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herald

OF HOLINESS

Church of the Nazarene

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The Christian Home



General Superintendent Powers

My mood was reminiscent. I remembered that I was privileged to grow to maturity in a Christian home. So now, after the passing of the years, I was inclined to sum up what a Christian home had meant in my life. Of course, I had often heard that the Christian home is one of the foundation stones of civilization, etc., and while I believe these things, my question was a more personal one. What had it actually meant to me? I tried to enumerate some of these blessings.

1) God was first in that home. We lived where wheat was the money crop. At harvest-time under threatening skies some of the neighbors would harvest their grain on Sunday. My father's attitude was, *We need the church. The church needs us. Let's trust the grain to God and go to church.* I never knew my father to lose a single bushel of grain by that policy. Neither was he a legalist. I never heard him criticize his neighbors for harvesting on Sunday. But at home we put God first.

2) Prayer and Bible reading were important in that home. We had not yet heard of the forty-hour workweek. Our tasks started before daybreak and continued until after dark. But I cannot remember a single day in all those years without family Bible reading and prayers. No matter how trivial or tragic our problems were, we believed our God was there to help us. Often our hearts

were touched and tears of joy flowed under the influence of the Holy Spirit's presence.

3) Christ was always uplifted as the only means of salvation. Church membership, reformation, good works, and many other good things all took their proper place, but faith in Jesus Christ was the only means of salvation. Frequently my father "told us how it happened" in his life in that Methodist meeting when he found Christ as a young man.

4) We loved our church. Was it without problems? I am sure it wasn't, since it was made up of people, and where there are people there are problems. But we were taught that God leads the group as well as the individual, and hence criticism should not be indulged until we were sure God was not leading. Sometimes there was evidence He was leading to revival as a solution to problems. My father gave us some guidelines in such matters. He said, "Make sure of two things—then trust your church. Make sure your leadership is sound in doctrine and sound in personal character; then follow their leadership. Differences in judgment do not justify censoriousness or disloyalty."

There are many other things, but I find today deep gratitude for a Christian home which helped give me a life with direction and significance.

The Church Is Not My Kingdom

• By L. Wayne Sears

Lombard, Illinois

John Milton spoke of Saul's visit to Samuel when he was anointed Israel's first king: "As he who, seeking asses, found a kingdom."

There is much of interest in that sentence. Saul, while being faithful in a most unattractive task, was anointed king over his people.

Sometimes we forget that faithfulness in the most difficult or unrewarding tasks is the Kingdom, if we realize it. Some look for their Kingdom to come in a blaze of glory, some elevation to office, some honor, or position. In reality the Kingdom comes in our faithfulness and dedication to the duties that are ours.

The church as an organization deserves and receives my respect and loyalty. But the church is not my kingdom in the sense that the work I do is for the sake of status and reputation in it. If I equate success in the organization with service to God, I am blinder than Samson at Gaza.

This is not criticism of either the Church in general or our own denomination in particular. I believe I love the Church of the Nazarene as much as any man alive—as much as any man can who was brought up under her blessed influence, saved and sanctified at her altars, educated in one of her colleges, prayed for, ordained by, encouraged by, and provided a field of service in her churches. I expect to finish my days in her ranks, and, if the Lord tarries, I hope one of her ministers will pray the final prayers for me, preach my funeral, and commit my body to the ground and my soul to God.

But my real concern for the Kingdom must be to serve mankind, to preach the gospel of Christ, to lead the lost to Him, to attest His claims on the souls of men, and in all ways to lift Him up. Only then is the Church fulfilling her function, and only then am I a true member.

My deep concern must be the culture of my own soul in seasons of prayer and meditation and

in hours of witness and service. Only thus can I be equipped for the task.

No amount of social concern can substitute for the indwelling of the Holy Spirit. No love of truth can make up for the lack of love for God. No position can automatically make me a true servant of Jesus Christ. No place in the church can guarantee my acceptance by Him.

The church is under fire today as never before. Some have left and said they were disappointed in it. Perhaps part of the reason is a failure to appreciate the fact that, though the church provides a field for labor in the kingdom of Christ, yet laboring in and for the organization only, though laudable, is not the final goal. Some have been disillusioned, some frustrated by lack of what they termed success. Some have dropped out for reasons entirely beyond their control and have no doubt suffered much, wondering what others have thought and said who did not understand.

All of them, and all of us, should remember that we are finally serving the Lord. The church is a vehicle, an organization for combined efforts. I can add my labors to the thousands of co-workers who have gone before, who labor now, and who will follow. I can add my testimony to that of Bresee, Williams, Chapman, *et al.*, that Christ is the supreme Head of the Church. I can help build what they so nobly began, and believe that, when my generation is gone, others will come and build higher and more nobly and I will rejoice in their successes.

But no matter how big the church gets nor how small it stays, no matter how much it is acclaimed or rejected, no matter what its successes or failures, it is all to the glory of God. No song, no prayer, no lesson taught, no witness given, no call, no penny of money—nothing done for Him will lose its significance. "He shall not lose his reward" (Mark 9:41).

Jesus promised: "I will build my church." The statement implies an irreplaceable Christ, an indispensable faith, and an indestructible Church.

This view makes the humdrum and monotonous tasks take on the glow of blessing and victory. Let us seek the lost, lift up Christ, stay at the task, pray on, preach on—for victory, final, overwhelming, and complete is ours in Him!



PHOTO BY U.S. DEPARTMENT OF AGRICULTURE

The Ma Chris



Jesus Christ was obsessed with a passion for the spiritual concerns of mankind. He was an enthusiast for man. He saw more in human beings than anyone ever saw before Him. He believed man capable of higher things than any one else dared to believe. He believed that man could be elevated to the highest state of spiritual being; hence He commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

In this command are two vital inferences. First, some provision must have been made whereby man could, by some agency outside himself, reach this high state of being. Second, in the constitution of man there must be a capacity for holiness.

God would certainly not make an impossible demand of mankind. The very command implies the provision. The mystery of redemption is revealed in the testimony of men who have been lifted from the very dregs of sin, and elevated to the status of true sainthood. We might cite as examples such men as John Newton, the profane and drunken slave importer, Sam Hadley, Billy Sunday, and a host of others.

Man, even in his most degraded state, has within him the capacity

for holiness. It is on this basis that Jesus Christ commands, "Be ye therefore perfect."

Furthermore, since man in his utter helplessness through sin consigns this capacity for holiness to perpetual dormancy, he must depend upon some outside agency to activate this dormant capacity.

But where can such an agency be found? Certainly not in favorable environment. Help from fellow humans is to no avail. Education will effect no moral alteration. Equally helpless are the services of physicians who deal with mental and emotional illnesses. Even religious affiliation and involvement will prove ineffectual.

Man searches in vain for some specific by which to correct the "sin that dwelleth in me" infirmity. He cries out with Job, "How should man be just with God?" or with Solomon, "Who can say, I have made my heart clean?" Without divine aid, he grovels in the dust, and struggles in pathetic helplessness. With Paul he must confess, "When I would do good, evil is present with me," or with Shenstone, the English

poet, "Desirous still but impotent to rise." He is the prodigal son in the swine pen, stuffing his soul, designed for "an habitation of God through the Spirit," with the husks of sensual and devilish substitutes. Oh, wretched man that he is! Who can deliver him?

But Scene I is not the end of the drama. Thank God! Scene II sets forth a glorious converse. Through Jesus Christ, our Lord, there is full deliverance from this vile wretchedness, this pathetic helplessness, this horrible weakness, from this carnal incarceration.

Hear the rapturous announcement of the Son of God, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

Hear the beloved physician Luke as he proclaims, "And they were all filled with the Holy Ghost" (Acts 2:4). Hear the Apostle Peter's sermon in which he exclaims, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

Hear the pleading, eloquent prayer of Christ's Apostle: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth



rhorn of an Experience

• **By Ernest E. Grosse**
Hanover, Pennsylvania

is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:14-19).

Hear again St. Paul in his Roman letter boldly exclaim, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Being then made free from sin, ye became the servants of righteousness" (Romans 6:6, 18).

The squatter at last is ousted! The diabolic intruder is expelled! The "old man" is slain!

"Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

But it ever must be borne in mind that this glorious experience is not for subjective benefit alone. To Saul of Tarsus, God said, "I have appeared unto thee for this purpose, to make thee a minister and a witness." Man is God's tool by and through whom He fulfills His great work of the ages. Even in the great work of redeeming lost mankind, He does not work without man. When He began His earthly ministry, Jesus chose twelve men to be His disciples.

When the 120 in the Upper

Room were commanded to tarry, it was in order that they should receive the mighty baptism with the Holy Ghost. But the command was also to perform a subsequent mission: "Go ye into all the world." The promise was that Christ would be with them: "Lo, I am with you always." But the promised "Lo" was contingent upon the obedient "Go."

God refuses to abide with a static church. Pentecost was not designed to perpetuate, but to propagate. Pentecost provides not only the command to go and the power to go, but also the *will* to go. Pentecost provides an irresistible holy urgency. "We cannot but speak the things which we have seen and heard" (Acts 4:20). The key word of the Book of Acts is *action*.

For the Spirit-filled Christian, it is no burden to read the Word, to faithfully attend church, to pay the tithe, and to give offerings. It is no burden to witness. With the Psalmist he exclaims, "I delight to do thy will, O my God."

Every man possesses some God-given task in the church. He cannot be content to be a "rocking-chair Christian," nor can he find himself at home amid the multitude of spectators. He must get into the arena of service and be an active participant. Only thus can he be at peace. Only thus can he realize the promised rest, for his rest is not in inactivity, but rest under the yoke. "Take my yoke upon you . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30.)

JUST ONE SHOT

• **By Milo L. Arnold**

In some experiences we are given second chances but the living of life and the spending of years is a one-chance opportunity. We succeed while the opportunity is ours or we fail. We can never practice our shots nor rehearse our ventures. When the time comes to live an hour, we live it and let it pass.

Life comes our way but once. Years measure off their ordered hours only one time, and the way we live them amounts to the kind of life we are living and the kind of persons we are. We can learn from one hour those lessons which will enable us to do a better job of living the next, but we cannot turn back the clock and improve our investment of an hour which has gone.

This does not mean that we should live our days in a tension. We should not become enslaved by anxiety and fear. We should simply and consistently live each hour at our best and let it go. We should have the continuing confidence that we have done our best and that we have made ourselves capable of the finest possible effectiveness. We should live unafraid. God knows we are perpetually amateurs with each new day.

Let us oil our lives with love, color them with good humor, tune them to laughter, and empower them with divine grace.

Let us learn to rest as well as to work, to laugh as well as to weep, and to enjoy life while we are doing a dependable job of living it.

God Bless Our Little Churches

Churches may be small because they are satisfied to be small. Others are small because they serve big needs in little communities.

• **By Eva J. Cummings**

Lincoln, Nebraska

I have just returned from our district assembly, where I served as delegate for one of the larger churches on our district. As I listened to the reports from our pastors serving in some of the small towns and hamlets in

Nebraska, a deep surge of gratitude welled up within my heart for the dedicated men and women who serve God in these obscure places.

Memory brought to my mind a little holiness church in a converted depot in a small sandhill community when I was a little girl of seven or eight years of age.

We were a poor family, my father being a semi-invalid. We had nothing of prestige or finances to offer to the church. But these people seemed to want us.

I had been attending Sunday school all my life. At this new little church there were no other children my age. There were no classrooms. But there was a warmth of God's Spirit which I sensed even as a child.

It was not unusual for the Sunday night congregation to consist of none other than my mother and me, and the pastor's family. Sometimes on cold, stormy winter nights, we sat on folding chairs around the coal stove in the back of the church and sang hymns without accompaniment. We testified and prayed and the pastor preached to his "flock."

I recall some of the most precious moments of my life spent kneeling at the little altar singing,

*I'm going through; I'm going through;
I'll pay the price whatever others do;
I'll take the way with the Lord's anointed few.*

I'm going through, Jesus; I'm going through!

It was there at an early age that the decision to go through with Jesus became solidly fixed in my heart and has never wavered to this day.

We moved from the community when I was sixteen years of age and the church closed a few years later. But it had not lived in vain, for from it went several Christians who have found a place in God's work and are still walking with God.

The Lord led me into the Church of the Nazarene a few years later, and for several years it was my privilege to serve in a number of small churches. In them I had opportunity to serve in nearly every phase of church work and with every age-group in the Sunday school, laying a foundation for more extensive service in the Kingdom.

I am convinced that some of God's choice saints are those who spend their lives meeting the challenge of sacrificial service which the small church demands of its people.

It was through divine providence and contrary to my own personal desire that I was led three years ago to a larger church. Perhaps the Lord saw that I needed to catch a vision of the other side of the picture, for I had become unfavorably prejudiced toward larger churches and was blind to their needs and place in God's overall program. The transition was difficult, but I am now happy and contented in the place of service which He has given me. God has permitted me to teach His Word in the Sunday school classroom these past seventeen years to as many different individuals as there were in the entire community where I first heard the saving Gospel of Jesus Christ.

Yes, we must make ever dollar count for God. We must reach the metropolitan areas with the message of holiness. But God Grant that the Church of the Nazarene shall never close her eyes and ears to the needs of the scattered few in the remote places. I for one say, "God bless our little churches and the BIG pastors and laymen who so valiantly carry on God's work under discouraging and difficult circumstances. When they have ministered unto 'the least of these,' they have truly served in love and out of a pure heart and will not go unnoticed by the recording secretary of heaven."

• By John Jenkins
Charleston, West Virginia

My Biggest Catch

My friend said it was an excellent place to fish. "Some nice ones are in there," he said.

Filled with anticipation, I arose early enough to drive thirty miles and be there before dawn. Arriving at the stream, and at the end of the road, I could hear a dog barking and several yards away I saw a very humble little house.

In a few short moments I was wading in the edge of the creek hoping for one of those "nice ones" to strike. Crisscrossing back and forth, I fished for quite some distance without any success. Back at the car and leaving for home, I felt a bit disappointed.

Taking another look in the direction of the typical little mountaineer home with its quaint surroundings, I saw an aged and stooped man and his wife digging in their spring garden. I suddenly heard the Spirit say, "Go visit those old people right now."

After a few minutes of visiting, I inquired of their knowledge of Jesus Christ. The wrinkled old lady said she had known the Lord but had lost out some years ago. The pitifully deaf old man said he had never known the peace of the Lord. "May I pray?" I asked. And under a small shade tree there in that beautiful noonday sun I talked to God in their behalf.

All summer long I thought of Mr. Jividen, eighty-three years old, and his wife, almost as old. Finally, in the fall, with an intense burden, I asked Denver Turley, a Christian friend, to go down in the country with me to see if we might help these people whom God had so laid on my heart. On the way we prayed that the Lord would go before and prepare the way.

It was already dark when we reached the "fishing place," but a dim light in the front room and a warm greeting seemed to be a convincing welcome.

After some time of visiting they recalled that it was I who had been there early in the spring and had done the unusual thing of praying out in the front yard. While talking about the experience we had, I saw a family Bible lying on an old-fashioned sewing machine. "May I read from your Bible?"

They seemed to be delighted. Turning quickly to the Book of Romans, I read slowly the first ten or eleven verses of the tenth chapter. It was



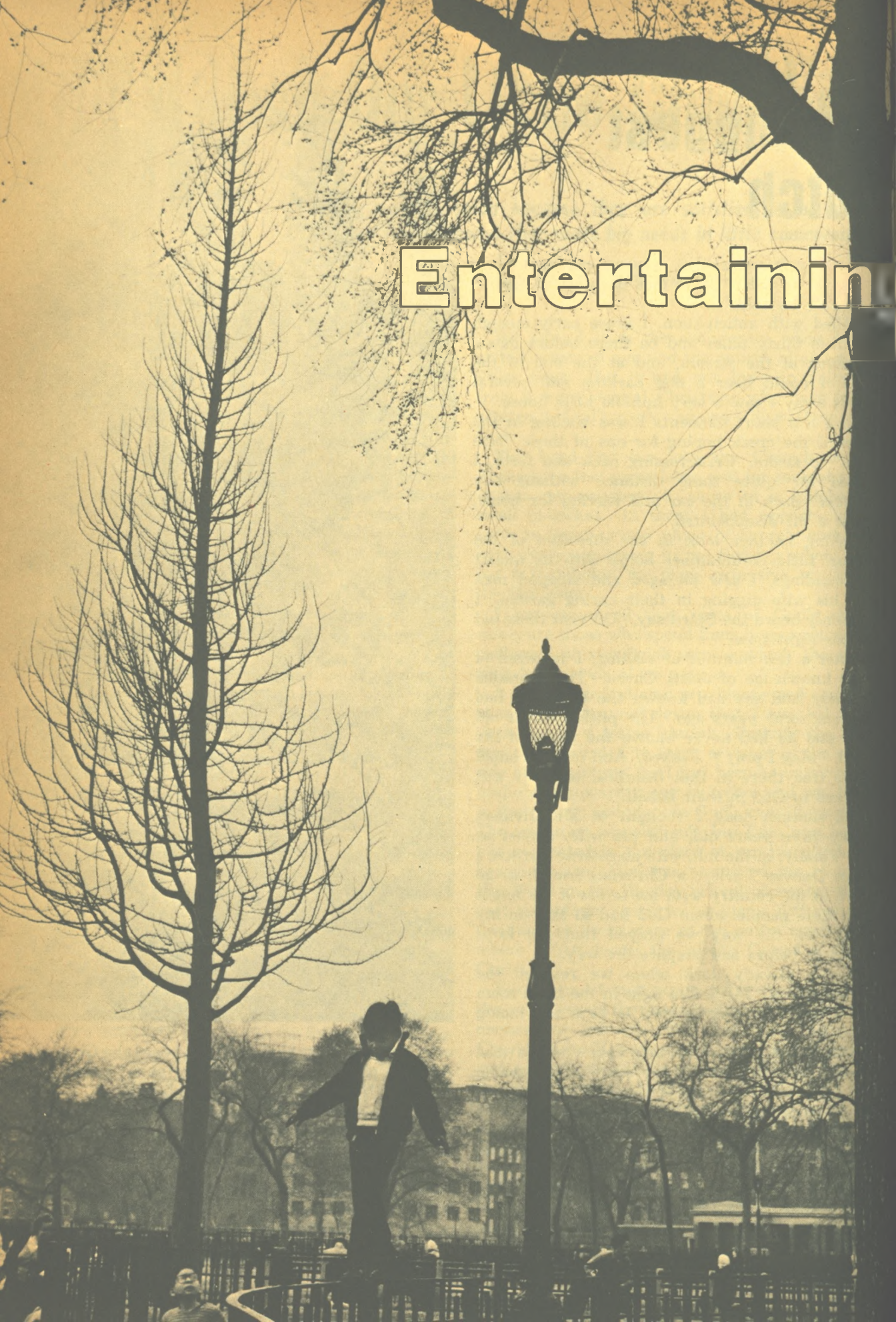
PHOTO BY ELDEN RAWLINGS

unmistakably clear that they had heard the truth. And despite the old man's extreme hearing difficulty they seemed to absorb all of it.

At the suggestion that we pray, they were soon kneeling. God wonderfully came to save and bless these precious, hungry people. The dear old grandmother testified to victory, and Mr. Jividen said, "I've never felt like this before!"

We returned home rejoicing in the biggest catch we had ever made!

Entertainin



Angels, Unaware

There is a fascinating verse in Hebrews 13:2: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." The New English Bible reads: "Remember to show hospitality. There are some who, by so doing, have entertained angels without knowing it."*

The thought of hospitality in the Hebrew letter follows closely the admonition of brotherly love. Hospitality! Brotherly love! Rich words indeed! Words which, when put into action, contain healing virtues for interpersonal living!

William Barclay, prominent Scottish theologian, says that people could take their faith too seriously and two dangers would arise. First, there is a "danger of heresy-hunting. The very desire to preserve the faith clean and pure tends to make men eager to track down and to eliminate the heretic and the man whose faith has gone astray."

A second danger, states Barclay, is the danger of stern and unsympathetic treatment of the man whose nerve and whose faith have failed."

These two dangers speak something to us in the church. Brotherly love is a love that brings acceptance. It says, I love you for what you are and for what you can be. It says, I understand, and, I care. It says, try again, when failure is evidenced. It is an acceptance of the man, not necessarily what the man does.

Yet how many times have we been quick to condemn someone for being weak in the faith? Or

how many times have we gone heresy-hunting? And how many times have we been glad to be rid of the drunkard, the poorly dressed, and the flippant?

The Bible begs us to think carefully about our quick judgments. It recommends hospitality to strangers, for we may, in so doing, entertain angels unawares.

Who knows the man sitting next to you—really? Who knows the future, the promises, the hopes? Only God! Who can tell what path a youth might take—with a little encouragement? Who can see into the future the men and women from our ranks who will be ministers, missionaries, and dedicated laymen? Only God!

Parents never know the future of the boys and girls who sit at our tables and who grow up in our care. Teachers never know whom they might be preparing for God's future—perhaps a doctor, maybe a missionary, or a preacher, a teacher, lawyer, or clerk. Exhaustless possibilities.

The thought that troubles me, however, is the number who have turned from our company for lack of acceptance and understanding. What vacant spot on some foreign field is such because someone did not care? or was too quick to criticize? What pulpit might be filled today by a chosen vessel, had the soil been cultivated with brotherly love and hospitality? What boy or girl might not be wandering in darkness today, teacher, had you gone another mile?

History has often recorded the failures of men who were rejected,

but who later found themselves and rose to prominence and fame.

Time has preserved for us the story of a lad who worked on a farm prior to the Civil War. Jim was a hard worker who labored faithfully doing the many chores of a farmhand. He ate his meals with the family, but retired to a spot in the barn loft at night for his sleep.

The farmer for whom Jim worked was prosperous and took some pride in his wealth. He had a beautiful daughter for whom he had high hopes. Jim fell in love with the young lady, but the farmer was not about to let his daughter become the bride of a boy who had a doubtful future and nothing with which to establish a home. The farmer recommended that the young man quit his job and move on.

Many years passed. The old barn where Jim had slept was being torn down to make place for a new one. The years had erased the memory of Jim, the farmhand, from the farmer's mind. But one day that memory was stabbed awake when he found on one of the loft rafters where the boy had carved his full name—"James A. Garfield."

The young man, many years before, had moved on—to become president of the United States.

Let us be more careful in our daily encounters with people—stranger or friend. "Be not forgetful . . . for . . . some have entertained angels unawares."

*©The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Editorially Speaking

• By W. T. PURKISER

Sanctified Smugness

One of the fine lines we have to draw as Christians is the line between contentment and complacency, between satisfaction and smugness. The difference is the difference between growth and stagnation, between progress and a complete stalemate.

The witness of Scripture and the testimony of the people of God across the ages are agreed in their claim that Christ satisfies the deepest instincts of the human heart. There is a contentment and rest of spirit that can come in no other way than through the touch of divine grace.

Yet along with rest comes responsibility. Along with contentment comes challenge. Along with satisfaction comes striving.

At the same time Jesus said, "I will give you rest," He also said, "Take my yoke upon you." Paul wrote, "I have learned, in whatsoever state I am, therewith to be content," and on the same page, he wrote, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Because we tend to confuse these two aspects of the Christian life, our contentment soon becomes or looks like complacency, and our satisfied hearts grow smug and fat.

Complacency is the sickness of soul that comes most quickly to those who have had a measure of success. While discouragement threatens the one who fails, smugness and self-satisfaction endanger the one who succeeds.

Smugness may afflict both individuals and churches. The person who has "arrived" spiritually, who has no vision for further growth and enlarged service, has really begun to die.

Churches may develop a sort of sanctified, suburban self-satisfaction. The preacher may be little more than a replica of the town crier who each Sunday mounts the pulpit and cries, "Eleven o'clock, and all's well."

It is one of the great principles of life that where there is no vision the people perish. Not only do those perish who lack vision, but those also perish who might have been saved had the church really had the vision it should have.

There is so much more for us all than we have yet grasped. The God we serve is a God of infinite possibility, and our hearts should be reach-

ing out constantly for more of His grace and power.

He who stops growing, stops. What we have found in saving grace and sanctifying power is not a resting place but a road. We have not reached a terminal; we have entered a gate. We have joined a company whose favorite name for their faith was "The Way." Realization and reach, it has been said, are the alternate beats of the Christian heart.

Spurgeon told of a great painter who broke his palette and, turning to his wife, said, "My painting days are over, for I have satisfied myself, and therefore I am sure my power is gone."

But this need not be our fate. We can take to our own hearts God's words to Joshua, spoken after the great leader had been in Canaan for many years, "Thou art old and stricken in years, and there remaineth yet very much land to be possessed." We can avoid the Satanic snare of sanctified smugness.

Violence and Strife in the City

"I have seen violence and strife in the city."

A quotation from an observer of urban life in the last third of the twentieth century of the Christian era?

No, not quite.

This is a quotation from Psalms 55:9-10, titled "A Psalm of David," and written a thousand years before the birth of Jesus. The whole of the passage relevant to this point reads, "For I have seen violence and strife in the city. . . mischief [evil] also and sorrow are in the midst of it."

Cities have been the birthplace of civilization. They could be its graveyard.

There is terrible tragedy in the rioting that has shattered the inner core of many American cities during the "long, hot summer" just past. Serious damage has been done to the whole country and to its racial minorities most of all.

A Kansas City newspaper published for Negro readers carried a hard-hitting page 1 editorial which is worthy of notice:

"The awful rioting which has been taking place in scores of cities in recent weeks not only is doing no one any good but it is harming the whole country, the Negro most of all.

"Any Negro who thinks that taking lives and

destroying property will help him gain his rights as a citizen is in for a rude awakening. When it is all over, those who participate in the rioting will discover that they have gained nothing and have set the civil rights movement back many paces.

"Violence and physical combat are senseless. Legitimate rights cannot be won through illegitimate means.

"The majority of Negro citizens throughout America are heartsick over the wanton destruction of our cities by the small minority participating in this mob action.

"We hope that those who have been trying to take the law into their own hands will come to their senses and end their lawless activity."

THAT THERE ARE deep-lying issues involved in the deadly sickness of the cities cannot be denied. Massive unemployment, grinding poverty, squalor and misery, black against white and white against black, and the demonism of extremist young leaders have all played their part in preparing the ground.

No one can doubt the existence of long-standing grievances. Great injustices have been blindly ignored. Edwin Markham long ago put it in verse:

*"Two things," said Kant, "fill me with
breathless awe:*

The starry heaven, and the moral law!"

*But I know a thing more awful and
obscure—*

*The long, long patience of the plun-
dered poor.*

There is increasing evidence that the patience is wearing thin.

Yet beyond issues of race or privilege is an even more fundamental issue of lawlessness and

Personal responsibility is a virtue most often stressed in the Bible. The man who did not profitably use his one talent was not excused because of poor social conditions, nor did the man who multiplied his investment tenfold owe his success to favorable social conditions. "Every one of us shall give account of himself to God," asserts Paul, and the doctrine of personal responsibility needs to be strongly reasserted in this floundering age.—George E. Failing.

demonic hate. "The mystery of iniquity doth already work," Paul said (II Thessalonians 2:7). What was true in his day is even more true in ours.

We would be glad if we could believe that there will be no more "long, hot summers" to come. Unfortunately, such would be unwarranted optimism.

Our greatest danger now is that we shall rub cold cream on the cancer and proclaim a cure, or that we shall be satisfied to spray snakes with perfume and think we have thereby drawn their fangs. Deep sores demand radical surgery.

Long-range steps must be taken to wipe out breeding places for crime and immorality as decisively as we would move to wipe out breeding places for typhoid and yellow fever. We must not make the mistake of treating the symptoms and ignoring the disease.

Opportunities must be given the underprivileged poor to help themselves. It is not the handout but the "help-up" that is needed.

NOT ALL THE SOLUTIONS, nor perhaps even the most effective, will be legislative. The passing of laws will not cure human depravity. But a good place to start would be to check the free flow of liquor and the unlimited sale and circulation of firearms.

Most strife-torn communities ban the sale of liquor after civil disorder starts. We seem to be past masters at the art of locking the barn after the horse has been stolen.

Powerful and greedy lobbies have repeatedly blocked every effort to put checks on the mail-order sale of rifles and other firearms. Anyone, anywhere, for any reason can buy deadly weapons without accounting in any way for their proposed use.

No one has a complete answer to the terror of the streets. But if, as we suspect, an important part of the cause is basically moral and spiritual, than an essential part of the cure will also be moral and spiritual.

The mystery of iniquity already works. And He who checks and limits that working still checks and limits it. He will not be "taken out of the way" until Christ comes again.

The warfare we fight (for war it is) is not entirely after the flesh. And "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Corinthians 10:4).

Let us use every sociological and legal tool we can muster. But let us recognize, as the late General Douglas MacArthur said in another connection, "The issues are theological. It must be of the spirit if we are to save the flesh."

LISTENING to the findings of Rev. Howard Conrad (right), who has recently finished a year-long study of Nazarene mission growth patterns, is Rev. Walter Crow, missionary on furlough from Haiti. Conrad, himself a missionary educator in Peru, cited Haiti as the fastest growing Nazarene field.

(Photographs by Franklin Cook)



Special Report: MISSIONS

MISSIONARIES STUDY REASONS FOR GROWTH

A Roman Catholic pastry cook quietly pressed two \$10.00 bills into the hands of Dr. E. S. Phillips, executive secretary of the Department of World Missions.

She had been impressed with the spirit of Nazarene missionaries gathered on the campus of Olivet Nazarene College, and wanted her money to go toward a Nazarene missionary project.

Most Nazarene missionaries seem to affect people this way. They inspire confidence, exude enthusiasm, and when they leave, you want to know more about them.

But like most impressions left with people, the one which lingered with the cook was accidental. The seventy-two veteran missionaries gathered at Olivet during the last week of July were there to find out ways they could be more effective when they return to their jobs, when they will again be scattered all over the world.

The most specific discussion of church growth on Nazarene mission fields came from Rev. Howard Conrad, director of a Nazarene school in the mountains of Peru.

Conrad has just completed a year-long study, commissioned by the Department of World Missions, on the growth patterns of Nazarene missions.

He cited the four fastest growing fields as Haiti, Mexico, Mozambique, and Korea, and pointed out recurring patterns which he felt caused the growth among the fields. They included: adequate training of the laity, using national leaders to their full potential, and the encouraging of self-sufficiency and self-support.

There are now 68,000 members on world missionary fields, 39,000 of whom have full membership status and 28,000 are probationary. Conrad indicated that the growing fields included a large number of probationers.

He noted that the greatest growth comes in missionary fields where the number of national pastors compared to missionaries is high.

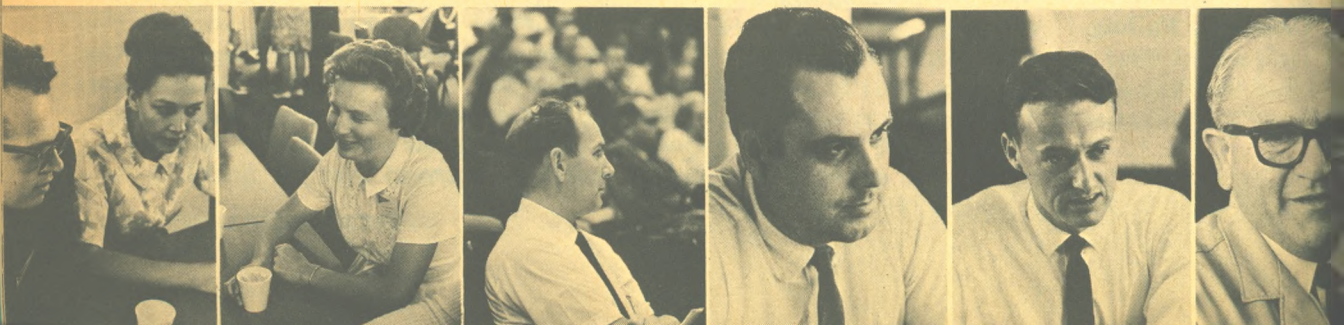
In addition to the week-long workshop composed of veteran missionaries, thirty-six appointees met during the following two weeks and studied various phases of foreign service they are facing.

A missionary sending service, held July 30 at College Church, attracted nearly a thousand Nazarenes who heard various missionaries speak, and saw the new missionaries receive their commissions.

Two general superintendents, Dr. Samuel Young and Dr. G. B. Williamson, spoke to the missionaries, and Mrs. G. B. Williamson addressed the combined groups on deputation speaking.

Other workshop and institute personnel included Dr. Phillips; Dr. H. T. Reza, director of Spanish publications; Dr. William Vaughters, president of the Spanish Nazarene Seminary in San Antonio; Professor Paul Orjala, Nazarene Theological Seminary; Rev. Franklin Cook, administrative assistant to Dr. Phillips; Galen Olsen, financial assistant in the Department of World Missions; Rev. Don Owens, formerly a missionary to Korea and now professor at Bethany Nazarene College; Dr. Mary Scott, secretary of the N.W.M.S.; and Miss Helen Temple, office editor of the *Other Sheep*.

MUCH of the value gathered from the missionary institute and workshop came as the result of conversations among the missionaries themselves. A few of the 110 veterans and missionary appointees are pictured below during relaxed moments: (from left) Rev. and Mrs. Tom Spalding, Bolivia; Mrs. Gwen Galloway, Nicaragua; Rev. Phillip Kellerman, Taiwan; Burton Swartz, appointed to British Honduras; Dr. Paul Sutherland, Raleigh Fitkin Memorial Hospital, Manzini, Swaziland, East Transvaal; and Rev. Elmer Schmelzenbach, Republic of South Africa.



HERALD OF HOLINESS

District Subscription Standings
As of August 1.

District	Subscrip- tions In Force	Percent Of Quota Reached	Percent Increase Over July, 1966
Group 1			
1. Illinois	4,931	135	-18
2. Central Ohio	5,395	87	8
3. Southwestern Ohio	3,094	75	1
4. Michigan	2,598	71	6
5. Northeastern Indiana	3,083	67	-1
6. Florida	3,066	64	-2
7. West Virginia	3,015	64	7
8. Akron	3,224	61	5
9. Eastern Michigan	2,254	59	4
10. Alabama	1,812	51	3
11. Los Angeles	2,345	48	6
12. Tennessee	1,709	46	-4
13. Southern California	2,755	44	11
14. Oregon Pacific	1,523	40	-17
Group 2			
1. Northwestern Ohio	2,604	101	1
2. Iowa	2,469	93	3
3. Northern California	2,406	89	-3
4. Kansas	2,894	85	-2
5. Chicago Central	2,129	72	12
6. Northwest Oklahoma	2,135	71	-23
7. Pittsburgh	2,468	71	7
8. Southwest Indiana	2,457	71	12
9. Missouri	2,213	69	-8
10. Kansas City	1,716	67	5
11. Indianapolis	1,806	56	0
12. Kentucky	1,518	55	5
13. Northwest	1,554	54	1
14. Colorado	1,600	54	-7
15. West Texas	1,658	53	-6
16. Idaho-Oregon	1,324	49	3
17. Georgia	1,252	47	-6
18. Washington Pacific	1,187	41	-1
Group 3			
1. New England	2,190	110	10
2. South Carolina	1,790	96	-5
3. Philadelphia	2,247	96	24
4. Northwestern Illinois	2,006	92	-8
5. Albany	1,586	90	2
6. Central California	1,829	75	1
7. Northwest Indiana	1,825	75	-3
8. Eastern Kentucky	1,703	73	-2
9. Joplin	1,512	73	24
10. Washington	1,676	70	9
11. Virginia	1,296	69	-7
12. Northeast Oklahoma	1,127	68	3
13. Southeast Oklahoma	1,030	68	25
14. Sacramento	1,378	65	-12
15. Houston	1,180	63	8
16. Arizona	1,267	62	4
17. Canada West	979	61	0
18. San Antonio	1,050	60	4
19. North Arkansas	909	55	13
20. East Tennessee	1,148	53	-3
21. North Carolina	838	51	2
22. South Arkansas	910	48	3
23. Southwest Oklahoma	956	41	0
24. Dallas	785	33	-17
Group 4			
1. Nebraska	1,365	137	21
2. Minnesota	1,224	119	6
3. New York	950	88	5
4. Wisconsin	801	80	-11
5. Rocky Mountain	658	73	5
6. Louisiana	957	72	1
7. Canada Central	771	68	-9
8. Maine	719	55	11
9. Mississippi	722	53	1
10. New Mexico	740	52	-2
Group 5			
1. North Dakota	759	136	8
2. Nevada-Utah	344	91	22
3. Alaska	207	81	-31
4. South Dakota	238	80	-11
5. Hawaii	176	61	19
6. Canada Atlantic	248	58	6
7. Canada Pacific	196	54	2



ABOUT two hundred persons gathered July 29 at the site of the new Mid-America Nazarene College in Olathe, Kansas, to hear Dr. George Coulter (left) bring greetings, and watch the first spades of dirt turned for the construction of five college buildings. At right, Robert R. Osborn, Olathe banker who gave the first forty acres for the college site, speaks as Dr. Curtis Smith, president, holds the ceremonial shovel. The campus consists of eighty acres, the second forty of which were given by Olathe businessmen. Contracts have now been let on two college dormitories. Among others appearing on the ground-breaking program were Dr. Willis Snowbarger, executive secretary of the Department of Education; Rev. Paul Cunningham, Olathe pastor; Dr. Wilson R. Lanpher, superintendent of the Kansas City District and chairman of the college board of trustees; Arthur Zebley, Olathe mayor; and Rev. Bill Draper, assistant to Dr. Smith.

Moving Ministers

Rev. Frances Welch, from Manteno, Illinois, to Danville (Illinois) Chalfant Memorial.

Rev. William E. Naill, Sr., from Johnson City, Tennessee, to Mercer, Wisconsin.

Rev. Lewis Hansen, student, to Effingham, Illinois.

Rev. Marvin Appleby from Henderson, Kentucky, to Summersville, Kentucky.

Rev. William M. Mack from evangelistic field to Bertrand, Michigan.

Rev. Chadron Orton from Montevideo, Minnesota, to Staples, Minnesota.

Rev. Beulah B. Liles from Barnsdall, Oklahoma, to Newkirk, Oklahoma.

Rev. Paul W. Harris from Monterey (California) Peninsula to Hayward, California.

Rev. Tom Nees from Sunnyvale, California, to Dayton (Ohio) Knollwood.

Rev. J. G. Wells from Toledo (Ohio) Oregon to Lima (Ohio) First.

Rev. Peter Wolpe from Aberdeen, South Dakota, into evangelistic field.

Rev. Charles Kirby from Abernathy, Texas, to Little Rock (Arkansas) Cedar Lane.

Rev. Audry W. Miller from Portsmouth (Ohio) West to Middleport, Ohio.

Rev. Maurice Palmquist from Denver

(Colorado) Lakewood to Sacramento (California) Highlands.

Rev. John W. Frazier from Monte Vista, Colorado, to Las Animas, Colorado.

Rev. C. M. Andrews from Eustis, Florida, to Largo, Florida.

Rev. W. H. Carpenter from Jacksonville (Florida) Mallory Memorial to Eustis, Florida.

Rev. Charles Michael, Jr., from Edgewood, Illinois, to Auburn, Illinois.

Rev. Paul Wankel from Farmer City, Illinois, to Anna, Illinois.

Rev. Denver Gregory from Indianapolis (Indiana) South Keystone to Indianapolis (Indiana) Ritter Avenue.

Rev. Paul Litten from Mooresville, Indiana, to Indianapolis (Indiana) South Keystone.

Rev. Samuel Gowan from Albia, Iowa, to Kalamazoo (Michigan) Central.



Rev. Billy Goodpasture from Algona, Iowa, to Glenwood, Iowa.

CORRECTION—The Herald of Holiness of July 26 reported that Rev. Clifton Norell moved from Lima (Ohio) First to Joplin (Missouri) First. This is incorrect. He moved to Independence (Kansas) First Church.

A Story-Note from...




Hi,

When  Mother and  Dad teach you to tell the truth at all times and you don't — it looks as if you have never been taught.

Jesus has taught us to love each other.

- When you  sass or talk back to others —

- When you  hit or kick someone else —

- When you  tear up or destroy a toy that is not yours — it would be easy to believe you had not learned your lesson on love.

Can you think of some ways that would show you had learned your lesson on love to others?

Love,

Gloria

"My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

Con: Blessed Blindness

I am writing concerning the article "Blessed Blindness" in the July 5 issue of the *Herald*.

While the author's primary point, that love softens one's attitude toward others, is undoubtedly true, it seems to me that this article has some unfortunate overtones.

Good parents dare not to be blind to the faults of their children. A good pastor should not be blind to the spiritual problems of his congregation. The most helpful wives need to be able to see, in love, the shortcomings of their husbands, and husbands can help their wives in the same way. . . .

Christ loved His disciples, but He was not blind to their faults. He rebuked several of them on different occasions.

Blindness is a malfunction. I know of no place in the Bible where blindness is set forth as something one should try to attain. Love, on the other hand, is commended over and over. Blessed love, yes; blessed blindness, no!

MRS. SHARON BUSS
Indiana

Pro: "Situation Ethics"

Christ said that the two greatest commandments were to love God and to love one's neighbor.

The concept of most people with whom I have discussed situation ethics (the "new morality") is that it is simply an excuse for sexual promiscuity; most of these same people have read little if any on the subject.

According to the proponents of situation ethics the supreme moral law—in fact, the only absolute moral law—is the law of love. It is at this point that much misunderstanding occurs. The love in this context is neither erotic nor filial love, but agape love. I am sure that most of us can think of a situation in which to obey one commandment or law would mean violating another. According to situation ethics the course to be chosen in such a case would be the more loving course of action.

It is true that some undoubtedly use situation ethics as an excuse for their actions (which obviously are not motivated by agape love); however, do not others dot every i and

cross every t of the law who are not motivated by love. Everything genuine has a counterfeit.

Is it not possible for us to live close enough to God so that our actions, springing from motives of perfect love, may be guided by the Holy Spirit?

R. WESLEY AMAN
District of Columbia

Pro: Canada Centennial Number

I felt I must express to you my personal appreciation for the recent number of the *Herald* featuring the Canadian Centennial. It was not only very well done but the amount of space devoted to it was most generous indeed. Many thanks for the great assistance to our work in Canada and of course specifically to Canadian Nazarene College. I personally continue to enjoy the high calibre of editorial comment and general articles and layout in our fine paper. . . .

A. E. AIRHART
*President, Canadian
Nazarene College
Manitoba, Canada*

Pro: Qualifications for Honorary Degrees

I would like to know what requirements there are in order to

be awarded an honorary doctorate from a Nazarene college. I know there are "many tears and much sweat" involved in obtaining an earned Ph.D., so this must also be the case in an honorary doctorate. I get concerned about people using their honorary titles, not only in the Nazarene movement, but others. If I were so fortunate as to have an honorary doctorate, I would want to make certain I was as qualified as an earned Ph.D., or not use the title.

MRS. JOHN CHEESEMAN
Ohio

Pro: Pro and Con

The importance of a letter in "Pro and Con" is often not what seems to be a petty grievance, but usually points to something deeper. A church leader, to be effective, must learn the opinions of the membership and assume its outlook if he is to understand and effectively communicate with it.

When leaders become closely identified with their offices, personal interests become indistinguishable from their official responsibilities. Traditions of the church, also, too often take on a sacred quality.

As a result, any suggestion runs the risk of being interpreted as a personal criticism, as well as questioning the church's very foundations.

If "Pro and Con" and other structured forms of communication were blocked, communication would flow outside the bounds of formal channels. Experiments with large-scale organizations have shown that, in blocking communication up the line, a number of internal pressure groups developed which operated outside the formal organization. . . .

If this individual-organizational phenomenon can be generalized to apply to religious denominations, "Pro and Con" is a much greater benefit to the Church of the Nazarene than even its proponents and contributors have realized.

DON L. MORGAN
Middle, Iowa

Con: War in Vietnam

. . . many of us in Canada at least believe that there is a tremendous moral wrong being committed in Asia by the present government of the U.S.A., and that our church should have something to say about it. Could the *Herald* not present both sides of this extremely complex question?

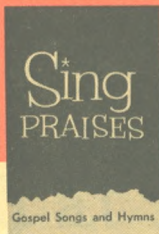
KENNETH H. MARTIN
British Columbia



"Nothing serious, Reverend. They just had a little argument over who's the better Christian."

A SANE ESTIMATE OF CAPABILITIES

By Paul Culbertson

Lillenas
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Babies are wonderful people. But we can be very glad that they are born very small and weak. Otherwise, some of them might get possession of hydrogen bombs and civilization would be doomed. The fact is that a great many problems among adults are a result of the behavior of people who have grown physically but have not grown up morally, emotionally, and spiritually.

Since babies are born small, weak, and uninformed, they have a problem. They all feel inferior. Everyone around them seems to be (and is) stronger, bigger, better able to move around. One student of personality (who was himself sickly as a lad) asserted that the universal urge to overcome these feelings of inadequacy and incompetency was a major motive of life.

As adults, all of us have achieved this goal in varying degrees. But all of us recognize not only that we *feel* inferior but that we *are* inferior to others in many aspects of living and performance. A small boy once challenged Dr. J. B. Chapman with the assertion, "I can do something that you can't do!" Upon inquiry, the lad explained, "I can crawl through a smaller hole in the fence than you can!" Exactly.

However, an *inferiority complex* is a feeling of inferiority and failure which is usually not supported by careful study of the facts of life. Often such a feeling arises from a failure in one area of life which spreads irrationally to all other areas.

Such a person is often defeated before he begins any venture.

The Apostle Paul has given us some wise counsel in this matter of self-appraisal. "As your spiritual teacher I give this piece of advice to each one of you. Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all" (Romans 12:3, Phillips).*

In other words, Paul is saying, "Avoid both an inferiority and a superiority complex." Having a "sane estimate" of our capabilities means that we will courageously face reality within ourselves. God will help us in this self-evaluation "by the light

of the faith that God has given." And we will intelligently use available means of estimating our liabilities and assets, our strengths and weaknesses.

But that isn't all. Not by any means! A sane estimate of our capabilities must be balanced by a recognition of the "principle of the exchanged life." The Christian life is "Christ in you, the hope of glory." It is not what we can do, but what He can and will do in and through us



Culbertson

if we will but give Him a chance. It is His size and strength in contrast to ours. We must never underestimate what God may be able to do in and through us if we are but committed wholly to Him and to all that to which "He, in us, is committed" (cf. Ian Thomas: *The Saving Life of Christ*).

In C. W. Cranford's helpful book, *The Devotional Life of Young People*, he tells the story of Hattie Wyatt.

Years ago when Dr. R. H. Conwell was pastor of the Temple Baptist Church, a little girl attempted to attend the Sunday school. The church was crowded to capacity. Hattie got the impression that "there wasn't room for even one more little girl." She confided in her mother that she was going to save her money so that the church might be enlarged.

Hattie became ill and did not recover. Her brokenhearted mother brought her purse with its few coins to Dr. Conwell and shared the story. He, in turn, told his congregation, and out of this came an enlarged church, a famous hospital, and a great university.

Our Lord had need of what Hattie could give. He took it, blessed it, and multiplied it to the blessing and enrichment of an innumerable company. And He will do the same with our talents, no matter how small and insignificant they may seem to be. So let us see to it that the "Master's need" is our central motive for total dedication and unselfish service.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of the Macmillan Company.

Vital Statistics

DEATHS

REV. E. C. HESTER, sixty-seven, died August 5 at Bourbonnais, Illinois. He pastored churches in Illinois for thirty years. He is survived by his wife, Ollie; one son, Paul; one daughter, Mrs. Doris Seymore; five grandchildren; one sister; and two brothers.

REV. RUBEN L. RICH, seventy-six, died July 27 in a Fort Wayne, Indiana, hospital. He served as a Nazarene minister for fifty years. Funeral services were conducted by Rev. Richard Miles and Rev. R. William Meier. He is survived by his wife, Hattie; two daughters, Mrs. Mark Ware and Mrs. Marco Plasterer; two stepdaughters, Mrs. Alice Sweet and Miss Bette Klea; stepsons, Robert, Leo, Darrell, and James Klea; a sister; and nine grandchildren.

MRS. MARY C. RUBERG, seventy-nine, died June 24 at Clarkston, Washington. Funeral services were conducted by Rev. J. Wilmer Lambert. She is survived by a son, Samuel; three daughters, Mrs. Ruth Williamson, Mrs. Philip (Anna) Ziegler, and Mrs. Jack (Mary) Foreman; a sister; eight grandchildren; and one great-grandchild.

REV. MRS. VELMA ELIZABETH MOSES, sixty-five, died June 14 at Denver, Colorado. Services were conducted by Rev. E. L. Cornelison. An ordained elder, Mrs. Moses, with her husband, spent her lifetime in evangelistic and pastoral ministry. She is survived by her husband, Edward; and a brother, Montana Kyes.

Announcements

MARRIAGES

Miss Kathy Holley and Mr. Gerald J. Meighen at Huntsville, Alabama, June 23.

Miss Yvonne Kathleen Yochim and Mr. James Donald Keathley at Battle Creek, Michigan, June 10.

Miss Dianne Elaine Yochim and Mr. Dan James Ferris at Battle Creek, Michigan, August 12.

BORN

—to Robert H. and Barbara (Peterson) Chilton of Manteca, California, a daughter, Laura Lynette, July 13.

—to Mr. and Mrs. Richard E. Duncan of Cleveland, Ohio, twin sons, Kevin Richard and Keith Wayne, August 10.

—to Rev. Ronald and Patricia Graham of Waynesboro, Virginia, a son, Stephen Timothy, August 16.

—to Dwayne L. and Linda (Kolar) Little of Kankakee, Illinois, a son, Christopher Todd, August 5.

—to Rev. and Mrs. Everette Lybarger of Jonesboro, Arkansas, a daughter, Janie Karen, July 12.

—to Rev. Donald R. and Clara Jean (Boyles) Padgett of Greenfield, Indiana, a daughter, Susan Laurest, July 27.

—to Tom and Deloris Waller of Nampa, Idaho, a son, Bruce Robert, August 1.

—to Royce and Argentia Wright of Webster, Texas, a daughter, Robyn Rae, June 29.

SPECIAL PRAYER IS REQUESTED

—by a Christian in the Middle West, that God would heal the body of a Christian lady who is so much needed at home.

—by a lady in Colorado for her husband and a serious problem in the home.

—by a Christian lady in Tennessee for her mother, that she will be healed of lung cancer.

New Church Organizations

Orangeburg, South Carolina, Highland Park. South Carolina District, July 16. Rev. W. E. Sargent, pastor; Dr. Otto Stucki, superintendent.

San Jose, California, Valley Church. Northern California District, June 4. Rev. Richard E. Shrader, pastor; Dr. E. E. Zachary, superintendent.

Oakland, California, Emmanuel. Northern California District, May 29. Rev. Earl S. Watson, pastor; Dr. E. E. Zachary, superintendent.

Ludlow, Kentucky. Eastern Kentucky District, July 9. Rev. Robert E. Bell, pastor; Dr. D. S. Somerville, superintendent.

Excelsior Springs, Missouri. Kansas City District, July 16. Rev. Dave Bon, pastor; Dr. Wilson R. Lanpher, superintendent.

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NEWS OF RELIGION

You Should Know About . . .

THE SIGN IN FRONT of the Ridgerest Retirement Villa, a \$4.8 million home for the aged in Daytona Beach, Florida, says, "Closed. Private Property. Keep Out."

No one seems to know when it will open.

Built by Baptist Senior Citizens Foundation, Inc., the 350-apartment project became mired in a legal hassle after delays caused by hurricanes and a strike of construction workers.

The organization had to dip into a \$215,000 reserve fund to meet the initial mortgage payments, which had been set aside to cover operating expenses for the first two years.

In 1966, reports the August *Christian Herald*, the Baptists, the contractor, and the company that put up the contractor's performance bond became locked in an irreconcilable dispute over claims for damages. The church group hoped recovery for losses of rental income resulting from the delay in opening.

A Federal Housing Administration (FHA) official had felt, "It's one of the best-designed and best-located projects for the elderly in our insuring area." The F.H.A. underwrote the entire cost of the project.

Yet in September, 1966, the mortgage holder, the Continental Assurance Corporation of Chicago, filed a foreclosure suit charging that the foundation was behind almost \$25,000 in its mortgage payments. A receiver was appointed by the court, and in April of this year Continental purchased the property for about \$4.3 million, nearly a half-million less than the amount underwritten by the F.H.A. The F.H.A.—meaning the taxpayers—presumably took the loss.

The project had been supported by eleven Baptist churches located in Georgia and Florida.

THE ANNUAL conference of the Brethren in Christ church (m. 7,578), a holiness denomination, recently elected three new bishops and reelected two more to five-year terms.

Newly elected are Dr. A. M. Climenhaga, former executive director of the National Association of Evangelicals, to serve the Midwest and Pacific conferences; Rev. J. N. Hostetter, editor in chief of Church Publications, Evangel Press, Nappanee, Indiana, to serve the Central conference; and Rev. Roy V. Sider, pastor at Sherkston, Ontario, to serve the Canadian conference.

Reelected were Bishops Henry A. Ginder, Manheim, Pennsylvania; and Charles B. Byers, Chambersburg, Pennsylvania. They will serve the Allegheny and Atlantic conferences respectively.

The conference was held at Memorial Holiness Campgrounds near West Milton, Ohio.

THE MILITARY take-over in Greece is affecting the activity of evangelical churches there, according to a Protestant clergyman who asked that his name be withheld.

"The situation in Greece is much more serious than many people realize. The totally misconceived notion among uninformed people is that the military putschists saved Greece from Communism."

The coup d'etat last April 21, he said, was "inspired by a few low-ranking officers, with absolute sanction of the king. . . . It is motivated by ultra-nationalism, reminiscent of that of Mussolini's and Hitler's, of which the sole purpose is to exaggerate the nationalistic sentiments and keep the Greek Orthodox Church as a powerful symbol of Grecianism."

THE SECOND divorce of Episcopal Bishop James A. Pike brought to an end his twenty-three-year-old marriage to his wife, Esther, when the latter sued on the grounds of mental cruelty. The bishop said he would not contest.

The outspoken clergyman resigned last year as leader of the California diocese to become a member of a Southern California institute for democratic studies.

They had been separated since January 16, 1965.



ABOUT FIFTY church theologians met August 27-29 at an Overland Park motel for a discussion of contemporary theology. In the left photo, Dr. Mel-Thomas Rothwell, chairman of the division of religion and philosophy at Bethany Nazarene College, speaks to Dr. Willard Taylor, Nazarene Theological Seminary, and Dr. John Riley, president of Northwest Nazarene College. In the right photo, Dr. Norman Oke, dean at Nazarene Bible College, conducts one of nine discussion groups. The conference was attended by the Board of General Superintendents, eight college presidents, the seminary president, representatives from all college and seminary theology departments, and five headquarters personnel.

TWO APPOINTMENTS MADE

Two Nazarene colleges announced recently appointments which will fill vacancies in major administrative posts.



Mr. Knight

Rev. Marselle Knight, pastor at Oklahoma City First Church, was named director of public relations at Bethany Nazarene College following the accidental death of Rev. Paul McGrady, August 3.

Mr. Knight, forty-two, was educated at Bethany Nazarene College and the Nazarene Theological Seminary, and pastored at Wichita, Kansas, before going to Oklahoma City.

He succeeds Mr. McGrady, who died in a two-car accident in Tulsa, Oklahoma, along with two members of the college quartet.

Dr. Donald P. Brickley, forty-seven, director of guidance and associate professor at Eastern Nazarene College, has been named dean of students.

He succeeds Rev. A. Gordon Wetmore, who recently assumed duties as pastor of the Wollaston (Massachusetts) College Church.

Mr. Brickley was educated at Eastern Nazarene College and the University of Pittsburgh, where he received the Ph.D. in 1957. He authored *Man of the Morning*, a biography of Phineas F. Bresee, founder of the Church of the Nazarene.

Mr. Brickley served earlier as a pastor between 1943 and 1957, when he joined the E.N.C. faculty.



Dr. Brickley

CHAPLAIN'S WIFE DIES

Mrs. Walla E. Penrod, wife of Chaplain Everett D. Penrod, died September 1 of cancer in Redlands, California. Funeral services for Mrs. Penrod, who was fifty-three, were conducted September 5. Rev. Andrew Young preached the funeral sermon.

N.N.C. GRADUATE RETURNS

Thor Gudmundsen, a native of Haugesund, Norway, who attended Northwest Nazarene College, 1928-34, has returned to the United States for a short visit.

Since serving as a captain in the underground army in Norway during the war, he has been a teacher of high school English and Norwegian. While at Northwest Nazarene he sang tenor in the college quartet.

His residence while in the United States is 5846 Southeast Holgate, Portland, Oregon, c/o Mr. James Richards.

ANOTHER VIET CASUALTY

Pfc. Jacob Horn, twenty-five, son of Mr. and Mrs. Sherman Horn, Inez, Kentucky, died March 22 as a result of an enemy grenade explosion in South Vietnam.

Mrs. Horn is a member of the Turkey Creek Church of the Nazarene, where the funeral service was held. Rev. A. A. Frederick, the pastor, officiated at the funeral.

In addition to his parents, Private Horn is survived by two brothers and a sister.

ILLINOIS SOLDIER DIES

A nineteen-year-old Granite City, Illinois, private died May 3 in Vietnam, in a demilitarized zone in the northern sector of South Vietnam.

Pfc. James R. Dowdy, a member of Granite City First Church, was killed by sniper fire as he was attempting to aid another soldier.

His body was returned home, where funeral services were conducted by

Rev. George H. D. Reader, his pastor.

Survivors include his parents, Mr. and Mrs. John E. Dowdy; a brother, John E., Jr.; four sisters, Lorene, Eva, Mrs. Angeline Martin, and Mrs. Evelyn Dean Webb; and his maternal grandparents.

From District Assemblies . . .

546 NEW OREGON MEMBERS

For the third consecutive year, the Oregon Pacific District gained more than 500 new Nazarenes, according to the report of Dr. W. D. McGraw, superintendent.

The most recent gain was 546 new members, providing for a net increase for the year of 355.

Dr. McGraw's report was heard during the twenty-fourth district assembly held July 19-21 at Clackamas, Oregon. Dr. Hardy C. Powers, general superintendent, presided.

Other increases were in Sunday school enrollment—906; Sunday school average attendance—323; total giving—\$61,000. The total given for all purposes was \$1.45 million. Giving to missions was 10.5 percent. N.M.B.F. payments exceeded 94 percent of the district's budget.

Progress in the development of a 135-acre district center at Woodburn, Oregon, was also reported. District leaders are optimistic that the center will be completed by the summer of 1969.

Ordained were Rev. H. Robert Grossman, Rev. Michael Grimshaw, Rev. William H. McPhail, and Rev. John W. Smith.

Elected delegates to the 1968 General Assembly are Dr. McGraw, Rev. Don B. Fivecoat, Rev. Harold M. Sanner, Rev. W. Donald Wellman, Rev. Bertrand F. Peterson, and Dr. Leslie Parrott (ministerial); Dr. and Mrs. Gordon T. Olsen, Roger Clay, R. Roy Edwards, E. W. Shields, and Willard Friesen.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

THE CONTINUING WITNESS

(September 24)

Scripture: Acts 28:17-31 (Printed: Acts 28:23-31)

Golden Text: Romans 1:14-15

Why did Paul, upon reaching Rome, address himself first of all to the Jews? What does Paul's ceaseless witnessing tell us about his commitment to the gospel as truth?

SYNOPSIS: By means Paul could never have guessed, he and Luke and the rest came at last to Rome. "God's wonderful promise is true!" Within three days, even though his wrist was chained to that of a soldier, he sent for the leaders of the Jews and expounded at length the gospel as the hope of Israel. Once more, as it were, our Lord came to His own and they received Him not.

TO THE JEW FIRST

From time to time, as Paul the prisoner spoke in his own defense, he stressed an important theme: his faith in Jesus as the Christ was not an innovation. "For the hope of Israel I am bound with this chain" (Acts 28:20). The law of Moses and the word of the prophets were fulfilled in the Christian gospel. This was a profound conviction of the Early Church and the plain teaching of our Lord himself (see Luke 24:25-27).

So it was that Paul felt an obligation to the Jew first, and after that to the Gentile. And so it was that, upon his arrival in Rome, Paul sent at once for the leaders of Judaism and spent an entire day with them.

AND ALSO THE GREEK

Paul's experiences as a missionary must have prepared him for the reaction of the Roman Jews. Indeed, some years earlier, the apostle had discussed at length his philosophy of this problem (Romans 9-11). In a nutshell it was simply this: In the wisdom of a sovereign God, the rejection of the Jews had led to the salvation of the Gentiles. Thus, when the synagogue scorned the gospel, the God-fearing Gentiles received the message with open arms.

And so the gospel has come to us in the West. But when will Israel be saved (Romans 11:26)?

Conducted by W. T. Purkiser, Editor

I Corinthians 6:3 says, "Know ye not that we shall judge angels?" How can we judge angels, if they have not sinned?

The reference is to the judgment of fallen angels, and is alluded to in II Peter 2:4 and Jude 6.

We are more apt to call them demons. But since the word "angel" basically means "messenger," it is occasionally

used in the New Testament to refer to evil spirits—for example, "the devil and his angels" (Matthew 25:41), and, "Satan himself is transformed into an angel of light" (II Corinthians 11:14).

Would you please explain Romans 9:11-18?

It is impossible to explain this passage fully without placing it in its whole context in Romans 9:1-11:36.

But basically it simply says that the conditions of salvation and usefulness in the kingdom of God are not of man's making but of the Lord's choosing.

For example, the statement, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (v. 15), must be understood in harmony with Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved," and Romans 11:32, "For God hath concluded them all in unbelief, that he might have mercy upon all."

The entire section is written to show that God's mercy and compassion are not based on nationality or arbitrary decree, but upon repentance and faith and calling upon the name of the Lord. Divine election is not an election by irresistible decree, but an election of grace and not of works (Romans 1:5-6).

God will have mercy upon whom He will have mercy, and He wills to have mercy upon those who return to Him (Isaiah 55:7; Hebrews 4:16). "Whom he will he hardeneth" (v. 18), and He hardens those who "harden" themselves by rejecting His word (Exodus 8:15, 32; 9:34).

What is your opinion of a combination of the holiness denominations some want?

Theoretically, it would be good. Practically, there really isn't much possibility in the foreseeable future.

However, I think we should be open to every possible move in the direction of closer cooperation and, indeed, even organization. A number of the smaller holiness denominations might well merge, as indeed some are even now planning to do.

I do have certain reservations about the idea that there should be only one holiness denomination. It doesn't seem to me that the cause of holiness would be best served by representing it to the world as the exclusive property of one church.

Actually, of course, we don't all have to live in the same house to share the same electricity and water.

Could you tell me why some of our churches have the annual church meeting on Sunday instead of on a weekday night?

Probably to get better attendance and therefore make the meeting more representative of the congregation as a whole.

I could hardly argue that this constitutes a wrong use of the Sabbath as such, because the annual church meeting is an important aspect of the work of the Kingdom as carried on through the Church of the Nazarene.

On the other hand, I would have to confess to certain personal reservations

about any widespread or regular adoption of this practice.

In times when the Lord's Day is observed in the breach more than in honoring its distinctive spiritual purposes, it wouldn't hurt us to lean over backward a little (if this indeed be a case of such), rather than using our Christian liberty in ways that might in the long run be harmful to the cause we love.

Is it right to put names on the Prayer and Fasting chart just to make a star missionary society if those members do not pray?

No.

But what makes you so sure they do not pray? It doesn't seem right to me, either, to judge the motives of those

who make up the Prayer and Fasting chart, or the prayer life of those whose names appear on the chart (Matthew 6:5-6; 7:1-5).

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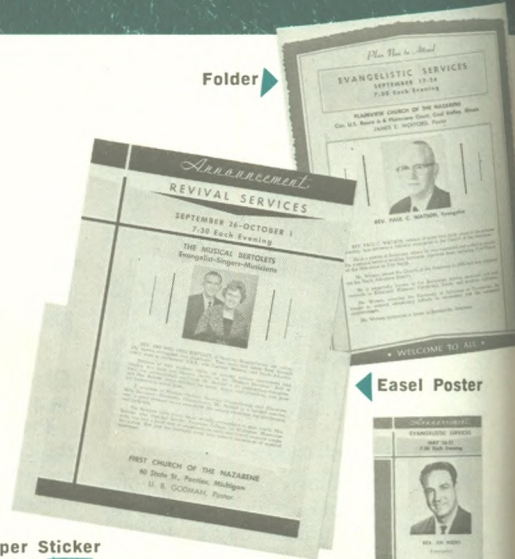
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