

herald

OF HOLINESS

Church of the Nazarene

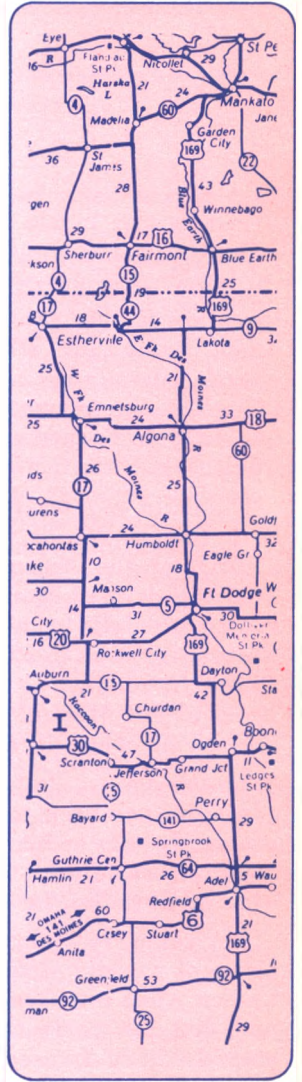
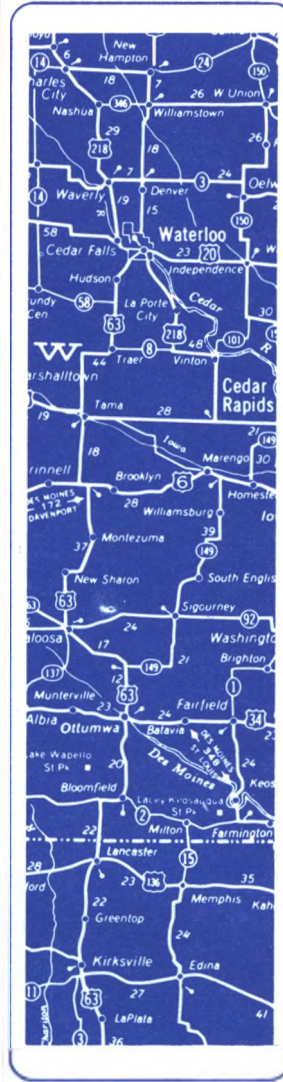
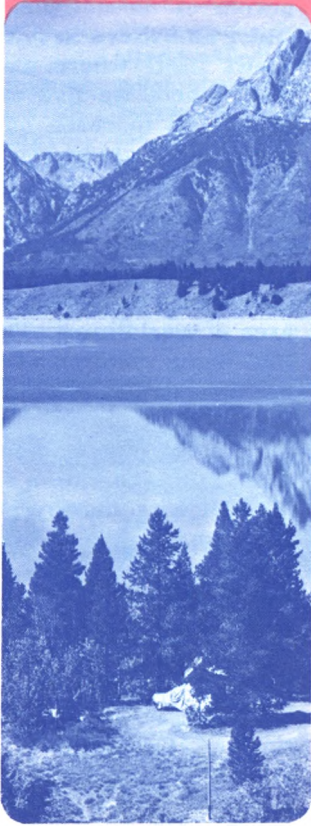
June 4, 1969

This Present World

(See page 2.)

“Then I shall come to you, in the purpose of God, with a happy heart, and may even enjoy with you a little holiday”

Romans 15:32
Phillips



Include God
in Your Vacation



By General Superintendent Lawlor

This Present World

QUESTIONS are raised and anxiety is felt these days by Christians at every social level about this present world. All of this might make one stop and wonder if the church, surrounded as she is by an aggressive and exceedingly worldly society, is changing her attitude toward certain aspects of worldliness.

It should be clearly understood and noted that the standards and principles of the Church of the Nazarene have *not* changed. The well-defined *Manual* declarations are accepted publicly by all who join our church. These first vows to adhere to the principles of Christian conduct as set forth in the General Rules of our *Manual* are a continuing obligation for all who call themselves Nazarenes.

In any age . . . but especially today . . . the Christian can seek to conform to the world's standards only at his own spiritual peril. His stand on worldliness is directly related to the *kind* of Christian he wants to be.

But some may plead that many of today's forms of worldly attraction were virtually unknown when our General Rules were written, and that our early church fathers could not possibly have foreseen the circumstances of our generation. Certainly this is true, for example, of movies as they are today. But even a passing glance at the "movie page" of one of our newspapers should suffice to assure us that, had there been such a motion picture industry then, our General Rules would, if anything, have been phrased in much stronger terms! Moreover, the same could be said of today's risqué television programs, the flood of immoral reading that deluges our book-

stands, and much of what this present world offers.

The spirit of the world is still the outward manifestation of enmity against God, and a man can never hope to draw nearer to Him except he pull away from worldly attitudes of appearance and entertainment.

I do not plead for a narrow, puritanical life, devoid of *normal* pleasures and relaxations. But I do believe in a kind of spirituality that shows itself where we work and where we play, where we live and where we worship. If we fail to reach our generation with the gospel, let it not be because the worldly crowd, looking our way, sees in the way we look and the things we do only a watered-down version of itself.

One of my great concerns is for those of our young people who are troubled in this area of worldliness. They know, as we all do, that being children of God means more than a blind obedience to a set of rules of conduct. But they are already aware, too, that dabbling in worldly things will not help them live for Christ or even rate a second thought in comparison with the joy of wholeheartedly serving Him. It does not take a sincere Christian young person long to discover that the bondage of this kind of living is the strongest and most rewarding bondage of all.

We need no new restrictive rules, or stronger safeguards to ensure that those we already have are strictly kept. Rather, let us find the joy of the separated life, separated from this present world with its sinful spirit, its fashions, and its amusements; being found, as our Lord himself said, in the world, but not of it. □

Formula for a Church in Trouble

PAUL'S DEEP affection for the church at Philippi is clearly seen when you read Philip-
pians 4:1. Here he twice refers to the people as "dearly beloved."

This was not just a phrase calculated to ease the tensions of the moment and buy a little time in which to work out a permanent solution of the disagreeable circumstances that disturbed the church. When Paul called them "dearly beloved," it was his heart speaking.

Memories of the beginnings of the church at Philippi were vivid. An arrest . . . a savage beating . . . stocks and chains . . . a sleepless night . . . songs and prayers . . . deliverance by an earthquake, that shook the foundations of the prison and freed all the prisoners . . . the midnight ministry of a newly

converted jailer washing their wounds.

This church had been born out of harsh circumstances and represented splendid victory. It was a real home mission success story, the kind you enjoy hearing at the district assembly.

But time passed and in the life of a growing congregation disagreement sprang up. Two wonderful women, faithful, hardworking, conscientious no doubt, but strong-willed, were of a differing mind about some matters. Paul learned of the problem and wrote the entire church exhorting them to "stand fast [firm] in the Lord."

To the two ladies, Euodias and Syntyche, he beseechingly wrote, "Be of the same mind in the Lord."

Paul goes further to set forth

some clear rules—always good to live by, but of special help to a congregation when strong, influential leaders take different positions. Look at these rules for restoring and/or maintaining harmony in the church.

Rule 1. "Rejoice in the Lord always." Paul had demonstrated this possibility.

Even when circumstances do not encourage rejoicing, *in Christ* we always have occasion to rejoice. He becomes both the Source and Object of our joy. Nothing, no one else, provides the enduring basis for rejoicing. Keep blessed.

Rule 2. "Let your moderation be known unto all men." One literal translation uses the word "yieldingness" instead of *moderation* in the verse. In other words, be known as one, not contentious, but capable of yielding at those points which will promote harmony so long as principle is not compromised. Many know how to contend strongly for matters of secondary importance, and yet in the essential issues are found wanting.

Apparently the issues that separated these two at Philippi were of a minor or at least secondary nature. If they had been of real significance, Paul would no doubt have spelled out the position all should have embraced. Since he did not, it seems that either person could have yielded her point and would have contributed to unity and thereby established her reputation as a peacemaker.

Some might have called her a compromiser, but then compromise is not always to be despised. Only

PHOTO BY THE COSTAS



when essential truth is being compromised is compromise always wrong. And wise is the man who can discern the difference.

Rule 3. Maintain a consistent prayer life that is characterized by thanksgiving as well as requests (Philippians 4:6). This will develop an attitude toward life that is not "overtaxed with care."

In the provisions of divine providence there is enough to satisfy us completely. We can "be careful for nothing." Even when difficulty overtakes the church, we should be able to see much for which to thank God.

Rule 4. Paul then suggests that we be selective in our choice of things to think about: things that are true—the realities; things that are honest—the honorable; things that are just—the seemly; things

that are pure—stainless; things that are lovely—the admirable; things that are of good report—the kindly or winsome; things that are virtuous—that are consistent and praiseworthy.

Here is plenty with which to fill our minds, and as a result, the "peace of God . . . shall keep your hearts and minds through Christ Jesus" (4:7).

The word "keep" is a military term and means to "garrison or to guard" the heart and mind. If we then reject the unkind, the hurtful, the gossiping, the critical, the faultfinding attitudes, and the sensitive personal reactions, we allow the divine peace to keep us—both individually and as a group.

Rule 5. One more thing Paul mentions in this situation, "Do what you know you ought to do." These Philippian believers had heard Paul preach; they had learned from him by "precept and example" what a Christian should do. They had received and ac-

cepted this knowledge of the truth. So then, he tells them, keep doing what you have learned in the past was the right thing to do. Walk in the light you have. If you will, the promise is, "And the God of peace shall be with you" (4:9).

Obedience guarantees the Divine Presence—not always to prevent trouble, but to add grace and power and wisdom in the midst of trouble.

Obedience led three Hebrew children into a superheated furnace, but it also provided freedom from their bonds and a revelation of the Divine Presence.

Obedience led Daniel into an overnight stop in a lions' den, but it also verified his faith to the king and permanently silenced his tormentors.

One thing is sure, if a local church develops problems from disagreement among leaders, the surest, quickest way back to unity is to adopt Paul's formula given to the church at Philippi. □



Let's Grow Up

EMOTIONAL immaturity is basic in many personality stresses. A child of six years with a four-year-old emotional development is in trouble when he goes to school. His age and social setting demand that he live among people who are more adequate. This will frustrate him and complicate the total group life because of his inability to coordinate. Regardless of age, the emotionally retarded individual is in a stressful situation. He must live among people who expect greater adequacy than he can produce.

The immature, whether child or adult, is usually sensitive, defensive, and insecure. It is the nature of self-centeredness to be insatiable. It seeks attention and suffers when attention is given others. Thus every person in his environment poses a threat to his prominence.

A baby is by nature selfish. Normal maturing should proceed in orderly fashion until the growing person removes self from the center and thinks first of others and of God. Possibly the most unkind thing parents can do to a child is to retard his emotional emergence from the natural self-

centeredness of infancy. Association with and guidance by mature parents is his greatest aid. If maturing is retarded during his first five years, he may well find it difficult to catch up with his situation throughout life.

Emotional immaturity and its basic self-centeredness amount to personality disfigurement which seriously affects emotional and physical health. It is aggravated by the fact that the individual inclines to distrust the very society which could help him become acceptable. Seeing others from a distance and himself in a distorted mirror adds to his problem.

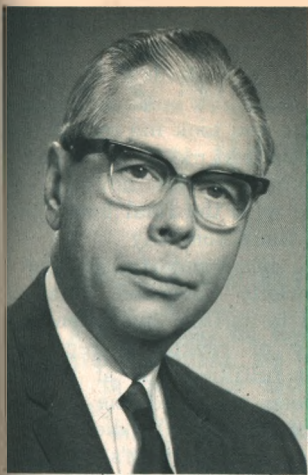
Late acceleration of the maturing process is possible, even for the seriously self-centered adult. It will demand brave self-discipline, purposeful usefulness, praying for others rather than about them, and developing a positive attitude toward life.

Since immaturity is not sin, either as an act or a condition, it is not subject to removal by a work of grace. God helps the person form a new set of habits, attitudes, and traits to replace the undeveloped ones. In this we can pray for God's help but not for a work of divine grace which will remove the problem by a miraculous act.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs





Just Reviewing My Contract

• **By James H. Milby**

Vice-president-Chairman, Resident Advisory Board
Alexander Hamilton Life Insurance Company, Michigan

LIFE IS MADE up of a series of individual contracts, agreements made between ourselves and other people. The agreement may be to render a service, perform a task, reach a goal—and then in return to receive a stipulated form of compensation.

Some contracts extend over a great number of years, others for but a brief period. But they all incorporate a few basics and have an essential foundation of faith, trust, and integrity.

I find it good, on occasion, to review my contracts: first, to see if I am performing as I promised, even though circumstances and changes in life's patterns may make it a greater hardship to perform as promised; and second, to see if the other party is fulfilling his obligations. This is good. A fulfilled contract brings great recompense of reward for a job "well done."

A number of years ago, at a well-remembered place and on a long-to-be-remembered day, I was privileged to enter into the most glorious contract arrangement that

has ever been offered to man. The terms of the contract sound almost unbelievable . . . but the fundamental stipulations read something like this:

In exchange for my life, be it one day or the proverbial three-score-and-ten, I was promised eternal life. For a heart filled with sin, I was offered one washed whiter than the driven snow. For a mind filled with fears, disappointments, discouragement, and confusion, I was offered one that would be staid and steadfast, patterned after the Creator of the mind, the Satisfier of the soul.

My contract is written out for me and has many minor clauses in it with some very definite statements about its provisions. It is enclosed in the Book we call the Word of God.

Just this week, in reviewing my contract, I noticed a new clause, one that I had not noticed before. It was found in I Samuel 2:30. It says very simply, "Them that honour me I will honour."

The requirement on my part is very pleasant and I rejoice in ful-

filling this assigned task. It is not a chore to honor the One who created me; His Son, who died for me; and His Holy Spirit, who directs me.

As I thought further on this simple clause in my contract, I considered the many areas of life in which I could fulfill my obligation to this part of my contract. I have the privilege of honoring Him as I pattern my life after Him, as I acknowledge Him in my daily tasks by my attitudes, my responses, and my daily commitments. I can honor Him publicly as I speak of Him as my Father to the tradesmen with whom I do business, as I bow my head in the public dining room to give Him thanks, and as I speak of Him to sales groups while performing my duties as a businessman. It is a wonderful privilege, not a burdensome task, to honor Him.

What a one-sided contract clause this is! When I first read this portion, my mind began to think of the ways in which He had honored me, and I was overwhelmed!

First, I was honored by being



Herald of Holiness

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Volume 58, Number 23 JUNE 4, 1969 Whole Number 2980

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

permitted to come into a home and grow up under the guidance of a Christian mother and father. He honored me by directing my path to the open door of a church that housed a group of praying men and women who loved my soul. He honored me by arranging for me to meet a Christian companion to be my wife and allowing a wonderful son and daughter to be born into our home.

I am cognizant of the many blessings that He has bestowed upon me through the hands of His servants in the church that I love and serve, and through my college and my place of business. I have been honored far beyond any deserved recognition.

But capping all of these, I believe by far the greatest honor he

has given me has been the presence of His Holy Spirit. He has allowed His Spirit to abide in my heart, giving me daily direction, comfort in times of stress, and assurance during the stormy seasons. During times of bereavement He has been the One who said, "It is only for a little while . . . I will make all things plain to you in due season." This assurance has been my strength.

What an honor to have the Spirit of the living God condescend to abide in this temple of clay—to have Him concerned about my welfare, my plans, and my day-to-day program!

In the past months I have received honors from men in high places. President Nixon honored me in a reception by leaving a

group and coming to my side to discuss a mutual friend. A few days ago Mr. Stanley S. Kresge left his table at a business meeting and came and took me by the arm and introduced me as his friend. I was honored. But nothing can compare with the final honor that will be mine someday.

When this wonderful contract I have briefly reviewed today is brought to its final fulfillment and the day of reckoning regarding contract fulfillment is at hand, I have been promised the greatest honor of all! He who died for me will leave the Father's side and honor me by "vouching" for me and telling the Heavenly Father that I am one for whom He died.

In this brief threescore-and-ten . . . what a contract! □

• **By Ross Hayslip**

Tucson, Ariz.

When Prayers Go Unanswered

JAMES 4:3 tells us, "Ye ask, and receive not, because ye ask amiss." One of the most baffling problems of our spiritual life concerns the prayers which apparently fall on the deaf ears of God.

Can we accept the philosophy that God answers all of our prayers even when he says, "No," to our earnest pleas for a "Yes"? There is always a divine reason for His failure to answer as we desire.

The wisdom of God far transcends our limited insights. He looks from the eternal viewpoint upon the scenes of time. Time has its limitations as to our knowledge and foresight. God knows no limitations. If God does not answer as I ask, then I shall accept the fact that His ways are higher than my ways. He sees where I do not.

Sometimes God's "No" means that I am not yet ready to receive the answer that I desire. I may ask for power that I may be busy, but God may see that it is better for me to be weak in order that I may be more dependent upon Him.

I might pray for wisdom in order that I might be useful, but God might see fit to leave me foolish in order that He may use me to confound the wise. Through the process of His development my weakness in His good time can become strength, and my foolishness the wisdom of God.

Perhaps God wants me to become an instrument in the answering of my own prayer. Instead of God doing it all, perhaps He has a part for me to do.

How often I have tried to hand the task to God to complete perfectly when He wants me to expend my imperfect efforts to bring it about! St. Francis prayed, "Lord, make me an instrument of Thy peace." To pray to be an instrument in God's hands is to be a part of the answer.

God's answer may be so different from the manner of our request that we may not recognize it as the answer. Paul prayed for the removal of the thorn in his flesh. God answered his prayer by

giving him grace. God removed it by bestowing a grace to overcome it. It was Paul's answer but not at all in the way that he had planned it. It took a while for him to recognize it.

God may say, "No," because the answer that we seek would be unworthy of divine love, inconsistent with His purpose for our lives, and offering no permanent advantage to our spiritual well-being. I am human in my outlook on life, and to be human is frequently to fall into error. I indeed may ask amiss.

Thus I need to preface my request by saying, "If it be Thy will . . ." If the answer does not come as I have petitioned, then I must accept the fact that, if my own heart is right and I have prayed in all fervency and sincerity, I have prayed for something outside the will of God.

I must then seek the will of my Father in heaven and endeavor to make my prayers coincide with His perfect will. I shall not despair if His answer does not coincide with my asking. □

FINNEY

on Revival

The Minister and Revival

1. A revival may be expected whenever Christians are found willing to make the sacrifices necessary to carry it on. They must be willing to sacrifice their feelings, their business, their time, to help forward the work.

2. Ministers must be willing to lay out their strength, and to jeopard their health and life. They must be willing to offend the impenitent by plain and faithful dealing, and perhaps offend many members of the Church who will not come up to the work. They must take a decided stand with the revival, be the consequences what they may. They must be prepared to go on with the work even though they should lose the affections of all the impenitent, and of all the cold part of the Church. The minister must be prepared, if it be the will of God, to be driven away from the place. He must be determined to go straight forward, and leave the entire event with God.

3. I knew a minister who had a young man laboring with him in a revival. The young man preached pretty plain truth and the wicked did not like him. They said: "We like our minister and we wish to have him preach." They finally said so much that the minister told the young man: "Such and such a person, who gives so much towards my support, says so-and-so; Mr. A. also says so, and Mr. B. likewise. They think you had better not preach any more." The young man went away, but the Spirit of God immediately withdrew from the place and the revival stopped short. The minister, by undertaking to satisfy the devil, offended God. And God so ordered events that in a short time the minister had to leave his people after all. He undertook to go between the devil and God, and God dismissed him.

—CHARLES G. FINNEY

Would Corporate Confession Bring Revival?

THERE IS NO doubt that confession is a prerequisite for revival. Confession of sins is necessary in order to get right with God. Confession of mistakes (or involuntary transgressions) is or may be necessary in order to get right with one's fellowman. Getting right with both God and man is basic to revival.

Confession is even necessary for Christians, for Christians are human beings, and human beings make mistakes. Mistakes as well as sins may be serious hindrances to revival unless they are corrected. One of the reasons why confession is so important is that it involves an admission of a need. No correction can be made unless there is an admission of need and a straightforward facing of the problem.

So far the discussion has involved individual confessions; but there is another kind of confession which should be considered, and that is group or corporate confession. Such a confession is indicated in Nehemiah 9:33: "Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly." The context further indicates that this confession was in truth a group confession and that it was also accompanied by revival.

Group confession is a difficult matter partly because "what is everybody's business is nobody's business" and partly because it is hard or impossible to get any group per se to take a vote admitting that it is or has been in the wrong. This is true of any group whether it be a nation, a corporation, a union, or a church.

Yet these and other groups, being composed of human beings and subject to human error, do make

mistakes. It is possible for a group to sin (involuntarily or otherwise) as a group by doing positive wrong or by failing to do some right thing which perhaps could be done only by group cooperation. Such willful or involuntary sin by a group may well call for corporate confession.

Many people have worked, prayed, and fasted for a revival. While there have been many fine meetings and many fine results, there still seems to be lacking a revival of the sweep and depth so needed in our time. Might corporate confession help to meet that need?

Now wherein could the Church find a need for confession? It is quite well known that certain of the old-line churches have forsaken an evangelistic emphasis though retaining an interest in matters of social concern. The loss of evangelistic concern might well be confessed as a wrong.

On the other hand, though there is the biblical command to "go ye into all the world, and preach the gospel," the Bible does have a great deal to say also about matters of justice and equity, caring for the widows and orphans, the poor, and the hungry, being kind to strangers in the midst, and in general doing good to the bodies as well as the souls of men. From these latter concerns the modern evangelistic and holiness churches have tended to draw aside with something of a self-righteous criticism of the so-called "social gospel."

It was not always so, for in the early days of Methodism that church was at the forefront of social concern and has been credited with bringing about the demise of slavery. At the same time, it promoted a revival which is said to

have saved Great Britain from the horrors of a revolution similar to that which engulfed France.

In the early days of the Church of the Nazarene, Dr. P. F. Bresee emphasized preaching the gospel to the poor, and consecrated deaconesses ministered to both physical and spiritual needs of the poor.

The day of the consecrated deaconesses may be past and perhaps rightly so, for a complex age demands cooperative group action in the matter of social and physical needs rather than the token efforts of consecrated individuals. The concern, however, which prompted the works of the deaconesses should not have left the church. The extent to which it has done so may give rise to some need for confession.

This is not to say that the church should enter into governmental affairs or table-serving activities, but there is a need for the evangelistic church to give positive moral leadership in matters of social justice and concerning the needs of the old, the infirm, the weak, and those unjustly treated or discriminated against. The discouraging silence of the evangelistic church (as organizational units) on such matters tends to justify the criticism it receives for majoring on negatives rather than positives.

Actually it is probably impossible to separate social concern from an effective evangelistic witness for at least two reasons. For one thing, people must be reached by love; and it is pretty hard to show love and at the same time remain aloof

from the physical, social, and psychological needs of one's brotherman. The appropriate involvement in human problems would imply seeking the very best means for their solution. In the present complex society, many large-scale problems can be met and dealt with only by group leadership and action.

A second reason for the inseparable character of social concern and evangelism has to do with what are known as hierarchies of human needs. This means that human needs may be ranked in different levels from the lowest (physical) to the highest (spiritual). There is psychological theory (probably correct) to the effect that lower needs must

(Continued on page 13)

• **By Emily Kelvington**

Urasoe, Okinawa

I DID NOT DO IT

A MISSIONARY, we say, is the one who has gone to some other country because he realized God's call in his life in a peculiar way, and the Church recognized that calling and sent him.

Jesus said, "Go ye into all the world, and preach the gospel," and we interpret this to mean go to all other parts of the world. We leave this task to the few who are specifically called to go elsewhere, and the rest of us are content to go on about our daily work and leave the world to the pastor and the missionary.

Recently I heard someone say, in regard to a telephone conversation, "I didn't really listen to him, and wasn't too eager to help, because we've had so many call and want a place to stay, or some money, or something else. We've been taken several times, and I just didn't want to become involved."

How many times you have said to yourself or to someone else, "I'd like to help him, but you never know . . . It might cause me more problems than I can handle right now"!

The situations which might evoke such a comment are numerous. Take, for instance, the time a young mother with two babies asked for a sig-

nature on a bail bond so her husband could get out of jail. It didn't sound like a good risk, for it was the third time in less than a year that he had been arrested for the same offense.

What about the man who called on the phone to ask you to find a place for his family to stay overnight. He said he had just arrived in town, his baby was sick, and every motel in the area was full. But you never know . . .

Nearly every day we see someone parked beside the road, obviously not because he chooses to be there. But if we stop we might be late, or have our tools stolen, or we could think of several other reasons why we ought not be involved.

These are situations in which someone actually asks for help in one way or another. However, there are many instances where one needs help but does not actually say anything to indicate a need.

Many times we don't get involved in the lives of those around us simply because we don't think about their needs. If a need is not brought to our attention, we just never notice. The reason we give is the same one we always use—we are really too busy.

This is seen in all areas of life. Sometimes it is



Pen Points

Today

RECENTLY I read a poem that started out, "Today is ours—let's live it." Today is ours, but I sometimes wonder how many of us are living it. Are we really living or just existing?

Some folks refuse to live today. We find a lot of people who spend their time remembering the good old days. They love to reminisce about the things they did yesterday or when they were young. They extol the wonderful deeds they have accomplished in the past. But they refuse to face the fact that today they are just drifting along.

Of course we also find those who spend their hours lamenting all the things they didn't do and should have. These are prone to say, "If I had only . . ." If I had only done this or that, how different things would be! That may be true, but we cannot change one thing that happened yesterday. Let's accept our past mistakes and go on. Determine not to make those same mistakes today.

Many of us have at one time or another failed to do our best. Just recently I went through a hard place where I realized I had failed to do a job that I felt God had especially wanted *me* to do. It took many soul-searching sessions in prayer before I finally reached the point that I recognized my failure but also my inability to change things now. From this I hope I have learned a lesson. That is to do what God wants me to do at the time He speaks and not put it off until it is everlastingly too late.

Not only do we find folks who are living yesterday over but we find some who are waiting for tomorrow to start living.

So many people have tomorrow all planned out. Tomorrow, when they have more time, they are going to teach a class, or write a book, or witness to their neighbor. But how do they know tomorrow will ever get here? There is nothing more uncertain than the future.

I dare not let this day pass with promises of future deeds. Let me invest this day so that it too may be profitable. Today I must do the tasks that come within my reach.

Today is mine.—JOANN DAVISON, *Columbia City, Ind.*

in the family. Perhaps one of the children needs more love, attention, and praise than the others, but Mother and Dad don't see the need or else misinterpret it. Then one day a real problem arises which reveals irreparable damage.

Many marriages could be saved from disaster if either or both partners were aware of the particular needs of the other, however small or insignificant they may be.

Being aware of the needs of others is a vital part of our Christian living. Unless we are willing to "go out on a limb" if need be to help someone, we are not truly serving Christ. Did He not say something like, "If you won't help someone else, you're not helping Me either"? If we are to be like Christ, we must be ready to be friends to the lonely and a help to the weary and the hungry, no matter the cost.

All of this was rather forcibly brought to my attention recently. We had moved to a new area to take some special schooling. This created several small problems such as finding a place to live, locating a good baby-sitter, having enough time to study, and lack of funds, since it had been a long move. Our little boy had pneumonia twice, and I missed some of the first classes.

The class was small, with most of us from the same church. There was one young man in the class who was living alone, 3,000 miles from his family. He was doing well in the course, as he had started once before. We all talked together on our breaks and enjoyed trading stories and experiences.

The third week he missed a class or two. My husband made a comment about wishing he knew how to contact this young man because he felt he needed encouragement. He didn't come back to class and we all supposed he had just quit. Two weeks later a small article appeared in the local paper saying that this young man—25 years of age—had committed suicide the day he stopped coming to class.

Since that article appeared I have been haunted by that little word IF. If he had only waited a day or two, we were going to invite him over for dinner. We were going to, but we didn't. If only we had invited him the week before to attend church with us! We meant to, but he didn't wait. We had been so busy with our own affairs that we were not aware how much he really needed friends.

I am ashamed to write such a story, for it tells of my thoughtlessness and how very costly it may have been this time. It may have cost a man's life and his soul. But if it will help us all to be more aware of those about us, and perhaps a little reckless over our spending of time, talents, and even treasures in order to save some from loneliness, heartache, hunger, or hell, it will be worth it. □

Editorially Speaking

By W. T. PURKISER

VACATION: Vacuum or Value?

An annual vacation offers some real values in the tensions of a fast-paced life. It can bring one in touch with new scenes, new friends, and new experiences that broaden and deepen the personal life.

For those whose work has any measure of creativity about it, the "fallow period" is very close to being a "must." Most people who work with ideas find their minds most fertile after a period of rest.

A story has come from the early days of the Christian Church concerning the aged Apostle John. It is related that John would often spend time in relaxed meditation in his garden in Ephesus, feeding and playing with some tame doves.

One afternoon a younger Christian came in from a hunt carrying his bow and arrows. He voiced surprise at finding the apostle engaged in such a trivial occupation as feeding and fondling doves.

With a smile, John nodded to the powerful bow in the hunter's hand. "Why do you carry your bow with the string unfastened?" he asked.

"Because," said the other, "it loses its strength unless it is given a chance to unbend."

John's reply was, "If even a piece of wood needs to unbend to retain its strength and usefulness, should you be surprised that a man would sometimes need to relax and so keep himself stronger for his work?"

But whether the vacation is a vacuum or a value depends on what is done with the time. The standing joke is about the man who comes back to work to rest up after his vacation.

The very word "vacation" is thought to come from a Latin root *vacare*, "vacant," from which "vacuum" comes and which is akin to *vanus*, "vain" or "empty." If this is all vacation means, sensible people would find it hard to justify the time and expense usually involved.

THE CHRISTIAN family has a wealth of opportunity to realize spiritual value from vacation time. An important part of this can be the special summer activities planned by the church or district.

Very few live far from some spiritual oasis such as camp meeting, youth or family institute, a "family camp," or Bible conference. At least

part of the total vacation time can be spent in Christian fellowship and the renewal of vision and commitment that can come from association with larger groups than afforded in the local church.

When travel is the kind of vacation chosen, worship on Sundays with those of like faith is a source of special blessing. The soul and spirit as well as the mind and body can profit by even such brief fellowship with the people of God in other towns and other areas.

To help with one very practical problem of those who travel, this issue of the *Herald of Holiness* carries information about a brand-new travel directory (illustrated on the cover and advertised on page 13). This is a handy, glove-compartment-sized booklet listing the locations by states, dominions, and cities of all Nazarene churches in the United States and Canada.

While all churches should be listed in classified telephone directories and should have appropriate signs on the approaches to town, this is not always practicable and often is not done. It can be a frustrating experience to know that there is a Church of the Nazarene in the area and not be able to find anyone who happens to know where it is.

You can add to the value of your vacation and keep it from developing into a spiritual vacuum by including church attendance in your holiday plans. Vacation will then bring to you an invitation such as that of the Lord to His disciples, "Come ye yourselves apart . . . and rest a while" (Mark 6:31). □

Devices of the Devil

We live in a day of devices—ingenious and usually successful schemes or strategies to accomplish given purposes. A device usually does not meet an issue head on. It skirts it or gets at it in an unexpected way.

In the spiritual warfare in which all Christians are engaged, Satan is a master at contriving devices to gain his ends. His is not often a frontal assault. It is usually a flanking movement, seeking stratagems to come up on a weak side.

A complete listing of the devices of the devil would be impossible. The enemy is a shifty foe. He adapts his means with great skill to accomplish his evil ends.

But some of the more common of the devil's devices are easily recognized. To see them is to be armed against them.

Satan is a master at the art of using discouragement to destroy faith. It is a rare Christian indeed who escapes completely the temptation to give up for no other reason than simple discouragement.

Pride may have "slain . . . [its] thousands," but discouragement has slain its "tens of thousands." And even when spiritual death does not follow, low morale, whether individual or collective, paralyzes effort and destroys high aims.

Discouragement is particularly the temptation of those with high ideals. Those who expect little and strive for less are not often discouraged. But those who expect much and strive for more may be rocked on their heels at the stark contrast between what ought to be and what is.

The cure for discouragement is not to lower one's sights. It is still better to shoot at an eagle and miss than to draw bead on a skunk and score a direct hit.

The cure for discouragement is the long view. The tide may run out, but the ocean never goes dry. The battle may be lost, but the war will be won. Clouds may fill the sky, but the sun still shines beyond them.

A DEVICE of the devil that is at the other end of the spectrum is too easy complacency. Some are too easily satisfied, too passive, too permissive. If the enemy can't steer us into the whirlpool of discouragement, he will try to get us hung up on the rock of self-satisfaction.

Without denying the exceptions, one may almost say that discouragement is the temptation of the young, while a too ready complacency is the temptation of the older. We sometimes quit bumping our heads against stone walls that ought to be battered down and try to forget that the walls are there or deny that they are really walls.

I believe it was Charles Kettering who once said something to the effect that he would never hire an experienced man for work on crucial research projects. The man with experience knows too well when something can't be done. The fellow with less experience hasn't found out that it can't be done, so he goes ahead and does it.

What we need, of course, is that middle ground between discouragement and complacency. In terms of Reinhold Niebuhr's unforgettable and oft-quoted prayer, we need courage to change what can be changed, patience to bear what cannot be changed, and a great deal of wisdom to know the difference.

As Paul Tourier said, "A completely satisfied man would be a fossil. And fossils are of singularly little value in the ongoing life of today."

STILL ANOTHER device of the devil is preoccupation. Our enemy is not particularly hopeful that he can get Christians to doing a great many things that are positively wrong. His trick is to get people so busy with legitimate and good things that they have no time for the essential and better things.

This is not entirely a new strategy of Satan. It is suggested in the pathetic words of the prophet-turned-soldier to his king: "As thy servant was busy here and there, he was gone" (I Kings 20:40).

But in days like these, when there seems to be so much to do and so few to do it, preoccupation with the less important may become an escape to shield us from the all-important.

Wesley Nelson put it in telling words: "One reason the success of the church is so deceptive is that success has made it possible for the church to develop a whole program of activities that can keep a person busy without his being in touch with either the risen Christ or the world. The church has developed a kind of cultural and institutional life of her own which is quite independent of the life of Christ and the life of the world."

We need machinery in any organization to keep it running. The problem is that the machinery may use all the power it has to keep its own wheels turning.

Someone recalled a visit to a grease factory. He asked to see the shipping department.

"We don't have one," his guide replied.

"How come?" asked the visitor.

"We use up all the grease we make to lubricate our own machinery."

And more to the point, Jess Moody said, "Continually running the church treadmill builds a Christian who is all legs and no brain or heart. . . . It is the heart that makes the legs go—*not vice versa.*"

It is not that life should not be full. It can, and it must—for life, like nature, abhors a vacuum. It is rather that what we fill our lives with should be those things that matter most.

Martha in the gospel story may have been misunderstood and maligned. But the fact remains that we may get "careful and troubled about many things" when one thing supremely necessary is the "good part" that the Marys among us choose.

There are many more devices of the devil against which we must take our stand. To have avoided one does not guarantee safety in regard to others. Our victory lies in heeding the counsel of the inspired penman: "Finally then, find your strength in the Lord, in his mighty power. Put on all the armour which God provides, so that you may be able to stand firm against the devices of the devil" (Ephesians 6:10-11, NEB). □

DOES THIS WEB CATCH YOUR INTEREST?

Department of
World Missions
SUMMER
1969

WORKSHOP AND INSTITUTE

August 4-21
Kankakee, Ill.
Training for appointed missionaries

STUDENT MISSION CORPS

June 14—August 20

Guyana, Trinidad, Barbados, Puerto Rico, Virgin Islands, Haiti, Jamaica, British Honduras, Guatemala, El Salvador, Nicaragua, Panama, Peru

STUDENT MISSION CORPS SPANISH TRAINING

June 9-14
Bethany, Okla.

STUDENT MISSION CORPS ORIENTATION

May 28-31
Olathe, Kans.

DEPUTATION SERVICES BY MISSIONARIES NWMS AND MISSIONARY CONVENTIONS THROUGHOUT THE SUMMER

NAZARENE EVANGELISTIC AMBASSADORS

June 8—July 27

London, Glasgow, Dublin, Manchester, Belfast, Bristol, Leeds, Haarlem, Frankfurt, West Berlin, Rome, Stockholm, Naples, Copenhagen, Turin, Panama City, Managua, Guatemala City, San Salvador, Guadalajara, Tijuana in cooperation with Departments of Home Missions and Youth

CANDIDATE CONTACT TOUR

April 21—May 23

St. Louis, Marion, Cincinnati, Columbus, Lansing, Syracuse, Malden, Baltimore, Pittsburgh, Akron, Dallas, Fort Worth, Denver, Walla Walla, Yakima

NAZARENE EVANGELISTIC AMBASSADORS' ORIENTATION

June 4-6
Olathe, Kans.

Would Corporate . . .

(Continued from page 8)

be met in some degree before higher needs can be satisfied.

This implies that it may be difficult to preach the gospel effectively to a starving or intensely suffering man unless something is first or at least concurrently done to deal with these lower needs. Thus the mission-field emphases on caring for medical and other physical needs and for conducting educational enterprises along with evangelism are appropriate. The emphases on the home front may be somewhat different because of conditions peculiar to the particular society, but the general concern for the whole man should remain the same.

A real revival can come, of course, only by the deep working of the Holy Spirit. And so the key to revival may be with the holiness church. For a holiness church to confess a wrong (even though an involuntary one) would be a humbling experience. But the Bible does say, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

Such an occurrence was never more needed than now. Would corporate confession be the key?



COLUMBIA, MO., strategic educational center of the state, broke ground recently for a new church. Completion date is set for November 1 for this first phase, which will accommodate 250 each in both the sanctuary and the educational facilities. In photo, from left, are Rev. Ralph Ahlemann, pastor; Dr. Donald Gibson, district superintendent; H. R. Calvin, chairman of building committee; Mayor George Nickolaus; Dr. Raymond Hurn, executive secretary of the Department of Home Missions; and Mancel Kintner and Henry Smits, members of building committee.

The Book Corner

INTRODUCING—THE NAZARENES

By Leslie Parrott. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1969. 48 pages, paper, 60c.

Here is a little book which is admittedly and unashamedly a propaganda tract. It fulfills its title by very properly introducing the church and the people who form her membership.

Written by a second-generation Nazarene, it contains sufficient objectivity to be authentic and yet the kind of warmth that one would not hesitate to place in anyone's hands who might want to know a little about the church.

I say "a little," for this is all that was intended and is given. Yet in a most disarming way the doctrines and standards of the church are presented, so that the booklet would be ideal as a first piece of literature to place in people's hands who have not known of the church before.

No one could question successfully the facts or slant that is presented. You see immediately the author's bias but it is not offensive. You know what you read is one of the family talking about the rest, but you are impressed with its humility and authenticity.

I feel sure that pastors and laymen who have occasion to meet people they hope may become interested in the church will want to use this informative work widely. Anyone who does visitation or survey work would find himself adequately equipped if he had a number of copies along with him.

I have often said the church will best be girded for a relevant message in the modern world by those who are a part of her and love her. I think this book shows how equally true it is that she can best be introduced by those who have grown up in her and love her.

People of a technical frame of mind may wish to argue with Dr. Parrott about some rather broad generalizations. But then they know the church, and the book has really nothing new or unusual to say to them.

Some who meet the church for the first time and come to know and love her may want to return to this introduction to question it—but they won't, because the differences they discover will be all the more intriguing and heartwarming.

The church itself could well say

thank you to one of her distinguished sons and protest that she hardly felt worthy of all that was said but was grateful for the confidence and faith it portrays.—TED MARTIN.

I spend hours in prayer every day. But I live in the spirit of prayer. I pray as I walk and when I lie down. I pray when I awake. The answers are always coming. Thousands of times have my prayers been answered. When I am persuaded that a thing is right, I go on praying until the answer comes.

—George Mueller

Plan your
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visits to

other Nazarene churches

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Here's just what you've been wanting when planning a trip—an alphabetized listing by state and province of the Churches of the Nazarene in the United States and Canada.

It's your answer to "Where shall we attend church during our vacation?" 40 pages, attractive paper cover

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Death—and Life

By death the holy price was paid,
The sacrifice complete;
Atonement for my sins was made
Before the mercy seat.

Then came new life, when Christ
arose,
And took from death its sting,
New life that gives a sweet repose—
A rest beneath His wing.

A death to selfish lust and greed
Brings life our hearts can feel;
A soul from bondage has been freed
When "death to self" is real!

By Pearl Burnside McKinney

There is always the possibility, also, that the seeker has some preconceived notion as to how that witness will come, whereas the Spirit plans otherwise. To want a witness "just like So-and-so," to want to shout or otherwise demonstrate, or to want not to, puts hobbles upon the Spirit, and can delay a witness. Likewise can some non-scriptural notion. I well remember seeking holiness long and earnestly with the belief it would hedge me around against temptation, and of course nothing happened till my thinking was straightened out.

I pray the holiness movement will never get away from the doctrine of the witness of the Spirit. It is just as scriptural and as needful as the promise of the coming of the Spirit for cleansing and empowering (John 15:26; Romans 8:16; I John 5:6b). To dim out this doctrine is to open the door to a lifeless, intellectual assent with no joy, no power, no glory, and no relief from spiritual starvation.

JEAN LEATHERS PHILLIPS
California

REST COTTAGE BOARD MEETS

The annual board meeting of the Rest Cottage Association, Pilot Point, Tex., was held on Tuesday, April 15, in the University State Bank at Denton, Tex.

The board was well represented, including Dr. John Stockton from Kansas City. Dr. Wilson Lanpher presided over the business session. Dr. Geren Roberts, manager of the home, reported that \$63,000 had been spent for all purposes the past year, 94 individuals were provided with a home, 22 children are in the process of adoption at the present, and 4,700 girls have been assisted since the beginning of the institution.

Rev. T. T. McCord, superintendent of the Louisiana District, was the morning speaker; and Dr. Lyle Eckley, superintendent of the West Texas



MR. AND MRS. HUGH VICTOR, of Barstow, Calif., celebrated their fiftieth wedding anniversary April 13. They have also been Nazarenes for 50 years. Mrs. Victor is a consecrated deaconess. She was consecrated in Greeley, Colo., in 1931 by the late General Superintendent H. F. Reynolds. The Victor's pastor at Barstow is Rev. Wayman F. Davis.

District, was the afternoon speaker. Officers for the new year are: Dr. Paul Garrett, chairman; Dr. Eckley, vice-chairman; and Mrs. Emma Irick, secretary.—LYLE E. ECKLEY. □

WASHINGTON DISTRICT MOVES AHEAD

Baltimore, Md., hosted the twelfth annual assembly of the Washington (D.C.) District, April 30—May 1. Retiring District Superintendent E. E. Grosse reported a total membership gain for the year of 131, bringing the total district membership to 5,208. Total raised for all purposes was \$1,256,447—a gain of \$65,457. The district gave 10.8 percent of its total expenditures to missions.

Dr. Grosse was presented with special gifts and recognition, including a \$2,500 love offering, a "book of remembrance" from pastors and friends, and a Bible from the Board of General Superintendents.

Elected as the new superintendent



Pro: "By All Means"

The *Herald of Holiness* comes each week to refresh my soul with helpful articles. I like the back page, "By all means save some." . . .

T. M. ANDERSON
Kentucky

Con: Faith Without Witness

In the article "Heart Purity by Faith" (Apr. 9), the seeking woman's real appeal . . . is a protest against the possibility of faith being real and active without a witness of the Spirit.

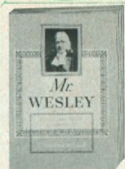
The Spirit is His own Witness. If He has taken complete possession He will witness. . . .

TWENTY-FOUR-HOUR INVASION brought approximately 50 winners from the Illinois District—pastors, Sunday school officers—who were achievers in their record-breaking Easter Sunday school attendance drive. Under the direction of Dr. L. S. Oliver, district superintendent, and Jerry Oliver, spark-plug layman, they motored to Kansas City, met church officials at the world Headquarters, seminary, and Publishing House. In spite of continuing rain and gloomy weather, a bright time was had by all, and those of us on the Kansas City scene were inspired by these Sunday school enthusiasts from Illinois. Some are pictured below in contrasting situations: from the early-day, hand-fed, single-sheet, platen "speciality" press (left) to the two-ton paper rolls for the gigantic web press.



GOLDEN PEDESTAL

Book Selection



MR. WESLEY

By T. Crichton Mitchell

In 96 pages the author has presented a sketch of the life of John Wesley, everywhere known as the father of Methodism. Of course there are more detailed, more complete biographies of this great religious leader, an ardent exponent of scriptural holiness, "properly so called." But this readable, brief life story is sufficient to acquaint the reader with the highlights in the life of a remarkable servant of God.

This book, fortunately, is designed for individual reading or class use. At the end of each chapter are suggested questions for discussion. Another most valuable plus are the complete titles listed following each chapter for the benefit of those who might want to acquaint themselves with more of the thrilling details of Wesley's life.

This is a must for every Nazarene, be he layman or minister. You will not be disappointed in this excellent book. 96 pages, paper.

\$1.00

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NAZARENE
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for a one-year term was Rev. Roy E. Carnahan, for the past three years pastor of Baltimore First Church. He was elected with "a tremendous spirit of unity," according to the assembly report.

The "inspiring and challenging ministry of Dr. Edward Lawlor" was greatly appreciated. He ordained as



COUNT 'EM—149 Sunday school scholars on the lawn of the Long Beach (Calif.) Westside Church. It was the closing Sunday of a 10-week "Each One Bring One" campaign, and the 149 present represented a 54 percent increase over the 97 average of the previous quarter. Forty-five brought at least one new visitor, and many brought several. Thirty-six new pupils were enrolled. Grand prize winner was Nino Tafarella, of the junior high class, and the teacher award went to Mrs. Donna Munson of the kindergarten class. Rev. Freeman Brunson (above the letter "E" at left in photo) is pastor.

elders Richard G. Diffenderfer and William E. Griffin.

Elected to the district advisory board were Rev. Kenneth L. Akins and Rev. D. Ward Albright; laymen elected were Paul B. Johnson and Neel J. Price. Mrs. Roy M. Bowers was elected NWMS president, and J. Weston Chambers was elected NYPS president. Church schools board chairman is Robert W. Crew.

A special point of emphasis in future planning included a new thrust for home missions. □

NEWS OF REVIVAL

MUNCIE (IND.) Riverview Church experienced a very excellent revival under the ministry of Rev. Dee Henderson, a former pastor on the Northeastern Indiana District, recently entering the field of evangelism. His messages were sound and his enthusiasm was a tremendous boost to the church. Several for whom the church had prayed for years were saved during this meeting, according to the pastor, Rev. George B. Hemmingsen. □

MOVING MINISTERS

Stephen R. Beals from Portland (Ore.) Parkrose to Nome, Alaska.

Don Bell from Marshalltown, Ia., to St. Joseph (Mo.) First.

Robert E. Bradford from Anderson, Calif., to Maryville (Calif.) Hallwood.

Orman Calden from Pittsfield, Me., to Houlton, Me.

Harold Cartwright from Globe, Ariz., to Capitan, N.M.

Kirby Choate from Weslaco, Tex., to San Antonio Houston Terrace.

Ernest Conrad from Odessa (Tex.) Golder Avenue to Denver City, Tex.

Kenneth H. Coursey from Gothenburg, Neb., to Farnam, Neb.

Clifton DeBord from Maysville, Ky., to Covington (Ky.) First.

Robert L. Dixon from Indianapolis South Irvington to Maysville, Ky.

William M. Dorough from Wichita Falls (Tex.) First to Lubbock (Tex.) First.

Ralph England from Nazarene Theological Seminary to Lodi, Mo.

Fred D. Fortune from Eureka, Mich., to Mt. Prospect, Ore.

T. M. Gay from Ashdown, Ark., to Malvern, Ark.

Edward L. Haldy from Rock Springs, Wyo., to Kalispell, Mont.

Willis J. Harbison from Brookhaven, Miss., to Gulfport, Miss.

Paul R. Holt from Florence (Ala.) First to Birmingham (Ala.) Pleasant Grove.

Sherman Hunter from Muscatine, Ia., to Bloomington, Ill.

Jerald D. Johnson from West Germany to San Jose (Calif.) Cambrian Park.

Tim Kauffman from Nazarene Theological Seminary to associate pastor, Warren, Pa.

W. L. (Buddy) Little from Kilgore, Tex., to Abilene (Tex.) First.

Henry L. Mills, Jr., from Moultrie (Ga.) First to Huntsville (Ala.) First.

Austin T. Moore from Little Rock (Ark.) University Park to Hot Springs (Ark.) First.

Paul Orndoff from Pasadena (Tex.) Redbluff to Wasco, Calif.

Ed Purcell from Beatrice, Neb., to Amarillo (Tex.) Hamlet.

Eldon Shields from St. Joseph (Mo.) First to Denver East Side.

Leota Shierrey from Berryville, Ark., to Sarcoxie, Mo.

S. R. Shrout from Graham, Tex., to Chillicothe, Tex.

Hugh L. Smith from Kingston, Mo., to Grandview, Mo.

MOVING MISSIONARIES

Miss Pat Buffett, Manjacaze, via Lourenco Marques, Mozambique, Africa.

DISTRICT ASSEMBLY INFORMATION

DAKOTA, June 11-12. Church of the Nazarene, 602 13th St., S.E., Jamestown, N.D. 58401. Host Pastor: R. W. Carpenter. General Superintendent: Dr. Orville W. Jenkins.

MAINE, June 11-12. Old South Church (Congregational), 9 Church St., Augusta, Me. 04330. Host Pastor: Jack E. Shankel. General Superintendent: Dr. George Coulter.

NEW MEXICO, June 11-12. Nazarene Campgrounds, Capitan, N.M. 88316. Host Pastor: Harold Cartwright. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMPS

June 16-22, NEBRASKA (Conventions, Assembly, and Camp Meeting), Campgrounds, S.E. Kearney, Neb. 68847. George Gardner, evangelist; Dr. Evelyn Witthoff, missionary; Jim Bohl, singer. Whitcomb Harding, district superintendent.

June 18-29, SOUTH JERSEY ZONE CAMP, Deerfield Campgrounds on Cohansey Rd., Route 540—one mile west of Route 77, near Deerfield, N.J. Robert Emley, evangelist; Wally and Ginger Laxson, singers. James E. Hunton, district superintendent.



"Showers of Blessing"

Program Schedule

Dr. William Fisher

June 8—"Has This Ever Happened to You?"

June 15—"Getting There Is Half the Fun!"

VITAL STATISTICS

DEATHS

REV. JOHN A. DURBIN, 73, died Apr. 22 in Portland, Ore. Funeral services were conducted by Dr. Leslie Parrott and Dr. W. D. McGraw. Surviving are his wife, Elma G.; two daughters, Mrs. Kenneth (Mae) Shoup and Mrs. Wesley (Helen) Lawrence; two sons, Paul and Raymond; 12 grandchildren; one great-grandchild; and one half sister.

MRS. DORIS VAN SYCKLE, 47, died Mar. 29 at Memorial Hospital in New York. Funeral services were conducted by Revs. Neale McLain, Jay Patton, Estelle Crutcher, and J. H. White. She is survived by her husband, Melvin; one daughter, Sheryl Rae; her mother; and one sister.

CINDY HANKINS, seven, died Apr. 2 at Emmett, Idaho. Funeral services were conducted by Rev. and Mrs. Robert Jackson. She is survived by her parents, Mr. and Mrs. Glen Hankins; and one sister, Paula.

MILTON TROTH, 79, died Feb. 8 at Patricksburg, Ind. Funeral services were conducted by Rev. Zoder Swafford. Surviving are his wife, Emma, one daughter, one son, five grandchildren, eight great-grandchildren, three sisters, and one brother.

WILLIAM EARL HAMMON, 75, died Apr. 12 in Redwood City, Calif. Funeral services were conducted in Bethany, Okla., by Rev. Ray Hance. He is survived by his wife, Florence; two sons, Michael and Ronald; one daughter, Mrs. Judi Hatton; four grandchildren; five brothers; and six sisters.

BIRTHS

—to Rev. Maynard D. and Laura (Chick) Richards, Howell, Mich., a girl Julie Michell, Mar. 11.

—to Glen and Arla Dell (Black) Shore, Wichita, Kans., a boy, Derek Glen, Mar. 21.

—to Jerry M. and Beulah I. (McFarland) Wells, Charlotte, Mich., a girl, Michelle Catherine, Apr. 13.

—to Larry and Elizabeth (Savage) Abbott, Nashville, a boy, Mark Daniel, Mar. 27.

—to Harold and Joan (Sloan) Shira, Newark, Del., a girl, Janell Ranae, Apr. 27.

—to Rev. Lewis and Joyce (Murphy) Hansen, Effingham, Ill., a boy, Erik Stephen, Apr. 15.

ANNOUNCEMENTS

RECOMMENDATIONS

Horace McCants resigned his church a few weeks ago and has entered full-time evangelism. He is a strong preacher and will hold any church a good revival. Contact him at Box 527, Kansas City, Mo. 64141.—Mack Anderson, Georgia district superintendent.

EVANGELISTS' OPEN DATES

W. B. Walker, Box 527, Kansas City, Mo. 64141, has two open dates this fall, one in September and one in October.

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.

General Superintendents Emeritus: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .



THE NATIONAL ASSOCIATION OF EVANGELICALS' twenty-seventh annual convention was held April 15-17 in Cincinnati. In the above platform photo, Dr. Hudson T. Armerding, president of Wheaton College and first vice-president of the NAE, signs his name indicating his subscription to the association's statement of faith. All officers are required to sign annually. Other officers for 1969-70 pictured (from left) are Dr. Arnold T. Olson, NAE president, and president of the Evangelical Free church; Dr. Myron F. Boyd, bishop, Free Methodist church, second vice-president; and at far right, Dr. Clyde W. Taylor, general director of NAE.

THEME OF THE CONVENTION was "A Vital Church—Concerned, Committed, Conquering." An estimated 1,200 leaders of 38 denominations and 30 pastors and leaders of individual churches attended the conclave. Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene, was among a number who attended as observers during the three-day convention.

Dr. Billy A. Melvin, executive director of NAE, reported that increasing numbers of conservative Christians "consider the National Association of Evangelicals the only viable alternative in this country today to the National Council of Churches."

IN A RESOLUTION, the NAE asked for "new laws to provide for better support of public and private schools without government control." One system suggested in the resolution was tax relief to all citizens supporting education on all levels.

IN THE FIELD OF PORNOGRAPHY, the delegates called on churches to support constructive legislation in the area of combating the spread of "filth in whatever form it may appear." A resolution on moral crisis adopted charged that "various programs of sex education has stirred public interest by substituting undisguised frankness for dignified restraint in the instruction of even small children." Churchmen should vigorously protest filth whenever possible by "opposing public school sex education courses without moral guidelines," the resolution said.

BLACK MEN MUST REACH BLACK MEN for Christ, Rev. George W. Perry, president of the National Negro Evangelical Association, told the NAE convention. "In general it will take black men to reach black men for Christ—both in the U.S. and overseas," he said. "It is not the wish of my board of directors—representing both blacks and whites—to be out of fellowship with you friends," Perry said, "but blacks will respond better to blacks." Referring to the 22 million "men of color" in the U.S., he said it has always been the purpose of the NAE that its ministry should be based on need. This need, he declared, is represented in the fact that "so many blacks are suffering from spiritual poverty. Black America is young—with an average age of 22—and it is in need of a dynamic message of Christ."

THE 1970 NAE CONVENTION will be held in Kansas City, Mo., April 7-9. □

Late News

VETERAN MISSIONARY KRIKORIAN DIES

Rev. Samuel Krikorian, veteran retired missionary who opened the Nazarene work in Palestine in 1921, passed away May 10 in Los Angeles at the age of 75. He was prominent in the work in the Middle East for about 40 years before his retirement.

The family instructed that any memorial contributions were to be placed in a memorial fund for the Beirut Nazarene Bible College.

Mr. Krikorian is survived by his wife and four children, Grace, Samuel, Jr., Ida Rebecca, and Paul. Mrs. Krikorian lives at 1065 Queen Anne Place, Los Angeles, Calif. 90019. □

NEW PRINCIPAL APPOINTED IN SYDNEY, AUSTRALIA

With the unanimous approval of the Board of General Superintendents, Dr. Chester O. Mulder has been appointed principal of the Australian Bible College at Sydney, Australia.

Dr. Mulder is a graduate of Pasadena College where he received the A.B. degree and the M.A. degree. He received the B.D. degree and the Th.M. degree from Berkeley Baptist Seminary. Canadian Nazarene College, where he taught for 10 years, conferred on him the honorary D.D. degree.



Dr. Mulder

During World War II, he served as a chaplain in the United States armed forces. Later, in the Korean conflict he served in Saipan, Hawaii, Japan, and Korea.

Besides the 10 years spent as a professor in Canadian Nazarene College, he has taught at Northwest Nazarene College for the past four years.

Dr. and Mrs. Mulder will arrive in Sydney in July, at which time Rev. and Mrs. Nelson Mink will be returning to the United States. Both Brother and Sister Mink have undergone major surgery in recent weeks making their return advisable.

We urge our people to remember the Mulders in prayer as they undertake the demanding responsibilities of training young people for Christian service in Australia and New Zealand.

GEORGE COULTER
*General Superintendent
in Jurisdiction*

MISSISSIPPI DISTRICT PLANS VISITATION THRUST

The fifty-sixth annual assembly of the Mississippi District, held in Jackson April 29—May 1, challenged its pastors to get into 500 new homes this year on behalf of Christ and the church. Part-time pastors were asked to visit in 250 homes.

Rev. W. M. Lynch, who had been appointed district superintendent last December, was elected for his first full term by the district assembly.

Dr. Eugene Stowe was the presiding general superintendent and ordained as an elder Willis J. Harbison. Dr. Richard Hawkins, an elder from another denomination, had his credentials recognized at the ordination service.

Elected to the advisory board were Rev. Bill Jetton and Rev. Thomas Cox, and laymen J. C. Tousley and Sam Davis.

Mrs. W. M. Lynch was elected NWMS president, and Rev. Thomas Cox was elected to lead the NYPS. Church School Board Chairman is Rev. Fred Ferraez. □

UPSTATE NEW YORK MEETS SUBSCRIPTION GOAL

An increase of 89 subscriptions over last year's total put the Upstate New York District over its quota in this year's *Herald* campaign.

Final total is 1,845 subscriptions—101 percent of their quota of 1,826. This is an outstanding accomplishment, and campaign manager George Teague and the Upstate New York District churches are extended hearty congratulations. Teague is pastor at Syracuse First Church, which garnered 102 subscriptions, second only to Rochester Trinity's winning total

of 138. Binghamton was third with 94 subscriptions.

Best percentages of quotas gained were Boquet at 300 percent, Ithaca at 239 percent, and Rochester Immanuel, 217 percent. □

PAUL BASSETT TO SEMINARY

Dr. Paul Merritt Bassett has been elected to the faculty of Nazarene Theological Seminary as associate professor of European Christianity.

Dr. Bassett holds the B.D. and Ph.D. degrees from Duke University and is a graduate of Olivet Nazarene College. He has pastored churches in Ohio and North Carolina and taught at Trevecca Nazarene College. He is presently assistant professor of religious studies at West Virginia University.



Dr. Bassett

Reared in a Nazarene parsonage, Dr. Bassett was ordained in 1961 on the Central Ohio District. Dr. and Mrs. Bassett (the former Pearl Ann Householter) have two children, ages nine and six. □

EASTER OFFERING TOPS \$2 MILLION

On May 20, the Easter offering for world evangelism went over the two-million-dollar mark. Remittances are still coming in each day so the goal of \$2¼ million should be realized. Thanks be to God and to all who had a part.

W. E. SNOWBARGER
*General Secretary
of Stewardship*



NAZARENE FELLOWSHIP ON GUAM. Pictured are members of the Nazarene Fellowship on Guam where the United States government has an air base. These loyal Nazarenes meet in temporary quarters. They own no property, are not organized officially as a church, but for many months have maintained regular services, prayer meetings, and Sunday school. Pray for our Nazarene members in Guam and in other military installations around the world.

Next Sunday's Lesson

By W. E. McCumber

THE UNITY OF THE BIBLE (June 8)

Scripture: Genesis 12:1-7; Deuteronomy 26:5-9; Joshua 24:2-8; Luke 24:25-27; Acts 13:16-33 (Printed: Deuteronomy 26:5-9; Luke 24:25-27; Acts 13:17, 23)

Golden Text: Matthew 5:17

The Bible is many books linked by one controlling theme, the history of redemption. Christ is the unity of the Bible.

1. *The covenant made* (Genesis 12:1-7)

Salvation history begins with the covenant God made with Abraham. For the sake of all nations He will create from Abraham a great nation. That nation, as the covenant people, will bring blessing to all the earth.

2. *The covenant honored* (Deuteronomy 26:5-9; Joshua 24:2-8)

Mindful of the covenant, God preserves the chosen nation despite its sin and failure. He rescues it from bondage in Egypt under the leadership of Moses. He organizes its life around the law. He establishes it in Canaan under the military and political ingenuity of Joshua.

Throughout centuries of checkered fortunes, and a long succession of kings and prophets, He chastens and upholds His people. Through them the covenant will be fulfilled and the world redeemed.

3. *The covenant fulfilled* (Luke 24:25-27; Acts 13:16-33)

Jesus came as the Fulfillment of God's promise to Abraham. He is the Seed of Abraham and Son of David, the long-awaited Messiah of Israel. It was of Him the law and prophets spoke. It is in Him—in His life, death, and resurrection—that God acts to reconcile the world unto himself. All nations are blessed in Him. All who believe on Him are sons of Abraham.

He creates the New Israel, the new covenant people, His Church. The Church proclaims Him to the nations for the obedience of faith. And thus redemption history continues. Fresh chapters are being written today. And Christ, who gives unity to the history of Israel and the Church, is seen also to be the meaning of world history.

At a precise point of decision you can insert your name and life into the history of salvation. You can enter the ages-long movement by which God prepares a people for His kingdom forever. "Believe on the Lord Jesus Christ, and thou shalt be saved." □

The Answer Corner

Conducted by W. T. Purkiser, Editor

I have a friend who is interested in reincarnation. Is there anything in the Bible in favor of this?

No. But there's a great deal against it.

Belief in reincarnation (transmigration of souls, as it is sometimes called, or "metempsychosis") has been around a long time. It goes back to Hindu, Pythagorean, and early Greek sources, although it seems to be having something of a revival in our confused age.

Evidence in favor of reincarnation consists of the strange feeling many people have at times when entering a new situation, "I've been here before" or "This has happened to me before." But there is a much simpler explanation in the identity of elements and in the normal functioning of subconscious processes.

There are extremely rare reports (rare, when you consider the millions of deaths and births that occur each year) of people who have remembered former lives, the details of which are alleged to have been checked out. Here it is possible that coincidence, a sort of "collective unconscious" as C. J. Jung called it, or demonic influence are the explanation.

Some eight or 10 years ago I cheated on my income tax by failing to report tips I received. Now I am a Christian and want to make it right. My husband says that we can square what I owe the government by not claiming the deductions we have a right to. I am no longer working. What should we do?

I would recommend that you write the Director of Internal Revenue for your area, explain what happened, relating your conversion and desire to make amends. He will need to know the amounts involved. Then follow

The Bible says, "It is appointed unto man *once* to die, and after this the judgment" (Hebrews 9:27).

In the Old Testament, at death man goes to his "long home" (Ecclesiastes 12:5). The saint will "dwell in the house of the Lord for ever" (Psalms 23:6) and is not destined alone for the grave or *Sheol* but the Lord's right hand (Psalms 16:10-11). The glory of heaven, not almost endless rebirth, is the Psalmist's hope (Psalms 73:24-26).

In the New Testament, both heaven and hell are eternal. Christ comes for His own, that they may be with Him (John 14:1-3). To be absent from the body in death is to be present with the Lord (II Corinthians 5:1-10). To die, for the Christian, is to depart and be with Christ (Philippians 1:21-23) and to receive an unfading crown of righteousness (II Timothy 4:7-8).

If there is any reincarnation, it is so unimportant that the Bible does not even so much as hint at it. So there doesn't seem much point in wasting time speculating.

his instructions.

Your husband's suggestion might not be completely out of line, but I believe the straightforward approach would be more in keeping with the spirit or restitution.

I enjoyed reading "Sunday Is an Oasis" in the *Herald* (January 22, 1969). My feelings about Sunday lately have not been anything like those in that article. I have so many jobs and so much to think about before and after all services that I barely get my breath, let alone experience a refreshing oasis. I have three little children to add to my busy Sunday. I enjoy serving the Lord, but why must I feel like Monday is an oasis from Sunday? Any advice?

How about divesting yourself of some of those "jobs" while your children are small?

I don't know what they are, but there are probably others who could take over some of your chores in Sunday school and church.

Perhaps a little more planning ahead would help.

I am certainly not unsympathetic with your plight, and there are no

doubt many more in the same sort of situation.

The problem with the "rat race" is that even if you win you're still a "rat"!

We miss the purpose of the Sabbath completely (the name means cessation, pause, rest) when it becomes so cluttered with activities that there is no time at all for quiet worship and restful meditation.

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YOU HAVEN'T TRIED YET

A FATHER was busy in his basement workshop when his four-year-old son came and stood at his elbow and said, “Daddy, will you fix my scooter?”

Guiltily, the father looked at the completely wrecked scooter which he held in his hand. He had backed over it with the car earlier that day. He couldn't possibly fix it; it was too badly damaged. Irritated, he said, “Son, I told you before that I can't fix your scooter. I'm sorry.”

A troubled expression came over the boy's face. “But, Daddy, you haven't tried yet.”

How could a father resist such an appeal? The father set to work and, to his surprise, he discovered that he was able to fix the scooter after all.

One day Mr. Heinz, of “57 varieties” fame, attended a revival meeting and his minister said to him, “You are a Christian man; why aren't you up and at it and at least try to lead a soul to Jesus?”

Mr. Heinz went home in anger. He went home and went to bed, but he could not sleep. At 4 a.m. he prayed that God would make him a spiritual power in his work, then fell asleep.

At the next meeting of bank presidents he turned to the man next to him and spoke to him of the Christian life. His friend looked at him in amazement and said, “I've wondered many times why you never spoke to me about it if you really believed in Christ.” That man became the first of 267 souls Mr. Heinz won to Christ.

My question is—I wonder how often we excuse ourselves from attempting a difficult assignment or trying to lead a soul to Christ by saying, “I can't,” when the truth is we haven't tried yet! □

—MORRIS CHALFANT
Evansville, Ind.

SAVE SOME

1 Cor. 9:22

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