

January 5, 1966

herald

OF HOLINESS

Church of the Nazarene

Innocent Audacity

(See page 11)

3,000 Expected for Conference
On Evangelism
(See pages 22-24.)

"Under a Juniper Tree"



General
Superintendent
Benner

ON MT. CARMEL, Elijah had enjoyed dramatic and unqualified success. Representing a small minority group, and championing an apparently hopeless cause, Elijah prayed and "the fire of the Lord fell . . . all the people . . . said, The Lord, he is the God," and 450 prophets of Baal were defeated. What a glorious, inspiring day!

But then Queen Jezebel went into action making dire threats against Elijah, and Elijah "arose, and went for his life, . . . sat down under a juniper tree," and then, with a strange paradox of mind and heart, "requested for himself that he might die." Running to save his life, and then wishing to die!

What was Elijah's trouble? Simply that he was facing the common problem of depression. What is called depression often is reaction. Elijah was suffering violent reaction after exhilarating action. The fact is that it is easier to stand firm when we "have the whip hand" than when our opponent is on the offensive. Furthermore, a physical element, weariness, entered into his problem. We are wise to recognize the fact

that physical exhaustion can affect our religious experience.

The remedy? First, a good sleep. For Elijah it took two "naps" before he was recovered sufficiently to react normally. Secondly, "the angel of the Lord" ministered to him with food and water. How wonderful to experience the kindly ministrations of an angel, reminding one of the good providence of God! And thirdly, "the word of the Lord came to him." The voice of God brought encouragement—"I have left me seven thousand in Israel." God's voice also was humbling—Elijah had taken too much credit for his faithfulness and courage.

Some lessons? To be "for a season . . . in heaviness through manifold temptations" (more accurately, "tests" or "trials") is not the evidence of spiritual defeat. Such an experience may have kinship to that of Elijah. Do not try to evaluate spiritual situations, (1) when sleepy, (2) when hungry, (3) when exhausted, (4) in the light of limited human vision. Take account of God in the total picture. And finally, while in dead earnest concerning your work and service, don't take yourself too seriously!



I had the privilege of seeing holiness in action in our home for as long as I can remember. . . . Heritage, however, is hardly enough.

Following Spiritual Nudge

Results in Job Advancement

very young. I had the privilege of seeing holiness in action in our home for as long as I can remember. For my widowed mother, tithing, faithful church attendance, and conducting family altar were as natural as breathing. She dealt with the pressures of life with a calmness that only the Holy Spirit can give.

Heritage, however, is hardly enough. I deliberately walked away from God in my early teens. Later, during a revival, I confessed my sin and guilt and God saved me. I turned about-face to walk with God, which involved a good deal of restitution.

Shortly after my conversion I met a Christian girl. Later we were married. She has been a tower of strength to me for over twenty-five years. The Lord gave us three children. One daughter has graduated from college, is married, and has four children. Another daughter and son are now attending Pasadena College. Each of them knows Christ as personal Savior.

After my conversion I dedicated my life to God, emptied my heart of self, and the Holy Spirit came to abide in my heart in His fullness. The test of my dedication came when I was offered a better

position with my company in a distant city. I had dreamed and hoped for such an opportunity, but I needed to find the will of God.

At that time I was teaching a Sunday school class of about thirty high school students. I talked with my wife and pastor. Together we prayed, and as we did God showed me that He wanted me to continue to teach the Sunday school class. This meant I must turn down the job opportunity. But when I knew God's will, the issue was settled.

Satan and my supervisor told me how foolish I was to make such a decision. But I concluded that, if I had to make a choice, I would rather have the favor of God than a job advancement against His will. This proved to be one of the wisest choices of my life, for I learned to seek first the kingdom of God and His righteousness and let all of the other things be added.

From then until now I have made this the rule of my life. God has seen fit to send several advancements my way and today finds me in the middle management of a large utility company. I feel that every advancement and every change of residence has

By L. MILTON DURBY
Sacramento, California

MY HERITAGE was the best. I was born and reared in a Christian home—a Nazarene home. It was a Nazarene home because this church was alert to start a home mission work in a small farming community. It was there that my unchurched parents were converted and sanctified.

This was timely. My father died soon after, when I was still

been the result of the hand of God guiding my life.

Interestingly enough, the training I received in holding several church offices made me more valuable to my company and was

instrumental in my moving ahead in the business. Also the business management and personnel training I received from my company have made me more valuable to my church.

You may not have been responsible for your heritage: you are responsible for your future.—Selected.

Most of the people who are genuinely happy are not made happy by the things they are doing at the moment.

YESTERDAY IS STILL MINE

By MILO L. ARNOLD

SOMEONE had the audacity to say that yesterday was no longer mine. Of course it is mine. It is the only time which is really mine.

No year belongs to me until I have had a chance to embrace it, to own it, to actually possess it and make it mine. Once I have made it mine, there is no power on earth which can remove it from my life, my heart, and my fortunes.

Not only is it impossible for another to rob me of my yesterdays but it is equally impossible for me to lose them, forsake them, discard them, or hide them. They are mine to have and to hold, and even death cannot us part.

My yesterdays will live with me to my dying day, and it will be my yesterdays which God will weigh against my eternal future. In the last judgment I will win or lose my eternal tomorrows on the basis of the yesterdays, whose lasting residue will seal my fate.

Yesterday is mine whether I like it or not. The popular notion that yesterday is not ours has induced many people to stuff into the hurrying days some very irresponsible things. They say, "Oh, well, it will pass with the day." They think that

as soon as the day is done and another day is theirs the stream of time will have carried their folly downstream and out to some mysterious sea of forgetfulness. It will

go out of reach all right and it will possibly go out of sight, but it never goes out of existence and from it we are not freed. Every word we speak, every deed we do, every incident of our lives becomes imbedded in the thing we call yesterday. It will stay there to bless or to blight.

Most of the people who come to me in trouble are not in trouble with today or tomorrow but with yesterday. They are not facing something they are doing or hope to do but something they have done in the past. It is yesterday which is driving them mad.

Homes break up, love is dealt a deadly blow, frustration flourishes, and disaster stalks over the unrotting bones of the past. Words spoken in the past cannot be unsaid. Deeds done in the past still linger with the persons involved. Yesterday is not an empty bird's nest but rather the roosting place of the vultures or the doves.

Most of the people I meet who are genuinely happy are not made happy by the things they are doing at the moment. They are not happy just for the things they intend to do in the future. They are

About This Issue . . .

Nazarenes are expected to fill the Music Hall pictured on the cover of this week's *Herald* during the three-day Conference on Evangelism which begins in Kansas City, Missouri, next Tuesday (January 11). The auditorium has a capacity of almost three thousand. Dr. Edward Lawlor, secretary of the sponsoring department, mulls over the program awaiting the crowd to join him for the opening session Tuesday night when General Superintendent Hugh C. Benner will speak.

The tiered balconies are serviced by elevators. Two new Nazarene Audio-Visual Committee (NAVCO) films will be premiered during the conventions, which will be shown from the projection room high above the main floor.

Details of what is expected to happen during the conference appear on pages 22 through 24 of this issue.

—Managing Editor

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happy because they have discovered the residue of golden memories and rich reserves accumulating to them out of the past. Their past has brought them friends, love, confidence, and endearment. Their investment in yesterday brings them today the reward of happy loved ones, rich experiences, and delightful promise.

Old people in the retirement home are happy or unhappy, not according to the luxury or poverty of their rooms, their beds, or their fare. They are happy or unhappy depending upon the yesterdays which perch on the bedpost and the window, which linger in the heart or hover over the conversation. The yesterdays curse or sing, grumble or laugh, bless or blight and there is not a thing the old people can do about them. Those inescapable yesterdays were once the hurrying today's of their busy lives and they made them into what they presently are.

I still own the yesterdays which my parents gave me in childhood. Those memories are mine, the residue of experiences is mine, and much of what I am today results from the accumulating impact of those days spent in my childhood home. Early school days, early church days, and early ventures and adventures gather in the person I presently am.

The most important thing is not what kind of day this one will be while I am living it but what kind of yesterday it will be as a part of life. To make a horrible mess of this day would not be too bad if it had no continuance. If the sunset would wipe out the day, it would be possible to tolerate a very miserable situation for the few hours until dark. It just doesn't work that way.

The day will pass, it is true, and the night will wrap it in soft blankets of darkness and hide it away. We will wind the clock, tear off the calendar page, and get ready for tomorrow, but if we listen in the night we will still hear the deep breathing of the receding day. It is not dead. In the night it is with us, filling the dark room and whispering to our waking minds.

If it has been a good day, it will sing songs to us in the night and will become a yesterday which we

will burnish with many tender polishings through the remainder of life. If it has been a bad day, it will become more tarnished and ugly each time we come across it. We will try to bury it, to lose it, to disclaim it but it will still be ours, even though it is desperately wretched.

Yesterday, yesterday, yesterday, it is everywhere! It fills the midnight and the noonday and lives in the dawn and the sunset. It sits at our tables, stands in our doorways, and breathes beside us and within us whether waking or sleeping. Yesterdays! I cannot sort them out and save what I like while discarding what is loathsome. I must keep the whole of the past, for I become a product of it. It is my past! It is my life and it is what I have become as well as what I have done.

He whose yesterdays become but a wallowing place for ugly memories and an accumulation of the residue of dead dreams will find that, regardless of how sinful the past becomes, it will still be inescapably his. He whose yesterdays become an accumulating fortune of disciplined performances and unselfish ministries will cherish, not only wealth for greater investments, but jewels for adorning himself and credentials for new opportunities.

Yesterday still is mine. Today will be mine only when it becomes a yesterday by reason of having lived it. Today, by the way I live, I am scrawling my signature on the document of life. It will go into the archives with my name on it. I can return often to the door of the past and read what I have written but I cannot remove it nor deface my signature from what has become the permanent record of my yesterdays. God can forgive my sins, but even He cannot remove a page from life.



*Amid the trials which I meet,
Amid the thorns that pierce my feet,
One tho't remains supremely sweet:
Thou thinkest, Lord, of me!*
—E. D. Mund



50 Years Ago . . .

On Romanism

The king of Spain, after a critical examination, finds 60 percent of the land uncultivated, thirty thousand towns and villages without schools, and twelve million out of the seventeen million people can neither read nor write. This is a striking commentary on the deadly blight of Romanism. Spain for centuries was a stronghold of the Papacy. —B. F. Haynes, Editor.

"Uncle Bud" Chats:

Well, amen! Christ is still on the throne and the government is still on His shoulder and the Devil is on the run and the grace of God was never so precious as it is these last days. . . . If your well doesn't supply you with plenty of good, fresh, sparkling water there is no use in having a nice curb put over the top of the well. We must go to the bottom and have it dug several feet deeper and that will increase the flow and that will improve the well, so get you a pick and shovel and hunt for the bottom of the well, and as you dig don't forget that you are digging your own well and not the other fellow's; and when you strike a fine flow don't take the swell head over it because the water was there already or you could not have struck it. . . . There is some truth and a good deal of error in the statement when you hear a fellow say, "I have got the Holy Ghost." He means to say that the Holy Ghost has come into his heart, but if the man doesn't walk softly the Holy Ghost will withdraw Himself from the fellow and leave him with nothing but an empty profession on his hands. . . . —Bud Robinson.

from the December 1, 1915, "Herald of Holiness"

It's our choice, not our environment, that form our character and settle our destiny.

The Saints of Caesar's Household

By **ROGER M. WILLIAMS**

IN CLOSING his letter to the Philippian church, Paul says, "All the saints salute you, chiefly they that are of Caesar's household" (Philippians 4:21). This is truly a striking statement when we consider the household of Caesar.

The infamous Nero was then the emperor of Rome and the head of Caesar's household. Adam Clarke says of him: "A more worthless, cruel, and diabolic wretch never disgraced the name or form of man." It was Nero, more than any other, who did his utmost to exterminate Christianity from the earth.

Nero's Coliseum seated one hundred thousand, and there he brought the Christians to be slaughtered. Sometimes they would be thrown to the wild beasts.

Sometimes they would be hurled from a high catapult against a stone wall. Sometimes red-hot pokers would be run through their tongues and through their eyes. Sometimes they would be put into sacks with venomous snakes. Sometimes they would be dressed in the skins of animals, and wild dogs would be turned loose to tear them to pieces. Sometimes they would be rolled in pitch, placed on poles, and set on fire to light up the Coliseum and the streets of Rome.

Killing Christians was Nero's favorite sport. He introduced into history (as facts) crimes so enormous and combinations of wickedness so revolting that but for him they would have been held incredible. I think we would be safe

in saying that there has been no more vigorous opponent to the cause of Christ than Nero. Yet, though he tried his best to exterminate Christianity, he couldn't even keep it out of his own household.

"All the saints salute you, chiefly they that are of Caesar's household." Here we see again the power of the gospel. Who were they? Maids, guards, servants, stable cleaners, slaves? At any rate they were saints—saints in Caesar's household.

This verse of scripture says to me, *You can be a Christian in the midst of and in spite of sinful surroundings.*

Your environment doesn't determine your Christian experience.

Adam and Eve had the very best of surroundings—better than we'll ever have. Yet they sinned—in spite of their good environment.

Joseph had one of the worst possible environments, and found himself placed in the worst of circumstances. He was sold by his brothers into an idolatrous country, lied about by an unprincipled woman, put in prison for years—yet still he served God—in spite of his environment.

Many people today like to use the hardships and inconveniences of the world as an excuse for setting aside the claims of Christ.

"I have to work in a factory with worldly people."

"Others in my family aren't Christians. They wouldn't understand."

"I can't live it at school. They'd make fun of me."

"The crowd I run with does this and that, and I have to, too."

The truth of the matter is, you can live it anywhere you *want* to live it—whether the circumstances are conducive or not; whether the environment is friendly or hostile.

The Scriptures tell us that "Daniel purposed in his heart that he

Middle eastern women at work



"World United Against Malaria"

By JOSEPH D. WRIGHT

A LETTER came to my study this morning from Dr. and Mrs. Howard Hamlin in South Africa. Across the front of the letter the government post office in Manzini, Swaziland, South Africa, had stamped three times, "World United Against Malaria."

How typical this is of human nature! Men are constantly uniting to promote or stamp something out. The cry comes from every corner of the world, *Unite, Unite, Unite*. Unite against malaria. Unite against polio. Unite against cancer. Unite against blindness. Unite against hunger. Finally, there enters the voice of our president, "Unite against poverty."

All these things are well and good. But what the world needs today more than anything else is a strong voice calling all to "Unite Against Sin." Malaria, polio, cancer, blindness, hunger, and poverty are transitory things, but not *sin*. With the passing of time these things will pass also, but not so with *sin*.

Sin is an eternal malady. It infects, not the body, but the soul. It cripples, warps, twists, blinds, and erodes away the souls and personalities of men. Its insidious blight is not gone and soon forgotten when its victim passes from this life. Then it has only begun. The anguishing pain of its cruel grip will not release. The soul gripped by sin will suffer its cruel grip for ever and ever.

In these days the voice of the Church ought to rise in a mighty crescendo calling for a "World United Against Sin." This voice must not be drowned out by petty issues and personal pleasures. Padded pews, low or "no" bank payments are not more important than the voice that cries against sin. Bigger buildings and more people being added to the Church help to swell the voice that calls for a "World United Against Sin."

Our business is not malaria or its cure—though we are concerned about man's physical needs. Our business is to offer the world a cure for the malady of sin.

We have the answer to this problem—it is JESUS! A world united with Christ is a "World United Against Sin."

would serve God, though it meant their death. They flatly refused to participate in that which was wrong. They said, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Daniel 3:18). Although everyone else was doing it, they chose to be different.

There were *saints in Caesar's household*. They lived in an age of universal corruption. Gods and goddesses representing every phase of vice were openly worshipped. Outside of Judea idolatry reigned supreme. All power was in the hands of heartless imperialism. Every precept of moral law was violated.

At the very center, in the very cesspool of all corruption and sinfulness, stood the Emperor Nero. Yet even in his household there were Christians. How can people today expect to stand on the judgment day beside those Christians of Caesar's household and offer as an excuse for their compromising, worldly lives: "Well, I did the best I could under the circumstances"?

The saints of Caesar's household chose to serve God. You can do the same—if you want to. There is no excuse for an ungodly life. If you finally make your bed in hell, it will be the result of your own free choice.

*One ship drives east and one
drives west,*

*By the selfsame wind that
blows;*

*'Tis the set of the sail and not
the gale*

Which tells the way it goes.

So in life It's not your environment and it's not the persecutions you suffer (be they real or imaginary) that determine your moral character and your ultimate destiny. It's your will. Which way is your will set?

Set your will to wrong purposes, and not even the power of God can make you do right. Set your will to serve God, and all the wicked men on earth and all the demons in hell can't make you do wrong. You can be a Christian in the midst of and in spite of sinful surroundings!

*To every man there openeth
A Way, and Ways, and a
Way, . . .*

*And every man decideth
The Way his soul shall go.*

would not defile himself" (Daniel 1:8).

We are not creatures of our environment. We are creatures of our wills. It's our choices, not our environment, that form our character and settle our destiny. Daniel

chose to serve God. He purposed in his heart that he would not defile himself. David cried out, "My heart is fixed, O God, my heart is fixed" (Psalms 57:7).

The three Hebrew princes determined in their hearts that they

EVERY EXPERIENCED SEAMAN is afraid of shallow water. The dreaded words, "It's shoaling up," give a pilot tenseness, and cause his pulse to quicken and his mind to shift into full ahead.

The man at the wheel, the navigator, the captain, the officer on watch, all feel anxiety when a vessel heads into shallow water.

Great danger lies in shoal water. It crouches as a panther ready to spring on the unprepared. It is coiled like a snake ready to strike the one who has strayed too close. Every wave, though it be small and gentle in the deep, when it strikes shoal water rises up on the legs of power and, as a monster, does its best to smash all within its reach.

The sandy bottom, so solid to walk on for the vacationing swimmer, has a holding power on the bottom of a boat like the suction cups of an octopus. It is not so much the weight of the vessel that holds her fast as it is the suction of the gripping bottom which conforms to any changing shape.

Stand on the beach a moment and notice the breakers. Then look beyond, out in the deep, and see the relative calm. This is repeated wherever there is shoal water.

Jesus said, "Launch out into the deep" (Luke 5:4). Now there are abundant fish to be found in shoal water. In fact, some fish abound only in the shallow; but it is very dangerous to work a boat in shallow water.

Jesus is teaching us a very serious lesson. Not only is our occupation to catch fish (win the lost), but also to keep our vessels (souls) safe. It is not enough to do only one.

Many times I have towed my nets around a coral shoal, knowing that a huge school of fish was seeking its protection, and in my zeal to catch them have gone too close and torn my nets to ribbons—only to see another boat, which stayed in the deep, catch this school when the changing tide swept it from the protection of the coral.

To me "the deep" is prayer, serious soul-searching, Bible study, church services of all kinds. This is the safe place.

It can be a mistake to become so wrapped up in our task for God

Look beyond, out in the deep, and see the relative calm.

Into the Deep

By CLIFFORD CHEW, JR.

that we forget or "take a chance," and neglect to stay in "the deep."

Only the ignorant or a fool lingers in shoal water or crosses it unnecessarily. A sensible seaman will gladly travel miles to go around it in order to reach his destination in safety.

There is a sense of freedom in the deep—out, way out, where no shallow water can harm. Navigation need not be trying; currents and tides bring no immediate danger; the course need not be as exact; all hands can relax, eat, rest, and put their minds to the ship's business instead of its safety. This is where a vessel shows a profit.

And isn't this true of a life that is deep in prayer, knowledge of Scripture, and hours of service logged?

When the storm is on, any sailor will tell you, "Give me sea room and deep water." No skipper in his right mind will let a gale catch him in shoal water. Many times

in trying to make harbor before a storm "breaks" a vessel is caught and, using good sense, its captain turns and runs for deep water and sea room.

When the storms of life strike you and me, it's wise to run for deep prayer, deep scriptural knowledge, and good Christian fellowship. Outside of being anchored in the harbor there is no place as safe as deep water and sea room.

Can you see it now? We haven't made the harbor (heaven) yet, so the safest thing to do is "launch out into the deep"—deep prayer, deep Bible study, and oceans of divine worship.

There's an old expression in the fishing fleet: "You can't catch fish with your net on deck." So while you are in the deep, don't forget to put your net overboard. After all, that's why we're here. A profitable trip is not only a safe one, but also one with decks awash with fish.



Innocent Audacity

There is no advantage of being "woolly" in our prayers

By BRIAN L. FARMER

IT WAS A SOLEMN and serious moment for Sharon, our five-year-old daughter. She was saying her prayer before slipping off to sleep, and it was the last night of our summer vacation.

There was her usual—but nonetheless sincere—supplication for "Mummy and Daddy," and friends and relatives. But then she seemed to weigh her words as she concluded: "And now, Lord Jesus, You know that tomorrow we go home, on a long journey, on a train for nine hours. Keep us safe on the journey, Lord Jesus, and You will hear another prayer tomorrow night. Amen."

I could hardly contain myself, but not for the world would I laugh.

Actually, I found the prayer not only amusing but also provoking. Sharon was audacious in her prayer—innocently audacious. "And You will hear another prayer

tomorrow night" is a promise. She made a promise to God. It was almost a veiled threat. She struck a bargain with the Almighty. And what did this very little girl have to offer God? Herself and her prayer!

Sharon's before-the-trip prayer revealed:

- that she had no doubt about God's ability to protect;
- that she was quite certain that she and her prayers were of value to God; and
- that she had no hesitation in using her own value to God to add weight to her prayer.

How about this prayer?

The phraseology is direct and childlike. It would sound affected in an adult. But precision and directness are good for all of us. There is no advantage in being "woolly," as many of us adults often are with such phrases as "journeying mercies" and "we shall

be careful to ascribe to Thee the praise, the honor, and the glory."

The theology of her prayer reveals that person-to-person relationship with God which is indicated everywhere in the Bible. It is not the Bible that speaks of God as "the unknowable ground of all our being." Rather, "He made known his ways unto Moses, his acts unto the children of Israel" (Psalms 103:7).

God does protect His people and it is quite proper to ask for such protection so long as certain *provisos* are borne in mind. On the other hand, God does not lightly suspend His laws to offer a miraculous, privileged protection to His children. Jesus would not jump from the pinnacle of the Temple, and only a fool would deliberately step on a poisonous snake to test the validity of Mark 16:18. Only rarely does God tamper with the natural forces He has so finely balanced. More frequently God responds to our prayer for protection by moving upon our minds and the minds of others to save us from misjudgments and harmful, hasty decisions.

Jesus was supremely clear in His teaching about the worth of a human being in God's estimation. He said that God cares for sparrows and that humans are worth infinitely more than many sparrows. He also said that God had such a personal concern for each one of us that the very hairs of our heads were numbered!

Sharon was right in her second assumption all right; she and her prayers are of value to God. Wherever the Christian message has been accepted, the dignity and value of human life have been lifted.

Now our little girl used her weight (all forty-two pounds of it) to add weight to her prayer. Was she theologically correct in this? She was perhaps a bit irreverent, though Moses prayed somewhat similarly (Exodus 32:32), and so did Paul (Romans 9:3)—so she is not in bad company. My guess is that if we could have a childlike attitude, trust, and expectancy in our praying God would find it easy to forgive our childlike audacity.

And, incidentally, the Lord heard the prayer she promised Him the next night.

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



PREDICTIONS FOR 1966

Now is the time when columnists are writing their lists of the ten best or biggest or most important of whatever-it-is for 1965. It also is the time when they are forecasting for 1966. CBS has brought home its round-table specialists on international affairs who combined their knowledge to predict things to come. Sportswriters, congressional analysts, and market forecasters are among those who are predicting the shape of things for next year. Even the famous Jeane Dixon, who foretold the death of President Kennedy, has taken a look into her crystal ball for a clearer view of 1966.

Really, predicting for the new year is not too difficult. Human nature has changed very little in the past six thousand years. On the basis of what happened last year and the year before, some things are fairly certain for the year ahead.

For most people, 1966 will not be a new, but another, year. They will live by the same prejudices, criticize the same people, and grumble over the same things. It takes courage to break out of old mental habits, and for the majority this is asking too much.

For most people, 1966 will be a time to make deeper ruts instead of new tracks. The same spiritual problems and the same overwhelming circumstances will be met in the same inept way next year. It takes spiritual power and confidence which goes deeper than the shallow commitment of most Christians in order to radiate the strength of God. Therefore they will deepen old ruts and avoid new tracks for another year.

For most people, 1966 will be another year for keeping busy, but not productive. Telephones will jingle, car wheels will hum, and lots of dust will be stirred. But in most instances the final cessation of the machinery will indicate the end of another time period, but not necessarily the achievement of meaningful goals. Personal productivity takes commitment, self-discipline, consecration, and hard work, days on end. This is asking a greater price than most folks will pay.

There is a way to make 1966 your year for overcoming, the greatest year of your life:

- Start the year with a period of self-analysis. "The unexamined life," according to one great man, "is not worth living." Set dates for regular, periodic checkups on attitudes, trends in behavior, and spiritual relationships. "Know thyself."

- Set down on paper the specific goals which are meaningful for you. These may involve several areas of life, including mind and body, sacred and secular, home and business, personal and public.

- Write out in detail the means to be followed in reaching the goals you have set. Give room for faith to work, for God to do the unexpected after you have exhausted your own resources in meeting these goals.

- Follow up on yourself. Be your own taskmaster. Avoid rationalization on failures to use self-discipline, faith, or work. None of these first three suggestions is very effective unless there is follow-through.

- Live with Christ as Lord and Master of your life in a most practical way. A denominational Christian, a theological Christian, and an ethical Christian may be loyal to his church, understand the doctrine, live an impeccable life, and still not live as though Christ were really his Lord and Master. "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Galatians 2:20).

DIRECTORY of EVANGELISTS

Church of the Nazarene



The accelerated growth of our church poses a constant challenge to the Department of Evangelism as to how best to keep our people alerted to the names and addresses of our evangelists.

The legislation of the 1964 General Assembly, ordering the granting of commissions and registrations to those who "do the work of an evangelist," makes a printed directory a MUST! As a joint venture of the Nazarene Publishing House and the Department of Evangelism this first annual insert directory is presented. Every minister and layman should become familiar with these consecrated men and women. Retain this directory for future use and referral.

Our prayer is that the blessing of God will abundantly rest upon all who labor with us in holiness evangelism, and that He will use the untiring labors of all our evangelists for the advancement of His kingdom among men.

Edward Lawlor
--EDWARD LAWLOR
Executive Secretary
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hōi-a-chin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon.

16 And all the men of military even seven thousand men and

ESTD. 2. 6
Jer. 22. 24
4 Or. eunuchs
b Jer. 39. 4-7
Ezek. 12. 12

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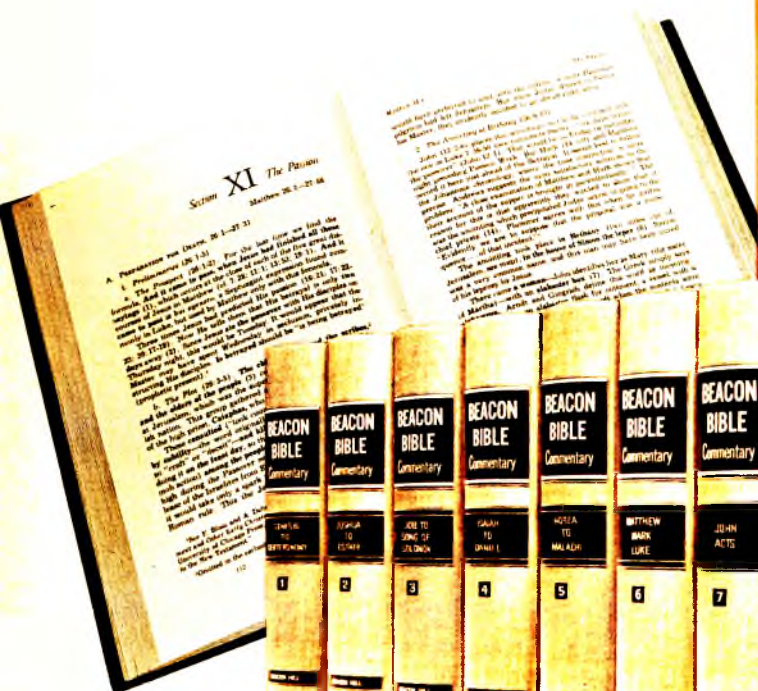
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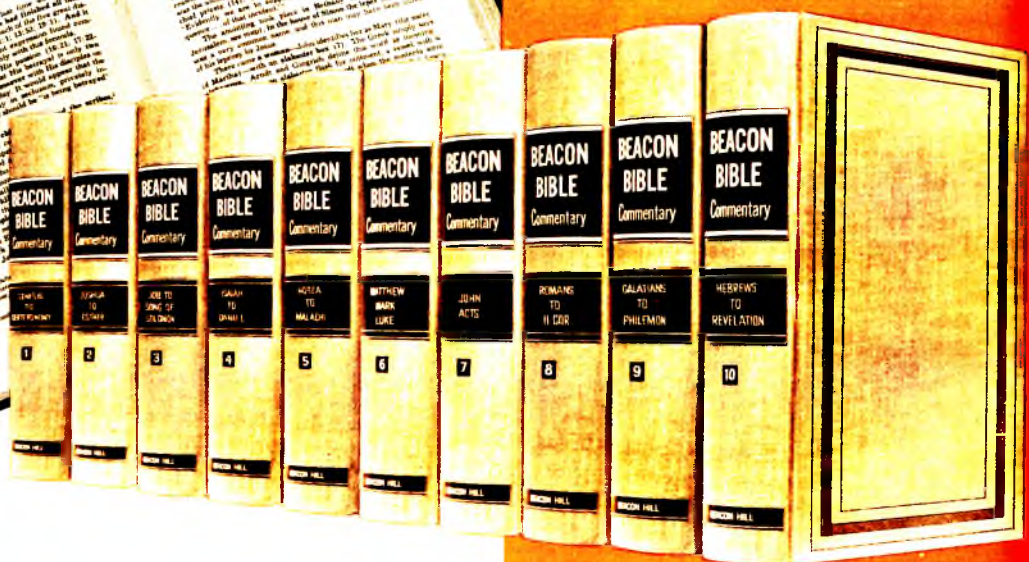
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Editorially Speaking

● By W. T. PURKISER

Defining the Indefinable

There are some words we use very commonly that are almost impossible clearly to define. We sense, with varying degrees of accuracy, what they mean. But we find it difficult to put that meaning into words.

Such a term is the biblical word "holiness." It is like "light" or "life," or the name of a color or sound. It may be experienced, but it cannot be expressed. It is, as they say, "better felt than told."

Sometimes, in such a situation, our understanding is helped by relating the term to others, even though they too may have something of the indefinite about them. Such is the value of the statement from the pen of the British theologian Fred-eric Greeves:

"Only as holiness is seen to be the life of love (*agape*), the love which belongs by nature to God, and which can be shared by those who are cleansed and empowered by the Holy Spirit, can we recapture the meaning of entire sanctification. Only as holiness is interpreted in terms of Christ-likeness, and Christ-likeness is understood as the consequence of sharing in Christ's own life, can the thought of perfect love become clear. Thus a large part of the whole body of Christian doctrine is relevant to the understanding of the nature of the sanctified life."

It is because holiness applies first to the nature of God that this line of truth has value. Holiness is not something God *has*. It is what He *is*. It is the radiance, the majesty, the sullied purity of the divine. This is the meaning of Isaiah's great description of God as "the Holy One of Israel."

BUT GOD ALSO is love. This is essentially the truth of the New Testament, although it is clearly expressed also in the Old. The God of the Bible is, in Peter Forsyth's terms, "the God of holy love."

And what love means is best seen in Christ. "God so loved" means both the degree of His love and the kind of His love. His love is of such kind and degree that it withheld not His only Son, "but delivered him up for us all."

What God is, we best know as we read the Bible description of Jesus. Whatever else we may say of holiness as it relates to human nature, it is the life of the risen Lord made real through the impartation of His Spirit.

This is what Paul meant when he stated that

Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30). Holiness is the life of Christ of which we become partakers, "having escaped the corruption that is in the world through lust" (II Peter 1:4).

Samuel Chadwick wrote: "The fullness of God is in Christ, and Christ lives in men through His Spirit. He is Himself the gift. He brings all the blessings of Grace, and Wisdom, and Power, but He is the Blesser and the Blessing.

"There is in the soul a very true sense of a divinely real Presence. The Spirit makes the Presence real. This is the crowning mystery and glory of Grace.

"The Christian religion is not a set of doctrines about Christ, neither is it a rule of life based on the teaching and example of Christ. It is not even an earnest and sincere endeavour to live according to the mind and spirit of Christ. It is Life, and that Life is the Life of Christ. It is a continuation of the Life of the Risen Lord in His Body which is the Church, and in the sanctified believer.

"'Christ liveth in me' is the essence of the Christian religion as set forth in the New Testament. It is not a system, but a Presence; the Spirit of Christ indwelling the spirit of man."

BUT WHILE HOLINESS to the end may defy definition, it is demonstrable. It can become incarnate in earthen vessels. The treasure will show through if it is really there.

Here is the challenge holiness people face in today's world. We will always have difficulty expressing "the heavenly vision" in words. We can come much closer to defining the indefinable by the spirit and attitude we show.

We may well listen to Dr. Greeves again: "How often our doctrine of the Holy Spirit is denied by the manner in which we conduct Church business! How often our proclamation of the gospel of reconciliation is made ludicrous by our behaviour towards each other!"

Vance Havner puts it another way: "Even earnest and well-meaning Christians tend to divorce doctrine and practice. Some put all the emphasis on orthodoxy, with very little day-by-day living to match. Others major in experience, with little basis in Biblical teaching. One is body without spirit, and the other is spirit without body. Christianity is neither a corpse nor a ghost."

There is a kind of definition which does not depend on words. It defines by pointing. It says, "That is an example of what I mean."

What we need above all these days is not argument but action, not doctrine alone but deeds. We must be able to say, "I cannot fully explain what holiness is, but I can show you how it acts." In this, we may come closest to defining the indefinable.

The Wrong Corpse

The newest stir in modern theology is the so-called "God is dead" movement. Spearheaded by a few generally younger liberal theologians, the idea is propounded that there is no place in modern life for the biblical concept of God.

Perhaps the keenest observation on the matter was made by Kenneth Foreman. They may have the right coffin. But they have the wrong corpse. It isn't *God* who is dead.

Of course, this notion isn't really new. The German philosopher, Friedrich Nietzsche, long ago proclaimed, "*Gott ist tot, alles ist erlaubt*"—"God is dead, everything is permitted."

It didn't take long to see through this fallacy. The true premise was not a rational conviction that God was dead. It was the desire that everything might be permitted. But everything cannot be permitted as long as God lives and judges the ways of men. If just anything is to go, God must "go" first.

There is something akin to Nietzsche in the present-day "God is dead" emphasis. Along with the demise of Deity goes the rescinding of the moral law. For out of the "God is dead" notion comes crusading for a "new morality."

The stubborn facts are, if men are going to adjust the moral law to their own carnal desires and accommodate the Ten Commandments to the practices of an unregenerate society, then they have to find a way to get rid of the God whose laws they presume to rewrite. And contrariwise, if the God of the Bible is dead, then there is no one left to write the moral law but man.

In all of this stands the ironic fact that these people have the wrong corpse. If you never understood it before, you can understand it now: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalms 2:4).

What lies in the coffin may be "the idea gods" fashioned in man's own image. It certainly is the form of mankind "dead in trespasses and sins." It is not, and never will be, "the living God," who made himself known in "the face of Jesus Christ."

And I must confess I feel the same "perplexity [that] keeps gnawing at the back of the mind" to which Dr. Foreman refers. "What business do professors of atheism have in the Christian Church? Why should any man who believes that God is dead,

RISING FAITH:

*With rising faith, my fears decrease.
The terrors pass and tempests cease.
Worry and doubt go overboard
When through the storm I see the Lord.*

By JACK M. SCHARN

any man who is convinced that the church is obliged to reduce all theology to anthropology, substituting for the doctrine of God a crippled doctrine of man—in short, how is it that proponents of atheism can wish to be known as theologians? Is it because theology after all is more respectable than atheism?"

BUT THERE MAY BE a lesson in all of this for those of us who are evangelicals. It comes from another use of the statement, "God is dead," about which most of us may have heard.

We commonly think of Martin Luther in terms of his staunch and uncompromising declaration of principle, "Here I stand, I can do no other; so help me God!" Students of Luther's life, however, tell us that he was a man given to deep moods of depression.

His wife, Katherine, was a real balance wheel to Martin in these times of darkness. The story is told that one day, after a particularly severe siege of "the blues" had held her husband for several days, Katherine came down the stairs dressed in garments of mourning.

Luther looked up in surprise. "Who is dead?" he asked.

"Why, Martin, hadn't you heard?" Katherine replied innocently. "God is dead!"

Dr. Luther, it is said, got the point. And so may we.

God is not dead. But we act like He is when we surrender to circumstances, when we become so engrossed in the outlook that we forget the uplook.

We act like God is dead when we live life on a horizontal plane, with no divine dimension.

We act like God is dead when we undertake for Him nothing bigger than our own resources can accomplish.

We act like God is dead when we neglect His Book, the secret place of prayer, the gathering of His people.

We act like God is dead when we give the practical worship of our lives to gadgets instead of God, to luxury instead of the Lord, to the surplus instead of the Saviour.

Let's not act like God is dead when we do not believe that He is. Let the corpse in the coffin be the carnal self, the unsanctified will, the surrendered life. Let us just be sure we never get the wrong corpse.

PRO & CON



Letters to the Editor

Con: Careless Communion

I am concerned about the way the sacrament of Communion is being conducted in our church. When Com-

munion is served, the children flock to the altar to partake. Some of these children are of the age of accountability. I am in a position to know that some are not Christians. To some of these children this is just a novelty. They are growing up in a Nazarene church without knowing the true meaning of the sacrament or the seriousness of partaking unworthily. . . .

MRS. MAE AYERS
Pennsylvania

Pro: Preaching on Hell

During the last six years I have heard many sermons, in both Indiana and Florida. But very seldom have I heard a sermon on hell or judgment. Most all seem to be about the love of God or second coming of Jesus, along with salvation and sanctification, which I agree we must have. But God's Word warns so much about hell and its torment, which years ago was preached so much more often, that I just wonder if more messages on hell and judgment would not only move sinners but also burden Christians to really feel the lostness of sinners, and help bring a real, soul-stirring revival.

BOB RUDDICK
Florida

Church Chuckles by Cartwright



"Here's my check for ten thousand. See if you can work into your sermons an occasional reference to Perkins Pure Pickles."

Pro: Pastors as Handyman

You must have been out of the office when someone needed filler material and put in that story "Is Your Pastor a Handyman?" . . . God knows that we have preachers who feel that they are above doing anything that they can get off on a layman to do. But for the *Herald of Holiness* to encourage the group is to set a premium on a preacher being just plain lazy. It would be interesting to know if this brother likes to play golf—go fishing or the like. Some men find that working does as much for them as do some of the other means of exercise. I am not going to condemn the man who plays golf; I just do not like the game. Fishing is good; I go once in a while. I have a wonderful boat with all the equipment, but I can buy fish in the market cheaper than I can catch them—Ha! But I do like to work around the church.

REV. CHET SMITH
Florida

Con: Pastors as Handyman

. . . Long, long ago I sought this information from my pastor, but my pastor is a "Handyman" (see page 6, October 27, 1965, *Herald*), and he had no time to help me.

NAME WITHHELD
Washington

Pro: Herald as Is

Upon reading in the *Herald* that you have to change to bimonthly publication to hold expenses, I feel I must write you. Let expenses go! This magazine is worth at least \$3.00 a year. Some people smoke up that much money in a week. Can we Nazarenes not benefit from reading that much good inspiration in a year? I look forward eagerly to the *Herald's* arrival and usually read it in one day.

MRS. LEO HUSTON
Indiana

Pro: Divine Healing

A little over a year ago I was operated on for cancer and the doctor said he didn't get all the cancer. He gave me six months to a year to live. I came home and started to pray and read every promise in the Bible I could find.

One day, not knowing where to read, I opened the Bible; it fell open to John 15:7. I knew the Lord had given me this promise and I also knew He gave it to me for a purpose. I stood on that scripture and continued to pray. One day my faith reached up and the Lord came down. He was so real to me. I knew at once He had healed me. Praise His name! When my year was up, they asked me to come back for an X ray, and the doctor was so surprised . . . until my husband told him of my healing, and he seemed relieved. . . . The precious Lord has been so real to me since, I had to tell you.

FLORENCE SANDERS
Indiana

Pro: Kneeling for Public Prayer

How beautiful a sight it was, from the time I first joined the Nazarene church in 1920 to around 1950, to see our whole congregation on their knees in local churches, camp meetings, assemblies, etc.! The last fourteen years I have traveled quite a lot, attended church in Texas, Idaho, Oregon, Washington, California, and I am safe in saying that outside of altar services in any of these churches I have not more than twenty-five times seen crowds kneeling in their pews. . . . We now have such lovely churches, pews, carpets on our floors—and invariably we stand to pray. When we had board floors, straw, or sawdust under our feet we knelt in prayer and prayed the glory down.

FLOSSIE GRIFFITH
Washington

Pro: New Victory

I would like to let you know how much the *Herald* means to me. It has so many helpful and good articles in it they have helped to get me back to victory and God. I have for some time gone through deep darkness and many hard trials. Tonight while reading the *Herald* the presence of the Lord came back to me and I believe He will always be my Helper and Deliverer.

I. HELMSNEG
Nebraska

3,000 Expected for Conference

Only another blizzard could curb crowd for what shapes up to be a penetrating study of church's mission.

By **ELDEN RAWLINGS**

Managing Editor

As many as 3,000 persons—evangelists, superintendents, pastors, missionaries, educators, and laymen—are expected for the largest between-General Assemblies function on the church calendar.

Only reminiscences of the blizzard which brought nearly a foot of snow to Kansas City four years ago, and the seating capacity in the municipal Music Hall, could hold down attendance at the fifth Conference on Evangelism, sponsored by the Department of Evangelism. The conference itself promises to be one of the best ever.

The evangelism meet opens officially with a 7:30 service Tuesday, January 11, and continues through an evening service, Thursday, January 13. However, the conference is only one of thirty-three meetings which are on the General Secretary's agenda between the first and fifteenth of January. Activity will also continue for another week after the conference as the General Board sessions convene the following Monday afternoon, January 17.

Dr. Edward Lawlor, Department of Evangelism secretary, will introduce the conference with a statement in the keynote session. He will review the success of recent evangelistic efforts such as the "Ten Sundays of Unique Evangelism," and will mention upcoming denominational interests. The purpose of the conference, according to Dr. Lawlor, is to reappraise the evangelistic mission of the

Evangelism: Secretary Lawlor ponders the conference program in an empty Music Hall as he gets ready for the next step in organizing the mid-quadrennium event.



church, and how this mission is being accomplished.

The conference theme is "The Church Empowered." Addresses on preaching, teaching, reviving, reaching, and sending are scheduled for the six sessions following the keynote service.

During each night session a Nazarene layman will recount

briefly a personal witnessing experience. Sam Munn, a Kansas City tile executive who has recently become involved in a new home mission project, will speak the first night.



Dr. Hugh C. Benner, serving in his thirteenth year as general superintendent, will give the keynote address of the conference on "The Top Christian Priority—Worldwide Evangelism." Dr.

Benner, who has been on five continents, has visited thirty-three national areas where the Church of

the Nazarene has missionary work, plus eight other national areas.



Other night sessions will follow a similar format. Ralph Marlowe, an Alabama layman, and Dr. C. Wm. Fisher, one of the leading evangelists in the denomination, will speak Wednesday night. Fisher's address, "The Place of Revival in Evangelism," should be a significant contribution to the convention.

Gordon Olsen, an Oregon Pacific District businessman, and Dr. Charles Hastings Smith, a veteran

Two New Films to Be Released at Conference

Two brand-new films developed by the Nazarene Audio-Visual Committee (NAVCO)—one prepared for the Nazarene Publishing House and another for the Department of Church Schools—will be premiered during the Conference on Evangelism.

NAVCO Director Mary Latham guided the preparation of both films.

More than 400 persons were involved in the filming of "Sing His Wonderful Name," a film which shows the evangelistic power of gospel music. The film was developed by the Lillenas Publishing Company, a music publishing subsidiary of the Nazarene Publishing House. It will

be shown Thursday afternoon of the conference.

The film took twenty-one filming sessions to complete, many with a variety of numbers in each session. From two to five rehearsals were required for each number. The film is twenty-five minutes in length, and is color-sound.

Miss Latham, in trying to explain the importance of singing with earnestness and expression, told one children's group that their voices and faces would be shown around the world—which obviously increased the importance of their singing. After a long, hard filming session the children were filing out when one nine-

year-old looked back at the director, still full of amazement.

"Clear around the world?" he said. "Really?"

"The Investors," a film developed by the Department of Church Schools, has as its purpose to show that time invested with boys and girls pays off big dividends in the lives of Christian men and women. Actual film footage was shot of children attending Nazarene Sunday schools, who are now adults and active in the work of the church. The film will be shown Wednesday afternoon in connection with Secretary Kenneth S. Rice's Church Schools presentation.



Director Mary Latham and Producer Charles Paddock on location (left). The camera caught the same picture (right) the motion picture camera did of the massive choir, which is one of a variety of singing groups used in the film.

3,000 Expected . . .

evangelist, will speak briefly Thursday night prior to the final address by General Superintendent George Coulter. Dr. Coulter's theme is "To the Rescue."

Interspersed between panel evaluations of papers during the two days, the four remaining general superintendents will speak. At 11:00 a.m. Wednesday, Dr. G. B. Williamson will speak from the topic "Preaching the Word with Power." At 3:25 p.m. the same day, Dr. Samuel Young speaks on "The Power of Truth." At 11:10 a.m. Thursday, Dr. V. H. Lewis will discuss "The Total Response—Outreach Unlimited"; and that afternoon, at 3:30, Dr. Hardy C. Powers will give his views of the "Evangelistic Image of the Church of the Nazarene."

Each of four discussion papers given by two district superintendents, an evangelist, and a pastor

will be analyzed by a panel of four church leaders.

The papers and those who will present them are as follows:

"An Empowered Preaching Ministry," by Rev. Kenneth H. Pearsall, Albany District superintendent

"The Pastor's Involvement in Evangelism," by Evangelist M. K. Moulton

"Evangelizing the Rural and Urban Communities," by Rev. Carl B. Clendenen, Northwestern Ohio District superintendent

"The Nazarene Evangelist's Involvement in Evangelism," by Rev. Robert H. Scott, Santa Ana, California

Nine studies ranging in interest from an analysis of Christ as the "Master Evangelist," by Seminary Professor Richard Taylor, to a study of the "Place of Music in Evangelism," by Pastor Leslie Parrott, Portland, Oregon, will also be featured.

A new, 16-mm. color-sound film,

"Singing His Name," developed to show the evangelistic power of music, will be shown for the first time during the conference.

Another film, "The Investors," will be premiered to tie in to Dr. Kenneth Rice's presentation on "March to a Million" in Sunday school enrollment. Dr. Rice, executive secretary of the Department of Church Schools, will speak Wednesday afternoon.

General Superintendent Powers, Lewis, and Young will serve as chairmen of the three evening sessions. Ministerial members of the Department of Evangelism will chair meetings during the day.

Music for the convention is being arranged by the General Church Music Commission. Well-known musical personalities within the church will be participating. The Trevecca College choir, a singing group well accepted at the 1964 General Assembly, will be on hand for the duration of the conference.

Martin Addresses 180 At Servicemen's Retreat

Dr. T. E. Martin, pastor at Nashville (Tennessee) First Church and General Board member, spoke November 15-18 to 180 servicemen and their dependents at the general Walker Hotel in Berchtesgaden, Germany, during the eighth annual Nazarene Servicemen's Retreat.

Dr. Norman R. Oke, Washington, D.C., pastor, was originally scheduled as speaker; however sickness forced him to cancel the engagement.



The purpose of the retreat, which was filled with study and spiritual and social activities, was to "remind servicemen that their church was concerned for them," Chaplain L. W. Dodson, Jr., said. Chaplain Calvin G. Causey was retreat coordinator.

Dodson, stationed in Naples, Italy, with a navy air facility, conducted morning Bible study. Chaplains Herbert J. Van Vorce and Causey, both stationed in Germany, led discussion groups. Dr. Martin spoke in morning and evening services. In addition to his insight into the Scriptures, Dr. Martin's humor was a "leavening agent with a good balance

between the seriousness of the subject and the ability of each of us to laugh at himself," Dodson said.

One morning discussion period was

devoted to the presentation of the work of the new European Bible School. The retreat closed with a Communion service.

Several U.S. churches made it possible for young people to attend who are members of their congregations but stationed in Europe.

Moving Missionaries

Rev. and Mrs. Bob Caudill, new missionaries on the Trinidad-Tobago field,



Young servicemen, one with Bible in hand, pose during a refreshment time

Superintendents Note

Seminary Library Need



The Board of General Superintendents, left to right, seated, Dr. Hugh C. Benner, Dr. George Coulter; standing, Dr. Samuel Young, Dr. V. H. Lewis, Dr. G. B. Williamson, and Dr. Hardy C. Powers.

We, the Board of General Superintendents, your servants for Christ's sake, address all our ministers and laymen on behalf of the Nazarene Theological Seminary.

This, the only graduate institution in the church, has now been in successful operation for twenty years. Men, qualified and dedicated, have served as administrators and professors, sacrificially and faithfully. More than eight hundred young people, prepared to serve Christ and the church, represent our Seminary in

many areas of the world. These returns on our investment more than justify the cost. It would not be possible now to think of the Church of the Nazarene without the Seminary.

There are 189 students enrolled. This is the largest enrollment in a decade. To serve them, a new library is an urgent need. The temporary housing is inadequate. Plans for the new building are ready to submit for construction bids. To meet stipulations for this operation another offering of \$100,000 is asked on February 13, 1966.

The Board of General Superintendents unanimously and urgently requests universal participation in this annual contribution to the Seminary. Let every church accept a fair share of the total amount with a good margin on the side of generosity. This can be done by public appeal or from available funds. Personal gifts large or small are solicited.

We suggest that this offering be a tribute of love and gratitude to President L. T. Corlett, who has served the institution for fourteen years. Also, let it be a token of loyalty to the total operation of the church and a worthy gift to a great cause.

Your Seminary needs a lift from you. We are grateful for your cooperation.

G. B. WILLIAMSON for the
Board of General Superintendents

are living at Bacolet Street, Scarborough, Tobago, West Indies.

Rev. and Mrs. Phillip Steigleder have moved back to 1718 Mt. View Way, Dinuba, California.

"Showers of Blessing" Program Schedule

January 9—"The Man God Called a Fool." by **Russell V. DeLong**

January 16—"Faultless or Blameless?" by **Russell V. DeLong**

January 23—"Tarshish or Nineveh—Which?" by **Russell V. DeLong**

Deaths

JESSE C. LUMAN, eighty-two, died October 18 in Erick, Oklahoma. Rev. Marvin McDaniel, Erick pastor, held the funeral service. He is survived by his wife, two sisters, and two brothers.

MRS. FLORENCE MOSS, seventy, died August 24 in Hinton, West Virginia. Rev. Lloyd Massey and Rev. Roy Belcher conducted funeral services. She is survived by her husband, Ernest; four sons; five daughters; two brothers; five sisters; forty-nine grandchildren, and twenty-three great-grandchildren.

CARL B. OVERBY, eighty-nine, died August 22 in Portland, Oregon. He is survived by his wife; two sons, Erling and Wesley; two daughters, Mrs. James Richards and Mrs. Richard Taylor; a stepson, Christian Berg; sixteen grandchildren; and thirty-seven great-grandchildren.

MRS. MAUDE HUME WHITE, eighty-five, died November 29 near Newport News, Virginia. She taught Greek and served as librarian at Pasadena College for nearly twenty-five years. She was ordained into the ministry in 1918. She is survived by her son, Wayne. Memorial service was conducted by Dr. Lloyd B. Byron.

VAN PARMER, ninety-four, died September 10 in Cisco, Texas. He is survived by four daughters: Mrs. I. J. Pence, Mrs. Luther Pryor, Mrs. R. I. Callaway, and Mrs. Claude Wilson; and two sisters. Rev. H. E. McClain and Rev. Marshall Pryor conducted funeral services.

Christ and the Bible



One of the most memorable messages of the late J. B. CHAPMAN

Now BACK IN PRINT

By popular request, the opening-night address that electrified those attending the Tenth General Assembly in Oklahoma City, June 16, 1940, is back in print.

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Announcements

OPEN DATE

—Evangelist George Brannon, April 13-24; 4105 N. Wheeler, Bethany, Oklahoma.

BORN

—to Rev. Jerrold and Esther Lois (Quigley) Lake of Lawrence, Kansas, a son, David Alan, on November 27.

—to Neil and Marilyn (Hartley) McKay of San Jose, California, a son, Neil "Todd."

—to Lee and Faith Whitmer of South Bend, Indiana, a son, Mark Lee, on November 26.

—to Rev. and Mrs. James M. Stewart of Muldrow, Oklahoma, a son, on November 21.

ADOPTED

—by Mr. and Mrs. Harold L. Webster of St. Louis, Missouri, on October 18, a baby girl, named Belynda Dawn; she was born December 23, 1964.

SPECIAL PRAYER IS REQUESTED

by a serviceman in Germany for their Bible study class, for the chapel services, and that he may have the knowledge to teach;

by a reader in California for a grandfather who wants to divorce his wife for another woman—that his own soul may be saved, and for his heartbroken sons.

Directories

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Two of Four Goals Reached In Fall Outreach Emphasis

In a denomination-wide emphasis of Ten Sundays of Unique Evangelism, the church reached two of four goals involving church membership, Sunday school enrollment, and Sunday night attendance, according to statistics released through the Department of Evangelism.

The fall program was an inter-departmental effort by the Departments of Church Schools and Evangelism, and the N.Y.P.S. None of these gains is reflected in the general statistics released in last week's *Herald of Holiness*.

The goal of averaging a quarter-million people in church on ten Sunday nights was oversubscribed by more than 3,500. Forty districts reached their goals. Young people in church Sunday night October 17 numbered 131,000, while the goal had been 100,000.

An increase in church membership of 10,000 had been projected. Churches missed this by less than 1,000, reaching 9,376 new people for membership roles. Fifteen districts reached their new member quotas. The Florida District added 405 to their number in reaching their goal. The largest district gain in mem-

bership was 503 by Southern California, although they fell short of their mark.

Twenty-four districts achieved an increase in Sunday school enrollment of 10 percent or more. In all, 61,000 new persons were enrolled (an 8.1 percent gain) in Nazarene Sunday schools. If the gain can be maintained, this will be another significant step in the March to a Million Sunday school enrollment. The total now is 837,889, not including world missionary areas which will also count toward the goal.

The highest percent increase in enrollment was registered by the Dallas District, a 12.6 percent gain. Florida and Canada Pacific also registered 12 percent gains.

Six districts achieved all three goals: Nevada-Utah, Northern California, San Antonio, Tennessee, Washington, and Washington Pacific. The goal for young people in church on October 17 was not broken down into district apportionments. All districts but one had reported at press time.

This is one of the first major inter-departmental emphases, and general leaders have been pleased with results.

ings and these totaled \$5,012. Churches on the Nebraska District raised over \$4,000, which gave the district the highest per capita rating in the church on the Bible college offering. Nazarenes in Nebraska gave more than \$2 each for the Bible college.—N.I.S.

Baby Church Is Active

While not two months old, the Western Oaks Church of the Nazarene in Oklahoma City contributed \$1,600 to the Thanksgiving offering, it was announced by Dr. W. T. Johnson, the district superintendent. Dr. Johnson organized the church on October 3 with fifty-seven charter members. It is meeting in a new building located at 7901 Northwest Sixteenth Street in Oklahoma City with Rev. Talmadge Johnson as pastor.—N.I.S.

Parsonage Burns

The parsonage in which the pastor and family of the Alton (Illinois) Rosewood Heights Church resided was a total fire loss November 11 while the family was attending a church service. Pastor William Bohannon said the furnace exploded, igniting the blaze. Had any of the members of the family been at home at the time they would have probably been hurt, the pastor said.

Late News

Thanksgiving Offering Passes Million Mark

The denomination-wide Thanksgiving offering climbed over one million dollars, well on its way to the \$1.7 million goal, and about \$30,000 ahead of where it was at the eighteenth day of reporting last year.

As of Friday, December 17, the offering had reached \$1,179,327, with remittances totalling 6,895 about the same number as last year.

While the general offering moved ahead, churches throughout the denomination reached or exceeded their goals. Clovis (New Mexico) First Church "has gone over the \$2,000 mark," according to Pastor Ira E. Fowler. The Castro Valley (California) Edenvale Church "exceeded their \$1,000 goal for World Missions by bringing in \$1,162," Pastor J. Wilmer Lambert stated.

To Draft Guidelines

A statement on guidelines will come out of the first meeting of a Commission on Public Relations and Information held under the chairmanship of Dr. Hugh C. Benner, general superintendent, on December 8, in Kansas City, Mo.

General Board members who participated were: Dr. George Reed, Carson City, Nevada; Dr. Eugene L. Stowe, Fresno, California; Rev. Cecil Ewell, Chicago, Illinois; and Dr. Robert Goslaw, Butler, Pennsylvania.—N.I.S.

To Select 1972 Site

The General Assembly Commission will meet in Kansas City on Monday, January 10, to select the city for the 1972 General Assembly. The Commission comprises the six general superintendents, the General Secretary and other members.—N.I.S.

Two Starred Districts

As the Bible college offering passed the \$115,000-mark in early December, two Nazarene church districts were added to the list of those that have gone "all out" for the project.

All of the sixty-three churches on the Northwestern Ohio District raised offer-

NEWS of the Religious World

Protestants Cool Toward Ecumenism

NEW YORK (EP)—Ecumenical enthusiasm has not reached majority proportions among Protestants, according to readers of *Christian Herald*, non-denominational Protestant monthly magazine.

Some six thousand readers responded to a poll conducted by the magazine, which lists a readership of nearly half-million. Fifty-three percent of *Herald* readers were of the opinion that the Roman Catholic Church has not "really become more friendly to Protestant Churches."

Another 44 percent believed Catholic friendliness is on the increase and 3 percent were undecided.

A report on the reader poll in the December issue of the publication commented that while responses offered evidence that "there is still an ecumenical gap between the high-level pronouncements on both sides and discernible friendliness at the grassroots, the gap is not as wide as some have assumed."

Key Words

In
Next Sunday's Lesson

By RALPH EARLE

THE SOURCE OF OUR FAITH

Ephesians 2:8-10; John 20:24-29;
Romans 10:8b-14, 17 (January 9)

● **Workmanship**—The Greek word is *poiema* (v. 10). It comes from the verb *poieo*, which has two main meanings, "make" and "do." Sometimes it was used in a specialized sense for "represent in poetry" or "describe in verse."

As a result our word "poem" comes from *poiema*. This suggests the thought that we are God's poem. Our lives should express the beauty of God's character, just as a poem reflects the soul of its author.

What kind of divine poem do people read in our daily lives?

● **Salvation**—The one who believes in Jesus in his heart and confesses Christ with his mouth "shall be saved" (v. 9). The verb is *sozo*.

The word has a variety of uses in the New Testament. It so happens that the first three occurrences of *sozo* illustrate three different meanings. In Matthew 1:21 it is used for spiritual salvation—"he shall save his people from their sins." In Matthew 8:25 the disciples cry out, "Lord, save us: we perish." They wanted to be delivered from physical death by drowning.

The third occurrence is Matthew 9:21, "If I may but touch his garment, I shall be whole." The verb is found in the same sense twice in the next verse: "Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour."

The Greek word for "salvation" (v. 10) is *soteria*. It means "deliverance, preservation, salvation." Putting all this together we see that salvation is more than forgiveness of sins or deliverance from eternal punishment. It is the healing of the soul and the preservation of spiritual health.

● **Faith**—The two dominant words in this lesson are "faith" and "believe." The noun is *pistis*, the verb *pisteuo*. They each occur about two hundred fifty times in the New Testament.

Faith is more than acceptance of a creed. It is belief in a person. D. L. Moody defined faith as assent of the mind, consent of the will, and a laying hold. Until our mental assent becomes moral consent, we are not saved.

The Answer Corner

Conducted by W. T. PURKISER, Editor

What do you think of gum chewing in church? A choir member with a hound-dog hairdo and a wad of gum in her mouth raises other questions.

I am personally opposed to chewing gum in church, not necessarily on religious grounds, but on the basis of general propriety.

Here's a bit of verse I picked up somewhere (and revised slightly):

Gum-chewing folks and a cud-chewing cow

Are strangely alike, yet different somehow.

The difference? Oh, yes, I see it all now:

It's the intelligent look—on the face of the cow!

Please explain I Corinthians 11. Does this mean a woman's hair should be as long as it can be?

Not necessarily, unless one argues that the man's hair should be as short as it can be. The point is, it should be a woman's hair-style, not a man's.

I doubt that anyone has explained it better than John Wesley in his translation and *Explanatory Notes upon the New Testament*:

but every woman praying or prophesying with her head uncovered dishonoureth her head: for it is the same as if she were shaved. Therefore if a woman is not covered, let her also be shaved: but if it be shameful for a woman to have her hair shaved off, or cut short, let her be covered. But every woman—Who, under an immediate impulse of the Spirit (for then only was a woman suffered to speak in the church), prays or prophesies without a veil on her face, as it were disclaims subjection, and reflects dishonour on man, her head. For it is the same, in effect, as if

she cut her hair short, and wore it in the distinguishing form of the men. . . .

"14. For a man to have long hair, carefully adjusted, is such a mark of effeminacy as is a disgrace to him. . . .

"16. We have no such custom here, nor any of the other churches of God—The several churches that were in the apostles' time had different customs in things that were not essential; and that under one and the same apostle, as circumstances, in different places, made it convenient. And in all things merely indifferent the custom of each place was of sufficient weight to determine prudent and peaceable men. Yet even this cannot overrule a scrupulous conscience, which really doubts whether the thing be indifferent or not. But those who are referred to here by the apostle were contentious, not conscientious, persons" (pp. 618-19).

What is your opinion of using ventriloquism in the church to entertain the people?

If the purpose is entertainment, I would say it has no proper place in the church.

If the purpose is illustration or the presentation of gospel truth in such a way that visually minded people may better understand it or become interest-

ed in it, then this could very well be part of what Paul meant when he said he was made all things to all people in order that by all means he might win some.

Without actually seeing the presentation, I could not tell which it might be.

Is Matthew 25:36 a direction for Christians to follow? If so, where will the pastor stand in his failure to visit the sick of his local church?

Matthew 25:36 is part of the statement of Jesus explaining the blessedness of those on His right hand at the judgment: "For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

This is certainly a direction for Christians to follow. I want to be the last to condone any neglect of the sick on the part of anyone. However, let me point out that the obligation applies to all Christians, not to pastors alone.

The pastors I know and with whom I have worked seem to be very sensitive

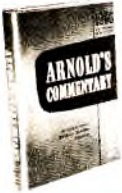
to the needs of the sick of their congregation, and call on them faithfully. But there is a large area here also where lay people may really serve.

Seemingly, one of the casualties of church life in our day has been the office and function of the deaconess. There may be reasons for this. Yet there is a real Christian ministry in providing for the physical, psychological, and social needs of the sick.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

For another point of view . . .

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