

herald

OF HOLINESS

Church of the Nazarene

September 17, 1969

IS REVIVALISM RELEVANT?

(See page 3.)

Parents, It's Really up to You!

(See page 5.)





General Superintendent Lewis

We Are Servants

HEAVEN will be occupied by servants. "Well done, thou good and faithful servant," so spoke Christ in Matthew, chapter 25. In other recorded passages of Scripture, He extolled the value of the role of servant. From what He said we know that there will be a great host of servants in heaven. He exemplified and recommended such a way of life to all who would follow Him into His kingdom.

The place of servant has not been an envied position among men. Most people spend their time in an endeavor to get out of that category. But Christ invites us to join Him, "the servant of all," in this path. We have to admit that this would solve many problems and alleviate many issues which today plague society. It would also assist many selfish and neurotic people to find usefulness and contentment.

Those "servants" in heaven are "faithful servants." This means that they have been tested with talents, tasks, responsibilities, and proved themselves ready to do more than talk about it. They have served their fellowmen. They have obeyed commands. They have lived for others and made the issues and needs of people their concern. Because of this, He who gives out rewards can justly say, "Well done."

Yes, a great group of servants they are, and they learned it in life on earth and among men. So we had better get busy at it. Let's do some serving, somewhere, now. Christ has a place for us to serve. It must be Christian service for Him, the Church, and others. Serve, and leave the reward up to Him.

And speaking of reward—in Revelation 2:10 He speaks, "And I will give thee a crown of life." That will be enough for us each one.

To the work! to the work! We are servants of God.

Let us follow the path that our Master has trod.

With the balm of His counsel our strength to renew,

Let us do with our might what our hands find to do.

To the work! to the work! in the strength of the Lord;

And a robe and a crown shall our labor reward,

When the home of the faithful our dwelling shall be,

And we shout with the ransomed, "Salvation is free!" □

*Maybe revivalism needs to be updated . . .
But mass evangelism is not dead.*

Is Revivalism **RELEVANT?**

WHILE the word is overworked, the question of whether revivalism is "relevant" or not in modern times is of great importance to the church. Are our evangelistic methods outdated? Has the church failed to keep step with progress? Is the day of the old-fashioned revival over?

The methods of the so-called new evangelism, in which the clergy and laity engage in activities to curtail and correct the social evils of the world, are widely advertised. Does this mean the end of revivalism as it has been known historically? Has the altar-oriented evangelist of yesterday given way to today's social-worker evangelist? Is praying at the altar now passé?

Perhaps the church would do well to take a long, hard look at the modern problems of revivalism. The old protracted meeting has been streamlined into a Monday-over-Sunday campaign. It is virtually impossible to conduct meetings of this type in the summer, even though we have air-conditioned churches. From June through August pastors and congregations are involved with district gatherings, vacation Bible schools, youth camps, and other activities. In addition, many people have "hit the road" for vacationland. September through April, excluding the holidays, seem to be the best months to conduct revival campaigns.

There is convincing evidence, however, that revivalism is relevant today, and the evangelistic thrust is yet alive in the church. Revival meetings are conducted regularly in all the churches of the Wesleyan holiness persuasion, and some others.

In the Church of the Nazarene alone, 250 to 255 mass evangelism services are held nightly, and the local Sunday night services for the most part are evangelistic in nature. A testimony of the importance of revivalism in the denomination is the large list of recognized evangelists and their schedules published each month. And as far as the streamlined meeting is concerned, many pastors and evangelists feel that the shorter meeting is as productive as yesterday's lengthier revival series.

The tendency today is to link mass and personal evangelism, rather than to do away with the series of evangelistic meetings. Mass evangelism is not a dead issue with the church. Its untimely end has been predicted but it is still very much alive. It is facing modern-day problems, not the least of which is the very low economic state of the evangelists, but it is still living and moving.

While the growth of some churches may be attributed to visitation evangelism, personal evangelism, the work of the educational arm of the church, or the moving of the church into new housing developments, there are many which show their greatest number of accessions coming by way of mass evangelism. This has turned the tide for many a struggling church.

Proponents of revivalism view the image of Jesus preaching to the masses as well as witnessing to the lone woman at the well. They see Him cleansing the Temple and preaching to the church. They see Him ministering to the multitudes. Yet the linking of mass and personal evangelism is an urgent matter with them.

Revivals are dependent on getting friends and families into the services. Otherwise the exhortations of the evangelists concerning conversion fall on the ears of people already converted. Certainly personal evangelism and witnessing are vital. There are multitudes of opportunities for Christians to work as personal evangelists, if not as career or called evangelists.

Witnessing counts outside the church in daily life. I was the only passenger on an elevator one day, when the operator bemoaned the fact that his day had been a series of ups and downs. Suddenly I remembered an incident out of a book on personal evangelism I had read. "Well, I hope your last trip will be up and not down," I said as I stepped off at my floor. He looked startled for a moment, and his eyes were filled with tears as he answered, "I hope so too." Perhaps a word in season helped him.

It has been said in criticism that revival meetings do not pay because the majority of commitments in a campaign are reclaimed backsliders or

people rededicating themselves. Revivalists would answer with a short, "So what?" The church has a mission to her people to help them maintain a good relationship with the Lord as well as *attaining* and *obtaining* one. Many who might have been called chronic seekers in the past are now solid Christians, thanks to a revival

when they got their feet down.

Maybe revivalism needs to be updated. Maybe methods need to be changed.

But mass evangelism is not dead. The results are still as rewarding and the dividends as valuable as they were before.

It does not follow that the assim-

ilation of the new means the decay of the old. Modernization does not destroy the miracle of the transforming power of divine grace. Many a churchman personally would refuse to run up the white flag in regard to revivalism, dating his own highest religious experience to a certain revival campaign. □

Pardon Me But Your Insecurity Is Showing

THE GREAT preacher had completed his splendid sermon. The benediction was over. Around the church people were remarking about the excellence of the sermon. That is, most of them were. A couple of young preachers were derogating it. Among the mature, secure men there was deep appreciation. The critics didn't know it, but their insecurity was showing. They were seeking to impress themselves and others with their own ability by pointing up the faults of a much abler man.

The organist filled the sanctuary with music. It lifted the souls of the worshippers. It may not have been absolutely perfect but it was adequate. Everybody enjoyed it, save one woman who had learned a little about playing an organ. She found all manner of fault with the music. She went about saying, "Oh, yes, it was real good, but . . ." She was betraying her own smallness. Her insecurity was showing.

The soloist lifted the spirits of every person in the congregation—that is, every person but one. The other person who could sing solos and had not been asked this time saw many things wrong

with the rendition. When people mentioned to her how well the other soloist sang, she called attention to a mistake which was made. Her insecurity was showing.

The man had been on the church board for years. Gradually he became negative about nearly every forward program suggested by others. He was eager for support for his own suggestions but very sensitive about being asked to support the ideas of other people. He boasted that he could best evaluate projects. Actually he was defending his waning influence. He was afraid he would be displaced. His show of defensiveness was not for the sake of the church but for his own image. His insecurity was showing.

The preacher preached well but he could not tolerate any opposition. He would bristle and strike back at any who contradicted him or found fault with his methods. He professed to be of strong character, afraid of nothing and not backing down for anybody. The truth was that he was so afraid of his own limitations that he didn't want them uncovered. He was not brave. It was just his insecurity showing.

When people are quick to derogate others, quick to defend themselves and their notions, and ready to fight over trifling issues, it is very possible that they should run to the mirror. It may be that their insecurity is showing.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Herald of Holiness

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Volume 58, Number 38 SEPTEMBER 17, 1969 Whole Number 2995

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

Cover photo. Max Tharpe

Parents It's Really up to

YOU!

AFTER a wonderful day at the zoo, feeding the animals, watching the performing seals, picnicing with his parents and young sister, little David smiled up at his mother as she tucked him into bed.

"Mommy," he murmured happily, "we've got all the good out of this day, haven't we?"

With this blue-ribbon phrase, David had expressed his delight in a high moment of togetherness in his family's life. Each time his parents quoted this phrase to a relative or a friend, the day lived again for them in that moment. For several days after the trip to the zoo, each time David added his prayer at family worship time after breakfast, he remembered to thank God for the good day at the zoo with Mommy and Daddy and Debbie.

Such memories and shared experiences will remain with a child throughout life. If we are to believe reports coming out of the concentration camps of the Second World War, it was discovered that the only children capable of rehabilitation after those horrible experiences were those who had come from homes where there was love, fellowship, and good times as a family. And this proved true no matter the age of the child—even if he were too young to talk.

Those who have known no love at home are ill equipped to express love to others. Where there has been no instruction in Bible truth at home, there can scarcely be any living according to Bible standards at school or on the job.

Dr. George Crane puts it this way: "A house at night looks gloomy and foreboding. You put the key in the lock and turn on the light. Gloom vanishes and the place comes alive." That's what daily Bible reading and prayer can do for a home. When young minds and hearts are filled with the brightness of God's light at home, their feet will seldom lead them into the darkness of sin away from home.

The oft repeated excuse is, "Our family doesn't have time for worship." But the truth is that we all find time to do almost everything we really want to do. There is time to see that the child is well-groomed. He is taken regularly to the dentist and the music teacher. Good books, fine pictures, adequate meals, and sleep are all provided. What about his religious needs?

Religion in the home is more than a time of Bible reading and prayer at a given hour. The atmosphere of the home is all-important.

Much early religious training in a child's life is by imitation. A parent's attitude toward work will determine how a child feels about it the rest of his life. If Dad always treats going to work as a dreaded experience, and acts like a martyr because he has to work, the child will absorb attitudes toward work that will remain through life. The same is true of the way Dad treats Mother. Love concepts are *caught* long before they are *taught*. Bible standards concerning money, honesty, love



• **By A. C. McKenzie**
Christian Family Life Director

for others will be sensed by a child in the very atmosphere of a home long before he can define these values in formal terms.

There are two basic aspects of worship in a home, the *mood* of worship and the *language* of worship. The mood of family altar time will be remembered long after the details of what was read or said are forgotten. The mood of reverence, seeking, humility, thanksgiving, penitence, trust, commitment—these must be caught. The language of prayer must be taught, at least in the beginning. But parents must realize that their teaching is 30 percent verbal and 70 percent by example.

Several years ago there was a father who had no interest in bugs or crawling things. In fact he just didn't like them—they were repugnant to him. He would avoid them and brush them off his clothes at the first contact.

One evening his young son, who was having his first experience catching fireflies, rushed up to his daddy, asking him to hold a firefly he had just caught.

The father's first inclination

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50 YEARS

AGO...



In the
Herald
of Holiness

Fifth General Assembly

THE Fifth General Assembly of the Pentecostal Church of the Nazarene will convene in Kansas City, Mo., September 25, 1919, 9 A.M. This will be one of the greatest Assemblies in the history of our movement, closing one of the most successful quadrenniums since our organization. . . .

We appeal to every member of the Church to make the time preceding and during the Assembly session a time of special and earnest prayer. It will be a matter of great consolation to the Assembly to know that they are supported by the prayers of our people, so we appeal to you to pray—

First. Pray that wisdom may be given according to the promise, "If any of you lack wisdom, let him ask of God, that giveth."

Second. Pray that a spirit of perfect harmony may prevail throughout the Assembly.

Third. Pray that divine guidance may be given in the transaction of all business.

Fourth. Pray that the Assembly may get a vision of God and of the needs of the world, and of our ability under the guidance of the Holy Ghost to supply those needs by carrying the gospel of the Son of God to the ends of the earth.

Fifth. Pray that the Holy Ghost may be poured out upon the Assembly in mighty tides of glory.—GENERAL SUPER-INTENDENTS.

September 17, 1919

What's Happening to Modesty?

WE ARE living in an extremely sensual age; moral purity is fighting for its life. And in this battle for moral purity immodesty is a major factor. Immodesty and immorality are companions in crime.

THE BIBLE SPEAKS

Yes, the Bible does have something to say about modesty; God has been facing the issue of modesty from Eden until this very hour. And it isn't over yet. If the Bible speaks, dare we remain silent?

Eden with its unstained beauty and unbroken calm—Adam and Eve, in holy innocence, were the happy inhabitants. Then a visitor came; uninvited, vicious, subtle. And when this Satanic visitor left, holiness had fled, the hearts of Adam and Eve were unholily cesspools of iniquitous thoughts. What was God's first act? He set up a clothing shop and outfitted both of them in their first made-to-order suits. Why did God clothe our first parents? He knew full well that fallen man and nakedness were not fit companions. And God knows still today that carnal man is no match for the extreme temptations of sight. God, by so doing, placed His divine disapproval upon nudity.

Now from Eden's beautiful garden to Sinai's rugged crags. The mount of God is shaken by the thunderings of the Holy One. God is speaking in tones of finality. And among the other instructions to Moses, God clearly reveals His attitude toward immodesty. In Eden, God has dramatized His attitude; on Sinai, God shouts it out in burning words. Read it in the eighteenth chapter of Leviticus. And this chapter, by the way, could well be read by both men and women with profit in these days of unblushing immodesty.

As you read this chapter you will notice two things. First, nakedness

(immodesty) is inextricably linked with immorality. No less than 24 times in this one chapter is nudism condemned. God puts it bluntly, "It is wickedness" (Leviticus 18:17). Second, you will note that God's warnings apply equally to man and woman. God says that modesty is a pattern for both sexes. God abhors nudity; He hates sex exhibitionism.

Does someone say, "Yes, but that is just the Old Testament"? To such I say, Read where Christ restored the demoniac of Gadara (Luke 8:26-40). Regardless of the cause of his plight, the Bible clearly states that he "ware no clothes." And when Jesus restored him he was "sitting . . . clothed." Christ was clearly placing the divine approval upon a clean mind and a clothed body.

What would Jesus say if He faced the blatant and daring near-nudity which today flaunts itself on streets and in parks in the guise of summer comfort?

One more biblical witness, please. St. Paul, in writing to Timothy, urges "that women adorn themselves in modest apparel." Again, notice two things.

First, that immodesty would nullify the testimony of a Christian woman.

Second, at this juncture in Christian history immodesty had become more particularly a feminine problem. And that is the case today. Because of the physiological makeup of men and women sight is the basis of man's strongest temptations. That is why women especially need to guard at this point—at home, on the street, everywhere.

OUR CONTEMPORARIES SPEAK

Not only does the Bible sound a note of warning; there is also general alarm among religious leaders today. Scantly clad women

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UNION PACIFIC RAILROAD PHOTO

Blessings of the Sanctified

● **By Ivan A. Beals**
Quincy, Ill.

Indeed, the sanctified life is life made whole—released from the grip of internal sin—cleansed from the pollution of sin's disease.

Whether one realizes it or not, the unsanctified are carriers of sin's disease. Sooner or later it will manifest itself openly—much to the horror of the believer.

So sanctification, being made holy, is properly called the second blessing, for it applies the double cure for sin. It completes what repentance and God's forgiveness of sin began. The bitter taste does not remain. Sweet joy, peace, and hope attend the transplant of divine love where sin had lodged. Life preciously embattled by the tendency to sin is transformed. These significant elements fortify

one's life as it is involved in the past, present, and future.

First, consider the blessings of the sanctified with regard to the past. There is the joyful knowledge that the evil past is under the cleansing blood of Christ. True, this accompanies repenting of committed sins, making restitution, accepting Christ as our Saviour, and walking in His truth. But when we totally commit our lives to Him and invite His Holy Spirit to cleanse us from all sin, there is a joy before unknown. The sanctifying presence of the Spirit speaks peace to our stormy, sinful past. God reigns supreme in our lives, and we rejoice in the assurance that what we have committed unto Him, He will safely keep. We need never play ring-around-the-rosy with our sinful past so long as He abides.

But look at the blessings of the sanctified with regard to the present. This "now" generation is not ahead of God. He does not merely

(Continued on page 12)



*Pray, don't find fault with the man who limps
Or stumbles along the road,
Unless you have worn the shoes he wears,
Or struggled beneath his load.*

Don't Find Fault

A VERY wise man once said, "Let everyone sweep in front of his own door, and the whole city will be clean."

The trouble with most of us is that we would rather point out the dust accumulating on our neighbor's steps than to sweep in front of our own doorways. It's very easy to talk about all that is wrong with society, politics, the church—and even individuals close to us. But it is seldom easy to see well enough near home to know when we need to straighten out our own lives.

Why do people tend to garnish their own traits but tarnish the other person's? The impulse to blame others is a defensive mechanism so ingrained in our nature that psychologists tell us that, if we want to discover a man's weak points, we need but note failings in others for which he has the quickest eye.

The one who judges other implies that he has "arrived" and is therefore qualified to examine his neighbor's progress. Quite often there is a subtle motivation behind our critical attitudes and judgments. We try to exalt ourselves at the expense of others. The comparisons that we make in our own judgments put us in the high seat while we lower those we judge.

Jesus said, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven" (Luke 6:37).

Romans 2:1 is a sword thrust that should stab wide-awake those who cast subtle aspersions on the moral integrity of other people. Notice the implications in a phrase from this verse: "Thou that judgest doest the same things." Is this saying that, when I see hypocrisy and duplicity and insincerity in another, I am guilty of that trio of crimes? Does it mean that when I see in others shallowness, love of the world, and disloyalty, these are all secret desires hidden in the dark chambers of my soul? Please do not get angry at the possible implications of these searching questions, but in humility and with judgment-day honesty examine your restrained impulses.

Is there anyone guilty of judging the motive of another who would be willing to stand before God and say, "Judge me as I have judged my fellowman"?

No one can be conscience for another. To pray, "I thank God I am not as other men," is indicative of a spirit of self-worship. "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Romans 14:4).

We can halt hasty judgment of others by frankly asking ourselves, Might I not be just as bad or worse if I were faced with that person's troubles or temptations?

The habit of judging others reveals in us that unattractive character-flaw we call self-righteousness. Our very attitude seems to say, I must be good. Look at the bad I am finding in others. Christ's rebuke to such a self-appointed judge is, "Let the one who has not sinned throw the first stone" (Matthew 8:7, Phillips).

To ferret out the faults of another person and bring them to the attention of others grieves the Holy Spirit and chokes the spiritual life of the faultfinder. Such activity is forbidden by Jesus.

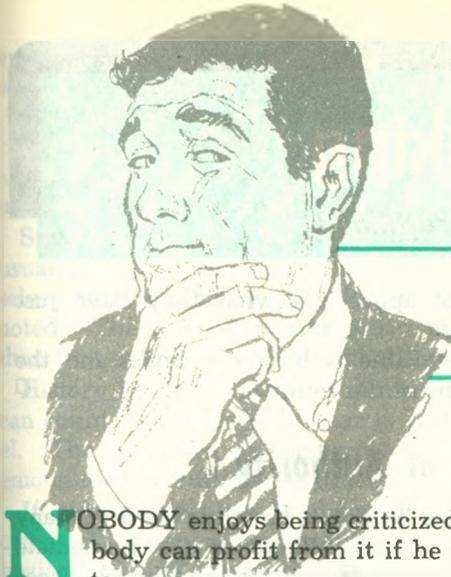
Thomas a Kempis in his book *The Imitation of Christ* makes this statement: "In judging of others a man laboreth in vain, often erreth, and easily sinneth, but in judging and examining himself, he always laboreth fruitfully." Everyone who wants to live a Christian life would do well to memorize this statement of Thomas a Kempis, and this closing poem by an unnamed author:

*Pray, don't find fault with the man who limps
Or stumbles along the road,
Unless you have worn the shoes he wears,
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view;
Or the burden he bears, placed on your back,
Might cause you to struggle too.*

*Don't be too hard with the man who sins,
Or pelt him with words or stone,
Unless you are sure, and doubly sure,
That you have not a sin of your own;
For, you know, perhaps, if the tempter's voice
Should whisper soft to you
As it did to him when he went astray,
It would cause you to falter too.* □

Why is it that criticism destroys some while it seems to make others strong? The difference lies in the attitude of the recipient.

The Benefits of Criticism



NOBODY enjoys being criticized. Yet everybody can profit from it if he really wants to.

Constructive criticism, tactfully administered, has encouraged known "failures" to succeed, spurred amateurs to become professionals, and transformed timid souls into conquering victors. Most people who are emotionally mature, Christians or otherwise, challenge criticism. They recognize it as a goad to personal progress.

But what about unjust criticism? The hurtful wounds inflicted by those whom we most loved and trusted? Can there be benefits derived from experiences such as these?

Indeed so! In fact, it is this type of criticism which carries with it a scriptural promise of blessing. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. . . . if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (I Peter 2:19-20).

Unjust criticism may cut through the heart like a razor, but it will beckon the genuine Christian to the secret place of prayer just as soon as he can slip away to it. He will pray earnestly for his accuser and for himself, searching his heart to be sure that the charge has no basis of truth. When in this intimate fellowship with God the witness of the Spirit gives assurance that there is no condemnation on his record before God, he rejoices anew and afresh in the grace of God. A forgiving spirit floods his heart and the peace

of God bathes his wounds. Such an experience inevitably enriches one's spirit.

Criticism tempers the steel of Christian commitment. When a Christian learns to stand firm on the decisions he has based on God-given conviction, in spite of being misunderstood, falsely accused, or severely criticized, he has laid another stone in a solid foundation for spiritual stability. He has made a literal application of Paul's admonition to "work out . . . [his] own salvation with fear and trembling" (Philippians 2:12). He has proved to himself and those about him that God is indeed a personal God with a unique plan for every individual who will dare to seek and to follow the personal guidance of the Holy Spirit.

Why is it that criticism destroys some while it seems to make others strong? The difference lies in the attitude of the recipient.

Those who profit by criticism are not neurotic martyrs who enjoy being hurt, nor cringing cowards who will compromise on anything rather than risk the disapproval of others, but those who determine that they shall turn rocks of offense into stepping-stones to lift them closer to the great heart of God. Hearts that have been pierced, eyes that have been washed with tears, and feelings that have been mangled, need not result in a mutilated soul!

We need not pray for criticism that we may grow thereby. It is sure to come unsolicited. But when it comes, let us not miss its benefits. □

NEXT WEEK IN THE "HERALD" . . .

Read—"Our Doctrine and Our Ethics," by Lauriston J. Du Bois

"God Left Something Out," by Nicholas A. Hull

"A Plea for Intolerance," by C. William Fisher

"That Miraculous Something," by G. Franklin Allee

Editorially Speaking

By W. T. PURKISER

Genesis Mission: 100,000 to 34

Col. Frank Borman, commander of the first manned Apollo spaceship to go around the moon, has told informally of the plan behind the reading of Genesis creation passage from 240,000 miles out in space.

The three astronauts had first decided each to take along a small Bible. But they were unable to find Bibles that were not made of flammable material. So they decided to have the selection from Genesis 1 typed right into the flight plan itself.

The colonel said, "The flight plan called for our reading Genesis as we were making our last turn. And precisely on schedule, just as we had planned, we were able to complete our 'Genesis mission.'"

As to the reaction at home, the colonel said, "When we got back, one woman in particular began a campaign to prohibit astronauts from expressing their views in this way. We received 34 letters of complaint. But it is interesting that there were almost 100,000 letters from people who found the Genesis reading very meaningful."

Colonel Borman's final observation was particularly to the point. He said, "I think the letters which meant the most were those that came from behind the iron curtain. Without a single exception, every letter from behind the iron curtain was favorable."

There are two items of particular note here. The first is that 100,000 to 34 is a rather overwhelming vote of confidence for the Old Book. When you come to think of it, 100,000 to 34 would be a pretty good score in any kind of contest.

But perhaps even more significant is the response from Communist-controlled countries. When even mailing a letter to the free world is done at the cost of suspicion and danger, every letter without exception from behind the iron curtain expressed appreciation for the reading of the Bible.

One of the queer quirks of humanity is the fact that we seldom appreciate our blessings until we lose them or find them threatened. The Bible is a forbidden Book behind the iron curtain, and there are great numbers of people who prize very highly what they cannot have.

The irony is that so many this side of the iron

curtain do not appreciate what they have just for the asking.

Dust on the Bible is both the cause and the proof of the sin in the soul. □

The Crisis of Authority

Authority has become a naughty word to many people in our times. Whatever the immediate future holds for society and for the Church, those who stand at the helm of leadership are going to be in for some rough sailing.

That the revolt against authority may be far more violent and irrational than circumstances justify does not change the fact that the revolt is on. The examples are too many to count, and they are found in every area of life.

The challenge has in fact become so general that people are now beginning to talk about "the crisis of authority."

There is widespread rebellion against authority in the home—aided and abetted in many cases by the abdication of responsibility on the part of the parents. If there was ever a time when a sufficient explanation of authority was "Because I say so," it isn't today.

There is violent challenge to authority in schools, colleges, and universities around the world today. That some of it is indeed provoked by outdated and unrealistic administrative policies should not blind us to the widespread attitude of rebellion against all authority of whatever sort or source.

Nor is the Church immune, Catholic or Protestant. It is no longer sufficient for church leaders, clerical or lay, to answer the question of their people with the remark, "Because this is the way it has always been." In an age when everything seems to be changing, we have to justify the paths we follow as Jeremiah did in the Old Testament—not simply because they are "old," but because they are "good."

IN IT ALL, we need to make clear the difference between authority and authoritarianism. Authoritarianism is a lost cause. Authority is inevitable, and people rebel against one authority only in order to substitute some other for it.

Authoritarianism is the corruption and misuse of authority. It is the attitude which imposes the will of one or a few upon the many—either for

evil or for good—without justifying itself by any other reason than that it has the power to do so.

As Victor de Waal has written, "Deeply suspicious of motives, this generation is impatient with authority in so far as authority is unwilling or unable to give its reasons."

Strangely enough, the authoritarian attitude is usually most apparent in those who were themselves rebels in their day. As one observer has noted, "There is no conservatism more anxious than that of the liberal overtaken by revolution."

History has demonstrated more times than we can count that today's dictator is yesterday's rebel. The dictators of tomorrow are being bred among the revolutionaries of today.

If authoritarianism is doomed, authority becomes all the more important. When the will of institutions and those who head them no longer prevails, the need for direction in human life is more urgent than ever. We cannot live long at "loose ends."

Those who think they can get along without authority are strangely blind. What they usually mean is that they want to substitute their own authority for that of someone else.

The question is not, "Authority or no authority?" but, "Whose authority?" or, "What authority?"

The term "authority" itself comes from the Latin *auctor*, "originator, author." This in turn goes back to a word which means "to increase, to grow." Authorities are meant to be originators, authors, sources of growth and increase.

IN A TREMENDOUSLY IMPORTANT passage in the Gospels, Jesus contrasted authoritarianism with authority. He whose teaching was with "authority, and not as the scribes," said, "Ye know that the princes of the Gentiles exercise dominion over [margin, 'lord it over'] them, and they that are great exercise authority upon them." This is a vivid description of authoritarianism.

But the Lord continues, "It shall not be so among you: but whosoever will be great among you, let him be your minister [servant]; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20: 25-28).

This is authority as it is meant to be, as it ought to be.

Lesslie Newbigin, one of the keenest analysts of the religious life of our day, has said, "We [cannot] simply accept the process of secularization as though it provided in itself the norms by which belief and conduct were to be determined. We cannot accept the position that the ultimate norms for our thinking are provided by 'what

modern men and women can believe.' Our starting-point is God's revelation of himself in Jesus Christ as this is testified in the Bible."

The authority to which all must finally submit is the authority of reality, of truth—the authority of the true and living God.

ANY HUMAN INSTITUTION—be it home, school, government, or church—must have established and recognized lines of responsibility and hence of authority. It is, to be sure, a secondary and derived authority. For when Jesus said, "All power is given unto me in heaven and in earth" (Matthew 28:18), He used the word for "power" which means "authority."

Parents, properly constituted government officials, and leaders in the church have responsibility and authority under God for their own spheres of leadership (Ephesians 6:1; Romans 13:1-5; Hebrews 13:7). They are to be authoritative without being authoritarian.

The practical difference between authoritarianism and a proper authority lies in the fact that those who have proper authority exercise it in the spirit of the Roman commander who said to Jesus, "I am a man under authority, having soldiers under me." Although this officer could say to one man, "Go," and to another, "Come," and be obeyed, he did it in full awareness that both he himself and those whom he commanded were under a higher authority than his.

Those who have responsibilities in the church could well bear in mind Peter's words to the elders of the church of his day exhorting them to take "oversight" of "the flock of God," not "as being lords over God's heritage, but being examples to the flock"—or in Phillips' unforgettable translation, not as "little tin gods" but as "examples of Christian living" (I Peter 5:2-3).

It makes all the difference in the world whether the attitude of the leader says, "Now I'm the boss and have the power, and what I say will go," or, "You have given me this responsibility; now let us follow Christ together."

The crisis of authority is upon us, and the end is not yet. In the world, if history has any lessons for us at all, the crisis of authority will end with a dictator whose powers will beggar the powers of a Nero, a Hitler, or a Stalin.

In the church, the crisis of authority could have an entirely different outcome. It could bring us all—superintendents, pastors, teachers, officers in the local church, board members, and committeemen—under even more conscious control by the Lord and Master of us all as we commit ourselves together to His cause.

Should it so result for the church, the crisis of authority could well be the best thing that ever happened to us. □

Parents . . .

(Continued from page 5)

was to draw away in disgust and refuse his son's request. Fortunately he caught himself in time. Gingerly he held the firefly, then another and another. It is worth noting that this boy continued his interest in all phases of nature, and today, many years later, is teaching zoology in a great university.

All this reminds us that it is during the formative years of a child's life that most of his basic attitudes are established, attitudes that will determine his life from then on.

It is widely accepted that the direction of a child's life is largely determined by the time he is three. Also, a child reaches one-half of his adult intelligence by the time he is four. How vital that parents guide correctly in these first, formative years! They must surround the child with attitudes, moods, and examples that he will always remember, and likely live by.

A child who is taught love and respect in his home will much more readily express his love and respect for God at an altar of prayer in conversion. Thomas Jefferson once said, "If you would have a happy family, remember two things. In matters of principle, stand like a rock; in matters of taste, swim with the current."

Today we have two basic tools available to supplement the Bible in our family altar experiences. The familiar *Come Ye Apart* is beamed largely to adults and senior young people. Its wide and continued use is sufficient testimony to its worth.

Recently a new quarterly devotional booklet has been made available. Appropriately called *Table Talk*, it is a companion piece for *Come Ye Apart*, but beamed to families with younger children, up to 15 years of age. *Table Talk* is based on lessons currently being studied in Sunday school, and is written with an appeal to children and young teens.

Both these devotional aids are available from the Nazarene Publishing House, and may be ordered direct, or with the regular quarterly Sunday school supplies.

Eltan Trueblood has described our society as a "cut-flower" generation because so few persons these days really have any roots. How important then for every parent to provide a home where the children can be rooted and grounded in God's Word, God's will, and God's ways! The child who has the privilege of a home like this will develop moral and spiritual roots that will hold him steady through all the storms of life.

Helping children like little David get "all the good out of" each day will provide rich memories and experiences, not only of trips to the zoo, but of happy times of togetherness that will guide them eventually to their eternal home. Parents, it's really up to you! □

What's Happening . . . ?

(Continued from page 6)

are displayed on billboards, newspaper ads, magazine covers, and TV screens to lure the attention of men. And parallel with this shocking fact is the surging tide of rapes and sexual assaults—this is no accident. Sex advertising gets the attention of men all right—but what else happens! And the devil smiles!

What, then, are religious leaders saying?

A Baptist journal states it thus, "The current mode of [immodest] dress constitutes a serious offense against decency."

A Roman Catholic organization became greatly exercised about immodesty in dresses and set up standards which would be considered modest for Catholic women. Here they are: "Full coverage for the bodice, chest, shoulders, back, and arms. No cut-outs lower than two inches below the neckline. No transparent or flesh-colored materials to give the impression of nudity. Sleeves halfway between shoulder and elbow. Nothing to unduly reveal the figure of the wearer."

If that is modesty for a Roman Catholic woman, can holiness women afford a more lenient attitude? To say that modesty is dead among holiness people is not the truth, but to say it is no problem at all would be naive in the extreme.

In a southern city a Negro was sentenced to death for the rape-slaying of a white woman. A prominent minister, from his pulpit some weeks later, said that he would like to see a fair distribution of the guilt. He granted that death was warranted for the offender. But he added that some of the guilt belonged at the newsstand where lewd and sexy literature was displayed and sold without discrimination. "And part of the blame," he said, "belongs to the women who parade the streets in scanty and shockingly immodest attire."

WHAT IS OUR ANSWER?

This may be blunt, but it is realistic. Unregenerate men are not thinking holy thoughts when the exposed feminine form is flaunted before them. God knew it in Eden; St. Paul knew it at Ephesus. If men are

to have pure minds and a wholesome respect for womanhood, women must dress modestly. By so doing they are contributing to their own safety.

Let's be consistent. Modesty must be the rule for all occasions—at church, at work, on the street, at play. And no Christian woman can afford the dubious privilege of scanty attire even for social functions.

What is our answer?

Remember, Christians, immodesty is as fatal to holy character as termites are to the timbers of a house.

So there it is! God has spoken; religious leaders are deeply concerned.

WE HAVE A RECKONING DAY WITH MODESTY! □

EDITOR'S NOTE: The above article is available in tract form at the Nazarene Publishing House. Order T-408, 100 for \$1.00.

Blessings . . .

(Continued from page 7)

offer "pie in the sky, by and by." There is no need to wait indefinitely for the blessings of God to flow on believing men. He comes as soon as they receive Him in His fullness.

The peace for which men presently strive remains elusive because they seek it without God. We must seek His will first; then peace subdues every disturbing circumstance.

The Spirit speaks peace to the surprising present—to the trials, the temptations, the threats of living in an unfriendly world. Come what may, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8: 28).

In considering the blessings of the sanctified with regard to the future, we gravely err unless we recognize that our hope of the future is founded on the revelation of God in the past. Our hope is in Jesus Christ, in the knowledge that He came to die that we might be saved. Indeed, He also suffered that we might be made holy (cf. Hebrews 13:12).

Thus, by Christ's sacrifice and His gift of the Holy Spirit, there is hope to meet the unknown future. It is not an unfriendly stranger if He goes with us. Our God inhabits eternity. The past, the present, the future, are all known to Him.

The blessed hope is that the Ancient of Days is our own Contemporary. The life He brings with His abiding presence sustains the hope that there is no present or future foe which can terminate our life in Him.

Certainly this was the assurance of the apostle when he wrote: "For I am persuaded, that neither death, nor life,

nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

Who can fully count the blessings of the sanctified? With God, our lives are surrounded with hopeful optimism. There is no end to blessings when our lives are wholly committed to Him. He fills us with His Spirit.

The depths of His love go deeper than the stain of sin. The heights of His grace transcend the limits of time and space.

So don't think how hard, how bitter it is to die to sin and selfishness. You can know that the second blessing is more than a mere frosting on life. The blessings of the sanctified are indeed the practical necessities of life. Receive the joy, the peace, the hope that all men desire. Let God make you what you ought to be—for time and eternity. □

testimonies and insert local messages and announcements. This feature of "Perspective" will enable a local pastor to have a television outreach and bypass the high cost and time involved in production. Thus any follow-up will be done through the local church.

For a free brochure and more information, write to: Perspective Productions, Inc., Box 400, Medford, Ore. 97501. We believe many other Churches of the Nazarene will find "Perspective" a most potent tool in helping to reach a community for Christ.

Advertisers spending \$3 billion annually on television must believe it is worth the investment and good for business. Nazarenes, too, will find this medium effective in breaking down barriers and getting behind closed doors with the Gospel.

—IAN K. ROBERTSON
Ashland, Ore.

Two Nazarene pastors discover an open door in television TELEVISION CAN SERVE THE CHURCH



U.S. SENATOR MARK O. HATFIELD (right) shares his personal testimony with program host, IAN K. ROBERTSON.

*Enlisted in the cause of sin,
Why should the good be evil?
TV, alas, too long has been
Pressed to obey the devil.*

IT SEEMS the devil has claimed a monopoly on the "boob-tube." Television controls the lives of millions. But this invention can be used for the glory of God. Beset by criticism from the Federal Communications Commission, congress, and the general public, many in the industry welcome good ideas and programs.

In this area, two Oregon Nazarene pastors are speaker and host, respectively, on a 30-minute weekly telecast. The program, "Perspective," is in full color on Saturday afternoons, following "The Game of the Week" and immediately preceding "Wide World of Sports," an ideal time to reach a large audience for Christ.

The fast-moving program idea, combining nationally known gospel recording artists (as Robert Hale and Dean Wilder) and interviews with outstanding Christians (as Oregon's senior U.S. senator, the Honorable

Mark O. Hatfield), was the idea of Rev. Lee Mansveld, an accomplished musician, and Roger Lounsbury, a layman with experience in the production of many network shows (including the Andy Williams show and the Jack Benny program). His life is now dedicated to the production of gospel television.

In addition to music and testimony, each program contains a five-minute period of reflections with Rev. Harold Sanner, at the end of which a book is offered free to all who wish more information on God's plan of salvation. Up to 80 letters a month have spoken of blessings received and new commitments made.

In the last Nielsen ratings in southern Oregon, "Perspective" was ranked as the most popular religious program, ahead of some evening network shows. Local Christian businessmen have underwritten the cost of air time, so that no appeal for finances is ever made on the air.

"Perspective" is now available for syndication. A local pastor can take the basic program with music and

HOW MORE DISTRICT ASSEMBLIES WENT . . . 60 YEARS FOR KANSAS

General Superintendent Edward Lawlor was featured speaker at the sixtieth anniversary service of the Kansas District, held during the annual assembly at Wichita First Church.

Reelection to a four-year term was the district's way of saying thank you to its successful superintendent, Dr. Ray Hance. Dr. Hance's report revealed a total of 535 new members by profession of faith and 11.71 percent giving for world evangelism. A "60th Anniversary Church" was organized—Dodge City Community.

Ordained by Dr. Lawlor were nine preachers: J. Wesley Adams, John H. Hayes, Rex Ludwig, Jim Lynch, Stanley Meek, Tom Mixon, Charles D. Roberts, Donald C. Stamps, and Jirair Tashjian.

Elected to the Advisory board were Revs. Harold Jones and Leon Jennings, and Messrs. Dwight Sauer and Robert Youngman.

Mrs. Ray Hance and Rev. Alan Dace

DR. AND MRS. LARRY GARMAN (at right), members of Whittier (Calif.) First Church and missionaries on furlough from Peru, are presented the keys to a Chevrolet Carryall by Pastor Charles W. Ogden on behalf of the congregation. The Garmans will be using the car for deputation in the States and take it with them upon their return next year to Peru.



were elected respective presidents of the NWMS and NYPS, and Rev. Milton Huxman is the new church schools board chairman.

MISSOURI REELECTS GIBSON

A near-unanimous vote by the fifty-ninth Missouri District assembly returned Superintendent Donald J. Gibson to the helm for an extended four-year term.

Pinecrest Camp, near Fredericktown, Mo., was the scene of the annual conclave, at which presiding General Superintendent Samuel Young ordained Howard C. Black, Roy Pederson, and Gerald Earles, and recognized the elder's orders of Ivan Soloman and William Dillon. Dr. Young's messages were challenging and a spirit of unity prevailed.

Twenty churches earned a spot on the Evangelistic Honor Roll and the 10-percent-district goal in missionary giving was attained. Each church was urged by Dr. Gibson to increase its pastor's salary and cash benefits early in the new year.

The elections: advisory board, ministers, Rev. Udell Moss, Rev. Robert Gray; laymen, Donald Cork, Gene Hinze. NWMS president, Mrs. Donald Gibson; NYPS president, Coy Presson; chairman, church schools, Eugene Plemons.

IOWA'S PHILLIPS IN 23rd YEAR

Completing the third year of a four-year term as district superintendent, Dr. Gene E. Phillips began his twenty-third year of leadership at the Iowa District's fifty-seventh annual assembly, held in West Des Moines.

As a giant goal for that twenty-third year, Dr. Phillips challenged the assembly to a new thrust of evangelism, and the pastors responded by pledging to bring in 890 new members. Three hundred twenty-four joined by profession of faith last year. There were 22 Sunday schools qualifying as Honor Schools, and the district raised for all purposes a total of \$1,299,417.

Dr. George Coulter was presiding general superintendent and ordained five: J. Doug Dawson, Buford Barnes, Timothy Driskell, Mervin Adkins, and Phillip Bedwell.

Rev. Forrest Whitlatch, Rev. Aleck Ulmet, Don A. Diehl, and Howard Smith were elected to the advisory board. Mrs. Gene Phillips was unanimously reelected president of the NWMS; Rev. Jerry Garmon is the newly elected president of the NYPS. Church schools board chairman is Rev. Aleck Ulmet.

LOUISIANA ADOPTS "SURVIVAL KIT"

A new home missions thrust on the Louisiana District was introduced at the fifty-ninth annual assembly by the organization of a "Home Missions Survival Kit" plan. It will enlist 500 people to agree to a gift of \$2.00 a month for assistance to small, weak churches and to help organize new churches.

Assembly Reporter J. W. McClung stated, "We were challenged to make the new year one of the greatest years in revival and outreach evangelism in history. The keynote of the entire assembly was 'soul winning.'"

Leading the challenge were District Superintendent T. T. McCord and General Superintendent Orville W. Jenkins. Dr. McCord reported to the assembly at Pineville (La.) First Church that the district reached its goals in both the 10 percent giving for missions and the 90 percent NMBF quota. The district also reported the largest number of *Herald of Holiness* subscriptions in its history.

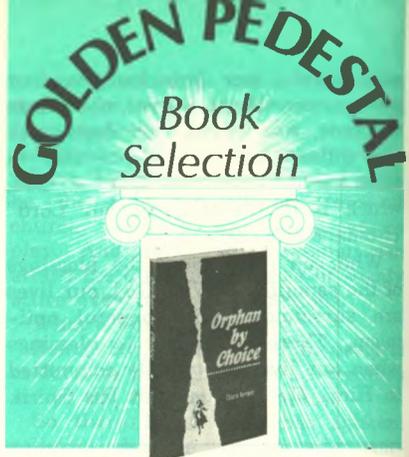
Dr. Jenkins conducted an impressive ordination service for Rev. Gary Smith.

Mrs. Sylvia McCord was reelected NWMS president by a unanimous vote. NYPS president is Donald Peal, and the chairman of the church schools board is Myron Kersten. Revs. J. W. McClung and H. M. Foster, and Messrs. J. T. Henderson and D. A. Peterson were elected to the advisory board.

INDIANAPOLIS HOLDS 44th

Meeting at the Camby campgrounds, the Indianapolis District convened for the forty-fourth time as it heard the report of District Superintendent Ross Lee and the messages of Dr. George Coulter (which, according to the assembly reporter, Mrs. R. B. Acheson, were "really the highlight of the assembly").

An impressive ordination service



ORPHAN BY CHOICE

By Clara Verner

"I wish the best for each of you, but I will never buy Christmas presents for two fathers and two mothers! So that makes me an orphan, but an orphan by choice!" Thus Phyllis Marlowe responded to the announcement of her parents' plan for divorce. She had no wish to become involved in the tragic web of a fragmented parental relationship. This is the poignant story of that decision and the circumstances which followed.

While Mrs. Verner has penned an absorbing tale, the message is clear. The warning is inescapable. The sociological evils of divorce are legion. In this story they are not bypassed, but the real heart of the book is its evangelistic thrust. Phyllis Marlowe emerges from her bitterness and turmoil into radiant living.

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Nazarene Communications Commission
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saw Larry Basey, Jack McCarty, and Mary Lou Riggle ordained at the hands of the general superintendent, and two men received by recognitions of elder's orders, Ray LaSell and J. Eugene Schenck.

The district was in the top 10 in the movement in spring and Easter Sunday school attendance, and total money raised on the district for all purposes came to \$1,667,171—\$269 per capita.

District Superintendent Lee challenged the district to (1) have revival in every church; (2) bring the people into the experience of heart holiness; and (3) find ways to communicate the gospel to the unsaved multitudes.

Elections: advisory board, Rev. Duane Landreth, Rev. Kenneth Jewell, Homer Maddox, and Ray Marlin. NWMS president, Mrs. Ross Lee; NYPS president, Rev. Jerry Short; church schools board chairman, Rev. James Palmer. □

OVERSEAS RETREAT FOR NAZARENE MILITARY

Young people in military service can become very lonely for warm, homelike Nazarene fellowship. Here is an opportunity to help finance such a time of fellowship for your service personnel, since "you never get rich by digging a ditch" for Uncle Sam.

The twelfth annual retreat for Nazarene military men and women and families will take place November 10-14 in beautiful, scenic Berchtesgaden, Germany. It is an opportunity to meet with some 200 other Nazarenes for physical and spiritual refreshment and enjoy the messages of the retreat speaker, Dr. Richard Taylor, Nazarene Theological Seminary professor and presently acting principal of the European Bible College.

The cost is \$18.00 per enlisted per-

son or dependent and \$22.00 per officer or dependent, plus transportation, which might add another \$20.00 depending upon distance. Children under 12 are half price.

Write the military personnel you know informing them of the Retreat. Offer to help with finances. For further information, write Servicemen's Commission at the Nazarene Headquarters in Kansas City, 6401 The Paseo, 64131. □

NEWS OF REVIVAL

SARASOTA (FLA.) FIRST CHURCH reports a wonderful visitation of God's Spirit in a recent revival with Evangelist I. J. Ratcliff, of Huntington, W. Va. He was assisted by Mrs. Ratcliff at the piano, and Prof. and Mrs. James Carmickle, ministers of music in the local church. The altar was filled on the closing Sunday night of the revival. Rev. R. Lester Hale is pastor. □

DR. JOSEPH AND MRS. RUTH GRAY recently held a revival in the Lubbock (Tex.) Parkway Church in which nearly 30 bowed at the altar, including two new young couples and several of their children. On the last Sunday evening seven adults and three boys prayed through to spiritual victory. According to Pastor Odell Harris, this was one of the best meetings the Parkway Church has seen. □

OF PEOPLE AND PLACES

EDMONTON (Alberta, Canada) Southside, a Sunday school of only 97, enrolled 420 children and maintained an average of 209 in attendance at a five-night Kids Crusade recently, in which 56 sought Christ for salvation. This unusual outreach pro-

gram, in which 127 youngsters indicated they had no church home, was conducted by Evangelist Joe Harrison and Pastor Dan J. Derksen. □

DR. CHARLES R. GAILEY of Stegi, Swaziland, has been appointed associate professor of anthropology at Eastern Nazarene College for the coming year. A faculty member at the college from 1960 to 1964, Dr. Gailey left to become a missionary in South Africa where he has served for the past five years as superintendent of the mission school in Stegi in addition to his teaching and preaching ministry.

Dr. and Mrs. Gailey are making their home in Quincy, Mass., during their one-year furlough, and are available for weekend services in area churches. □

MOVING MINISTERS

Joe Ben Cagle from Tuscaloosa (Ala.) First to Oakman (Ala.) Grace Chapel.

Dunn C. Cochran from Elizabethtown, Ky., to Campbellsville, Ky.

Willis Estep from Kings Mountain, Ky., to Danville, Ky.

T. J. Farlow from Grand Bay, Ala., to Holt (Ala.) Spencer.

Doyle L. Frazier from Chanute, Kans., to Omaha (Ill.) First.

Robert Gastineau from Nazarene Theological Seminary to Aztec, N.M.



"Showers of Blessing" Program Schedule

Dr. William Fisher

September 21—"How Wide Is the Door?"
September 28—"A Plea for Intolerance"

VITAL STATISTICS

DEATHS

REV. JOHN BOWN, 58, was killed in a construction accident Aug. 12, at the Philadelphia District Nazarene Camp. Funeral services were conducted by Rev. James E. Hunton. Surviving are his

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*For hymn story, see October Nazarene Preacher.

wife, Alice M.; three daughters, Mrs. Rebecca Daniels, Eunice, and Mrs. Shirley Sanquist; a son, Linwood; eight grandchildren; two brothers; three sisters; and his mother.

MRS. GRACE M. BALZER, 83, died Aug. 8 in Columbus, Ohio. Funeral services were conducted by Rev. Donald K. Ault. Surviving are one son, Rev. Edward J.; and two daughters, Mrs. Gladys Kising and Mrs. Henrietta Gay.

MRS. MATHILDA A. CHASTAIN, 80, died July 14 in Marysville, Calif. Funeral services were conducted by Rev. Russel R. McCollom. She is survived by her husband, William; six sons, William, Jr., Earl F., Paul, Dan, George, and Ted; one daughter, Mrs. Hazel Chmielewski; 23 grandchildren; 39 great-grandchildren; three great-great-grandchildren; two sisters; and five brothers.

MRS. H. R. CARLISLE, 64, died July 14 in Temple, Tex. Funeral services were conducted by Revs. Paul Grundy, Howard Baldwin, and James Hester. Survivors include her husband, Herbert; five daughters, Mrs. Maxine Jennings, Mrs. Leta Davis, Mrs. Doris Harrison, Mrs. Margaret Sill, and Mrs. Evelyn Frazer; one son, Rev. Harold; 18 grandchildren; two brothers; and two sisters.

MITCHELL DALE EDWARDS, three and one-half months old, died June 12 at Laurel, Ind. Funeral services were conducted by Rev. C. R. Lee. Surviving are his parents, Rev. and Mrs. E. W. Edwards.

MRS. MABEL D. HAWKINS, 74, died Aug. 2 at Decatur, Ind. Funeral services were conducted by Rev. W. R. Watson. Surviving are four sons, Alvin P., Rev. Kenneth I., Dale L., and David E.; four daughters, Mrs. Orval (Vera) Sudduth, Mrs. Harold (Dorothy) DeArmond, Mrs. Bernard (Mazetta) Harris, and Mrs. Amos (Mary Alice) Bauman; 23 grandchildren; 19 great-grandchildren; and one sister.

DEWEY L. LOCKE, 71, died Aug. 11 in Orlando, Fla. Funeral services were conducted by Rev. David V. Warren. He is survived by his wife, Cloe; two sons, Robert and Kenneth; a daughter, Dorothy Cooper; 16 grandchildren; five great-grandchildren.

MRS. VERA J. LEEPER, 65, died June 27 in Tujunga, Calif. Funeral services were conducted by Rev. S. A. Smith. She is survived by her husband, Howard A.

MRS. A. P. RULE, 71, died Aug. 13 in Abilene, Tex. Funeral services were conducted by Rev. W. L. Little and Rev. Lonnie Voorhees. Survivors include her husband, A. P.; two sons, Virgil and Claude; one daughter, Miss Georgia E.; four grandchildren; five sisters; and four brothers.

WILLIAM R. ROBERTSON, 80, died May 22 in a Fredonia, Kans., hospital. Funeral services were conducted by Rev. H. Laverne Smith at Buffalo, Kans. He is survived by his wife and seven children.

CHARLES M. WILSON, 67, died July 12 in Neodesha, Kans. Funeral services were conducted by Rev. Eugene R. Verbeck.

BIRTHS

—to Rev. and Mrs. Ray A. Martin, Eureka, Calif., a boy, Bradley Allen, May 17.

—to Rev. and Mrs. Milton G. Bassett, Mount Vernon, Wash., a boy, Randall Scott, July 31.

—to Sgt. Bryce and Bonnie Pelren, Izmir, Turkey, a boy, Vance Arlen, Aug. 13.

—to Rev. and Mrs. Ronald L. Meyers, Whitefish, Mont., a girl, Victoria Lynn, June 11.

—to Rev. and Mrs. John Buehko, Birdsboro, Pa., a girl, Melissa Kay, Aug. 8.

—to Kenneth and Phyllis (Pannecouk) Schall, Kankakee, Ill., a boy, Scott Alan, June 27.

—to John and Peggy (Henderson) Kelley, Wichita, Kans., a boy, John Stephen, Jr., Aug. 7.

—to Dave and Maryel (Huntwork) Moyer, Chico, Calif., a boy, David Brooks, Jr., June 15.

—to Gabe and Bobbi (Schäfer) Cedillo, Chico, Calif., a girl, Maria, July 31.

—to Ron and Judy Anstine, Sedalia, Mo., a boy, Karl Robert, July 28.

MARRIAGES

Marie Smith, Richmond, Calif., to Rev. Norvige Clift, South Lake Tahoe, Calif., at Richmond, Calif., June 28.

Miss Susan Louise Whalen, Braintree, Mass., to Arthur Kenneth Sullivan, Wollaston, Mass., at Braintree, Mass., June 20.

ANNOUNCEMENTS

RECOMMENDATION

Mr. Pat Duncan, Rte. 3, Box 109, Waverly, Ohio 45690, is now available for work as song evangelist. He is recommended to the consideration of pastors and church boards in planning their evangelistic program.—Harvey S. Galloway, Central Ohio district superintendent.

DIRECTORIES

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

NEWS OF RELIGION

You Should Know About . . .

"THREE GREATER DAYS" THAN MOON WALK. Evangelist Billy Graham disagrees with President Nixon's estimate that the landing of men on the moon constituted "the greatest week since the beginning of the world, the creation" and that "nothing has changed the world more than this mission."

Since creation, the famed Baptist preacher says, the three greatest events have been the birth of Christ, His death on the Cross "for the sins of the world," and His resurrection.

In a television interview with Louis Cassels, noted religion writer for United Press International, Mr. Graham said he felt that the President had not thought through the implications of his statements as he welcomed the crew of Apollo 11 aboard the aircraft carrier "Hornet." □

CREDIT CARDS FOR CHURCH? Use of credit cards for church donations came under discussion during the four-day meeting in Houston of the National Association of Church Business Administrators.

More than 400 representing major U.S. Protestant denominations and some Jewish and Catholic congregations met to discuss ways and means of successfully administering large churches.

In one discussion group on "The Cashless Society," administrators discussed the possibility of affiliating with national credit card companies so parishioners might contribute to the church via credit cards. It was offered as one solution to decreased giving in all major denominations. □

CATHOLIC BISHOP WEDS PROTESTANT, IS EXCOMMUNICATED. The Vatican reports that the Most Rev. James P. Shannon, who resigned recently as auxiliary bishop of the Roman Catholic Archdiocese of St. Paul-Minneapolis over the birth-control issue and married a Protestant, has been excommunicated.

The bishop's bride is the former Ruth Church Wilkinson, 50-year-old widow who Bishop Shannon said has been a good friend for many years. The bishop is 48. The wedding is believed to represent the first time that an American bishop of the Catholic church has married. □

U.S. CHURCHES OWN \$102 BILLION IN LAND AND BUILDINGS. Congregations in the United States own approximately \$102 billion worth of real estate, says a report by UPI. The figure is actually but an estimate, but is the one arrived at in a study by Martin A. Larson and C. Stanley Lowell in New York.

An "edifice complex" was seen in contemporary Christianity which is in stark contrast to the example of the Early Church. During that first dynamic 100 years the Church was apparently too busy spreading the gospel to worry about building programs.

There can be seen across the land evidence of a revolt as congregations are meeting simply in homes and rented halls to carry on their programs. They are pioneers of a new trend in American religious life, attempting to pattern their service after the Saviour, who teaches yet through the Holy Scriptures. □

WOMAN MISSIONARY DIES AT 100. Mrs. Anna Martinson, a 100-year-old former American Lutheran church missionary, died recently in Minneapolis. She had spent 67 years in China, going there in 1902 with her minister husband. Pastor Martinson died in 1913 but she remained and raised their three children.

Mrs. Martinson did not leave China until 1948, when she was finally persuaded to seek safety in Hong Kong as Communist forces seized control of the mainland. □

IT SAYS HERE—"When you're on thin ice, always skate fast."—H. Orton Wiley.

Late News

MOVING MISSIONARIES

Rev. and Mrs. Fred Forster, 2624 Bailey Avenue, San Diego, Calif. 92105.

Mr. and Mrs. Larry Garman, 13425 High Street, Whittier, Calif. 90602.

Mr. and Mrs. Robert Gray, Apartado 193, Chiclayo, Peru.

Mr. and Mrs. Charles Howard, Route 1, Box 278, Lucas, Ohio 44843.

Dr. and Mrs. T. Harold Jones, 1450 Alhambra, Apt. O-10, Akron, Ohio 44310.

Mr. and Mrs. Ralph McClintock, c/o Mark Fiedler, P.O. Box 253, Highland, Mich. 48031.

Mr. and Mrs. William Moon, F/B Endinani Mission, Pigg's Peak, Swaziland, South Africa.

Rev. and Mrs. Robert Perry, c/o Mr. James H. Perry, 505 Parkway, Fultondale, Ia. 35068.

Miss Mary Lou Riggle, c/o Mr. Glen Riggle, Box 62, R.R. 1, Williamsburg, Ind. 47393.

Mr. and Mrs. Thomas Riley, P.O. Box 5, Pigg's Peak, Swaziland, South Africa.

Mr. and Mrs. Lauriston Seaman, 826 Mizuka Cho, Chiba Shi, Chiba Ken 280, Japan.

Miss Nellie Storey, c/o Mr. and Mrs. Thomas, Forand Circle, Apt. 7B, Johnston, I. 02919.

Mr. and Mrs. Willis Zumwalt, 414 Granada, Pacific Grove, Calif. 93950.

Rev. and Mrs. Raymond Bolerjack, Nazarene Mission, Kudjip, via Banz, W.H.D., Territory of New Guinea.

Miss Betty Cummings, Executive Apts. #12, 1250 W. Dorothy Lane, Dayton, Ohio 45409.

Miss Carol Dimbath, Executive Apts. #12, 1250 W. Dorothy Lane, Dayton, Ohio 45409.

Rev. and Mrs. Hubert Helling, 5-20 2 Chome, Saiwai Cho, Kurume Machi, Kitama Gun, Tokyo 188, Japan.

Rev. and Mrs. John Holstead, P.O. Box 12, Taipei, Taiwan, Republic of China.

Rev. and Mrs. Robert Latham, Box 912, Commercial Center, Makati, Rizal D-708, Philippines.

Rev. and Mrs. William Sedat, 34a Av. #53 Zone 5, Guatemala City, Guatemala, Central America.



AFTERMATH OF HURRICANE CAMILLE

TYPICAL scenes of last month's hurricane on the Gulf Coast which ruined thousands of dollars' worth of Nazarene property (story in last week's *Herald*) show only a small part of the actual damage.

The worst storm to hit the area, according to the press, practically destroyed Nazarene parsonages at Biloxi and Long Beach, Miss., and did extensive damage to other parsonages and churches in its path.

The photo at upper right shows debris piled along the streets near the Long Beach property, and the two photos above left bring close-up views of the parsonage there. At lower right, Rev. Morris Dalton, pastor at the Picayune church, sits dejectedly on a fallen tree on the church lawn wondering what the next step will be.

The general superintendents announced last week what one of the next steps would be—an appeal to all Nazarene churches to send funds immediately to aid in reconstruction. All gifts sent to Dr. John Stockton, general treasurer, in Kansas City, marked, "Mississippi Disaster Fund," will be credited toward the 10 percent giving for missions for the contributing church. □

IN CEREMONIES held out of doors on the campus of Mount Vernon Nazarene College at the close of the first academic year, Dr. Stephen W. Nease (standing, center) was inaugurated first president of the new school located on Martinsburg Road at the edge of the city of Mt. Vernon, Ohio. In the photo, Dr. Nease is receiving the inaugural charge from Dr. H. Harvey Hendershot, chairman of the board of trustees and West Virginia district superintendent. Seated (from left) are Dr. Samuel Young, who gave the inaugural address; Dr. William Greathouse, Seminary president; and Dean W. Lloyd Taylor. Nearly 1,000 attended the event.



R. HERMAN L. G. SMITH, Canada West district superintendent, gave the dedicatory message at the recent dedication of the new church sanctuary and Sunday school complex at Caroline, Alberta, Canada. The building is 2,360 square feet and the total cost was \$26,000, with the majority of labor donated by the people of the church and community. The sanctuary, easily seating 175, had 240 seated on dedication day and the basement auditorium also was filled. Rev. Cecil M. Geiger is pastor.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

A NATION WORSHIPS GOD

(September 21)

Scripture: II Samuel 7:1-29; 12:1-23; I Kings 1:32-37; 2:1-4; 6:1-38; 8 (Printed: II Samuel 7:18-19, 27-29; I Kings 8:62-63, 65-66)

Golden Text: I Kings 8:27

It was David's task to unite and strengthen the nation. It would be Solomon's task to build and dedicate the Temple. God has work for all, and worship fits them for it.

1. A wish denied (II Samuel 7)

David longed to build a temple for the Lord, but the task was divinely reserved for his successor. David handled his disappointment by loyalty to God's appointment (vv. 1-13, 25-27). Our precise place in God's work is not determined by our desires but by His direction—"The Lord of hosts is the God over Israel."

2. A record marred (II Samuel 12: 1-23)

So great and good a king was also a sinner. Nathan's parable drives home to David's heart his awful sin and guilt. Judgment is pronounced upon disobedience to God, for no position among men immunizes a guilty soul from holy wrath. David's sincere repentance and God's forgiving mercy form a junction of reconciliation (v. 13).

3. A temple erected (I Kings 6; 8)

Solomon was named by the dying David to succeed to the throne. He began to serve in deep humility and with exceptional wisdom. Early in his career he began to build the Temple, combining simplicity and beauty in rare union.

Dedication of the Temple was a momentous national event (in contrast to our excitement over stadiums?). The God who is uncontainable by His universe condescended to put His name in the house of prayer. The "glory" of the Temple was not its wealth of material or magnificence of design, but the presence of God (vv. 10-11).

The value of worship relates to the three parts of our lesson. Worship teaches us to submit our wishes to God's will, to confess our sins and receive His forgiveness, and to glory in His grace rather than in our works! □

Conducted by W. T. Purkiser, Editor

To walk in the light and keep the continual cleansing and empowering presence of the Holy Spirit, will we not at times need to pray with repentance about carnal-type attitudes that may crop out. Roy Hession in *The Calvary Road* goes so far as to say that walking in the light means calling such things as pride, hardness, doubt, fear, self-pity, etc., by their proper name, "sin." One of our recent missionary speakers (and what an anointed message he brought!) wondered privately if people do not at times need to do some confessing and even repenting before God to keep the experience of holiness up-to-date and operating.

These are extremely important questions, and I only wish I were better qualified to answer them.

Yet, as I remember, these are points at which our fathers in the holiness movement had much more to say than we do.

We have tended to develop a sort of "institutional holiness," theoretical and abstract, static and somewhat rigid. It is precisely structured, but lifeless and sterile and lacking in warmth and personal realism.

In a word, we have come to suffer somewhat from "hardening of the categories."

Terminology troubles us no end. We talk of "it," and all unconsciously make of the sanctifying lordship of the Spirit a "thing" to be sought, found, kept, or perhaps, sadly, lost.

What we want to talk about is "Him" and the warm, living, personal relation-

ship with Christ into which the Holy Spirit brings us.

Probably "penitence" is a better word than "repentance" in describing the reaction we should have toward "carnal-type attitudes." Certainly pride, hardness, suspicious doubt, anxious fear, and conscious self-pity could well be described as sinful and should be confessed as such.

Both Scripture and the literature of Christian devotion point to a "brokenness" and melting of spirit as essential to maintaining a Spirit-filled walk with God. What A. W. Tozer called the "self-sins"—self-dependence, self-exaltation, and self-righteousness—are fatal to any real spirituality. And Daniel Steele said, "It is eminently appropriate for the holiest soul on earth to say daily, 'Forgive us our debts, as we forgive our debtors.'"

We have in our church one member who has smoked cigarettes in the city hall among the policemen for some time. The pastor knows all about it but allows it because it would cause a disturbance among certain other members if he were to do anything about it. What is your reaction?

Mixed.

We have absolutely no sympathy for the use of tobacco in any form. It is not only contrary to the *Manual*, but the increasing flood of evidence linking cigarette smoking with lung cancer, emphysema, and heart trouble makes it almost beyond argument that this practice is nothing less than a slow form of suicide.

But I would need much more information about the man of whom you write—his religious training and background, the length of time this state of affairs has gone on, and his attitude toward the church and the gospel—before I could give you a very intelligent response.

It would be easy to say that one ought to "throw the book" at such a person. In a much more flagrant situation, the Pharisees were willing to

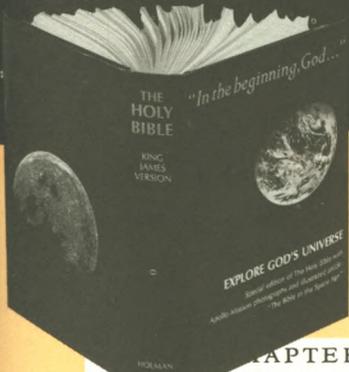
bring the full weight of law against a woman caught in the very act of adultery. Jesus did not condone her sin, but neither did He suggest her execution.

Many of us have stopped in the fourth chapter of Hosea: "Israel slideth back as a backsliding heifer . . . Ephraim is joined to idols: let him alone." But the Lord didn't stop there. He said, "I will heal their backsliding, I will love them freely . . . Ephraim shall say, 'What have I to do any more with idols?'" (Hosea 14:4, 8)

Perhaps your pastor's patience is due more to a love for souls than to fear of causing "a disturbance among certain other members." Why not join with others who may feel as you do in fasting and prayer for the erring brother? Perhaps so you can "save a soul from death, and . . . hide a multitude of sins" (James 5:20).

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—BONNIE JEAN THOMAS, R.N.
Kings Daughters’ Hospital
Ashland, Ky.

(From Ashland First Church Nazarene News)

SAVE SOME”



1 Cor. 9:22

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