychic phenomena, according to recent press reports.

Mediums say that they are getting speaking invitations from colleges and churches, and their books are enjoying good sales.

Nor is the enthusiasm of the spiritualists hard to understand. The bishop echoes right down the line what spiritualism has taught for many years: that beyond death conditions are pretty much a continuation of this life, with opportunity for gradual and progressive cleansing without God and without Christ.

ALL OF THIS could be written off as the strange vagaries of a distraught parent under the influence of powerful psychological suggestion, and

of little but passing interest to the evangelical Christian—except for one fact.

If there is any other-than-human mind or spirit involved in this bit of spiritualistic folklore, the nature of that spirit is made crystal-clear by what "Jim" is reported to have said about Christ.

When the bishop asked, "Have you by now heard anything about Jesus?" the direct reply was, "I haven't heard anything personally about Jesus. Nobody around me seems to talk about Him."

Maren Bergrud, a friend of the bishop who committed suicide about a year after Jim, is described as having also spoken. She said about Christ, "He's just another person," who had been there longer.

In the last reported seance, "Jim" said about Jesus, "They talk about him—a mystic, a seer, yes, a seer. Oh, but, Dad, they don't talk about him as a savior. As an example, you see?" He went on to say, "I would like to tell you, Jesus is triumphant, you know? But it's not like that."

God is also unknown to "Jim" on "the other side." "Nothing I've seen over here makes me any more inclined to believe in God," he said. And later, "Don't you ever believe that God can be personalized. He is the Central Force and you all give your quota toward it."

If there were nothing else in the account, these remarks about Christ and about God clearly show the mark of the cloven hoof in the whole affair. Paul said, "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Corinthians 12:3). And with the full teaching of the New Testament behind him, John said that the test of "spirits" that are "of God" is their recognition of the incarnation of the divine Son to be Christ and thus Lord of all (I John 4:1-6).

"Jim's" opinions about Jesus are pretty much those that the bishop himself had already settled for. But any supposed communication from the world beyond the grave that classifies Jesus as a seer and a mystic, "just another person," an example but not a Saviour, could have only one source and that is the devil and his lying messengers (II Corinthians 11:14-15).

Paul spoke of the express warning of the Holy Spirit "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Timothy 4:1).

So this latest widely publicized report of human contact with the dead only confirms the judgment against spiritualism in both the Bible (e.g., Leviticus 19:31; 20:6; Deuteronomy 18:10-11; etc.) and historic Christianity. Any philosophy is of the devil that attempts to depose Christ as Lord and only Saviour and ignores clear-cut biblical statements of the nature of the life beyond. □

# The Peace That . . .

(Continued from page 9)

Giver is true. He cannot lie. He gives freely. It is ours, if we but accept it.

Our problem is that we often make the matter complicated. Jesus reminds us that we are to become as little children. Too often we want to become like philosophers, theologians, or logicians. But we are to become innocent, trustful, and obedient—just take the Master at His word.

We haven't asked for His peace. Who would think of asking for His peace? We might ask for peace—peace that would fit us—but to ask for His peace would appear to be presumptuous. And yet He has promised it! “. . . my peace I give unto you . . .” He is responsible for the magnanimity of the offer.

The peace that Jesus gives is like His joy; no one can take it away. As strange as it may seem, we are prone to think that we cannot receive this peace at the very moment that we need it. It is in the storm that we need peace. It is when all about us is giving way and the arm of flesh has failed us—it is then that we need peace. And yet because of the turbulence, we can hardly make ourselves believe that it is available for such an hour, but it is.

While this peace is a wonderful possession and brings such blessing to us, it likewise brings honor to the Giver. This peace is something that the man of the world knows nothing about, and it is its possession by the Christian that gives him a most vocal testimony. God is therefore glorified when we accept His peace and radiate the light of it about us. All of God's gifts are useful, else He would not give them, and the gift of peace to His followers is one of the most valuable.

What a testimony one has when, standing in the midst of sorrow, disappointment, and grief, he can sing the praises of God from a heart of settled peace! When the raging torrents beat about his soul, and his friends and neighbors know that life has dealt him a fearful blow, to behold him in peace and rest is an index finger pointing to “the God of all grace.”

In the light of the fact that the peace of God in the heart of His followers is so meaningful to God and His Kingdom, is it any wonder that the enemy will try to destroy the faith that would embrace such peace? If we can always recognize that our fight of faith is a struggle against the enemy of God and our souls, we can the better resist him and obtain this precious heritage which is so freely proffered.

The promise is ours. We didn't ask for it. It is offered by the Master. Why not accept it and enlarge our testimony for Him? □

## “Fear, Faith, and Finally”

LIVING among the Aguaruna Indians in the tropical rain forest of northern Peru affords one many experiences he would not otherwise have.

Travelling on the mighty Marañon River, which is one of the great rivers forming the gigantic Amazon, is at times hazardous and exciting. The river can teach many spiritual lessons. One such lesson crossed this missionary's path, a lesson one might entitle “Fear, Faith, and Finally.”

It began one afternoon when Moises and I answered the call to go downriver and bring a very sick lady back to our jungle clinic.

The trip down was a nice one, and we made rather fast time, as the current in this part of the Marañon is swift and adds to one's speed.

On this beautiful afternoon I noticed the many curves in the course of the river, some of them forming almost 90-degree angles. Also there were shallow sand beaches to take note of, so that one does not go aground. At one place in the river there were protruding rocks which could do great damage to the unwary. However, in the daylight hours these obstacles are clear even to the inexperienced such as I (this stretch of the river was relatively new to me) and cause no undue alarm.

Arriving safely, we found that the lady was indeed very sick and in need of clinic care.

It is said that the Aguaruna doesn't waste time with greetings, only with good-byes. The beach was lined with people, many of whom were crying, perhaps thinking their loved one was going away to die at the clinic upriver.

The mission boat is a fast one, and as we headed upriver, the husband,

who was with us, began to cry, thinking that his wife was dying. Actually what happened was that the speed of the boat gave the sensation of taking one's breath away if not accustomed to it. We beached the boat and tried to explain to them the sensation caused by the speed. When they were consoled, we again headed upriver.

We were making good time, but soon nightfall overtook us. Fear gripped my heart, as I began to think of all the obstacles we had seen and passed earlier in the day, knowing that we had to pass these same hazardous places to reach the mission.

At the helm, I occasionally checked the patient with one hand to know of her progress. All the time Moises was beside me working with the light and giving me instructions, as he knew the river well. With muscles tense and eyes straining to pick out the course in the river, my dependence upon God and faith in Moises as my guide became a real source of strength to me.

Frequently the questions came, “Moises, where are those rocks we saw in the river?” Or, “Where is the pongo [rough place in the river]?” Or, “Which way do we go from here?” Each time came the assuring reply: “We're doing fine,” or, “More to the left,” or, “Turn to the right.”

So went the trip. Finally we passed the last obstacle and from a distance could see the light from the mission. How good it was to watch that light and then pull into the quiet mission port and turn off the motor!

Later in our Aguaruna church a sermon was preached concerning this trip, and also a similar one that we are all taking.

Life is like the course of a river. There are sharp turns and bends that demand the best in us to navigate. There may be pongos (rough water) to pass, which might be the death of a loved one, or the sand beaches of life, representing temptations that would ground us and leave only the visible wreckage. There are currents of misunderstanding that would carry us swiftly to the vast seas of selfishness.

Yes, the course of the river is similar to the course of life. The problems may mount, temptations arise, and hopelessness settle in, until all is darkness about us. But, thank God, we can depend upon the Captain of our ship. With compass set and faith high, we can navigate through the storms of life.

And when at last we pass the last pongo, we can see the glorious light of that distant shore, and know that soon we shall be safe in the Harbor of Rest. After fear and faith, finally. —LARRY GARMAN, Chiclayo, Peru. □



# Campus Commentary

## EXPERIENCE AND IMAGINATION

At the recent inauguration of Dr. Mark R. Moore as president of Trevecca Nazarene College, Dr. D. D. Holt spoke for the higher educational institutions in Nashville as follows:

"Alfred North Whitehead, in his classic *Aims of Education*, remarked that 'the tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced have feeble imaginations. Fools act on imagination without knowledge; pedants act on knowledge without imagination. The task of the university is to weld together imagination and experience.' . . .

"Student imagination is not always accompanied by experience. There is an occupational proclivity on the part of administrators and faculty members to sanctify experience alone. Our publics keep us whirling—foundations want innovation, the church wants stability; parents want both easier academic requirements and a stronger academic reputation; educational associations want change, the alumni plead that we keep the same old school. And the president must answer to all of them.

"His job demands patience and skill, dedication and technique, hard work and long hours, experience and imagination. 'It is not to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.'

"But it is 'an honorable estate,' for the president leads his college in its influence upon the student—the raw material of tomorrow.

"Dr. Moore, we are glad to have you join us in the attempt to be innovative without destroying time-tested values and to use the past without slipping into obsolescence. We look forward to learning from you and we pledge to you our fellowship and support."—D. D. Holt, President, Scarritt College for Christian Workers. □

## STUDY OF OUR MINISTRY TO UNIVERSITY STUDENTS CONTINUES

The mission of the church to the university and how it may be fulfilled is being studied with renewed vigor by the committee newly appointed for the new quadrennium. Since the committee is anxious to learn of activities in this type of ministry and to receive suggestions, addresses are included with the names:

Dr. W. E. Snowbarger  
Executive Secretary  
Department of Education  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Mo. 64131

Dr. Forrest Nash  
239 E. Anderson St.  
Bourbonnais, Ill. 60914

Rev. Miles Simmons  
481 Arden Rd.  
Columbus, Ohio 43214

Dr. Kenneth Armstrong  
14329 Greenview  
Detroit, Mich. 48223

Mr. Paul Skiles  
Executive Secretary  
Department of Youth  
Church of the Nazarene  
6401 The Paseo  
Kansas City, Mo. 64131

Rev. Robert Helfrich  
1122 Savannah Dr.  
New Albany, Ind. 47150

Rev. Gordon Wetmore  
12 E. Elm Ave.  
Wollaston, Mass. 20170

Mr. Richard Benner  
Box 5263  
Stanford, Calif. 94305

Among the activities planned by this committee are conferences for professors and ministers of university oriented churches and a workshop for graduate students.

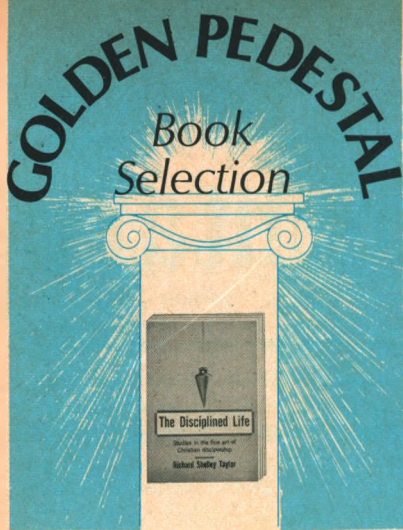
A packet of materials available for guidance in our approach to the university will be sent upon request. □

## CAMPUS NEWS

*MID-AMERICA NAZARENE COLLEGE* trustees, confronted with the need for more dormitory space and a challenge gift, undertook the responsibility to raise the required \$200,000 privately and without a campaign in the churches. □

*TREVECCA NAZARENE COLLEGE* was commended by the Southern Association of Colleges and Schools for the progress it is making. Upon completion of its first official application for membership in the association, Trevecca was requested to file another report of progress by September 1, 1969. The evaluation committee seemed to highlight "the adequacy of financial resources" as the key problem. Morale is high and officials believe that the report is constructive and encouraging. □

*CANADIAN NAZARENE COLLEGE* has received capital fund pledges totalling \$85,000 and is getting started in a program of deferred gifts. The property in Red Deer is still for sale at a reasonable price but is no longer operating at a loss. God has worked out several different financial situations, for which we are grateful. □



**THE DISCIPLINED LIFE**

Studies in the fine art of Christian discipleship

By Richard S. Taylor

Since what we read in a real sense enters the soul, it is vitally important that we read the best and nothing but the best. Today we must practice sharp discipline in our reading habits. A. W. Tozer.

The first sentence in the Introduction of this Pedestal Book arrests your attention. "Discipline is what moderns need the most and want the least." That statement is indicative of what follows in 109 pages of challenge, probing, and guidance.

The mood of the times is ease, comfort, relaxation, self-indulgence. The call of Christ contravenes this concept and enjoins self-denial, daily cross bearing, renouncing the world and its triple passions of purse, pleasure, and power.

Dr. Taylor points up discipline as the key to power, the stamp of maturity, the hallmark of holiness. He makes plain that a life of discipline is not received in a crisis experience; it must be cultivated in day-by-day choices and commitments.

No sincere Christian can read this book with open heart and compliant will and ever be the same. It will lead him through the "strait" gate and along the "narrow" way directly to the Eternal City.

Paper cover, \$1.00  
Cloth cover, \$2.00

Order from your

**NAZARENE  
Publishing House**



**COMBINED** choirs of the Alpha Singers and Omega Singers present Christ in song at the finale of the Michigan Sunday School Association Convention. From a packed house, 150 teens came forward to commit their lives to Christ.

**Alpha and Omega Singers:**

**A 250-VOICE MUSICAL TEEN WITNESS**

*"... the most thrilling experience of my life. . ."*

*"This group has given me purpose to my life."*

*"A real boost to my personal experience in Christ."*

*"The friends I've made in this group mean more to me than about anything. Getting together with teens of various churches is a source of real spiritual encouragement."*

**T**HESSE personal reactions from members of two of the most popular teen singing groups in the north central states—the ALPHA and OMEGA SINGERS—find a similar response in their listeners. One of America's foremost inspirational speakers, Dr. Kenneth McFarland, described them as "an exciting group of teens who not only can sing well, but exemplify the clean-cut American teen-ager of our day, standing in bold contrast to the 'hippie' and the 'yippie' movements which too often capture the headlines."

Alpha Singers and Omega Singers are two separate singing groups sponsored by the Eastern Michigan District of the Church of the Nazarene, together with Dr. E. W. Martin, district superintendent; and Bud Scutt, district NYPS president. Mr. Don Bell serves as director of both groups, one centering in the Detroit area and the other in the Flint area. Don also serves as minister of music for the Detroit First Church, where Dr. Kenneth Armstrong is pastor.

**THEIR ORIGIN.** The Omega Singers actually started first as a result of a discussion held on a bus ride back from Canada where young people from one of the churches had been on an Easter deputation trip to a small Nazarene home mission church. They conceived the idea of forming a

choir of young people from several churches along the lines of the NET groups, only more inclusive. Don Bell was approached and agreed to serve as director. Thus the Omega group was formed. A year later, leaders in the Nazarene churches in the Flint area, headed by Dirk James, asked Don and one of the student directors, Steve Jones, to come weekly to Flint to form a parallel group. Alpha Singers was the result of this joint effort.

**THEIR SIZE.** Omega Singers consists of 117 teens and Alpha Singers of 132 teens for a combined total of 249 young voices from 32 churches and 44 high schools, who sing, play numerous instruments, do their own staging, programming, announcing, comedy skits, and have a repertoire of sacred, patriotic, folk, and novelty songs. On occasions the two groups sing together, as at the finale of the Michigan Sunday School Association Convention held recently in the Detroit area, where the group received a standing ovation from a packed house in the middle of their presentation. Nearly 150 teens made decisions for Christ at this service.

**THEIR PROGRAMMING.** Presentations follow no set pattern. Each program is developed by the teens themselves for the particular situation and may include everything from the ringing of a great bell during the singing of "If I Had a Hammer" to the number in which the group sings its way through the audience shaking hands. The singers are accompanied by guitars, bass viols, brass and reed instruments, drums, pianos, and organ. The teens do their own scoring and adaptations under Don's direction. They presented an unusual program at the Eastern Michigan District camp meeting during which the teens

helped to raise the camp meeting of-fering on Sunday afternoon.

**THEIR PERSONAL COMMITMENT.** It costs something to belong to groups like these. Each member must purchase his own coordinated outfit. The Omegas practice all afternoon every Sunday, and the Alphas spend a full evening every Monday night in a fast-moving, demanding rehearsal. They average one or two performances a week by one group or the other. These groups sing not only in local churches, but for large denominational gatherings such as the recent regional youth conference of the Wesleyan church, where 1,800 young persons responded enthusiastically to their music and the message of Don Lonie, nationally known youth speaker.

No outside performances are held on Sundays or Wednesdays, but members of the group must place their group commitment second only to that of the program of their local church. To belong to Alpha and Omega Singers is considered a great honor and the teens are expected to live up to their Alpha and Omega code wherever they might be.

"To represent Jesus Christ with gospel music and the spoken Word" is their stated objective. They have learned how to present Christ personally to other teens and actively witness for Him. Two hundred fifty teens have found active expression of a vital faith which is finding wide acceptance in Michigan and surrounding states as well as across the border in Canada. Future engagements include national conferences of sister denominations, high school assembly performances, and city-wide meetings.

—A. EUGENE HUDGENS, *Detroit* □

Another method that might be helpful would be for such a commission to sponsor a series of conferences in large urban areas to provide specific guidance (by way of workshops, etc.) to local church leaders and members as well as pastors.

Surely there is an answer to these complex problems and with God's help we can and must find it. Maybe a "pooling" of resources, ideas, and information would be helpful.

MRS. WANDA F. MILLER  
*Maryland*

### Pro: Reevaluating Pay for Evangelists

I heartily concur with the final sentence of the letter ("Pro and Con," Dec. 4) written by Kenneth L. Mills. We need to reevaluate our standards and practices by which we pay our singers and evangelists. At the present time they are completely out of touch with modern needs.

R. EMSLEY  
*New York*

## The Book Corner

### OUR SPEECH BETRAYS US

By Wendell Wellman. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 23 pages, paper, 50c.

Wendell Wellman, pastor of historic Los Angeles First Church, in his book *Our Speech Betrays Us* underscores a truth of practical import in Christian living—the disciplined use of the tongue.

This little book serves to remind us of the power of speech—that the

tongue can be an instrument for good or for ill. It reminds us that our speech reveals our character; it tells the world whether our lives are dominated by self-will or by obedience to the will of God.

Mr. Wellman deals effectively with the *Manual* admonitions regarding "taking the name of God in vain," and "querreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good name of others." The author's definitions and delineations are clear and helpful. The thrust of his writing in this book is practical. His words can help us to be better Christians.

Well-chosen scripture references appear throughout this book. In addition, there are apt quotations on nearly every page. Let two quotations serve as examples:

(1) "Someone has suggested that gossips may be catalogued in different types: the *vest-button* type—always popping off; the *vacuum-cleaner* type—always picking up dirt; the *liniment* type—always rubbing it in.

(2) "According to a Japanese proverb, 'The tongue is but three inches long, yet it can kill a man six feet high.'"

The final portion of the book contains helpful guidelines to those who desire to fulfill their vows to honor God with their speech. The author brings us to the right conclusion. Man's untamable tongue is mastered only through divine help. By God's grace we can keep our tongues from evil and our "lips from speaking guile" (Psalms 34:13).

This little book is for general reading. Familiar truths are underscored in an interesting way. All of us would be profited by reading its rightful reminders.—EARL C. WOLF. □

Letters  
to the  
Editor

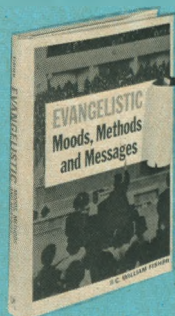
PRO to the CON

### Pro: Urban Churches

I have read with much interest articles in the *Herald* concerning the problems facing urban churches and how some churches have responded. The report of the conference held during the General Assembly last June was most informative.

I wonder if it would be feasible for the general church to establish a Commission for Urban Affairs that could distribute information and offer guidance to churches in changing urban areas? I envision this organization as trying to communicate mainly with laymen, since they will make the ultimate decisions as to how a church would meet this challenge.

Evangelist C. WILLIAM FISHER takes a candid look at evangelism after 25 years in the field



## EVANGELISTIC Moods, Methods and Messages



Every pastor and all laymen concerned with the evangelistic program of the church will benefit from reading this evaluation. 168 pages, cloth board. \$2.75

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

# READERS TODAY... LEADERS Tomorrow

**T**HE POWER of the printed page to mold the thoughts and lives of today's youth is never underestimated by the forces of evil. It is their one greatest weapon worldwide today.

Conversely, there are those who wisely do not underestimate the power of the influence of the press for good—for righteousness . . . for God.

Among these stand the Church of the Nazarene, the Nazarene Publishing House, and the *Herald of Holiness*.

This united trio has been a spiritual force for over two generations communicating to young and old alike by words on paper.

Introducing the slogan, "Readers Today . . . Leaders Tomorrow," the *Herald of Holiness* is about to launch its 1969 subscription campaign among 73 districts over a period of 10 months. Following the final 1968 campaigns, *Herald* production soared to record totals exceeding 151,000 copies weekly. During the last quadrennium subscriptions increased by 42,000.

Encouraging comments already received from enthusiastic district cam-

paign managers, district superintendents, and pastors regarding their 1969 campaign prognosticate a continued exciting and healthful increase. It seems inevitable that with this kind of spirit, all-time records are about to be established.

The *Herald* is one of the few denominational magazines still published every week of the year, and yet at the same low price of five cents a copy—five cents! Today, yet!


The editors continually seek improvements and innovations, in both quality and content, that you, our readers, might receive an attractive, factual, and spiritually oriented magazine.

It ought to be the leading periodical in every Nazarene home. And it is an inexpensive gift when sent to another home to bring the gospel to someone you love for the Kingdom's sake. When you make such an investment for Christ, you are not underestimating the power of the gospel in print.

**READERS TODAY . . . CHRISTIAN LEADERS TOMORROW!**

—GEORGE L. SMITH, *Office Editor*  
National Campaign Director

**50 YEARS**  
**AGO . . .**



In the  
*Herald*  
of Holiness

The *Herald of Holiness* has become a household necessity to every member of the Pentecostal Church of the Nazarene and to every one who is living a pure and clean life. It is a healthy, spiritual tonic and supplies a need that no other paper could supply. We look forward to its coming with pleasure, receive it with joy, and read it with delight.

It is food for the hungry soul, and is full of holiness reading which is read by lots of people who do not read the Bible; therefore it is a light that leads the unsaved to the Word of God. This tells how much good one can do by handing it out and by leaving it lie around somewhere where it will be picked up and read.

Our *Herald of Holiness* is like a white-winged messenger, bringing glad tidings of great joy. Subscribe for it, circulate it, talk about it, and pray for it.

—JOHN A. HILL, *Evansville, Ind.*  
January, 1919

## 1969 "HERALD OF HOLINESS" SUBSCRIPTION CAMPAIGN Month in Which Your District Campaign Is Conducted

### FEBRUARY

Alaska	Northern California
Canada Central	Northwest Indiana
Canada West	Northwestern Illinois
Central Ohio	Northwestern Ohio
Dallas	Rocky Mountain
Florida	Sacramento
Houston	San Antonio
Indianapolis	Southeast Oklahoma
Kansas	Southwest Oklahoma
Kansas City	Southwestern Ohio
Louisiana	Upstate New York
Minnesota	Washington Pacific
Mississippi	West Texas
Northeast Oklahoma	West Virginia
Northeastern Indiana	

### MARCH

Alabama	New York
Central California	North Carolina
Chicago Central	South Carolina
Colorado	Southwest Indiana
Dakota	Tennessee
East Tennessee	Virginia
Eastern Kentucky	Wisconsin
Kentucky	

### APRIL

Eastern Michigan	New Mexico
Gulf Central	North Arkansas
Iowa	Northwest Oklahoma
Missouri	South Arkansas
Nevada-Utah	

### MAY

Southern California

### SEPTEMBER

Nebraska New England

### OCTOBER

Akron	Maine
Arizona	Michigan
Canada Atlantic	Northwest
Idaho-Oregon	Oregon Pacific
Illinois	Philadelphia
Joplin	Washington

### NOVEMBER

Canada Pacific	Los Angeles
Georgia	Pittsburgh
Hawaii	

## MOVING MINISTERS

Milton L. Campbell from Pablo, Mont. to Duluth, Minn.

Gene Personnett from evangelistic field to Hartford City, Ind.

Thomas Roberts from New Salem, Miss. to Calhoun City, Miss.

Clyde Tomey from Muncie (Ind.) Burlington Heights to Monroeville, Ind.

C. D. Westhafer from Toronto Emmanuel, Ontario, Canada, to Anderson (Ind.) First.

Glenn Bounds from Poplar Bluff, Mo. to Sun Valley, Calif.

Clarence Dishon from Indianapolis University Heights to Bowling Green (Ky.) Immanuel.

Donald R. Dunn from Greene, Ohio, to Vermillion, Ohio.

Carlton Easley from West Des Moines, Ia., to Mt. Pleasant, Ia.

George Emmitt from Flushing, N.Y., to New Paltz, N.Y.

John Hayden taking over the pastorate at Maquoketa, Ia.

Gilbert Hughes from Rantoul, Ill., to Decatur (Ill.) West Side.

Paul F. Knight from Selinsgrove, Pa. to Harrisburg (Pa.) Bethany.

Beecher Kuykendall from Madill, Okla. to Oklahoma City Village.

Clarence Lindeman from New Paltz, N.Y., to Burlington, Vt.



Albert Loeber taking over the pastorate at East Rockaway, N.Y.

Laurel L. Matson from Butte, Mont., to youth director, Hurst, Tex.

A. Wayne Mills from Eau Gallie, Fla., to East Point, Ga.

John L. Moran from Owego, N.Y., to Toronto, Ohio.

Roel B. Nabors from Rosebloom, Miss., to Calhoun City, Miss.

Luther Paris to newly organized Springfield (Mo.) Crestview.

John C. Schubert to newly organized Houston North Freeway.



## "Showers of Blessing"

### Program Schedule

Dr. William Fisher

January 19—"A Crisis of Confidence"

January 26—"Are You Still Listening?"

February 2—"There's No Place like a Christian Home (for discipline, sensibly exercised)"

## VITAL STATISTICS

### DEATHS

R. L. BOUNDS, 93, died Nov. 25 in Bethany, Okla. Funeral services were conducted by Dr. M. Harold Daniels. Surviving are his wife, Eula; three sons, Hollis, Cecil, and Glenn; five daughters, Sadie Bounds, Mrs. Lester Knight, Mrs. Pauline Maxwell, Mrs. Laverne Pate, and Mrs. John L. Knight; 17 grandchildren; 23 great-grandchildren; two great-great-grandchildren; one brother; and two sisters.

DAVID FULTON GILBERT, 53, died Nov. 18 in Pasadena, Tex. Funeral services were conducted by Rev. R. G. Womack. He is survived by his wife, Berdie Lee; two sons, Carl C. and Steven Ross; and two daughters, Lavada Ruth and Cynthia Marie.

WILLIAM G. ROEDEL, 78, died Nov. 17 in Boonville, Ind. Funeral services were conducted by Rev. R. B. Phillips. Surviving are his wife, Mary B.; two daughters, Mrs. Hazel Barnhill and Rev. Bernice; two sons, Nolan and Norman; seven grandchildren; four great-grandchildren; three brothers; and one sister.

MRS. MAMIE (GUY) WOOTEN, 80, died Sept. 7 at Richland, Wash. Funeral services were conducted by Rev. Marley Anderson. Surviving are her husband, Guy H.; three daughters, Norma, Ila May White, and Helen Crawford; one son, Harold; four grandchildren; and eight great-grandchildren.

### BIRTHS

—to James and Margie (Dover) Stewart, San Antonio, a daughter, Janet Nadine, Dec. 2.

—to Larry and Frances (Tucker) Lewis, El Cajon, Calif., a son, Douglas Paul, Nov. 30.

—to M. Kent and Ruth Ann (McClung) Moore, Nashville, a son, Gregory Raymond, Nov. 30.

—to Mr. and Mrs. Pete Herr, Jackson, Mich., a son, Marty J., Nov. 17.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. Alex B. Patterson, 33520 Marshall Rd., Abbotsford, British Columbia, Canada, is available for revivals and conventions. He is a forceful preacher of the gospel with a clear insight also into world affairs, having served as a member of the Canadian parliament for 11 years. He pastored Edmonton First Church, Vancouver First, and Abbotsford prior to his election to parliament. He is an ordained elder on the Canada Pacific District and I recommend him without any reservations.—Roy J. Yeider, Canada Pacific district superintendent.

### EVANGELISTS' OPEN DATES

J. C. Wallace, 2108 Bridlewood Dr., Louisville, Ky 40299, has open February 11-16, February 18-23 and March 11-16.

## DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 4403 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawler, Secretary; Samuel Young; Eugene L. Stowe; Leslie W. Jenkins.

## NEWS OF RELIGION

### You Should Know About . . .

**KARL BARTH DEAD AT 82.** Death, as he slept, took the world-renowned theologian Karl Barth, December 10, at Basel, Switzerland.

Barth was the author of 10 volumes elaborating a formidable and intricate Protestantism that stressed the spiritual nature of true religion—faith in Christ, the Church of Christ, and the Bible as His witness.

As a young clergyman during World War I, Barth published his first bombshell attack on the dominant "liberal" theology of the day. He was an outspoken critic of the Third Reich as a professor at the University of Bonn and was arrested, tried, found guilty of "seducing the minds of German students," and expelled from Germany in 1935.

Markus, his son, a professor of the New Testament at Pittsburgh Theological Seminary, said his father strongly disliked two things above others: the plight of Negroes in slums and the influence of commercial sponsors on television programming.

Barth is survived by his widow, a daughter, and three sons. □

**GRAHAM VISITS NIXON IN NEW YORK.** Billy Graham talked "sports, politics, and religion" at a recent "quiet dinner" with President-elect Richard Nixon in the Nixon apartment in New York City.

In reply to a reporter's question, the evangelist said Mr. Nixon "has a number of plans" for dealing with the lack of support he received from the nation's Negroes in the November election.

"I suspect that four years from now minority groups will think they have been well-treated," Mr. Graham said.

The evangelist was highly critical of clergymen who break the law in protesting the war and social injustice and of small groups of students which have closed colleges. □

**FREE METHODISTS SET UP PENSION PLAN.** Free Methodist ministers and headquarters employees will enjoy a new pension plan to supplement Social Security benefits.

The plan, developed by the Board of Administration, took effect January 1 in cooperation with a mutual life insurance company, and will be financed entirely by the church. No contributions from participants are required. □

**"SCIENTIFIC TRAINING IS HELPFUL IN UNDERSTANDING AND ACCEPTING THE GOSPEL."** So stated Nuclear Physicist Dr. John A. McIntyre, physics professor and associate director for research at the Cyclotron Institute at Texas A. & M. University.

He said the opposite view often held is simply a "contemporary excuse" for non-belief, adding that "the real reason is still the same as it has always been"—that men don't want to submit their own wills to a greater will.

Rather than discrediting religion, Dr. McIntyre said, the scientific approach actually lends credibility to it.

"The scientific attitude which was developed in Christian civilization is naturally congenial to honestly examining evidence for truth," he said. □

**IT SAYS HERE**—"Sunday is not only an observance, but an opportunity. When Christians fail to use it for spiritual, mental and physical renewal they are perverting the purpose of Almighty God."—"Christianity Today." □

**". . . in the last days perilous times shall come . . ."** (II Timothy 3:1-5).

**CHURCH LICENSED TO SELL BEER**—The Lutheran Church of Australia has been issued a license to sell alcoholic beverages.

The Adelaide Licensing Court gave the denomination permission to sell beer in its canteen at the Yalata Aboriginal Reserve. Church officials had argued that the license would help curb illegal sales of whiskey and wine to the 150 aborigines on the reserve. □

## PUERTO RICO-VIRGIN ISLANDS ANNUAL MISSIONARY COUNCIL

*Encouraged but not satisfied*—that's the picture of our Puerto Rico-Virgin Island missionaries as they met in San Juan, Puerto Rico, in September for their sixteenth annual missionary council session. A serious note of longing for a greater outpouring of the Holy Spirit was sounded by Herbert Ratcliff, director of the Nazarene Bible Institute, as he led in the opening devotions. He especially pointed out the value of spiritual retreats for times of prolonged prayer, fasting, heart searching, and refiging.

Through the excellent report of District Superintendent William Porter, a composite picture of progress was obtained. Across the district Puerto Ricans, including two fine businessmen, have answered God's call to the ministry. Such good response followed the first Christian Workers' Retreat, led by Dr. William Vaughters, that it is purposed to continue this kind of retreat.

The summer youth camp, featuring Rev. Joe Rodriguez, was the best ever, with wonderful times of victory and blessing. General improvements were made on church properties. The Arecibo church, though not yet completed, is now in use. Half the churches of the district have increased their church school facilities in the last two years.

Fresh inspiration was felt over the statistics. There was a membership increase of 36 on the district, bringing the total to 715. Every church experienced some membership gain by confession of faith.

Sunday school attendance was up 173 over last year. Christiansted, St. Croix, led with a gain of 46. The district reached a new record of 2,518 attendance last Easter.

Ten churches increased their pastoral support. A grand total of \$89,-555.54 was given by the district, an increase of \$9,367.86 over last year, with per capita giving up to \$125.25. The district was 11.7 percent in giving for world missions.

William Porter was unanimously reelected to the office of district superintendent.

Deep gratitude was sensed for unmarred fellowship among the missionaries and blessed relations between missionary staff and national

leaders. Hope for the future was bright as new expectation of outpourings of the Holy Spirit filled each heart.—LYLE PRESCOTT, reporter. □

## "HERALD" CAMPAIGN IN ARIZONA SETS MARK

The Arizona District reported a total of 1,639 subscriptions secured during the month of October in their annual *Herald of Holiness* subscription campaign. This is an all-time district high. Rev. Ross Hayslip, of Tucson, was campaign manager. District superintendent is Dr. M. L. Mann. □

## OF PEOPLE AND PLACES

DR. LEON CHAMBERS, registered evangelist on the Alabama District, will be entering the work of evangelism full-time in June. For the past two years Dr. Chambers has been chairman of the Department of Education and Psychology at Gadsden State College, Gadsden, Ala. Prior to this, for 10 years he was chairman of the Department of Religion at Trevecca Nazarene College. His wife, Dr. Mildred Chambers, professor of biology at Gadsden State College, will travel with him. His address is 308

Mountain Drive, Gadsden, Ala. 35901, until June 1, after which he may be contacted at Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. □

"EPHRATAH OF BETHLEHEM," a play directed by Miss Charlene Fullerton and Mr. Dennis Smith, was presented in December at the Lowell, Ind., church. A nativity scene was added to the play in which the cast knelt at the manger, while those who worked behind took their places around the manger. A mixed quartet sang "Gloria," joined by the cast on the choruses. With all eyes on the Nativity, an altar call was extended, to which several young people responded. For some it was a new Christmas—a Christ-centered Christmas. Rev. R. E. Johnson is pastor. □

## MOVING MINISTERS

John A. Snider from Denver Aurora to Montrose, Colo.

Walter D. Speece from Monaca, Pa., to Greensboro, Pa.

Richard Titterington from Acme, Alberta, Canada, to Sawyer, N.D.

Ralph Wright from Webster (Tex.) Nasa to Irving (Tex.) Faith.

William Bailey from Springboro, Pa., to Jerome, Pa.

Herbert Cummings from Fortuna, Calif., to Fremont, Calif.



HEMET, CALIF., recently dedicated its new \$100,000 sanctuary, seating 300 and covering 7,200 square feet of floor space. Actual cost of construction was held to \$65,000 by many hours of donated labor. Existing buildings bring total usable floor space to 10,400 square feet. Dr. Nicholas A. Hull, district superintendent, delivered the dedication sermon. Former Pastor Rev. Danny Steele, of Stillwater, Okla., and the Keynotes of Pasadena College sang. Also participating were Rev. Loren Marner, pastor of the San Jacinto church; Rev. George Clapp, president of the local Ministerial Association; Mr. Perry Downen, vice-mayor of Hemet; and Evangelist Clive Williams. Pastor Donald R. Thurman conducted the program and led the congregation in the act of dedication. The Hemet church will be 50 years old in March, 1969. Membership is 122, and total giving last year was \$32,000.

## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### HOW PERSONS REACT TO JESUS

(January 19)

Scripture: Mark 2:1-3:6 (Printed: Mark 2:1-12, 15-17)  
Golden Text: 1 Corinthians 1:18

People reacted to Jesus. His deeds and words were felt as a claim upon their lives, making neutrality impossible. The lesson shows people making right and wrong responses to Him.

#### 1. THE POSITIVE REACTION—CONFIDENCE IN HIM

The paralytic reacted in obedient faith, acting upon the apparently impossible command, "Arise, take up thy bed, and walk" (2:1-12). Faith brought him to Jesus, the faith of his friends (vv. 3, 5). Faith sent him from Jesus, to tell his family the good news of forgiveness and healing.

The tax collector reacted in obedient faith. Jesus passed by and issued a simple but comprehensive challenge: "Follow me." His conversion to Christ is briefly reported: "He arose and followed him" (2:14).

The crippled man reacted in obedient faith. Once again the impossible command: "Stretch forth thine hand." Once again the prompt obedience: "He stretched it out." Once again the miraculous healing: "His hand was restored" (3:1-6).

#### 2. THE NEGATIVE REACTION—CRITICISM OF HIM

He was accused of blasphemy because He forgave sins (2:7). Not knowing He was God's Son, the scribes denied Him God's prerogative.

He was accused of immorality because He dined with "publicans and sinners" (2:16). Scribes and Pharisees said, in effect, "Birds of a feather flock together." But He was a Physician with His patients!

He was accused of lawbreaking because He healed on the Sabbath (3:2; cf. 2:24). But He was "Lord . . . of the sabbath," and scorned the attitude which exalted uninspired tradition or abstract principle over human need.

Whom they could not silence and would not serve they resolved to destroy (3:6). Following Him, conflict, opposition, and suffering become inevitable. Men still reject Him to cling to empty forms and futile traditions. To serve Him is to be hated by them. □

Conducted by W. T. Purkiser, *Editor*

### How old was Jesus before He knew He was the Son of God?

Based on Luke's account of Jesus in the Temple (Luke 2:46-52), I would say that it is no later than His twelfth year. It could, of course, have been much earlier.

Realization of the full meaning of Christ's Messianic ministry is probably associated with the scene described at His baptism (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34).

### We have just closed a revival and I am looking for something to give to new converts. What do you recommend? Also, what is there to help altar workers for our next revival?

I recommend the booklet by Dr. John E. Riley, *Now That You're Saved*. This is a 47-page, pocket-size book that sells for only 25c, or in quantities of 12 for \$1.80. It is written for exactly the purpose you have in mind, to give to new converts.

This is one of a valuable series called the *Beacon Series*. The booklets are all the same size and price and deal with a wide range of counselling problems. They are cheap enough to be given freely, yet are much more complete than brief tracts would be.

In addition to the booklet by Dr. Riley, the list includes:

*You Can Break That Habit* (Forrest Ladd)

*Now That Retirement Has Come* (M. Lunn)

*You Can Have Dollars and Sense* (Paul Miller)

*Now That Bereavement Has Come* (C. B. Strang)

*Now That Trouble Has Come* (E. E. Wordsworth)

*Now That You're Parents* (Earl C. Wolf)

*Now That You're Planning Marriage* (Milo Arnold)

*Now That You're Sanctified* (Neal Dirkse)

*You Can Be Saved* (Roscoe Pershall)

*Now Here Is Your Church* (Fletcher

Spruce)

*You Can Be a Happy Shut-in* (Kathryn Peck)

*Teen-ager, You Can Be a Christian Too* (Paul Martin)

*Now That Illness Has Come* (E. E. Grosse)

*You Need a Family Altar* (Joseph Gray)

*You Can Be Sanctified Wholly* (Ross E. Price)

The entire series is also available in quantity lots in an attractive display case for the church office or vestibule. All should be ordered from the Nazarene Publishing House.

I have taken the space to give the entire list because many really do not know what is available.

For altar work, I recommend the Christian Service Training book by Dr. Norman R. Oke, professor of theology at the Nazarene Bible College in Colorado Springs, entitled *We Have an Altar*. This is an 80-page paperback, and sells for 75c.

Dr. Oke's book is the text for CST Unit 162.4a. It may be used in classes for CST credit, studied by correspondence for CST credit, or is helpful when read by itself. Inquiries about CST credit should be addressed to CST director Bennett Dudney, 6401 The Paseo, Kansas City, Mo. 64131.

### Is there any scriptural basis for the idea of the "death angel"? I had always thought of a death angel in connection with the Passover in Egypt, but Exodus 12 speaks of the Lord himself bringing death to the Egyptians.

The idea that an angel was the messenger of this particular judgment probably comes from Exodus 12:23, where the Lord is said to keep "the destroyer" from entering the houses that had the blood of the Passover lamb on the lintels and posts of the doors.

There are, of course, other Old Testament references where an angel or angels are spoken of as messengers of

death (Genesis 19:1, 12; Numbers 22:32-33; II Samuel 24:15-16; II Kings 19:35; and II Chronicles 32:21). Matthew 13:39 may imply the same idea.

Bible scholars have long noted that the Scriptures often speak of God doing immediately what other verses show to have been accomplished through the so-called "secondary causes," either angels or the forces of nature.

# READERS

# TODAY...

**herald**  
OF HOLINESS

Church of the Nazarene



By Cynthia  
Cramer, author  
of the new  
book, "The  
Church of the  
Nazarene: A  
History of  
Faith and  
Service."  
The Church of  
the Nazarene  
is a Christian  
denomination  
that was  
founded in  
1861. It is  
known for its  
emphasis on  
holiness and  
service to the  
poor and  
oppressed.  
The church  
has a long  
history of  
missionary  
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It is a  
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Federation.  
The church  
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member of  
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Council of  
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and the  
World  
Lutheran  
Federation.



# LEADERS

# Tomorrow

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(Listed on page 16.)