

May 14, 1969

herald

OF HOLINESS

Church of the Nazarene

POWER FROM ON HIGH

(See page 3.)

The Missionary Imperative

(See page 5.)



The OPEN Road

An open road winds upward
Where once the Saviour trod,
A providential pathway—
An open road to God.

In love God planned this highway
Through sacrifice and loss.
He called the road salvation
And marked it with a Cross.

When souls are lost and lonely,
From worldly ways they roam,
They'll find this blessed pathway
An open road back home.

An open road winds upward
To reach its goal above,
Connecting earth with heaven—
An open road of love.

Jack M. Scharn
Pasadena, Calif.



General Superintendent Jenkins

The Strength of a Nation

THERE is magic in that little word, *home!* To those who have lived a little longer, the very mention of the term brings back a flood tide of memories. To the child, home means father and mother, love and security. Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity.

Of the four basic ingredients of our society—the state, the school, the church, and the home—the home is of supreme importance. The strength of any nation is to be found in the home. When the home is Christian, the Church is strengthened to wield a spiritual influence, the school can do a better job of stimulating the mind, and the state is made safer from foreign invasion as well as inward deterioration.

The distinguishing quality of the Christian home is that Jesus Christ is the center, and all its members seek to obey His law of self-denying love. As a normal, daily routine, the Holy Scriptures are read and prayer is conducted around a family altar.

Here love, forgiveness, understanding, and mutual concern rule. Love generates joy, happiness, satisfaction, and makes the hardships of life easier. When each member of the family has mutual confidence one for the other, then forgiveness and understanding are easily shared. Such a home can be a little of heaven on earth because it is a place of holiness and happiness.

The Psalmist warns, "Except the Lord build the house, they labour in vain that build it" (Psalms 127:1). G. Campbell Morgan told of his father's first visit to his home shortly after his marriage. Morgan and his bride took his father on a tour of inspection of the home. After visiting every room, the father said, disappointedly, "I have visited every room in your home, and I haven't seen a thing in most of them to show this is a Christian home." Morgan said that from that time forward he saw to it that there was something in every room to symbolize that it was a Christian home.

Does your home speak for Christ? □

POWER FROM ON HIGH!



• **By Jack Ford**
Manchester, England

BY ALL human standards it was an impossible task.

Imagine a Man of great genius rising from the crowd and collecting a popular following in a province of an occupied country which was notorious for its political instability. Then think of Him being seized by the government and cruelly put to death in a way to demonstrate His impotence to save himself or His cause.

What chance would you give His few and unarmed followers of extending His cause throughout the world? Yet this was precisely what they were called upon to do.

There are, however, two factors which completely alter the picture.

The first is that He rose from the dead.

The second is that He promised "power from on high."

I find something both fascinating and inspiring about this latter expression. It gives me the feeling that all that Christ asks of me in living and service is completely within the range of His promised resources.

Here Is Transforming Power

Christ told His disciples that they should be "clothed" with power.

We are all aware of the way that a new suit or dress can transform a person's appearance. In certain parts of the north of England it is the custom for the children of the Sunday schools to walk in procession through the town at Whitsuntide, usually dressed in white.

When I was pastor of our church in Ashton-

under-Lyne, I sometimes used to see some of our Sunday school scholars playing in the rather grimy streets around the church. On Whit Friday it was almost impossible to believe that the little angels in white in the Sunday school procession were the same children.



But the Holy Spirit can make a far greater change than that. He can change the very habit of the soul.

Who can recognize the Gideon blowing the trumpet of defiance at the Midianites as the young man who had formerly hid in the winepress because of them? But he had been clothed with the

Spirit (Judges 6:34).

And can you believe that the Peter who shook before a servant girl is the same Peter as shook the crowd on the Day of Pentecost? He had been clothed with power from on high!

Here Is Equipping Power

The New English Bible translates these words "armed with power from above." It is the same verb as is used in Ephesians 6:11: "Put on the whole armour of God . . ." It suggests that Christ is thinking of His followers not only as witnesses but also as soldiers. The serried ranks of ignorance and superstition and prejudice and vice confront them. But He will equip them for the conflict and they will conquer.

We learn sometimes very slowly that God never calls to any task or any conflict without

providing everything necessary for success. If we are deficient in holy living and effective service, it is because we have failed to claim the equipment which He provides.

It is too late to wait until the test comes. We must make sure now that the promised power is claimed and maintained to ensure victory in the conflicts of life.

Here Is Christ's Own Power

It is "power from on high." If you read the closing verses of the Gospel according to Luke you will notice that Christ led His disciples to Bethany and was "carried up into heaven" (Luke 24: 51). But He did not forget those left behind to complete the task. On the Day of Pentecost He poured forth the Holy Spirit upon them.

In the words of Peter: "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear" (Acts 2:33, RSV). The outpoured Spirit is the link between the victorious, exalted Christ and His embattled disciples.

But the relationship is closer than that.

At the heart of Christ's ministry was the Holy Spirit (Acts 10:38). Through Christ's redemption and victory the same Spirit is made available to us. In the person of the Spirit, Christ comes to fill our lives and to minister and triumph afresh in us.

By all human standards we are given an impossible task. But Christianity is not limited to human standards. It promises supernatural power—power from on high!

Because of this, very ordinary people like you and me can live the full-orbed Christian life.

"For the promise is unto you" (Acts 2:39). □



Faith at Home

Prescription for a Heartache

SHARON had just lost her best friend. And whether it would be for a period of 10 minutes or 10 days, it was, this instant, a tragedy beyond endurance for a five-year-old.

"She doesn't like me anymore," Sharon said, scooting herself into Daddy's chair. Her eyes were desolate and resigned. Tears had made several clean streaks down her dirt-smudged cheeks, further sticky-stained by an orange lollipop.

I tried distracting her. "I know what . . . I'll stir up some of that play-clay we made once," I suggested, my voice extra cheerful. "You know, with the flour and salt—and you can put in the food coloring."

"No. I don't ever want to play again."

Obviously, I was making light of a desperate situation. We'll analyze the problem, I decided. I sat on the arm of the chair and hugged her close. "Did you have a fight?" I asked.

"No. She just doesn't want to play with me anymore."

"Oh, I'm sure she only meant right now. Maybe later—"

"Mommy, you just don't understand." She was becoming a trifle exasperated with me.

"You still have me," I said, "and aren't you lucky to have lots of brothers and sisters? Don't forget Daddy, too. We all love you. . . ."

Clearly, though she no doubt appreciated the thought, this wasn't adequate. Her set expression said as much.

"Do you know what, Sharon?" I tilted her chin up. "I think you ought to talk to your very best Friend about this."

She looked surprised. "Mommy, I told you, she—"

"Now you don't understand, Sharon." I grinned and smoothed her ponytail. "Who knows us even better than a mother or father? Who loves us and is our Friend, no matter what happens?" I answered my own questions. "Jesus."

She smiled back, first with only her wide blue eyes and then with her whole face.

"Did you forget for a minute?" I asked.

She nodded. Then, when she bowed her head and began softly to tell Him all about it, I left the room.

Some conversations are strictly private, and, after all, I'm only a mother. □



By Rosemary Lee
Worthington, Ohio



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COVER PHOTO: Art Jacobs

Are the heathen really lost?

The Missionary Imperative

PHOTO BY H. ARMSTRONG ROBERTS



What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though ev'ry prospect pleases
And only man is vile?

• By George L. Smith
Office Editor

JHUDSON TAYLOR, founder of the China Inland Mission and for 50 years a missionary in China, stated near the close of his career that he would never have thought of going to China had he not been convinced that the Chinese were lost and needed Christ.

Such other great missionary leaders as David Brainerd, Henry Martyn, William Carey, and Adoniram Judson gave similar testimony.

Harmon Schmelenbach testified that when he was a student at Peniel College in 1906, God almost killed him with the burden for dark Africa.

Today's missionaries often voice the same compelling motive for spending their lives in heathen lands preaching Christ. The church employs this imperative in calling upon our people to give sacrificially and to pray and fast for missions. "To reach the *lost*," we implore them. If we are not using unwitting gimmickry to gain response, then the heathen *are* lost.

They *are* lost if the testimonies of veteran missionaries are reliable. They *are* lost if the Great Commission is a command to evangelize the *un-*

saved—not just a device to get Christians to respond. They *are* lost if the sobs of burdened prayer warriors are not the tears of fools who know not a soul burden from a heartthrob. They *are* lost unless the overwhelming weight of scripture saying so is but a maze of ambiguity. They *are* lost if sinners can never inherit Calvary's merits without knowing its Saviour.

I am not pushing theology. I'm not even trying to be dogmatic. I *am* concerned. Concerned that we face squarely the perils of straddling the fence where souls are at stake. It is a serious matter to be scripturally incorrect about any tenet, but it is far more serious if mistaken views result in the greater peril to lost souls.

Gospel the Only Hope

Oswald J. Smith said, "The teaching of the whole Bible is that men without Christ are lost and that their only hope of salvation is in the gospel." Jesus said, "No man cometh unto the Father, but by me." If the heathen could be

saved without repentance and without the new birth, then taking the gospel to them only makes our mission one of condemnation—not salvation. If the only heathen who will finally perish are the ones who hear and reject the gospel, it doesn't take a genius to conclude that the way to get them all into heaven is to keep them in the dark, that they might be swept through the gates of glory on the grounds of ignorance.

Conscience Is Not Enough

And "living up to the light they have" (conscience, nature, tribal sacrifices and worship) is no more redemptive for an unevangelized heathen than it was for the unevangelized rich young ruler or the Apostle Paul, who said "as touching the law [he was] blameless." His own definition of that kind of righteousness was "filthy rags." There is no evidence that Paul had rejected the gospel on some previous occasion. He was a lost sinner just like anybody else—with or without the gospel.

J. Hudson Taylor affirmed that, after nearly 50 years of contact with the heathen in China, he had not met a Chinese who even for an instant claimed he had lived up to the light which he had possessed. If indeed the rich young ruler or the Apostle Paul had accomplished what heathen cannot, the evidence proves that living up to their light was still not enough. They were both unsaved.

All Under Sin

Henry W. Frost says, "Men are not lost because they have heard the gospel and rejected it. They are the more responsible to God on this account, but they were lost before they heard the gospel. Indeed it was because they were already lost that the gospel was sent to them by God and preached to them by men. The reason that men are lost is because they are the inheritors of Adam's sin, and because as sinners, they have added sin to sin."

Paul describes the heathen in these words: "dead in trespasses and sins . . . children of wrath . . . having no hope, and without God." To the Galatians, he said, "The scripture hath concluded all under

It is our love that is on trial—not God's. If the heathen are denied the light, it will be our doing—or undoing. That's what missions is all about.

sin, that the promise by faith of Jesus Christ might be given to them that believe."

The gospel of John 3:16 is the gospel of believing in Christ if they "should not perish."

"Except a man be born again, he cannot see the kingdom of God," are the unequivocal words of the Saviour himself.

We Are Responsible

"Whosoever shall call upon the name of the Lord shall be saved," declares a converted Paul, who then proceeds to spin an inescapable web of personal involvement for both the Christian and the heathen by adding, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

We must supply the answer to that question. It is *our* love that is on trial—not God's. Calvary forever testifies to the totality of God's love. If the heathen are denied "the lamp of life," it will be our doing—or undoing. That is what our missionary enterprise is all about.

R. A. Torrey declared, "No one will be saved except through personal acceptance of Jesus Christ as his personal Saviour. There is not one line of Scripture that holds out a ray of hope to any one who dies without accepting Jesus Christ."

A New Day for the Church

Oh, what would happen in our churches if such a missionary imperative should overtake us! A new surge for world evangelism would remotivate us. The "10 percent church" idea would become a door of opportunity—not a goal. The star society program for missions would become a minimal expression of missionary involvement, not an occasion to congratulate ourselves each year.

With such an imperative, prayer and fasting, Alabaster, Easter and Thanksgiving offerings, and other means of personal communication with the mission field would be but starting blocks for creating greater missionary resources under the wisdom and inspiration of the Holy Spirit.

Parents whose goals for their children had often been but selfish projections of their own worldly ambitions would pray their sons and daughters into the depleting ranks of missionaries who even now are unable to enter waiting fields where "every prospect pleases and only man is vile."

"Here am I, Lord; send me," would no longer be to many of our youth the noble cry of yesterday's heroes, but a vibrant commitment of their own lives and talents.

A new missionary imperative will bring spiritual revival to any denomination and certainly to ours. The need for revival has never been more acute, and the world remains virtually unevangelized.

This missionary imperative will bring us to a new confrontation with such haunting considerations as those of Reginald Heber's great missionary hymn:

*Shall we, whose souls are
lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! Oh, Salvation!
The joyful sound proclaim
Till earth's remotest nation
Has learned Messiah's name.*

*Mercy becomes the throned monarch
better than his crown.
It is an attribute of God Himself;
Though justice be thy plea, consider
this:
That in the course of justice, none
of us should see salvation.
We do pray for mercy;
How would you be, if He who is the
top of judgment should but judge
you as you are?
Oh, think on that; and mercy then will
breathe thine own lips;
How shalt thou hope for mercy, render-
ing none?*

—William Shakespeare

A letter from Michael Martin, graduate student at the University of California at Berkeley, to his parents, Evangelist and Mrs. Paul Martin

DEAR MOTHER AND DAD:

Greetings from Berkeley! This has been "get with it" week on campus, or "Let's not be outdone by S.F. State!" Judging from the situation at this moment, I would imagine that the strike will be effective in the same sense that the one at S.F. State was: that is, a small group will grow very violent, force police intervention, and affect the normal activity of many students not actively involved.

It is depressing to watch the activities of the TWLF (Third World Liberation Front), for they are so predictable, obvious, and uncompromising.

The formula is one that you are well familiar with:

1) Present a series of demands that are too outrageous to be seriously considered by the administration, or too difficult to be accomplished in a short time.

2) Refuse to negotiate in any meaningful sense, but try to give the impression that you have "exhausted every avenue of peaceful negotiation."

3) Attempt to build up student support on this alone (this doesn't always work, because many students see through this tactic, and are wary of disrupting the university for any cause that comes along). If this fails,

4) Begin acts of violence against persons and property. (Property is better to damage than persons, because persons are potential allies. But a few good punches or kicks directed at people who cross picket lines are certainly in order.)

Regarding property, the items which are easiest to destroy and/or most difficult to replace are the best: houses, large windows, library catalog cards, light fixtures, hundreds of glasses in the cafeteria, or an entire auditorium. This leads quickly and smoothly to the next desired stage:

5) The arrival of the police. Now the strikers can hit at the students in their weakest spot, for students do not like to see police on a campus—the mere sight disturbs many of them, since the world of the policeman and of the scholar, or scientist, or literary mind, are so far apart.



PHOTO BY HAROLD M. LAMBERT

Turmoil on the Campus

If the mere arrival of the police does not give you massive support, you can proceed to the next stage:

6) Careful haranguing of the policemen. Here it is necessary to be very careful. You must force a policeman to arrest you, and, if possible, to hit you a few times, but you must make it look like you did not deserve either to be arrested or to be subdued. Biased reporting, such as that of the *Daily Californian*, can help.

Also, you can assault a policeman when no one is looking, and when he strikes you back, start screaming to attract attention. Most people will see only the latter half of the incident. You can help gather second-, third-, or fourth-hand information about police beatings, for these reports are hard to authenticate, but they have a strong reaction on the hearer.

7) Escalation of the conflict. At this point, escalation is fairly easy. Some more students will join you. Your numbers will increase. Hence a greater number of violent acts will take place, and more police will intervene. This leads to:

8) Creating the riot situation. This situation is ideal for your purposes, because, although the riot area is small, its effects are felt throughout the community.

Within the riot area there is no reason, judgment, discretion, goodwill, understanding, or kindness. People are turned into animals: each man is ready to hurt or kill those who are against him: guns, rocks, bottles are all used—they are the only form of dialogue. Hence stories of "police brutality" can skyrocket, for everyone has lost his reason, including some of the police. This brings you to the final stage:

9) The closing down of the campus. When it is shut down, you have destroyed your worst enemies: reason, knowledge, understanding. From here on out, one thing matters—power. If you have it, you can force upon others your ideas, no matter how anti-intellectual, biased, or full of race hatred they are.

If you do not attain—if you lose, and the campus reopens, it is time to move on to another college.

It will be interesting to see how far this program is carried—here at Berkeley.

Will be writing again,
MICHAEL

Evangelist Martin's reflections on Michael's letter

WHAT CAN I DO ABOUT IT?

1. Keep from shouting, pointing fingers; condemning the whole system, the school, higher education in general, and moaning.

2. I can pray. God answers prayer. He is the answer to men's cries—He can strengthen the sorely tried.

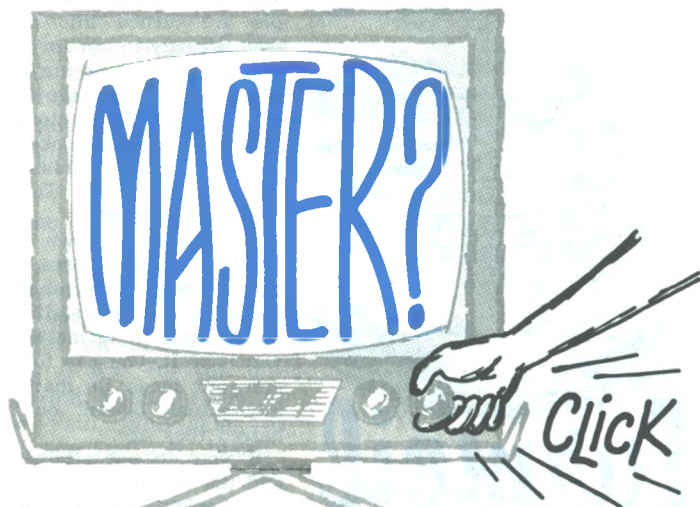
3. I can write letters of interest, call those who are close to the scene, and tell them my prayers and faith in them are strong. When you write the boys in Vietnam, write a letter to some grad student at the university . . . somewhere, to the Christian student at the state college or junior college. Encourage Dr. Snowbarger's desire to keep in touch with holiness students in our state schools.

4. I can testify, witness, seek to win some to Christ. This can be done. A good illustration is the fact that during the FSM problem on the Berkeley campus, four years ago, the student body president was led to Christ by a Campus Crusader for Christ, and his testimony was printed in *His and Decision* magazines.

5. I can carry a burdened heart—just let the burden of troubled, restless hearts trouble you. Attend prayer cells, fast and pray. Of course, this is work—good work.

Other than this . . . I don't know what to do! □

SERVANT *or*



A MICHIGAN pastor's experience with his four children and TV is a demonstration that the Big Eye doesn't need to be master of a household.

From the very beginning there were basic inflexible rules, such as the parental insistence that meals would never be pushed around by the cry, "O Mother, just let me finish this!" Rather, when meals were served, everybody came promptly, without fussing, no matter what was showing. And the family couldn't watch while eating, either. The TV was deliberately placed where that was not possible.

Even so, fascination for the "boob tube" was becoming an obsession with the oldest, about 13 years of age, so much so that he could hardly get his mind on anything else. When this stage of captivity became apparent, the father one day just packed the machine up to the attic, undeterred by the frantic hue and cry of the younger generation. There it stayed for eight months.

Its exile broke the spell. In its place were installed books, all kinds of books, and the children began to read. When the TV was allowed back in the living room again, it was thereafter a lowly servant. The children knew that if they didn't keep it "in its place" in their lives, their father would, and the "place" would be the attic.

But they didn't much care anyway, for they had discovered the joys of resourceful entertainment, and above all, reading. The payoff? Well, now the oldest is 18, the youngest eight. All are top students, much more knowledgeable than the average. The youngest, due to his avid reading, has just been jumped to an advanced grade.

Actually, nothing is more culturally stultifying than gaping at TV. Of course it is interesting, and much of it is informative. A little is even educational. But whether good or bad, it is absorbed as a passive sponge absorbs water. There is no mental effort, no initiative, no exercise of personal creativity.

In the meanwhile, subconsciously, children's desires for things are being cultivated, their standard of values is being shaped, their ideals and tastes molded. And what they are getting reeks of the crassest materialism and the most barefaced hedonism.

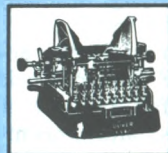
The message of modern advertising is that pleasure is the sole end and aim of life. "Recreation," "getting away from it all," "escape from the kitchen," "take off from the office," "have a good time"—these are the constant, monotonous themes. The inference is that work is an evil, to be eluded as often as possible.

Most of the appeal in selling

drugs, cars, or cosmetics is not to some possible spark of desire to be either better or more useful, but to be popular, desirable, to escape, and have fun. In short, the advertising which dominates TV and shapes its every hour is fostering a psychology of irresponsibility. And it is still true: if we sow to the wind, we shall reap the whirlwind. □

50 YEARS

AGO...



In the
Herald
of Holiness

The Missionary Vision

THE missionary vision is not only broad, but it is also inclusive. It looks away from our own shores upon the conquest of a world for Jesus, at the same time keeping clearly in mind the pushing of every enterprise here which has to do with providing equipment and securing and preparing workers for the various points in the great world field. . . .

The missionary vision is God-imparted and He sees and appreciates all the real self-denial, the earnest praying, and the faithful service in the homeland; though instances of these things are far too few, which alone enable the maintenance of the mission stations on the far-flung battle line. Souls here, imbued with flaming missionary zeal, are kindred with the one yonder at his lonely and arduous tasks at the distant station.

To man the fields we must maintain the training stations here. Every holiness school is a missionary factory. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—H. M. CHAMBERS. □

May 14, 1919

THE QUICKSANDS OF FEELING

It didn't strike me very favorably the day a dear friend brought to my mind this bit of wry philosophy which was published in a magazine in 1911.

*Build for yourself a strong box,
Fashion each part with care;
Fit it with hasp and padlock,
Put all your troubles there.
Hide therein all your failures,
And each bitter cup and quaff;
Lock all your heartaches within it,
Then sit on the lid and laugh.*

*Tell no one of its contents,
Never its secrets share;
Drop in your cares and worries,
Keep them forever there.
Hide them from sight so completely,
The world will never dream half;
Fasten the top down securely,
Then sit on the lid and laugh!*

I didn't feel like laughing. There were burdens and problems of life bearing down upon me with their strangling grip of discouragement. But in the ensuing years I have discovered the remarkable benefit of learning to laugh, not at life's problems, but in spite of them.

While it is apparent that frivolous attitudes play far too large a role in the lives of those who wish to avoid serious thought of God or eternity, it is equally obvious that there is ample room in this world of chaos in which we live for a contribution of cheerfulness and the blessing of good humor.

Even those nearest and dearest to us will more willingly share our burdens if we refuse to be engulfed in the shroud of gloom. Parading our feelings of despair not only blights our testimony to the world, but is the best way possible to sever ties of friendship. Feelings allowed to flow unchecked will let us down when we most need the lift of friendship.

Emotion, per se, is one of the creative gifts of God to mankind. How dull and dismal life would be without the lift of joy, the tranquility of peace, the release of laughter, the warmth of fellowship! One of the greatest dimensions of personality would be lacking without the counterbalancing of occasional sorrow and tears.

Satan recognizes the importance of emotional influence on the total being of man. C. S. Lewis, in his famous *Screwtape Letters*, portrays Screwtape as advising Wormwood of the extreme danger to which their kingdom is exposed when a Christian looks around the universe and it seems that every trace of God has vanished; when he no longer feels like doing so, but still intends to do His will; when he may even ask why he has been forsaken, but still obeys. This is the life of faith, based on facts which alter not when the quicksands of feeling let us down.

Reliance on feeling is the number one cause of backsliding and perhaps the greatest obstacle to faith in Christian experience. Those who gauge their spiritual status by feeling are chronically floundering with doubts, fears, and inconsistent living. They are on the mountaintop of ecstasy when their emotions are favorably stirred, but in the valley of defeat when left to stand on fact alone.

Feelings are subject to change provoked by any influence from a headache to a change in the weather. They are capable of fluctuating from one extreme to another within a matter of moments, depending on external circumstances.

Not so with saving faith. Faith is established on fact. The fact of sins confessed and forgiven; the fact of divine promises which cannot fail; the fact of a clear conscience that there has been no willful transgression to break fellowship with God—these facts keep faith intact regardless of feelings.

Happy is the Christian who learns to live by faith and rest on fact. He will not be tossed about with every buffeting sensation which comes his way.

An anonymous artist pictured three men walking on a wall—Feeling, Faith, and Fact. He saw Feeling take a terrible fall, and Faith was shaken too. But Fact remained straight and tall, completely unmoved, and reached a helping hand to Faith. As Faith regained his balance, Feeling too got on his feet.

Friend, let the facts of an unbroken commitment give Faith a helping hand when Feeling falls and you'll be amazed how steady Faith can remain. □

Editorially Speaking

● By W. T. PURKISER

The Art of Self-forgiveness

The idea that forgiving oneself should ever be a problem seems strange to many. They take themselves pretty much for granted. Their sins and mistakes roll off their consciousness like the proverbial water from a duck's back.

Perhaps this is because these people do not take sin seriously. They readily excuse their wrongdoing with the thought that "everybody is doing it," and it really can't be so bad after all. The consequences of evil have not yet caught up with them, and they find it easy to shrug off the thought that "chickens come home to roost."

But there are others who are tormented with self-blame and self-recrimination. They find it difficult to forgive themselves, and therefore find it difficult to accept with confidence the forgiving grace of God.

In the New Testament, this is described as shortsightedness, really a kind of blindness. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (II Peter 1:9).

To be sure, God's forgiveness does not take away the consequences of the sins of the past. There are entanglements from which one may never escape. There are scars that may be carried to the grave.

Yet forgiveness is real and far-reaching. It takes away festering guilt. The penalty of a broken law is lifted through the merit of Christ's atoning death. God's grace brings healing to the diseased soul.

And with God's forgiveness there must come self-forgiveness. We must not forget that we have been purged from our old sins. They are taken from us as far as the east is from the west. As Corrie Ten Boom eloquently put it, they are buried in the depths of the ocean and God has put up there a sign that says, "No fishing!"

Brooding over the sin and stupidity of the past does not change its consequences. When God forgives, He takes us just as we are, and that includes the harvest we still reap in the temporal results of the lives we have lived.

Along with God's forgiveness, we must accept the grace to forgive ourselves. Only so can we make the best of the new life He confers. □

HOLINESS: Sectarian or Evangelical?

There are in general two approaches to the doctrine of Christian holiness. There is what for lack of a better name might be called the sectarian or exclusive approach. And there is what could be termed the evangelical or inclusive approach.

Generally speaking, those men we would describe as the fathers of the holiness movement were evangelical and inclusive in their attitude toward their distinctive doctrine. They were quick to extend the right hand of fellowship to all whom they sensed to be of like spirit.

For one thing, they came from a wide range of denominational backgrounds. Many were Methodists. Others were Quakers, Baptists, Presbyterians, Congregationalists, or came from the Salvation Army.

Yet when men of different theological and connectional backgrounds began to talk about the Holy Spirit, the higher Christian life, consecration and cleansing, victory over sin and the world, they found themselves drawn together by a strong magnetism.

In fact, the evangelical and inclusive attitude is deeply rooted in the work of John and Charles Wesley and the evangelical revival.

No one can rightly deny that John Wesley, for example, was a man of strong convictions and rugged theological positions. He scorned the idea that all creeds are equally good as long as they are held in sincerity. Such a position, he said, is "the spawn of hell, not the offspring of heaven."

On the other hand, in one of his published, "Standard Sermons," Mr. Wesley spoke of the need to value and cherish the blessings of his own fellowship while at the same time one "loves as friends and brethren in the Lord, as members of Christ and children of God, as joint-partakers now of the present kingdom of God, and fellow-heirs of his eternal kingdom,—all, of whatever opinion, or worship, or congregation, who believe in the Lord Jesus Christ; who love God and man, who, rejoicing to please and fearing to offend God, are careful to abstain from evil, and zealous of good works."

NOR DID MR. WESLEY say this but once. He returned to the theme in a variety of contexts. In his *Explanatory Notes upon the New Testament*, he said, "Would to God that all the party names, and unscriptural phrases and forms, which have divided the Christian world, were forgot: and that we might all agree to sit down together, as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his Spirit, and to transcribe his life into our own!"

In the *Plain Account of Christian Perfection*, Mr. Wesley wrote: "I would to God that all men knew that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men by any but the common principles of Christianity. It is the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. But from real Christians, of whatever denomination, we earnestly desire not to be distinguished at all; not from any who sincerely follow after that which they know they have not yet attained. 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'"

Within a narrower context, Dr. J. B. Chapman, former editor of the *Herald of Holiness* and later general superintendent, wrote in 1925, "We want to see more of the melting, holy love among the people who follow Wesley in teaching that men cannot be saved without holiness and that they are justified before they are sanctified. We especially deplore any tendency toward factionalism, sectarianism, and partyism which may exist among them. We want to see more cooperation among them. We want to see more brotherly consideration and more definite steps toward 'getting together.' We want to see a deep, sweeping, wide revival which will melt them and weld them and make them one indeed."

Dr. Chapman continued: "The pettishness and littleness of sectarianism do not appeal to us. We want to form a strong offensive and defensive league with all who possess the grace of perfect love and who are striving to promote the doctrine and lead the people into the experience of Christian holiness. We profess ourselves as believers in the real and practical unity of the blood washed."

This certainly does not mean that differences should be ignored, or that we should pretend they do not exist. There is no inconsistency between true Christian charity and a commitment to faith so strong one is willing to suffer and die for it.

There is always the danger of a bogus tolerance that is nothing more than the indifference akin to unbelief. As Leighton Ford put it, "Tolerance is a virtue only if a man believes some-

thing very strongly, yet respects the rights of others to disagree."

Yet the more certain one is of his own faith, the easier it is for him to grant others "the right to be wrong," particularly in marginal matters.

QUITE IN CONTRAST to evangelical holiness is sectarian holiness. Sectarian holiness is more concerned to build fences than it is to build bridges. It emphasizes differences more than similarities. It is divisive rather than inclusive.

Sectarian holiness is decidedly a second-generation affair. Characteristic of a second generation is its tendency to manufacture shibboleths and slogans. It is more concerned about a correct form of statement than it is the spirit which supports it.

Evangelical holiness sees itself as being solidly in the center of mainstream Christianity. Sectarian holiness, to the extent that it is interested at all in its relation to the total spectrum of the Christian faith, sees itself as an eddy or backwater set off from the mainstream.

Evangelical holiness has conceived its mission in the total Church as that of leaven or salt, to permeate the whole and preserve and enrich it. Sectarian holiness has conceived its mission in the total Church to gather an isolated elite struggling to be "small but clean," often with more emphasis on the "small" than the "clean."

There can be no doubt where the Church of the Nazarene properly belongs. From the very first, we have identified ourselves with the total true Church.

The Preamble to our church constitution states the twofold purpose of our denomination to be "that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of sanctification as a second work of grace, and also that we may cooperate effectively with other branches of the Church of Jesus Christ in advancing God's kingdom among men."

To the extent that we firmly believe in our God-given heritage, to that extent we will not fear for it in seeking to cooperate effectively with other branches of the Church of Jesus Christ in advancing God's kingdom among men. □

God's call for righteous living rings clear in the warning chimes of the twentieth century. In this eleventh-hour darkness our task is to proclaim God's Word with fervency and clarity. Once the message is articulated, let us heed the commands of God in word, thought, and deed.—Gordon Olsen.



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with a challenge and possibilities far beyond your normal giving potential. Not an insurance scheme, but an idea, making it possible for every layman to do something really significant for the Lord in his lifetime.

WHO CAN PARTICIPATE?

Any interested person, member of the church or not.

HOW CAN I GO ABOUT IT?

Use one of your insurance policies, perhaps a returning veteran's policy, and make the Church of the Nazarene—local, district, college, general, missionary or other department—**both** owner and beneficiary of the policy. As soon as the church becomes both the owner and beneficiary, you may then deduct from your income tax any and all premiums on that particular policy. This is an approved method by the Internal Revenue Service. Another plan would be to secure additional life insurance on yourself or another member of your family and make the church both the owner and beneficiary.

SUPPOSE I BECOME INCAPABLE OF MAKING THE PREMIUM PAYMENTS AT A LATER DATE?

The church, or another member of the church, could then pay the premiums, since the church owns the policy . . . or the church could elect to cash in the policy for its cash surrender value.

WHAT ARE THE BENEFITS TO THE CHURCH?

It allows the church to use these policies as collateral when borrowing, usually at a cheaper rate of interest than local loans. This one gift may be the largest single contribution the church ever received when the policy matures.

WHAT KIND OF POLICY SHOULD I GET?

A 20 pay life, or similar plan—any other type of life insurance is acceptable.

WHERE CAN I GET THE POLICY?

From any life insurance salesman, or fill out the form attached below and mail to:

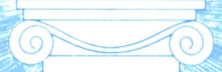
**Dr. R. W. Hurn, General Stewardship Committee
6401 The Paseo, Kansas City, Mo. 64131**

I would like to know more about how I can make a contribution to my Lord through life insurance.

NAME _____

ADDRESS _____ ZIP _____

GOLDEN PEDESTAL Book Selection



LIFE IN THE SPIRIT

By Richard S. Taylor

This is a study of the doctrine of holiness in its three basic aspects—as a theological doctrine, as a crisis religious experience, and as a life to be lived.

It is a Christian Service Training text, which means that it is arranged for class study with questions following each chapter. However, it is not filled with scholarly terms and philosophical arguments. It is down-to-earth in its language and easily understood by the average person, willing to apply himself in concentrated study.

If you are confused about holiness, what it does and what it does not do; about seeking the experience; about knowing when you are sanctified; about guidance of the Spirit after sanctification; about problems of ethics (right and wrong conduct); about temptations as related to an experience of holiness; in this popular book, you will find answers to these and other problems.

This book is a must for laymen, and it will be of great benefit especially to Sunday school teachers. 220 pages, paper. **\$1.50**

Order from your

**NAZARENE
Publishing House**

NORTHWESTERN OHIO DISTRICT "HERALD" CAMPAIGN SETS NEW RECORD WITH 3,270

A record of 113 percent of quota and a total of 2,983 *Herald of Holiness* subscriptions in 1968 should be enough for any district to "take a breather." Not so on the Northwestern Ohio District.

Now the results of their 1969 campaign have been reported, showing a record total of 3,270 subscriptions, 121 percent of their assigned goal!

Rev. Ray Hann, pastor of the New Hampshire, Ohio, church, conducted a spirited campaign as district campaign manager, and used the Sunday school tour as an opportunity to get in his special in-person plugs for *Herald* subscriptions. "I enjoyed every minute working with the men on the district in the campaign," Hann said. □

"HERALD" CAMPAIGN IN NORTH CAROLINA SHOWS LARGE GAIN

With a total of 1,361 subscriptions reported in the 1969 *Herald* campaign, North Carolina District had reached 80 percent of its quota in latest report from the district campaign manager, Rev. George Privett. This is a resounding increase over last year's total of 956 subscriptions and a 60 percent of quota mark. □

OF PEOPLE AND PLACES

FIFTEEN YEARS as Sunday school teacher for the Del Rey Class at Pasadena (Calif.) First Church, which has a current enrollment of 106,



Mieras

brought special honors to Mr. J. Wesley Mieras at a luncheon held in his honor recently.

Program chairman was Malcom F. Meguiar, the first president of the class. Others participating were

Dr. L. Guy Nees, Los Angeles district superintendent; Dr. W. Shelburne Brown, president of Pasadena College; and Rev. Earl Lee, Mieras' pastor at First Church.

A busy and successful attorney in the law firm of Hart and Mieras, he has given of his time and dedication to various positions in his local church, at Pasadena College, in the Los Angeles District, and as a member of the General Board in Kansas City. □

PROFESSOR JAMES P. McGRAW, of Nazarene Theological Seminary, will receive the doctor of divinity degree from his alma mater, Bethany Nazarene College, in commencement ceremonies at the college on May 19,

AUSTRALIAN DISTRICT ASSEMBLY: A PICTORIAL REPORT



DISTRICT SUPERINTENDENT A. A. E. BERG (left), Mrs. Berg, and Dr. and Mrs. George Coulter, meet at Margate (via Brisbane), Queensland, Australia, to conduct the twenty-first district assembly. Said Mr. Berg of the general superintendent presiding, "Dr. Coulter's anointed ministry was owned by God and we had the altar lined with seekers on a number of occasions."



REV. DAVID SPALL (second from left) piloted his delegation from their home church at Perth almost 4,000 miles across the continent of Australia. Learning to fly his own plane cut down the round-trip travel time to two days, as compared with the 12 days and nights it took in previous years to drive his delegation a total of 8,000 miles. Superintendent Berg explained that it was this type of ingenuity that demonstrates the ambition of Australian Nazarenes to build a strong holiness church.

after presenting the baccalaureate address on the previous day.

He holds the Th.B. from BNC, the M.A. from Texas Christian University, and has finished all course and language requirements for the Ph.D. at the University of Kansas. Professor McGraw has served at the seminary for the past 16 years. □

JACKSON (MICH.) FIRST CHURCH will celebrate its fiftieth anniversary in special services June 15-22. Speakers will include Dr. Fred J. Hawk, Michigan district superintendent, Rev. Charles McKinney, Rev. H. T. Stanley, and several former associates of the church. Music will be in charge of James and Rosemary Green. Homecoming Day is scheduled for June 22, and former members



NWMS COUNCIL and witnesses "Hold Forth the Light" following Mrs. Marion Berg's unanimous reelection as district president.



REV. AND MRS. CONSTANTINE ATHANASELLIS, pastors of the Greek Nazarene Church, Enmore, Sydney. He was ordained by Dr. Coulter on closing day of assembly.



DISTRICT CHURCH SCHOOLS OFFICERS. Chairman is Rev. E. M. Carless, second from left.

and friends are urged to include the celebration in their summer plans. Present pastor is Rev. H. L. Johnston, who has served the church nine years. □

HEMINGFORD, NEB., observes its fiftieth anniversary July 6. Former members, friends, and ministers are requested to write Elva Dickey, Box 428, Hemingford, Neb. 69348. He is especially interested in receiving communications from former pastors of the Hemingford church. □

DR. A. MILTON SMITH, superintendent of the Florida District, reports the organization of Christ Church in Jacksonville, April 2, with 15 charter members. It is pastored by Rev. Fred Cross, who first opened

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L.A.N.D.S

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services on December 22, 1968. The Sunday school attendance is now averaging between 30 and 40, with excellent prospects for the future. □



Pro: Spots for the Gospel

I was delighted to read in "News of Religion . . ." April 2 issue, about the success of the anti-smoking TV spots of the American Cancer Society.

When we look at the overall picture of the impact the Church is making on our society and realize how unsuccessful we've been in getting the Gospel to the people, I think it's

time for some drastic, new ideas.

Spot advertising on TV probably has more outreach than we could measure. Advertisers certainly know this.

I have nothing against regular religious programming on radio and TV, but let's face it—how many sinners are going to sit for 15 minutes listening to someone preach when they can change the channel with a flick of the wrist?

If we were to give short Gospel messages (about 30 seconds) at prime time between popular network programs, we could truly reach our entire nation with the truth.

The same thing applies to our local newspapers. Most people scan through the paper reading the headings of articles to find something that catches their interest. Very few will bother to read a column or article on religion. However, a short Bible verse in bold type will be read by everyone before he realizes it. . . .

We talk, talk, talk about getting the Gospel out but we don't seem to accomplish very much. The average sinner can read his paper, watch TV, and go on vacation and never be confronted by the claims of Christ on his life. We can't do those things without being told what toothpaste to use or what beer to drink.

Don't we have an obligation here? What excuse have we to offer God for not using every means available?

HERBERT DAMM
New York

Con: Article on Poverty

In response to the article "The War on Poverty" (*Herald of Holiness*, March 26, 1969), I would like to say that I am afraid it subtly contributes to attitudes which pass off and ignore poverty as the result of laziness or dissipation. I would hate to think that our church was endorsing these attitudes, and the action or inaction which they spawn.

In this regard, I believe a more adequate explanation of poverty is that many of the poor are poor because "they made the mistake of being born to the wrong parents, in the wrong section of the country, in the wrong industry, or in the wrong racial or ethnic group. Once that mistake has been made they could have been paragons of will and morality, but most of them would never even have had a chance to escape the vicious circle in which they live" (Michael) Harrington, *The Other America*, pp. 23-24).

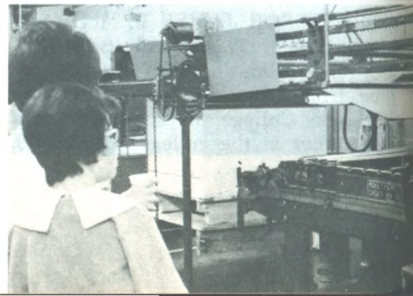
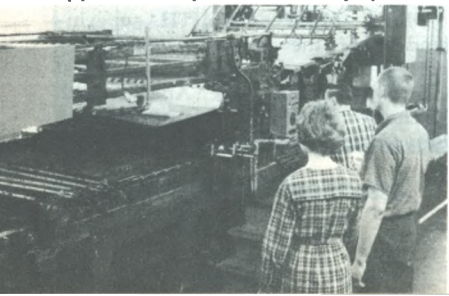
BRUCE PAGE
Alberta, Canada

Con: Handel's Messiah

The article on Handel's 25-day miracle *Messiah* is the final straw in a long and patient effort to be tolerant to writers and ministers who have carried on at great length extolling the virtues of Mr. Handel.

Don't misunderstand me; the music is a monumental achievement, and has stood the test of time as a means of inspiration and blessing to countless thousands. And well it should!

TALK ABOUT THE POSTMAN TAKING A HIKE ON HIS DAY OFF! A festive time was had by 243 Publishing House employees who saw their letterpress division in full operation during their noon hour. Everything was running, from the giant perfecting press to the hand-fed (believe it or not) platen press. According to production statistics, approximately 600 tons of paper are used in this division annually.



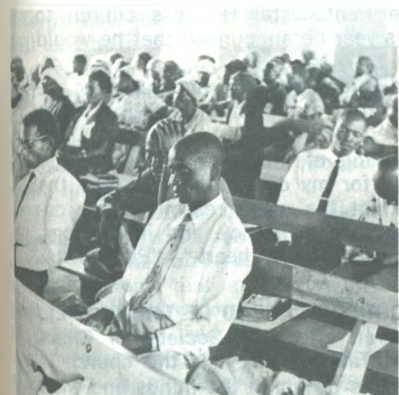
But to credit his efforts with undue spiritual significance is just not in keeping with the facts as outlined by most reliable historians.

Many of the numbers are copied note by note from some of Handel's unsuccessful Italian operas, most of which were written for performance in establishments not considered too wholesome, and as a setting for words that were, to be kind, quite trite.

Actually, his lyricist was most unhappy with the way Handel treated the work, and it was not a smash hit in England when first performed. In fact, the composition was not published during Handel's lifetime.

Now I've had my say. I still contend the *Herald of Holiness* is a fine publication, but let's keep up an effort for honest perspective.

R. J. HUGHES
Ohio



FIFTH ANNUAL Northeast District assembly in session.

5th ANNUAL ASSEMBLY, NORTHEAST DISTRICT, SOUTH AFRICA

About 130 delegates of the Northeast District recently held their fifth annual district assembly at Arthur-

seat in the Eastern Transvaal, South Africa.

Presiding was the field superintendent, Rev. D. H. Spencer. The report of the national supervisor, Rev. Enos Mgwenya, showed gains in various areas, and he was returned to his position of leadership with a very large favorable vote.

Reporter Rev. E. H. Litswele indicated that, due to the vastness of the district and the financial problems thus created for many delegates, the assembly recommended the district be divided in two beginning next year.

Later in the year, General Superintendent V. H. Lewis will visit the district and ordain as an elder Josias Mahlatshi, and recognize the eldership of Ezrom Mkabela. □

MOVING MINISTERS

Robert M. Aldrich from Eldon, Mo., to Dexter (Mo.) First.

Everett O. Altie from The Plains, Ohio, to Port Clinton, Ohio.

Donald K. Ballard from Lufkin (Tex.) First to Shreveport (La.) First.

Donald R. Baxter from El Dorado (Ark.) Central to Brownwood (Tex.) First.

James R. Bell from Lubbock (Tex.) First to Bethany (Okla.) Lake Overholser.

Wayne Bell from Bell's Chapel, Ark., to Mena, Ark.

Wilbur W. Brannon from Hot Springs (Ark.) First to Orlando (Fla.) Central.

Eugene T. Brantley from Athens, Ga., to Georgetown, S.C.

Marvin A. Bressler from Reedley, Calif., to Pixley, Calif.

Norman J. Brown from Monroe, Mich., to Highland, Mich.

William Cole from Port Clinton, Ohio, to assistant pastor, Little Rock (Ark.) First.

Robert Cook from Gainesville (Fla.) University Avenue to staff of Nashville First.

J. T. Crawford from Mount Vernon, Wash., to Reno (Nev.) First.

J. W. Doss from Frederick, Okla., to South Pittsburg, Tenn.

J. James Fargo from Sandpoint, Idaho, to Chadron, Neb.

Harlan Gilbert from Seminary to Reynoldsburg, Ohio.

Kenneth Heaton from Seminary to The Plains, Ohio.

George Hemmingsen from Shipshewanna, Ind., to Muncie (Ind.) Riverview.

C. Richard King from Ravenna, Ky., to Leavittsburg, Ohio.

Alvin S. Lawhead from Schenectady, N.Y., to Dennisport, Mass.

John R. Lenker from Prospect, Ore., to Coquille, Ore.

Robert E. Long from Cumberland (Md.) First to Alexandria (Va.) Holly Hill.

Marvin M. Lumley from St. Helens, Ore., to Woodville, Calif.

H. C. McCoy from Aztec, N.M., to Wickes, Ark.

DISTRICT ASSEMBLY INFORMATION

BRITISH ISLES NORTH, May 19-20. Sharpe Memorial Church of the Nazarene, Burglar St., Parkhead Cross, Glasgow E. 1, Scotland. Host Pastor: Sidney Martin. General Superintendent: Dr. Edward Lawlor.

SAN ANTONIO, May 21-22. First Church, 3016 E. 51st St., Austin, Tex. 78723. Host Pastor: Mrs. Pearl Keeton. General Superintendent: Dr. V. H. Lewis.

SOUTHERN CALIFORNIA, May 21-23. Municipal Auditorium, 7th and Lemon, Riverside, Calif. 92501. Host Pastor: John Smee. General Superintendent: Dr. Samuel Young.

CANADA PACIFIC, May 22-23. Church of the Nazarene, 2413 McCallum Rd., Abbotsford, British Columbia, Canada. Host Pastor: Eugene M. Cuibertson. General Superintendent: Dr. Orville Jenkins.

BRITISH ISLES SOUTH, May 24-26. Business sessions—St. Peter's Methodist Church, Daubhill, Bolton; Devotional services, etc.—First Church, Southend St. Daubhill, Bolton, England. Host Pastor: Raymond Spence. General Superintendent: Dr. Edward Lawlor.

NAZARENE CAMPS

June 2-8, KANSAS CITY DISTRICT, district center, 7640 Antioch Rd., Overland Park, Kans. 66207. Dr. G. B. Williamson and Rev. Charles Millhuff, evangelists; Gary Moore, singer. Wilson R. Lanpher, district superintendent.

VITAL STATISTICS

DEATHS

LEE E. PINCKARD, 78, died Mar. 19 in San Bernardino, Calif. Funeral services were conducted by Rev. Lee Topliff and Rev. Harold Rogers. Surviving are his wife, Lucy; two daughters, Miss Susie, and Mrs. Cleopha Ford; three sons, Sylvester, Melvin, and Delbert; nine grandchildren; two sisters; and three brothers.

FRANK L. DRAKE, 84, died Feb. 9 at Midland, Mich. Funeral services were conducted by Rev. Jerry D. Ulrich. Survivors include his wife, Jennie; a son, Robert; two daughters, Lois and Mrs. Betty Putnam; three stepdaughters; and one stepson.

FRED C. NICHOLSON, 74, died Mar. 27 in Lebanon, Mo. Funeral services were conducted by Rev. Dean Rhoades and Rev. Earl Moore. He is survived by his wife, Mary; one daughter, Ruth Swanigan; and three grandchildren.

MRS. ALICE WILHITE, 87, died Apr. 7 in West Monroe, La. Funeral services were conducted by Rev. Everett and Rev. Fred Johnson. Surviving are one son, James C.; three daughters, Clara Culpepper, Gena Spencer, and Audie Williams; nine grandchildren; and 10 great-grandchildren.

GLENN W. JONES, 67, died Mar. 28 in Saginaw, Mich. Funeral services were conducted by Rev. Joseph Trueax. Surviving are his wife, Carolyn J.; four daughters, Mrs. J. R. (Fredda) Hunt, Mrs. Joseph (Nancy) Verlac, Mrs. Larry (Sharon) Gawne, and Mary Frances Jones; one sister; and two brothers.

MRS. HILDA MAE SIGAFOES, 79, died Apr. 6 from a heart attack in church at Savannah, Ga. Funeral services were conducted by Rev. Barry T. Gay. She is survived by her husband, retired elder, Rev. W. M.

REV. M. L. PATTON, 71, died Jan. 25 in Mineral Wells, Tex. Funeral services were conducted by Rev. Johnny Douglas and Geneva Kilgore. Interment was at Burlington, Ia. He is survived by his wife, Twila, five daughters, and one son.

MISS LUNA EUBANKS, 99, died Mar. 30 in Temple, Okla. Funeral services were conducted by Rev. W. S. Mercer and Rev. John F. Daniels. Survivors include two sister-in-laws, a host of nieces, grand-nieces, and grand-nephews.



THE CONESTOGA SINGERS, from Bethany, Okla., and Rev. Paul Miller, editor of "Conquest," were featured in an "Alivearama" in New Castle, Pa., under the leadership of Rev. John W. Hadlock, pastor of New Castle First Church. A total of 12,000 attended the various events—a district rally, an area rally, 11 high school assemblies, a youth crusade, a YMCA fellowship, and a television appearance. School principals, civic leaders, pastors, and laymen voiced their approval and appreciation of this happy, singing "youth-to-youth" group.

BIRTHS

—to Rev. Loren and Mary Edith (Techau) Adams, Quincy, Ill., a son, Loren Edward, Mar. 8.
 —to James and Eileen (Adams) Murphy, Hallandale, Fla., a son, Robert Loren, Feb. 12.
 —to David and Ada Blachly, Acornhoek, Transvaal, Republic of South Africa, a boy, Keith William, Apr. 8.
 —to Rev. Daniel and Carolyn (Keith) Brewer, Mexico City, Mexico, a daughter, Carolyn Muriel Mary, Apr. 3.
 —to Mr. and Mrs. Allen Hendricks, Oklahoma City, a son, Allen Monroe, Jr., Mar. 29.
 —Rev. Edward and Martha (Willett) Endsley, Pittsburgh, Pa., a son, Edward Eugene, Jr., Apr. 10.

EVANGELISTS' OPEN DATES

James S. Fitch, 460 Elysian Fields Rd., Nashville, Tenn. 37210, has open dates this summer and fall.

DIRECTORIES GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
Southern California	May 21-23
Arizona	May 28-29
Rocky Mountain	June 5-6
Nebraska	June 19-20
Canada Central	June 26-27
Chicago Central	July 10-11
Eastern Michigan	July 16-17
Pittsburgh	July 24-25
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29
V. H. Lewis	
Los Angeles	May 14-15
San Antonio	May 21-22
Northeast Oklahoma	June 18-19
Southwestern Ohio	July 2-3
Central Ohio	July 16-18
Kentucky	July 24-25
East Tennessee	July 31—Aug. 1
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11
George Coulter	
Northwest	May 14-15
Canada Atlantic	June 5-6
Maine	June 11-12
New England	June 18-19
Northwestern Ohio	July 9-10
Colorado	July 16-18
Northern California	July 23-24
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11
Edward Lawlor	
British Isles North	May 19-20
British Isles South	May 24-26
Nevada-Utah	June 19-20
Upstate New York	June 26-27
Northwest Oklahoma	July 23-24
Illinois	July 30—Aug. 1
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6
Eugene L. Stowe	
Alabama	May 14-15
Florida	May 19-20
North American Indian	June 5-6
New Mexico	June 11-12
Northeastern Indiana	June 25-26
Michigan	July 16-18
Eastern Kentucky	July 23-24
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11
Orville W. Jenkins	
Canada Pacific	May 22-23
Alaska	May 29-30
Dakota	June 11-12
Canada West	June 19-20
Oregon Pacific	July 16-17
Gulf Central	July 25
Akron	July 31—Aug. 1
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

NEWS OF RELIGION**You Should Know About . . .**

PREACHING THE GOSPEL COMES FIRST. Evangelism must have priority on the mission field, according to C. Darby Fulton, writing in "Evangelical Missions Quarterly." He says, "There are few countries in which missionaries work today where 10 percent of the people have been won to the evangelical faith. Any philosophy of missions that diverts attention from this unfinished task and interprets our continuing role principally in terms of interchurch aid must be regarded as a major retreat in missionary strategy. . . . It is inconceivable that the coming into being of a small body of believers in any country should put an end to the initiative of men and women who have been called of God to evangelize the world." □

ROBERTS UNIVERSITY PROFESSOR RESIGNS. Dr. R. O. Corvin is leaving Oral Roberts University after having served as dean of the Graduate School of Theology since the school began in 1965.

Last year Oral Roberts left the Pentecostal Holiness church to become a Methodist. In March of this year he announced that he would not continue the Graduate School of Theology.

Although Dr. Corvin was offered a contract for another year, he did not accept it. The following excerpts are from Dr. Corvin's letter declining the offer:

"Since the seminary for the training of ministers will no longer exist, there is no further justification for my continuing . . . Now the seminary is no more, though this is not the major reason for my departure. We have drifted apart in purpose, in policy, and in theology. . . . I leave with love and joy of Christ in my heart."—"Pentecostal Holiness Advocate." □

CHURCH URGED TO USE MASS MEDIA FOR SPREAD OF THE GOSPEL. Mr. Lester A. Dahlem, in the "Lutheran Literature Society for China Bulletin," writing on "Mass Media in Taiwan" said, "If the church is interested in the methods and influences by which the minds and wills of people are being shaped, it simply cannot ignore mass communication: press, radio, television and motion pictures. These media will inevitably be a factor in determining how Christianity will be understood in our time and what influence it will have." □

FRIENDS BIBLE COLLEGE INAUGURATES NEW PRESIDENT. Guest speaker at the inauguration of Robert S. Staley as the eighth president of Friends Bible College in Haviland, Kans., was Dr. Leslie R. Marston, bishop emeritus of the Free Methodist church. Special guests included Governor Robert B. Docking of Kansas, U.S. Senator James Pearson, and U.S. Representative Keith Sebelius. □

FORTY PERCENT OF FUTURE PRIESTS "WOULD MARRY." A survey of the country's future priests now studying in 95 Roman Catholic seminaries shows that half oppose mandatory celibacy and that 40 percent would "definitely" or "probably" marry if free to do so.

The poll also discovered that required celibacy for priests was an important factor in the high rate of withdrawals from Catholic seminaries, and it concluded that "if celibacy is a value to be retained, on this issue the seminary is failing." □

●

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

SHADOWS OF THE "WITCH OF ENDOR." The divining business is booming, according to Daniel Greene in the "National Observer." He reports that since the late 1940's the number of U.S. newspapers carrying astrology columns has multiplied from about 100 to more than 1,200. National magazines, especially those with heavy female readership, feature regular columns by astrologers. . . . People in the business [astrology] estimate that more than 5 million Americans plan their lives by horoscopes. □

Late News

NIXON APPOINTS NAZARENE LAYMAN TO HEAD PAROLE BOARD

George J. Reed, 54, Eugene, Ore., layman, has been appointed by President Nixon as chairman of the United States Board of Parole for a six-year term.

Reed, formerly a member of the General Board of the Church of the Nazarene, was serving as director of the Lane County (Ore.) Juvenile Department when he was notified of his appointment to the Washington, D.C., post.

In his new job, Reed will also have the title of director of the federal parole system. As such he will be the chief paroling authority for 32 federal prisons and two narcotics hospitals.

The quasi-judicial board considers prisoners for parole when they have completed one-third of their sentences. "From that point on, the board decides how long they will be in prison," Reed said.

No stranger to the Board of Parole, Reed was a member for 12 years during the Eisenhower and Kennedy administrations, and served as its chairman from 1957 to 1961.

When first appointed to the board by President Eisenhower in 1952, Reed recalls that on that occasion Eisenhower requested that the Board of



Reed

Parole be kept above politics and "clean as a hound's tooth." When the president left office at the end of his second term, he wrote Reed a friendly letter complimenting him on having carried out his command in this regard. "This letter is one of my most treasured possessions," Reed commented, "and I shall endeavor to keep that commitment during the next six years."

During the years Reed has spent in correctional administration—in Washington, D.C., in Oregon, in Nevada, in California, in Minnesota—he states he has accepted as his life's motto Psalms 75, verses 6 and 7: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

Said Reed, "I believe these verses have been a guiding principle in my professional career over the past 30 years." □

ARMY COMMENDATION MEDAL TO CHAPLAIN WILLIAM MARTIN

For "exceptionally meritorious service during the period 11 April 1966 to 14 March 1969," Lt. Col. (Chaplain) William A. Martin has received the Army Commendation Medal (First Oak Leaf Cluster) while serving as Assistant Division Chaplain and the Division Chaplain of the 82nd Airborne Division in Vietnam. The citation reads in part:

"During this period . . . Chaplain Martin displayed outstanding initiative in developing and supervising a responsive counselling program for all division troopers even though there was a significant shortage of subordinate chaplains. He was a tower of strength in assisting individuals in resolving personal problems caused by the deployment of the 3rd Brigade to the Republic of Vietnam in February 1968. . . . Chaplain Martin organized and personally participated in the next-of-kin notification service for survivors of 3rd Brigade personnel killed in Vietnam, thereby forfeiting any planned off-duty activities for himself and his family. . . . Chaplain Martin's outstanding performance of duty and his significant contributions reflect the utmost credit upon himself and are in keeping with the highest traditions of the military service and the United States Army." □



Martin



WHAT A WAY TO SAY, "THANK YOU," TO A PASTOR!

In the photo above you are looking at the newly constructed, two-story Sunday school annex adjoining the existing sanctuary of the Bethany (Okla.) Calvary Church. In this recent development program, the sanctuary also was remodeled, which included a new balcony and padding of the pews. At the dedication service Dr. G. B. Williamson was guest speaker, and District Superintendent W. T. Johnson delivered official commendation from the Southwest Oklahoma District.

In the photo below, the congregation is shown gathered outside the church to bid farewell to Pastor and Mrs. Carl Summer, whom they sent on a 24-day trip to the Holy Land, London, Europe, and South Africa. The total cost of the trip was raised by the Calvary congregation in appreciation to the pastor for supervising the building program from the preliminary plans to completion. The local NWMS president, Mrs. Don Race, and her husband accompanied the Summers on the journey. While in South Africa, they expected to visit the sites of the three churches and two parsonages the Calvary Church has raised money to build. □



which 14 children and youth were saved. The evangelist's illustrated choruses and vivid scene-o-felt stories, as well as challenging sermons, brought conviction to the hearts of young and old alike. "Sterling has truly been revived," says Rev. Bill Stark, Jr., pastor. □

AN 11-DAY REVIVAL at New Hampshire, Ohio, with Rev. Lillian (Setters) Wilson, of Dayton, Ohio, as evangelist resulted in 41 seekers and an average attendance of 84 in this rural community of 170 population. According to Pastor Raymond Hann, the groundwork was laid by several months of cottage prayer meetings and fasting and prayer. He reported that all ages were stirred for the cause of Christ and every service was anointed by God. Song Evangelists Phyllis and Larry Richards, from Indianapolis, helped in the closing weekend. □

EVANGELIST PAYS SUBSCRIPTION. Evangelist and singer, Rev. Allen Killen, of Charleston, W. Va., visited the "Herald of Holiness" office recently while in Kansas City conducting revival meetings. He came in to renew his subscription to the "Herald" and is shown handing his check to Miss Bertha Sprenger, office secretary. "I never conclude a revival meeting without getting in a good word for the 'Herald,'" said Killen. He said he appreciates the magazine and tries to encourage all Nazarene families to subscribe.



NEWS OF REVIVAL

REV. WILMER A. LONG was the evangelist at an outstanding revival at the Sterling, Kans., church, in

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

KEYS TO UNDERSTAND THE BIBLE

(May 18)

Scripture: John 5:37-47; 16:12-15;
Acts 8:26-35; 17:10-12; James
1:22-25 (Printed: John 16:12-
15; Acts 17:10-12; James 1:22-
25)

Golden Text: John 5:39

The Bible cannot be easily or automatically understood. One may read it daily and miss its meaning entirely. Here are some keys to understanding Scripture:

1. *The theme of the Bible is Jesus Christ* (John 5:37-47).

The Scriptures, said Jesus, "testify of me." "Moses," He said, wrote of me." The Bible is composed of the words of Jesus and the words of those who wrote about Jesus. He gives unity in variety to the Bible. Its whole purpose is to set Him forth as the Son of God and Savior of men.

Philip preached Jesus from a passage in Isaiah, for all Scripture points to Him. To understand the Bible we must become personally involved with Jesus Christ, believing on Him and receiving life from Him.

2. *The Teacher of the Bible is the Holy Spirit* (John 16:12-15).

Jesus promised the Spirit as a Guide into all truth about himself. That promise had its initial fulfillment in the production of the New Testament. It has its continuing fulfillment in the illumination of our minds. The Spirit glorifies Jesus by revealing Him to us through the Bible.

The divine Teacher employs human helpers (Acts 8:26-35). The Spirit sent Philip to interpret scripture and preach Jesus to the eunuch. He uses men to reach and teach their fellowmen.

The divine Teacher honors diligent study (Acts 17:10-12). The Bereans came to faith in Jesus as they searched the Scriptures daily. The Bible does not yield its meaning to the casual or the indifferent inquirer!

The divine Teacher rewards obedient lives (James 1:22-25). Not the mere hearer, but the doer of the Word is "blessed in his deed." Disobedience grieves the Spirit and veils the Bible.

If you would understand the Bible, commitment to Jesus, dependence upon the Spirit, the obedience to the truth are indispensable. Without these keys the door to truth remains locked against you, and you are left in darkness. □

Conducted by W. T. Purkiser, Editor

How long was Aaron's beard? Psalms 133:2 says that the anointing oil "ran down upon . . . Aaron's beard: that went down to the skirts of his garments."

This is hardly a world-shaking question, but gives me an opportunity to say two things about the poetry of the Psalms.

The first is to call attention to the parallelism of Hebrew poetry. The poetry of the Bible is not poetry of metre and rhyme, but poetry of parallelism in which a thought is stated and then restated in other terms slightly different.

What went down to the skirts of Aaron's priestly robe was not his beard but the oil. It could have dripped off

a very short beard and have run down the vestment.

The second point is that poetry involves the use of pictures and comparisons that are not necessarily to be taken literally.

When the Psalmist says that God "shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler," this does not mean that the Lord has feathers. It means that His love and grace overshadow those who trust in Him.

Please reassure us through the "Answer Corner" if at all possible. Some friends of ours are sure that some of our churches are leaving out the altar when they build a new sanctuary, from the pictures of new churches they see in the Herald.

Well, the altars are there whether they show up in the pictures or not.

Virtually all interior pictures of church buildings are taken from the rear of the sanctuary over the tops of the pews. Since the altar, of necessity, is lower than the tops of the pews, it rarely shows in the picture.

I've been in hundreds of our churches, new and old, and have never yet

found one without an altar—except the one in which I was converted 44 years ago.

The reason it had no altar was that it was a rented hall. The home mission pastor, Rev. E. J. Ewell, simply turned some chairs around and placed them in front of the speaker's stand. I knelt at one of those chairs. It worked perfectly.

When we studied about the great multitude that no man could number in Revelation 7, the question was asked as to where John was. Does Revelation 4:1-2 refer to bodily or spiritual presence?

Revelation 4:1-2 seems to answer both your questions. John reports that he heard a voice from heaven that said, "Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit."

We probably can't go beyond that. John is telling us that he was given a vision of the future. Since the scene he

looked upon was not then and still is not complete, he would necessarily have been there "in the spirit" or spiritually.

But "spiritual" does not mean unreal or imaginary. In fact, the spiritual often is and may finally turn out to be far more real than the physical or material existence we now know.

What kind of sin is "not unto death" (I John 5:16-17). I have always felt that all sin was unto death. I would like some clarification.

You are correct in believing that "the soul that sinneth, it shall die" (Ezekiel 18:4, 20), unless the sinner turns from his sins in repentance and true faith (Ezekiel 18:21).

The sin which is not unto death is sin confessed and forgiven. The "sin unto death" is what is sometimes known as the "unpardonable sin," and has reference to that sin (or sins) that precipitates the apostasy described in He-

brews 6:4-6 and 10:26-29.

Neither of these grim passages in Hebrews is intended to take hope from the backslider. They refer to the hardened state of indifference and calloused unconcern that is the hallmark of the unpardonable sin. But they stand as warnings against presuming on the offered mercy of God and delaying acceptance of His grace.

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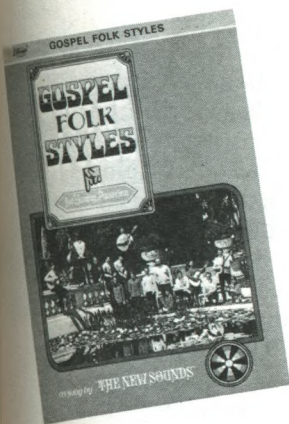


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“By All Means...”

A PEDDLER OF “BREAD”

SOMETIMES in His effort to reach a lost soul, God uses a poor instrument. In the following story the one He used had his imperfections, but through his feeble efforts three hungry souls found their Savior.

He might have been called just another “peddler,” but he was really more than that, for he not only sold homemade bread, rolls, and doughnuts from door to door, but he also invited people to the little church where he pastored. He probably had more results with the bread than with his invitations, but God especially used him at one place where he knocked.

In this little home lived a man who had been reared in the Catholic faith, but who had never known Christ as His personal Savior. His wife had been a Nazarene in her teen years, but was backslidden. Of the three children in the family, no one attended church except the oldest daughter, a teen-ager, who had attended five different churches in their little town. For two years she had been praying after having been deeply convicted of sin in a Nazarene revival in another town where her grandparents lived.

The “peddler-preacher” did not give up, although he extended many invitations be-

fore the entire family finally started attending his little church. It was really a two-room house resembling a chicken house with its roof slanting from the front to the rear. The preacher and his wife lived in one room and used the other room for the church. Later the partition was removed, allowing more room for their services.

After many days, the “bread cast upon the waters” was found, for the man and his wife were converted at an old-fashioned camp meeting where the poor preacher persuaded them to go. Their teen-age daughter was converted the next Sunday evening. Later the family started attending the Church of the Nazarene in another city and soon became members. The daughter attended a Nazarene college, and is an ordained elder in the church today.

The little church eventually closed its doors, and the building was moved out of town—an apparent failure. But the faithful efforts of the “peddler-preacher” live on—for it was *my* home where he knocked, and my parents and I who were converted. He sold us homemade bread, but he helped us find “the living bread which came down from heaven.” □

—ROMA JOY SMITH
Fayetteville, Ark.

SAVE SOME

1 Cor 9:22

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

