

March 5, 1969

herald

OF HOLINESS

Church of the Nazarene

The High Cost of Holiness

(See page 6.)



THE STONE OF STUMBLING



General Superintendent Young

THERE is a line of a quaint Irish song that has always gripped us, "They scorned us just for being what we are." If this is even partially true of the sons of Erin, it is 100 percent true of the Son of Man. Men hated Him, not because they misunderstood Him, but because they discovered Him. They crucified Him when it became clear that His holiness was an abiding rebuke to their sinfulness. Even Israel—God's chosen people—rejected Him when they were sure that His Messiahship was long-range, moral, and redemptive rather than immediate, political, and national.

This clash is going on in our century, too. We cannot reconcile it with soft words or with repeated pleas for relevance, or modernity. E. Stanley Jones, in his recent spiritual autobiography, *A Song of Ascents*, warns,

"If the church marries itself to the spirit of the times, it will be a widow in the next generation." Most deviations from pure religion can only corrupt; they do not create.

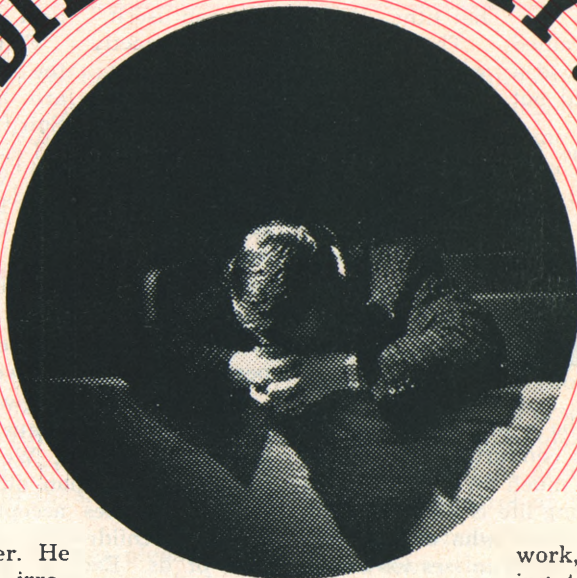
Historically, Calvary was not an accident of events, not even a delay nor an interlude; it was inevitable. It was both cruel and crude, but God transformed it into a thing of beauty that endured by love. The enemy's worst became the instrument of God's best. The holiness of God shone through with undeniable clarity in the genuine humanity of His Son.

The clash actually comes at the point of unbelief. Paul spelled it out to the Corinthians with careful delineation: "And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds

of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God" (II Corinthians 4:3-4, RSV).

Even now the patience, restraint, and gentleness of God—and even His humility—baffle us. But the outcome is sure. God's terms are not mechanical or technical; they are moral and bilateral. He wants only obedient children who are "sold" on His way. The emptiness and the meaninglessness of life that haunt our generation day and night testify again that His way—and only His way—is the way of life. Shall we dare to build on Him as the true Rock and not allow Him to become the Rock of Offense? Peter was right when he observed that men stumbled because they disobeyed the word (I Peter 2:7-8). □

I DID NOT PRAY...



I DID NOT pray for my father. He seemed hard, ungodly, irreligious. I thought he was beyond help.

Then it dawned on me. Prayer might make a difference even in my rough old lumberjack daddy.

It did. Others joined in intercession for him. Father began to soften. He even consented to go with Mom to a holiness camp meeting.

I stayed home to do the chores. In the barn at milking time I felt a burden for Dad. Past 65, he hardly ever darkened a church door. Still it was easy to pray for him that day. Kneeling in the straw, I felt that God was hearing my cry.

Later the good news came. As I prayed, the Spirit had spoken. While Mom shouted and clapped her hands, Dad sought the Lord for the first time in his life.

My father had his ups and downs but he died in victory. I hope to meet him in heaven.

Sometimes it is not easy to pray.

A busy farmer told me, "I could plunge into my work in the morning and go all day without prayer or Bible reading."

• **By Louis A. Bouck**
Vancleve, Ky.

How did this useful Sunday school superintendent keep blessed?

"I do take some time in the morning, of course," he said. "But most of my praying is done while I ride the tractor around the fields."

His tractor was his prayer closet.

How can I find a quiet place to pray?

"I go out to the barn," one man said.

"But I don't have a barn," protested another. "There is no place I can get away from the phone, the doorbell, the schedule, the family."

Many of us can understand his problem. I think I do. Yet I must pray. If I do not pray, I will backslide. If I do not pray very much, I will be worth little in the service of God.

A college professor awoke to the fact that he was spending almost no time in prayer. Driven by his

work, he was rushed in the morning, tired at night.

"About the only praying I did," he confessed, "was in family worship twice a day. In that I averaged about seven minutes in 24 hours."

What was his solution?

He began to rise at night to pray, after he had had a little rest. His mind was clear, the house was quiet. God uses and blesses this good man as He could not before.

I will miss a great blessing if I do not pray with other Christians, as well as in private devotions.

One night I went to prayer meeting with the faithful few. God blessed and refreshed our hearts, as He always does when we pray.

That same night in another part of town a man was injured in a brawl at a tavern.

Next day the newspaper carried the account of the drunks' fight, but made no mention of the prayer meeting.

Prayer may not put me in the headlines but it will keep me blessable because I am in touch with God.

"What do you Christians do when you get together?" an un-

saved man asked me. "You pray, don't you? Well, we sinners have things that we like to do when we get together too."

As Christians we certainly want no part of the things that sinners do. But do we pray as they expect us to? My neighbors will know it if I do not keep in touch with God in prayer. I may still be pleasant, but I will be powerless.

One thing is sometimes better even than prayer. Praise!

Emergency surgery had drained the family purse. We still owed a large amount which we could not pay.

My wife and I set a time for special prayer.

As we knelt a sense of deep

gratitude swept over us. The peace of heart purity! The delight of being in God's wonderful will! The privilege of looking to Him who never fails for every need!

We rose, looked at each other, and laughed. We had forgotten to pray for the money.

A knock at the door. A neighbor was there.

"My sister teaches school," he said. "She does not have a church home. She wants me to dispose of her tithe. Perhaps you can use it."

The amount was almost exactly what we needed.

We had praised, not prayed, but the answer came.

I can only keep on praising ground by praying clear through every day.

An overworked missionary that she could not take time to pray. So much to do, so few to do it! Others might think that she was not carrying her share!

Infection developed in a finger. No medical help was near.

"I prayed for healing," she said, "but I could not find God!"

With a broken heart this hard-working Martha cried, "Lord, will be faithful in prayer!"

At once the finger began to heal.

Fingers cannot be effective in the Master's service unless they are blessed and guided by the Spirit.

I cannot accomplish much in praying, working, and witnessing if I do not pray.

Comfort We Can Afford

COMFORTABLENESS may be a luxury we cannot afford. He who seeks comfort at the cost of self-development pays too much for it. He who is comfortable while dissipating life is his own worst enemy. On the other hand he who drives foolishly onward in frenzy and fever misses too much.

God intended that life should be lived neither in the shade by the side of the road nor altogether in the sweat of the journey. He made provision for six days of work and a day of rest. It is very difficult for us to find the right balance between responsibility and relaxation, work and rest, faith and frenzy.

Each of us must find the comfort of well-balanced living. First of all, each person must discover personally that fulfillment and meaning are found in what we become rather than what we accomplish. Performance of many activities rewards one little save as the discipline of performing them shapes the inner quality. Leaving things undone makes a lazy person, but frantically jousting windmills makes a frustrated person. Grasping what is within our reach while standing tall and reaching high brings its own reward. We learn how high we can expect to reach only when

we dare to accept ourselves as we are, not as the persons we wish we were.

In the second place, we must see ourselves apart from others. We must deal with ourselves as unique individuals. We are capable of more than some and less than other of our neighbors. We must sometimes accept the fact that even our spouse or children do not know fully what to expect of us. Each person must find himself and dare to live with what he finds.

Thirdly, we must accept the persons we are in the situation of the day we are living. Time continually changes the dimension of our potential. We dare not measure our self-demands without considering our contemporary situation. Sometimes we must do more than in the past, while life brings some situations where past levels would be too high an assignment. Aspirings which give too much room for relaxation are not sufficiently demanding. Aspirings which give a person no chance for comfort are likewise unrewarding. Memories must neither humiliate us today by pointing to the impossible nor make us too comfortable by offering easy assignments.

Each person must find that place and that demand which will bring out the best of God's investment in him while at the same time permitting healthy comfort and relaxed intensity.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



LIFE IS WHERE THE TABLE'S WAITING

IN A current "pop" tune we're bidden to "come to the cabaret, O Chum . . . life is where your table's waiting." The tune serves as a reminder that the fun-explosion is upon us.

Lycurgus M. Starkey, Jr., wonders: "Must everything be measured for kicks? In an earlier day, clocks were fashioned by monks to awaken them at 4 a.m. to say their prayers. Today we watch the clock for coffee breaks and fun times. From prayer time to play time, we've come a long way. . . ."

"We are encouraged to 'express ourselves,' to do what comes naturally without training or restraint. Eat, drink, be merry—it's later than you think. Pleasure for pleasure's sake is the apparent premise for man."

In a James Bond world of values pleasure becomes the *summum bonum*. Who hasn't heard of the "playboy" philosophy with its attempt to give academic status to a girlie magazine? To such men, women aren't human beings, but simply playthings to dance and drink with.

William Zinsser wrote recently: "The pavilion at Expo took me by surprise. I just couldn't believe that our country would put up a building and then use it to display a bigger picture of Humphrey Bogart than of the President, to show 50 million people our trivia rather than our treasures." Zinsser feels we have "a bad enough name already for the plastic and neon quality of our civilization, for values that go no deeper into our heads than the hair curlers that we so triumphantly fasten there."

In our generation there is a growing preoccupation of many writers with the social sewers—

the den of criminals, the brothel, the street corner gang, with urbanized cavemen. Many playwrights have become "playwrongs," whose ideas were belched from a Bronx sewer, and who display everything but taste. And in many of our little plays God really isn't given a speaking part. People become so brainwashed by what they see that they actually believe Dr. Kildare is more important than Dr. Schweitzer.

Richard Taylor said, "A man may have cultivated tastes professionally, yet privately 'relax' in the gutter." Personal ethics for many have taken on a no-holds-barred appearance, which has succeeded in producing folks with about as much self-control as Hurricane Gladys.

Even marriage today has taken on a use-and-throw-away pattern. People have discovered they're sick, but if the cost of moral reform is too high they may try to economize by instructing the doctor to touch up the X rays.

Moreover, righteous indignation seems to be at a low ebb. One man says: "If a community was corrupt, if an age was immoral, it was not because of the vicious, but the virtuous who fancied themselves indifferent spectators."

So, while advocates of the life-is-a-cabaret philosophy tell us that "life is where your table's waiting," we must not be "indifferent spectators," but coax them to make an agonizing reappraisal, to look for life where another table has been spread—the one of which we read, "And he took bread, and gave thanks, and brake it . . ." (Luke 22:19).

Life really is where *that* table's waiting! □



Herald of Holiness

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COVER PHOTO: Vivienne

The HIGH Cost of *Holiness*

RECENTLY I found an old book of W. E. Channing's sermons that was printed in 1874 and entitled *The Perfect Life*. What caught my attention was that below the title, about halfway down the back of the binding, is a notation, "Cheap Edition."

As you look at the book on the shelf, it seems to say: "The Perfect Life—Cheap Edition." What a total impossibility is suggested in these words!

Excellence is not cheap anywhere, but nowhere is it more costly than in the life of holiness. Growth in holiness is not accomplished without daily sacrifice and attention to detail.

Someone has said: "Trifles make perfection, but perfection is no trifle."

The way to heaven is no primrose path. It is not for the faint of heart, and those seeking an easy road should look elsewhere.

The high cost of holiness is reflected in these words about Jesus: "Who in the days of his flesh, when he had offered up prayers and supplication with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:7-8). The word "crying" here can be translated "tumult," or "grief," or "clamour."

The way of obedience to the will of God for Jesus included the Cross, the judgment hall, and all the blood and pain and ignominy of that dreadful scene. It also included loneliness, sleepless nights, misunderstanding by His friends, and a life of commitment to the will of God.

The way of obedience for you will also include some paths that would not be of your choosing. No

one can say just where the way will lead you, for the Lord deals with each of us in a different manner. But there are some broad principles that you may expect to have in common with others.

The way of holiness will cost you hours in the closet of prayer, but it will pay rich dividends of grace in your heart. It will include many hours in the study of the Word of God when you might be reading other things, but will give you a deeper understanding of God and His will for you.

The way of holiness will cost you separation from the world and the love of the world, but it will give you a union with Christ and a oneness with Him that is joy unspeakable. It will cost you the loss of some friends because you cannot go their way, but will give you in exchange the fellowship of the saints.

The way of obedience will cost you the death of your own narrow self-life and selfish ambitions, but it will give you life in Christ that is broad and rich and deep and everlasting.

The way of holiness will oftentimes cost you a comfortable evening at home and take you out to knock on some doors and witness for Christ, but it will give you a sense of time spent for God that will bring everlasting rewards. It will require faithfulness at a post of duty, dependability in some task and will often cut down on the time of your vacation, or extra weekends of pleasure, but will bind all heaven to your aid in emergencies.

The way of obedience will cost you the tithe of your income, and freewill offerings that will make your giving a real sacrifice, but it will also lay up for you treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

The way of holiness will cost you a life of indolence and selfish

50 YEARS
AGO . . .

In the *Herald of Holiness*

THE TIME has come for special prayer to be made for a great and widespread revival of religion. . . .

It seems to us that the chief issue today before the churches is a mighty Pentecost to come upon our country and a tremendous awakening. This, it strikes us, is the most fundamental question, far more important than the question of social matters or the raising of immense sums of money or any others. . . .

In 1831 there occurred such a great revival in New York City. . . . Power from on high descended most wonderfully in that city. It fell upon pastors and congregations and upon business firms and theaters and all sorts of people. Chatham Street theater was the scene of a most profound awakening. A committee of Christian men waited on the lessee of the theater and proposed to buy the lease. The lessee asked for what purpose they desired the building. "For a church," was the reply. . . .

The barroom of the theater was turned into a prayer room, and eight hundred persons were present at the first meeting that night. For seventy successive nights the meeting went on, and God poured out His power. Seldom have there been witnessed such scenes of mercy and salvation as were there witnessed. Multitudes were saved and many are in heaven today as the results of that marvelous work of grace.

God will hear the prayer of His people who cry night and day unto Him for such a work.

—B. F. HAYNES, *Editor*
March 5, 1919



ease, but it will give you a life of self-discipline and worthwhile endeavor.

The way of obedience will cost you the approval of the world, but

it will comfort you with the smile of God.

The book that I mentioned in the beginning is called the cheap edition. There is a notice on an inside page that says, "An edition of this work, printed on superior paper, is crown 8vo, and handsomely bound in cloth, may still

be had of the Publishers, price 6s."

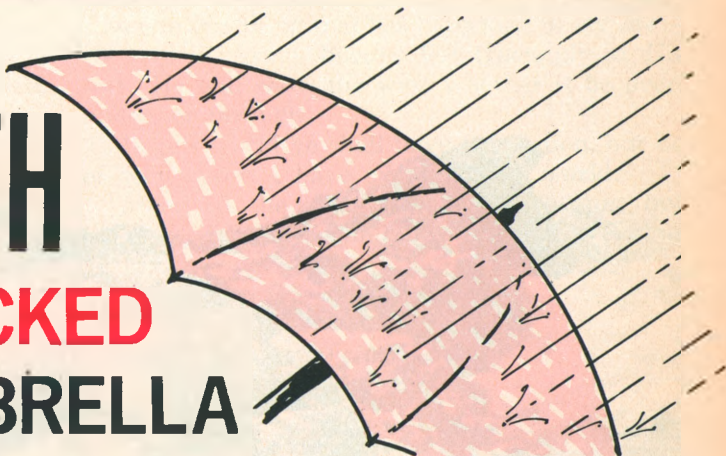
There is an edition of the life of holiness yet to be presented to the world, with your name on it. You can make this edition of your life superior in deeds and love, handsomely bound in the robes of righteousness, paid for in the coin

of obedience to Christ, and a blessing to a mediocre world starving for this kind of excellence.

A work of this calibre will never be lost, and the Holy Spirit, who is the exclusive Publisher of this kind of material, is anxious to do this for you. □

• **By Ann Kiemel**
Shawnee Mission, Kans.

FAITH IS A RED-CHECKED UMBRELLA



TODAY optimism collapses with broken washing machines and flat tires. There is ready dependence on electricity and casual friends, but that is about all. Simple Christian faith is forgotten, smothered.

South Africa's eastern Transvaal is the locale for a moving story. The year is 1948. Two years' drought. Clouds that could herald rain were studied. People plowed and planted. Sprouts withered and died. Rivers and water holes dried. Cattle and goats grew thin, weak. Women trekked miles to fill five-gallon cans with water for their families. Water was precious!

Here life demanded brave play. It found such particularly in a young British missionary. He made an announcement that shocked his young daughter.

"We will have a special service of prayer for rain . . . tomorrow morning . . . 11 a.m. . . the chapel . . ."

Their lives were already jeopardized by witch doctors. Prayer had ascended for two years. Why should God suddenly answer now?

Little Frances Courtney-Smith admitted "My heart was fearful—troubled."

That night distant drums beat in outlying villages. The little native boy had sent out the call. In desperation, anything was eagerly tried.

December 14, the appointed day, dawned. Clad in its usual scorching-hot attire, the sky seemed to scoff at rain possibilities.

Eleven o'clock.

The church was packed inside, and lined several rows deep outside. People had been gathering since early morning.

"Father walked down the small aisle. A sea of faces greeted him—the local chief, witch doctors, others who had never before entered," relates Frances.

The One who gives thirsty souls the water of life—the Giver of life itself—to this God prayer was given, the need presented.

"God, You have promised to supply our needs. . . ."

So short. No profound pleas. Only quiet trust. A moment of complete belief.

Most everyone had gone when Frances' eye caught a little African woman with two small children. She had walked many miles through hot, still jungle to be there. Cradling a baby in each arm, she balanced . . . hesitated . . . bent to pick something up from under the bench.

"I could not believe my eyes," said Frances. In her dark, rough palm was clutched a little red-checked umbrella. I fell on my knees and prayed, 'O God, unless I have this kind of faith in life, I never shall make it to America to school . . . to become a nurse . . . I could never really serve You.'

Afternoon came. A little cloud appeared. It was no bigger than a fist, but that was something! Soon the sky was black. Rain began to pour, tickling eyelashes and running down sweaty arms and dry throats. Every thirsty crack was given drink. And somewhere, walking along a narrow path towards home, a mother shielded her babies with an opened umbrella.

"You ask me today what faith is? It's a little red-checked umbrella!" □



PHOTO BY THE COSTA

THE FOG moved in on us like a tide of gas, and this day it was just as deadly.

We were dragging fishnets in a fleet of perhaps a dozen draggers. In a matter of minutes, many vessels could be tangled together and rendered helpless—to drift with the tide while the “mess” was untangled.

The sound of machinery banged and clanked from all directions in this smothering sea of white mist. Then amid all this, the nerve-shaking blast of a steamer’s horn, followed by horns and bells in all directions as each fisherman did his best to tell this mountain of floating cargo and steel where each one was.

It takes better than two miles to stop a loaded tanker and as much to turn one. I’m sure the hand of God has moved many a small fisherman aside when these bulldozers of the sea plowed through.

This day we tumbled our gear on board and headed for the safety of Overfalls Lightship in the entrance of the Delaware Bay.

This ship is anchored in a “chart fixed” location and gives her fog

• **By Clifford Chew, Jr.**
Williamsport, Pa.

signal every few minutes, so it was not hard to find her and pull around her quarter.

The sailors on this lonely station enjoy having company, so we were soon chatting and exchanging fresh lobsters and seafood for apple pie and ice cream.

An old chief asked us why we came to the Lightship in the fog. We told him “for safety.” He took me on board and began to show me the sides of the ship.

Deep scars and gouges were all over, silent reminders of many collisions.

Then the truth hit me. Every ship and vessel that came into this harbor aimed for this point. Her radio signal went out day and night calling ships to safe harbor. *They aimed at her.*

In fog, her loud horn called men away from shoals and shallow water; at night her light pulled ships from dark dangers.

Can you see it, preacher? Sunday school teacher? Personal worker? God’s lightships—a light

on the darkest of nights, a signal, a loud horn, a guide into a safe harbor.

Do you wonder why the bumps and bruises? It’s part of the job, as the old chief said as he shrugged his weary shoulders and stated, “That’s why we’re here; they have to aim at something and that’s us.”

The fog lifted and we moved on, for you see the Lightship is not a destination or harbor, but only a marker to point the way.

Every scar and bruise in her side was a testimony of another ship that had found the harbor. Her job was not her own safety but theirs.

The *lighthouse* sits so safe on its high, solid ground. No scars or marks on its sides as it sends its light out to the ships of men. But when this light takes on the “flesh” of a ship and lives down where we are, then we can touch it and live.

Jesus became my Lightship. One of those marks on His side has my paint on it. And may God keep my anchor fast into my “chart position,” so I may guide others (John 20:21).

SOONER or later in life, whether it be at an early age or later, we come face-to-face with real trouble. When this happens, most of us ask ourselves the question, "Why?"

Some find the answer; others have a sweet and simple faith that takes them through without needing to know the answer. Others become bitter and rebellious. To Christians, especially, it seems that there must be a reason; that a God who is controlling their lives would not have allowed such a thing unless there is a very special purpose for it.

There may often be a special purpose for it, but I wonder if many times we aren't flattering ourselves too much. As Christians, we are not exempt from the troubles of this world. "In the world ye shall have tribulation . . ." (John 16:33).

This world is a place where sickness, death, and various evils are on every hand, even though some people succeed in living quite awhile before squarely encountering them.

This world is also operated by various natural laws, and many things that happen to us are simply the result of cause and effect. Christians are not a special class of people who can overspend without facing the bills or pass a car on a curve without taking their chances of an accident. Thus, many of the problems which we say God allowed happen because God did not stop the operation of the laws of nature to grant us a special exemption.

The difference, for a Christian, lies in another area. When we are overtaken by the troubles that are common to humanity, we have a special court of appeal to which we may go for advice in how to handle our trouble. Often God mercifully grants healing or other miracles to deliver us from our troubles.

At other times He tells us, "Child, I will help you through this thing; and, though you must learn to take your part of suffering, you will come through victorious." Here, again, God is giving us gifts of His mercy such as strength we had lacked before, faith that we had never known how to exercise, or a glorious realization of himself to enrich our lives.

So take your troubles to God, not asking, "Why?" but asking, "How?" "How, Lord, can I handle this thing that has happened in my life?" He will lift every burden left trustingly at His feet. He will show the way, whether it be over, under, or through.

"In this world ye shall have tribulation, but be of good cheer; I have overcome the world."

"Many are the afflictions of the righteous: but the Lord delivereth him out of them all" (Psalms 34:19).

*In this world—tribulation;
In Christ—triumphant peace,
Our souls' emancipation,
Our spirits' sweet release.*

*In this world sin may tempt us;
In Christ its power fails.
Through manifold temptations
Our Captain sets the sails.*

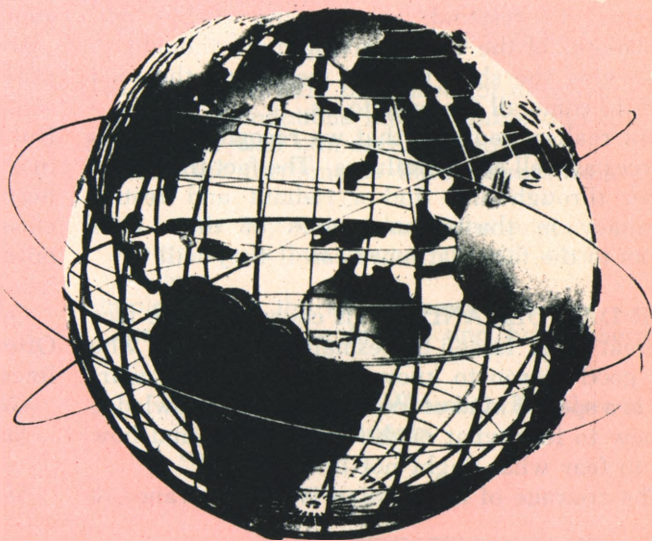
*In this world fears o'ertake us;
In Christ we've strength to stand.
No storms can dash and break us
In the shelter of His hand.*

*In this world—pain and sorrow;
In Christ we overcome.
Though sadness come tomorrow,
Our pathway leads toward Home.*

□

• **By Beverly Dibble**
Lake Placid, N.Y.

IN THIS WORLD



Editorially Speaking

By W. T. PURKISER

The Demands of the Day

Life makes demands upon us in these times of tension. The measure to which we can rise to the challenges of our changing world will be the measure to which we prove equal to the demands of the day.

Each age in the history of the human race seems to pose its own problems. No two are exactly alike, and no two are completely different. There is no way to escape the risks life lays upon us.

Our day demands of us an honest realism. Pretense, romanticism, and refusal to face facts come to short shrift in apocalyptic times.

Realism, like most terms in our language, has been misused. It has been taken to describe an exaggerated emphasis on dirt and filth. There is dirt and filth in human life apart from the redemptive touch of God. But there is more. To be worthy of the name, realism must reckon with assets as well as liabilities.

A determination to be thoroughly honest is an important part of realism. Facts do not change by our refusal to face up to them. We can't get rid of our problems by sweeping them under the rug.

One would think that those who love and serve the God of all truth would find it relatively easy to be honest with themselves and others. But this does not always seem to be the case.

Putting on front, responding as we think we are expected to respond, echoing the clichés and shibboleths of the crowd, giving more thought to conserving the shell than to treasuring the seed seem to come all too easy to us.

But realism requires that we recognize our resources as well as our failures. The fact that some break through and find a radiant and restful adequacy in the circumstances of their lives points to the fact that more can if they will.

OUR DAY DEMANDS of us courage in the face of great odds. Israeli Statesman Ben Gurion, who had good reason to know, remarked that "courage is a special kind of knowledge: the knowledge of how to fear what ought to be feared and how not to fear what ought not to be feared."

The courage of a Christian is not ignorance of

the perils that beset him. Such ignorance is a sign of insensitivity or of being quite out of touch with reality.

The courage of a Christian is seeing the danger fully and yet being willing to face the threat for Christ's sake or for the sake of a brother, with the strength of God's strong right arm.

One has written, "Courage is possessed by the man who estimates the fear-causing situation, but summons all his resources and meets it. Courage comes by doing courageous things when we want to run away, and let us remember that a little child going upstairs to bed in the dark and imagining all sorts of bogeys and horrors, often shows as much courage as a soldier whose impulsive dash during some peak of mental excitement wins him a medal for bravery."

OUR DAY DEMANDS of us, above all, an unshakable faith in the eternal triumph of God and right. Such faith is not too difficult when the tide of visible success runs in toward the shore. But when the tide turns, and the current runs against us, faith is tested to its very core.

Quaker Poet John Greenleaf Whittier wrote:

*Nothing before, nothing behind:
The steps of faith
Fall on the seeming void, and find
The rock beneath.*

There is a kind of presumption that passes for faith. Its basis is native optimism, a sort of "it can't happen here" attitude. But faith that is genuine rests in the promises of our great God.

Dwight L. Moody, a generation ago, wrote: "I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Faith cometh by hearing, and hearing by the word of God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study and faith has been growing ever since."

Our day demands realism, courage, and faith. Often quoted and written many years ago, the lines of Josiah Holland are still appropriate:

*God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;
Men whom the lust of office does not kill;*

Men whom the spoils of office cannot buy;
 Men who possess convictions and a will;
 Men who have honor—men who will not
 lie . . .
 For while the rabble, with their thumb-worn
 creeds,
 Their large professions and their little deeds,
 Mingle in selfish strife, lo! Freedom weeps,
 Wrong rules the land, and waiting Justice
 sleeps. □

The Heart of Holiness

The heart of holiness is holiness of heart. Much else is involved in the sanctifying fullness of the Spirit. But the very soul and core of it all is the experience of a pure heart.

In a passage in his *Journal*, John Wesley said of holiness, "I believe it to be an inward thing, namely, the life of God in the soul of man; a participation of the divine nature; the mind that was in Christ; or, the renewal of our heart, after the image of Him that created us."

Using terminology that has since become quite popular, Mr. Wesley spoke of justification as "Christ for us" in relation to sanctification as "Christ in us," and said that both ought, indeed, to be insisted on.

Telling of a sermon he preached from Galatians 6:3, Mr. Wesley said, "I earnestly warned all who had tasted the grace of God, first, Not to think they were justified before they had a clear assurance that God had forgiven their sins; bringing in a calm peace, the love of God, and dominion over all sin; second, Not to think themselves anything after they had this; but to press forward for the prize of their high calling, even a clean heart, thoroughly renewed after the image of God, in righteousness and true holiness."

This does not in any way deny the importance of the zeal for good works that goes along with a pure heart. It does not ignore the fact that inward holiness will be manifest outwardly. Nor does it overlook the power of a Spirit-filled life.

It does, however, insist rightly that one must have the tree before he can enjoy the fruit. The spring must be cleansed before the stream will be pure. It was Scotland's Bobby Burns who said, "The heart's aye the part aye that makes us right or wrong."

THE NEW TESTAMENT makes this abundantly clear. One of the qualities of the blessed life is to be pure in heart, for it has promise of seeing God (Matthew 5:8).

The coming of the Holy Spirit to Cornelius and his family in what has come to be called "The

Gentile Pentecost" resulted in "purifying their hearts by faith" (Acts 15:8-9).

Not only are sinners urged to "cleanse" their "hands," but the double-minded are commanded to "purify" their "hearts" (James 4:8).

Having purified their souls by obeying the truth through the Spirit, Christians are exhorted to "love one another with a pure heart fervently" (I Peter 1:22).

John writes of the "blessed hope" that, when Christ shall appear, we shall be like Him. Then he adds, "And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

It may readily be admitted that we cannot easily define the scope of this inner cleansing in psychological terms. But our concern is with what God has said about His purpose for the inner life.

The devil still throws mud on the window, in Thomas Cook's vivid illustration, and accuses us of being poor housekeepers. Temptations press in. A myriad of suggestions of evil come by way of sight and sound. Instinctive human needs clamor for satisfaction.

Yet when "everything inside is on God's side," victory is possible as it never could be for an un-sanctified nature. As one of Alfred Lord Tennyson's characters put it, "My strength is as the strength of ten because my heart is pure." □

The Secret Key

We live in a world that is poised for destruction,
 With its foundations crumbling away;
 Its walls seem built with doubt and the assumption
 That God is dead and all is decay.

They tell us miracles are impossible;
 "Your God does not answer prayer!"
 They claim His Word is not amenable;
 That divine truth is not written there.

Yes, this world may be poised for destruction;
 Yes, its foundations may crumble and fall.
 But faith in God can rectify chaos,
 Mend the fractions in life's fortress-wall.

Faith is the key that unlocks the prison
 Where doubt has bound us with shackles of
 fear.

Simple trust is the key of assurance
 That leads to the Infinite and brings heaven
 near!

By **Wauneta Hackleman**
 Phoenix



Campus Commentary

THE BONDAGE OF FRINGE BENEFITS

Some people ought to resign, change employment, and get into a new vocation. They are in a rut. Unhappy, their productivity is declining; their associates are discouraged by every conversation. These people need to change, but change is painful and costly. Are Christians ever in such a quandary? Can a genuine Christian ever find himself at a dead end? Is there a "vocation" especially suited to a Christian? Is one place of service just as good and right as another? When should one move?

Jesus did not offer the world an economic system, so some Christians have assumed that, except for a special call to full-time service, a man's economic activities are his own affair. I would take the contrary position. The layman's vocation or profession is of great interest to God. The employer, place of employment, and the time to make a change also must concern Him. Not all occupations minister so directly to human need as do others. In some places the opportunity for genuine service as a secretary far exceeds the usual potential offered one with these skills. Rich meaning in life flows from finding that role for which God created you. Socrates said, "He is not only idle who does nothing, but he is idle who might be better employed."

Christ's teachings are not obscure on this point. With Him work was honorable and necessary. And His parable in Matthew 25 had the unprofitable servant cast out. While the "talent" in that case was a sum of money, the lesson also applies to abilities and aptitudes. And the lesson seems clear. We will not be rewarded according to I.Q. or native ability, but according to how effectively these gifts have been developed and employed. Since all of us must spend so much time on our jobs (as compared to volunteer service at the church), surely the use of talents in secular vocations must also come under all that we believe about Christian stewardship.

Life was much simpler a few years ago but now many vocations are open. Many of them have developed serious shortages of personnel who are prepared. Through education and rapid transportation, a young person is confronted with many more choices than ever before. And many people are given more than one "talent." One person I know could probably do exceptionally well in music, languages, and politics. And he could probably perform, teach, or administer programs in any one of these areas. His vocational choice will be very much akin to Christian commitment itself, because so many unequal opportunities will present themselves. The question is, How will he invest his God-given capital?

This personal choice is the factor which will large-

ly determine the coming in and going out from day to day for 40 years. Some opportunities, such as working with young people, have a multiplication factor. What we accomplish in such work is extended through dozens of lives we have touched, and continue over the lifetime of their service. Careers offering frequent contacts with people have this advantage. But not everyone is equipped for this type of calling. Fortunately, we do not come from the same mold. The isolated, but essential, task can be more meaningful in a hospital than in a plush resort hotel.

And there is a place for sanctified ambition. Of course, the Christian's motivation should be love for God and neighbor, but mediocrity is certainly not more Christian than excellence. To develop one's talents to the full, to prepare for a larger task, and to carry the greater responsibility make one no less Christian. How you use your position and extra income will almost certainly be another test of Christian stewardship.

Having worked with mature people in midstream and changing their careers (or at least their place of service), I have met many who were willing to leave high salary, fringe benefits, and a comfortable home behind. Their interest had focused on "How can I best invest the remaining 25 years of my life?" Numbers have testified that life had lacked the sense of meaning and fulfillment until it was adjusted to the perfect will of God seven days of every week. After all, the word vocation used in regard to secular pursuits means "calling."

CAMPUS NEWS

PASADENA BREAKS GROUND. Ground-breaking ceremonies for the new Pasadena College Library will be at 10 a.m., Tuesday, March 11, 1969, at the construction site. This occasion is important not only because of the new library, but also it is the first major building to be constructed in harmony with the Master Campus Plan.

An incomplete report on the Capital Fund Campaign shows more than \$854,500 pledged.

TREVECCA NAZARENE COLLEGE offers a ministers' workshop. A summer ministers' workshop to be held on the Trevecca campus, June 9-13, was recently announced by Dr. John A. Knight, chairman of the Division of Religion and Philosophy.

Two guest consultants will be featured. Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene, will conduct a seminar on the "Dynamics of Pastoral Leadership"; Dr. T. Crichton Mitchell, British scholar and Nazarene pastor, will conduct a seminar on "Expository Preaching." □

A baby is dedicated—and receives a letter from the pastor.

The father of little Patrick Scott Armstrong, Ralph, was a pilot for *Air Force One* during the presidential administrations of Eisenhower, Kennedy, and Johnson.

Dear Patrick Scott:

Today, you were dedicated to God.

Though you were not aware of this act by your parents, someday you will be informed of what took place today. By then your life will have begun to take form through the guidance of your parents.

Today you are only a few days old. Your life is just beginning. Mine is probably half spent. In my lifetime the world has advanced rapidly. I have seen travel shift from trains to jets. Going around the moon instead of the earth is now of greater interest. Yet, in our fast advancing age men are still in need of a Saviour, for eternity is still ahead. That is why your parents deemed it necessary to dedicate you to the Lord at a church altar.

Your commitment to the Lord at this hour is theirs. Someday, that responsibility will be yours. They can only point you to Jesus. They have promised to bring you up in the nurture and admonition of the Lord. Because of their determination, you have a better chance to follow Christ. Please don't let them down.

Don't let your generation down. Its progress in technology and explorations will go beyond our greatest imaginations. Yet, your generation will also need Christ. It will need the Saviour who died on Calvary and rose again.

Time and circumstances perhaps will prevent you and I being often together again on this earth. But eternity will bring us together again. I want to meet you in heaven. I'm praying that you will have not only been influenced and guided in the Way, but will have made your choice forever to be with Christ and all other generations who made that choice.

From my generation to your generation,

Rev. Byron C. Ford
San Diego



THE ADVISORY BOOK COMMITTEE met in the Heritage Room of the Nazarene Publishing House, February 3. Members on the committee are: Dr. George Coulter, Dr. E. S. Phillips, Mr. M. A. Lunn, Dr. William Greathouse, Dr. H. Reza, Dr. T. E. Martin, Dr. Norman Oke, Rev. Fletcher Spruce, Dr. Fred Parker, Dr. K. S. Rice, Dr. A. F. Harper, Dr. Willis Snowbarger, Dr. John L. Knight, Dr. Raymond Hurn, Dr. Dean Wessels, Dr. Mary Scott, Mr. Paul Skiles, Dr. W. T. Purkiser, Dr. H. Dale Mitchell, Rev. Bennett Dudney, Dr. B. Edgar Johnson, Dr. John Stockton, Colonel Thane Minor, Dr. Ralph Earle, Dr. Kenneth Grider, Dr. Paul Orjala, Dr. Gilbert Ford, Dr. L. S. Oliver, and Dr. Ponder Gilliland.



Air Force Colonel Thane Minor and Dr. B. Edgar Johnson (above) chat during a break in the session, while Dr. Rice, Dr. Gilliland Rev. Bennett Dudney, Dr. Grider, Dr. Harper, and Dr. Greathouse (below) enjoy a pause that refreshes.



DR. WILLIAM FISHER

**ONE OF THE MOST EFFECTIVE
VOICES ON THE AIR TODAY**

Heard Every Week on
"SHOWERS OF BLESSING"

This Is Our
Witness to the World

Talk to your pastor about getting
the broadcast on in your area

COMMUNICATIONS COMMISSION
H. Dale Mitchell, Executive Director

GOLDEN PEDESTAL

Book Selection



MASTERING OUR MOODS

By ALBERT J. LOWN

"Why art thou cast down, O my soul?" cried the Psalmist. He was in a mood of heaviness. He was depressed. It distressed him, as well it should. Such a mood made him vulnerable to the onslaught of Satan. Well it is that in a normal person negative or depressive moods are temporary.

It is important that such moods be understood, resisted, mastered. For in this week's Golden Pedestal selection the author warns of the peril of hurtful moods. He explains them, points out what causes them, and suggests how the Christian should respond and overcome them.

You must read this book, which will help you to understand your own emotional moods and those of others which have been troubling you.

Paper, 50c

Order from your

NAZARENE
Publishing House

NEWS OF REVIVAL

MOMENCE, ILL., church recently concluded an outstanding revival with Rev. and Mrs. Donal Donohoe conducting both the singing and preaching ministry. Several new converts were reached and the altars were often lined with seekers, according to the pastor, Rev. Donald Wilkins. □



MISSIONARY'S DAUGHTER GETS SPECIAL TREAT—Suzanne Barnell, daughter of Mr. and Mrs. Jack M. Barnell, is shown with the president of Malawi, Dr. Kamuzu Banda. Suzanne was with a group of Central African missionaries and other Europeans who sang Christmas carols for the President. (She is standing in front of him.)

EVANGELISTS Dick and Lucille Law report a New Year's revival at Bethany (Okla.) Calvary Church. God blessed with excellent crowds, with 325 in Sunday school on the closing Sunday and 137 seekers at the altar. Rev. Carl Summer is the pastor. □

YOUTH WEEK at the Forest Home Church of Jonesboro, Ark., was a time of revival and outreach as 650 invitations were distributed during a week of fasting and prayer under the preaching of Rev. Jack Lowe, pastor of the Jacksonville, Ark., church. There were seekers in every service, including adults, and two new members were received on profession of faith. Rev. Lowell Bell is pastor. □

national networks does not particularly have great influence. In fact, it is said that the Federation Communications Commission's warehouses in Washington are stacked high with boxes of protest letters on which it has taken no action. However, Mr. Malloy further related the actual case of a president of a large firm in New York who received 14 letters from people who had objected to a program which carried commercials of his products and to which the writers objected strongly for moral reasons. The president was very upset and as a result the program was changed.

The presidents of corporations and businesses who sponsor TV programs are the people we should write. Mr. Malloy suggests that the letters not be "carping or critical." Rather, the writer should commend the company's product (which hopefully he uses) and then object to the type of television program on which the company's commercials appear, stating specific reasons for the objection. Finally, the writer should state kindly that unless the company withdraw its sponsorship of the program he will cease to use the product.

Mr. Malloy recommends a booklet listing the names of 400 presidents of corporations who buy time on TV and radio to whom the protests should be directed. The booklet, entitled *National Television Advertisers*, can be purchased by mail for 75¢ at 3245 Wisconsin Avenue, Berwyn, Ill. 60402.

I hope, Dr. Purkiser, that Christians will unite in 1969 in an active campaign to upgrade the calibre of television programming.

AARLIE J. HULL
Washington



Pro: Doing Something

Grant Swank's article "This Is the Last Straw" in the January 1 *Herald* and an editorial by Robert Walker in *Christian Life* magazine (January, 1969) have prompted this letter.

I know that many Christians share profound concern for the low calibre of television programs viewed by the American public (particularly the impressionable young). But what can we do?

Mr. Walker, in his editorial, quotes Mr. Paul Malloy, TV columnist for the *Chicago Sun Times*, to the effect that writing local TV stations and

OF PEOPLE AND PLACES

THE AIR FORCE Commendation Medal has been awarded at Scott Air Force Base, Ill., to TSgt. Ernest E. Wilhite, a member of the Belleville (Ill.) Emmanuel Church. Sergeant Wilhite distinguished himself by meritorious service as a shift chief, group message distribution center, DaNang Air Base, Vietnam, displaying "outstanding leadership . . . in message processing and safeguarding of classified information." The sergeant, his wife, and three children presently live in Cahokia, Ill. □



THE PARIS, Pa., church, excited about the purchase of a used Sunday school bus, has set out in earnest to fill it with boys and girls in need of a Saviour. From left are pictured Robert Thoman, Sunday school superintendent; Pastor Drexall Baker; and William Fordyce, bus driver.

SOUTHERN DISTRICT ASSEMBLY REPORT

The fifth annual assembly of the Southern District, Coloured and Indian Region, convened at Factreton, Cape Town, Republic of South Africa, on December 19. Field Superinten-

dent Rev. D. H. Spencer presided. Challenging messages were brought by Brother Spencer on Thursday morning, and by our regional supervisor, Rev. P. R. Steigleder, on Friday morning, before business. Mrs. Steigleder and Mrs. Spencer were granted the privilege of the floor. Rev. L. B. Smith was elected to the position of assistant to the missionary-in-charge.

Reports and statistics showed an overall increase in all departments. Mr. Spencer exhorted and urged us to give 10 percent of our income to world evangelism.—Mrs. B. J. GOLLOZA, reporter. □

NWMS Report

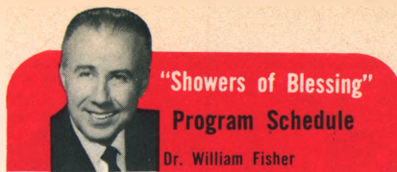
The fifth NWMS Convention met at the Factreton Church of the Nazarene on December 19. Mrs. Hamilton, our district president, presided. The new quadrennial theme was very effectively introduced by an impressive skit. The new theme song and chorus were introduced by the district choir and used during the convention.

Mrs. Spencer, our special speaker, read from Matthew 5, "Ye are the light of the world . . ." laying stress on our new theme, "Hold Forth the Light."

The splendid report of our district president, Mrs. Hamilton, revealed that we are a star district. Mrs. Hamilton was reelected with a wonderful vote of confidence.

Mrs. N. D. Zurcher conducted a memorial service in honor of the late Mrs. Mary Morgan, our past district president. Mrs. Pfeiffer paid tribute.

After election of the new officers for the new year, a heart-stirring installation was held with Rev. P. R. Steigleder offering the prayer of dedication. We left the convention challenged to bear much fruit in the year to come.—B. J. GOLLOZA, reporter. □



"Showers of Blessing"

Program Schedule

Dr. William Fisher

March 9—"The Pollution Problem"
March 16—"Playing It Safe"

NEW "SHOWERS OF BLESSING" STATIONS:

KQIQ	Santa Paula, Calif	1400 kc.	8:30 a.m. Sunday
WSNW	Seneca, S.C.	1150 kc.	9:00 a.m. Sunday
WUNN	Mason, Mich.	1110 kc.	2:00 p.m. Sunday
WKAN	Kankakee, Ill.	1320 kc.	8:45 a.m. Sunday
KCNI	Broken Bow, Neb.	1280 kc.	8:15 a.m. Sunday
KLIC	Monroe, La.	1230 kc.	4:30 p.m. Sunday
KLCB	Libby, Mont.	1230 kc.	8:30 a.m. Sunday
CFCW	Camrose, Alta., Can.	790 kc.	9:30 p.m. Sunday
WMBC	Columbus, Miss.	1400 kc.	8:30 a.m. Sunday
KWPM	West Plains, Mo.	1450 kc.	5:45 p.m. Friday

Directories General Superintendents

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
Hawaii	April 17-18
Central California	May 7-8
Southern California	May 21-23
Arizona	May 28-29
Rocky Mountain	June 5-6
Nebraska	June 19-20
Canada Central	June 26-27
Chicago Central	July 10-11
Eastern Michigan	July 16-17
Pittsburgh	July 24-25
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29
V. H. Lewis	
Western Latin America	April 23-24
Washington Pacific	April 30—May 1
Los Angeles	May 14-15
San Antonio	May 21-22
Northas: Oklahoma	June 18-19
Southwestern Ohio	July 2-3
Central Ohio	July 16-18
Kentucky	July 24-25
East Tennessee	July 31—August 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11
George Coulter	
Sacramento	April 30—May 1
Idaho-Oregon	May 8-9
Northwest	May 14-15
Canada Atlantic	June 5-6
Maine	June 11-12
New England	June 18-19
Northwestern Ohio	July 9-10
Colorado	July 16-18
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11
Edward Lawlor	
Spanish East	April 25-26
Washington	April 30—May 1
Philadelphia	May 7-8
British Isles North	May 19-20
British Isles South	May 24-26
Nevada-Utah	June 19-20
Upstate New York	June 26-27
Oregon Pacific	July 16-17
Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6
Eugene L. Stowe	
Mississippi	April 30—May 1
Alabama	May 14-15

Ministry Foreign Students Tell . . .

WHAT THE EASTER OFFERING MEANS TO ME



SOME time ago God performed a miracle in my life at a Nazarene youth camp. I went to the altar totally depressed and in a backslidden condition. That day the Lord did something in my heart. I was in the depths of sin, but He lifted me. I was lost without any hope, but now I have a glorious hope.

I am grateful to the Church of the Nazarene for reaching me with the Gospel message in India. In India there are millions of people who are still in darkness and without hope. If we don't reach them now, they will be lost for eternity.

Give that they might live.

SURESH G. BORDE (India)
Nazarene Theological Seminary

GIVE THAT OTHERS MAY LIVE

Florida	May 19-20
North American Indian	June 5-6
New Mexico	June 11-12
Northeastern Indiana	June 25-26
Michigan	July 16-18
Eastern Kentucky	July 23-24
Southwest: Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11

Orville W. Jenkins	
Central Latin America	April 17-18
West Texas	May 7-8
Canada Pacific	May 22-23
Alaska	May 29-30
Dakota	June 11-12
Canada West	July 19-20
Oregon Pacific	July 16-17
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

VITAL STATISTICS

DEATHS

ESTHER D. ANDERSON, 60, died Jan. 27 in Backus, Minn. Funeral services were conducted by Rev. Thomas F. Lowry and Rev. Harvey Swensen. She is survived by her husband, Martin; three sons, Ronald, Carl, and Rev. Paul; and one daughter, Mrs. Duane Shappard.

REV. VERNON E. BRIDGEWATER, 57, died Nov. 4 in Oklahoma City. Funeral services were conducted by Revs. Clyde C. Dawson, Roy Cantrell, and J. rald Locke. He is survived by his wife, Veva; one son, Don; a daughter, Mrs. Judy Reagor; four grandchildren; and two brothers.

VERNON DALE CHUPP, two, died Jan. 16 in Los Angeles with leukemia. Funeral services were conducted by Rev. Lee Sorenson. Surviving are his parents, Vernon and Barbara (Bell) Chupp; a brother, Bobby; a sister, Carolyn; and maternal and paternal grandparents.

REV. JOHN H. KERN, 88, died Jan. 28 at Jackson, Mich. Funeral services were conducted by Rev. H. L. Johnston. Survivors include his wife, Mildred; four sons, Rev. Clare, John Paul, Dr. Stanley D., and Ronald J.; three daughters, Mrs. Frank Cook, Elaine Winslow, and Beverly Swenson; one brother; and four sisters.

THEODORE NEELY, 59, died Jan. 5 in Columbia, S.C. Funeral services were conducted by Revs. C. M. Kelly, Latham, and Kiner. He is survived by his wife, Leota; and three daughters, Nadine Martin, Peggy Rabon, and Sandra Neely.

BIRTHS

—to Jerry and Sylvia (Starks) White, Siloam Springs, Ark., twins, a son, Bryan Dale; and a daughter, Brenda Gail, Jan. 17.

—to Rev. Thomas and Shela Cody, Columbus, Ohio, a son, Thomas Allen, Jr., Dec. 22.

—to Rev. and Mrs. James P. Blue, Fairmount, Ill., a son, James Phillip, Jr., Dec. 17.

—to Roger K. and Jan (Toliver) Simmons, Taylors, S.C., a son, Brett Leighton, Jan. 6.

MARRIAGES

Miss Janet Vaughters to Mr. Larry Classen on December 27 in Bethany, Okla.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Leverett Brothers, Rt. 4, Lamar, Mo. 64759, have some open time for spring and summer.

C. C. and Helen Whittington, evangelist and singer, are available for revivals or conventions. Contact them at 2501 S. Gilpin St., Denver, Colo. 80205.

DIRECTORIES

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

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NEWS OF RELIGION

You Should Know About . . .

CITY'S SCHOOLS ADOPT PRAYER, BIBLE READING. The 3,200 public school students of Clairton, Pa., reportedly have expressed themselves as being "almost unanimously" in favor of a new "course" that has been added to the curriculum.

The course is called "Bible Reading and Prayer" and it was returned to classrooms in defiance of the five-year-old ban by the U.S. Supreme Court.

But Clairton is, as one observer put it, "not only in the Bible-belt of the state, but it has the buckle on, too." So far not one protest has been heard in this community deep in the heart of the Monongahela Valley.

Clairton's nine-member school board ordered revival of the Bible reading and prayer ceremonies. School Superintendent Robert LaFrankie then sought legal opinions from county and state authorities.

Impatient at inaction, residents bombarded the school office with calls urging compliance with the school board's order.

The superintendent called a staff meeting and then announced a decision "to start the program immediately . . . and take our chances. The worst that can happen is an unjunction."

Other Pennsylvania school districts have been "inspired" by Clairton's stand on the issue, Mr. LaFrankie reported. □

NATIONAL RELIGIOUS BROADCASTERS ELECT OFFICERS. Dr. Eugene R. Bertermann, "Lutheran Hour" director, was reelected president of National Religious Broadcasters at their twenty-sixth annual convention in Washington, D.C., in January.

The other officers elected were Dr. Thomas F. Zimmerman, first vice-president; Mr. David Hofer, second vice-president; Dr. William J. Roberts, secretary; and Rev. Stanley N. Whitcanack, treasurer.

Whitcanack is the office manager and producer of radio and television for the Communications Commission of the Church of the Nazarene. □

"ALL WE HAD LEFT WAS RELIGION" was the way one member of the crew of the U.S.S. "Pueblo" summed up the American sailors' 11 months of captivity in North Korea.

This was related by Navy Chief of Chaplains (Rear Adm.) James W. Kelley in "A Report to the American Churches on the Religious Experiences of the 'Pueblo' Crew."

Entitled "Faith in a Stress Situation," the account stated that the crew during their confinement "had moved in the direction of a deeper religious commitment, greater faith, and habitual prayer."

Chaplain Kelley, a Southern Baptist, offered this summary of the religious experiences of the crew during its captivity:

"Perhaps the religious experience of the 'Pueblo' crew during the long 11 months of their captivity can be summed up by saying that every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to reaffirm it. I am certain that the men of the 'Pueblo' would want to give full credit for this to Almighty God." □

IT SAYS HERE—"Feed your faith and your doubts will starve to death." —Megiddo Message. □

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

FIGHT ERUPTS AT ITALIAN BAPTISM—A free-swinging brawl marked the baptism of a baby in Bari, Italy, when relatives began fighting for the privilege of serving as godfather.

Police had to be called in to separate the relatives of the infant's father and mother who began slugging in front of the baptismal font.

Nine people were arrested and jailed on charges of fighting and disturbing a religious service. □

Late News

DR. GEORGE COULTER MAKES TOUR

General Superintendent George Coulter left Kansas City, February 11, to visit Samoa, New Guinea, New Zealand, and Australia.

Rev. and Mrs. Jerry Appleby, recently appointed to Samoa, will be on the field by the time of his visit. Dr. Coulter will be conducting the assemblies in Australia and New Zealand.

Mrs. Coulter is accompanying her husband on this journey. They expect to return to Kansas City on March 30. □



MR. REX PATCHEN (center), honored for 25 years of service as head usher of the Sacramento (Calif.) North Church, is handed a plaque from John A. Biggers (right), church board secretary. Offering personal congratulations are Pastor Vernon Wilcox (left) and Rev. Clyde C. Casto (rear), under whose ministry Mr. Patchen was converted.

NAZARENE CHAPLAIN PUSEY RECEIVES VIETNAM HONORS

Chaplain (Major) Paul M. Pusey, presently assigned at Fort Knox following a tour of duty in Vietnam, has received numerous awards and commendations for outstanding military service.

He received the Army Commendation Medal for "exceptionally meritorious achievements" in providing emergency pastoral care to units without chaplains and to several isolated units in hazardous locations.



Pusey

The Bronze Star Medal was awarded Chaplain Pusey for "outstanding meritorious service in connection with military operations against a hostile force in the Republic of Vietnam."

Several letters of commendation were also issued to him from commanding officers and the staff chaplain. An unusually significant statement appeared in Chaplain Pusey's commendation letter from the commanding officer of the Forty-fifth Engineer Group, Col. John G. Waggener: "I further desire to commend you for your fine professional ability, your positive and exemplary attitude, your deep understanding and ability to work with your fellowmen, and your total success as a minister of God and a chaplain of the United States Army." □

TELEGRAM

REQUESTING PRAYER FOR CARIBBEAN NAZARENE CONFERENCE ON EVANGELISM, MARCH 3-8, BRIDGETOWN, BARBADOS. COUNTRIES REPRESENTED: BRITISH HONDURAS, BARBADOS, GUYANA, VIRGIN ISLANDS, JAMAICA, TOBAGO, TRINIDAD, UNITED STATES.

—DAVID BROWNING

REVOLVING LOAN FUND TO PAY BONUS TO DEPOSITORS

An increase of $\frac{3}{4}$ percent in the interest rate on all Nazarene revolving general loan fund deposits has been approved by the General Board and the Investment Committee.

Dr. Raymond Hurn, executive secretary of the Department of Home Missions, which administers the loan

funds, made this announcement on February 15.

He said the bonus will be retroactive to all funds on deposit as of January 1, 1969, and would benefit depositors with about \$2 million in the church loan fund.

The new interest rate will be applied as follows:

On five-year notes in amounts of \$10,000, the interest rate will be $5\frac{1}{2}$ percent—an increase of $\frac{3}{4}$ percent from the former $4\frac{3}{4}$ percent;

On five-year notes in amounts under \$10,000, the interest rate will be 5 percent—up from the former $4\frac{1}{4}$ percent;

On notes of less than five years, the interest rate will be $4\frac{3}{4}$ percent compared to the former 4 percent paid.

Dr. Hurn is hopeful that more than \$1 million in new deposits can be secured at once in order to meet an accumulation of requests for Nazarene church building loans.

The interest rate on building loans to churches has been increased to 7 percent on long-term loans, 5 percent on one-year loans, and 6 percent on loans renewed for a second year.

—NAZARENE INFORMATION SERVICE. □



THE HILLSDALE, MICH., church recently dedicated a new educational unit, built for \$21,000 with donated labor from the men of the church. It consists of 14 classrooms, two rest rooms, Sunday school office, janitor's room, and a small auditorium. The evaluation of the complete church now stands at \$195,000, with a total indebtedness of \$43,000. Dr. Fred J. Hawk, district superintendent, preached the dedication service. Rev. Jack E. Holcomb is the pastor.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

THE MEANING OF DISCIPLESHIP

(March 9)

Scripture: Mark 10 (Printed: Mark 10:17-31)

Golden Text: Mark 8:35

Discipleship is not easy. It calls for purity of life (vv. 1-12) and humility of spirit (vv. 13-16). And it involves suffering!

1. *A would-be disciple refused* (vv. 17-30)

Young, wealthy, respected—what an exciting prospect! Yet Jesus refused him, for when conditions of sacrifice and suffering were imposed, "he went away grieved." He was possessed by his possessions!

Material values outweigh spiritual values with so many that only God's grace makes it possible for men to detach themselves and be saved (vv. 26-27).

2. *The ambitious disciples rebuked* (vv. 32-45)

With Jesus en route to Calvary the ambitious James and John sought positions of honor and power in the Kingdom. The 10 were indignant, for the two had "stolen a march" on them! But Jesus rebuked them all for being heathenish (v. 42), and defined greatness in terms of serving human need through self-sacrifice.

3. *An unpromising disciple received* (vv. 46-52)

What a contrast was Bartimaeus to the rich young ruler! Blind and ragged and begging! But Jesus called him, healed him, and challenged him, "Go thy way." Now he "followed Jesus in the way." He had enough of his own way. He would take the way of Jesus to Jerusalem, to the Cross, to the empty tomb.

The Son of Man came as a Servant of men! He gave His life to save their lives, to ransom them from sin. Dare we follow Him whose way is so lowly, so costly? Dare we not? □

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. . . . And he believed in the Lord; and he counted it to him for righteousness" (Genesis 15:1-6).

Conducted by W. T. Purkiser, Editor

Which is the correct way to buy Christmas gifts for the pastor, Sunday school superintendent, and NYPS president, and gifts for special occasions, such as twenty-fifth and fiftieth anniversaries for people in the church—to take the money out of what has been paid into the church as tithes and offerings, or to take up a special offering for the occasion?

In my judgment, it would be best to have special offerings for a "courtesy fund," although I cannot see that it would necessarily be wrong to use money from the church treasury if a balance is available there for such a purpose. Special gifts given in the name of the church to those the church wishes to honor, within the limits of good taste and good sense, would seem

to me to be a legitimate expenditure of church funds.

However, if you are not accustomed to taking an offering in the midweek service for other purposes, why not pass the plates to receive contributions for a little fund from which to take care of such gifts as well as flowers for the sick and other remembrances that might be fitting?

Isn't a minister obligated to have prayer meeting or any of the church services for that matter, even if there are just two, three, or four people that turn out besides his family, and the people make an effort to be there when it is pretty bad weather?

I would think so. However, the service could be much more informal than might have been planned for a full house.

I once preached to my wife and four other people, and made an invitation at the close of the message. The four came to the altar. We had quite a time!

But I still recall the young minister who went to his church on a stormy

night and found only one farmer there.

He said, "What do you think I should do? Should I preach?"

The farmer said, "When I go to feed my cattle and only one cow shows up, I feed her."

The young man proceeded to preach his sermon. When he was through, the farmer said, "But I don't drop the whole load!"

Genesis 1:27 says that "God created man in his own image." Can we lose His image? Can it be regained? Can it be lost the second time?

These are sweeping questions for which there are no simple answers. I would say, first, that most theologians distinguish between the "moral image" of God and the "natural image" of God.

Included in the moral image are holiness and righteousness, the purposes and motivations of a nature shaped in the likeness of God's holy love. This image was shattered in the Fall, when Adam and Eve sinned.

The natural image of God includes selfhood, freedom of choice in self-determination, and moral self-consciousness—the ability to know right from wrong and an impulse to do right. This image was marred, but not lost, in the Fall.

At least in part, the moral image of God is restored when through the great and gracious promises of God in Christ Jesus we become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4).

The moral image of God thus restored may be lost through backsliding, and regained through sincere repentance and faith (Psalms 51).

I have said "at least in part . . . restored" because even after forgiveness and cleansing we may still bear the scars of sin until we are glorified and stand in Christ's full likeness (I John 3:2-3).

Would you please tell me what groups of people deny the Blood and what they do about Communion?

Most of the modern theological cults of the present day, as well as the Jehovah's Witnesses, deny any saving efficacy in the atonement of Christ. As far as I know, none of them practice the communion of the Lord's Supper.

Some liberal and radical theologians

also deny the redemptive value of Christ's death if defined in terms of vicarious sacrifice. These people would accept Communion as a symbol recognizing the heroic self-sacrifice of Jesus as our great Example.

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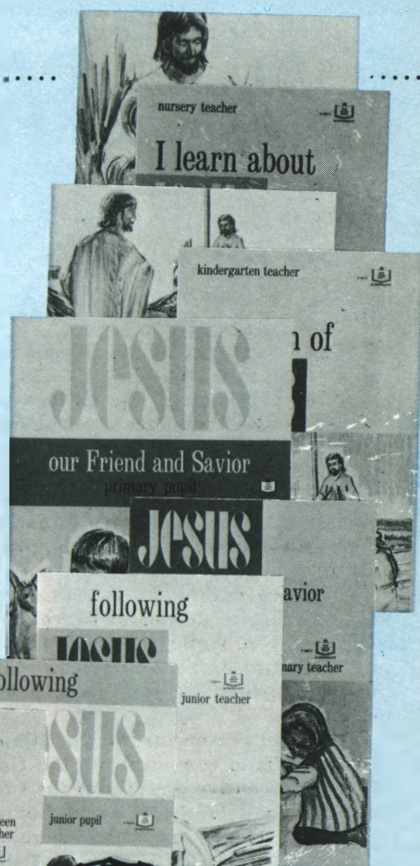
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We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

“By All Means...”

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New back-cover format

A STUDY IN PRIORITIES

The back cover of the *Herald* is going fishing—for men, that is.

With this issue, the editors and Publishing House manager introduce a new back-cover format bearing the theme, “By All Means Save Some.”

It is our way of uniting with all who seek to win men to Christ through every means—personal witnessing, world missions, preaching, teaching, home visitation, revivals, giving, prayer, radio, literature, and other means.

“You have nothing to do but save souls,” John Wesley exhorted his band of young men. If this is the heart of Wesleyan philosophy, then we have some work to do. If this is the main business of the church, then we may have to reestablish our priorities.

“The main reason for the Christian remaining in this world is to communicate the Gospel,” H. Dale Mitchell, executive director of the Communications Commission, told the General Board in January.

John L. Knight, executive secretary of the Department of Evangelism, reported that nearly half of all our churches showed no gain in membership a year ago, and about 30 percent of all our churches did not gain a single member by profession of faith (conversion to Christ). “Dare I ask,” Knight added, “how much lower our percentage gain will have to sink before you and I are really ready and willing to put evangelism first?”

“What is our task?” asked Miss Mary Scott, NWMS executive secretary. “Is it just reaching goals or running an organization? . . . The God of all power is speaking to us in this space age, reminding us that we are His people with a mission and with a message. What we do with the

mission and message will determine the course of events in our generation and generations to come.”

In a message to Christian education directors, Kenneth S. Rice said, “As I have visited our Nazarene churches across the country, I find that those that are growing most rapidly are those in which both pastor and people are involved in reaching lost men for Christ.”

Oswald J. Smith’s oft-repeated statement has become a Christian classic: “The supreme task of the church is the evangelization of the world,” to which he bluntly has added, “Not one pastor in 100 believes it! Not one church in 1,000 believes it! Not one Christian in 10,000 believes it!”

Our founder spoke also for our day when he said, “We are debtors to every man to give him the gospel in the same measure as we have received it.”

“By all means save some,” was the plea of the Apostle Paul. With this emphasis a priority, the editors invite the contribution of articles, 450 words or less, on soul-winning methods, success stories, exhortations, testimonies—throbbing with the heartbeat of evangelism and the woe of intercession. Space will be limited; therefore let the writer keep to one subject, say it with heart, and give God the glory.

The first thing Jesus ever said to any disciple was to the two fishermen: “Henceforth thou shalt catch men.” The last thing Jesus said to His disciples was, “Ye shall be witnesses unto me.” Here is a study in divine priorities.

We herewith declare our intention to fan that flame.

—GEORGE L. SMITH
Office Editor

SAVE SOME

1 Cor. 9:22

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