

October 18, 1967

herald

OF HOLINESS

Church of the Nazarene

The New Faith

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A New Tide of Evangelism in Russia

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Alaska Flood Emergency Appeal

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Covered bridge near Chester, Illinois



THE BEST CHOICE



General Superintendent Lewis

One great man has said: "If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing." This man, in using the word religion, was actually referring to Christianity. He did well to say this, for above all delights and uses Christianity stands without peer.

The pleasure of the peace of salvation is the greatest benefit of this life. It is true that the salvation of Christ removes the fear of eternity. The removal of this fear is a present blessing, but the joy of fellowship with Christ here and now tunes the soul to eternity's intended harmony.

The usefulness of the Christian faith is indeed marvelous. It is this experience that creates new hopes as the earthly ones vanish—for it is ever the "path . . . that shineth more." Christianity covers earthly decay with the light of God's truth, which places the transient in its proper sphere.

Day by day the Christian calls upon his faith for the strength and inspiration so necessary for progress in life.

In our relationship with our fellowmen it is the better medium for common endeavor.

In our burdens and toil it is the tonic for the laborer who will in conquest enjoy the result of deeds done.

In our disappointments it is the assuaging balm that eases the pain and relates it to the goodwill of God.

In the moment of challenge and opportunity it gives assurance and poise for the schooling of past guidance, gives assurance for the present hour of victory.

In the pull and harassment of unregenerate and uncaring humanity around us, it keeps us on the course set for us in the will and purpose of God.

It is good to know Christ. We too choose the Christian way above all else and we lift our voices in the words of an old Wesley hymn.

*Oh, what shall I do my Saviour to praise,
So faithful and true, so plenteous in
grace,
So strong to deliver, so good to redeem
The weakest believer that hangs upon
Him?*

*How happy the man whose heart is set
free,
The people that can be joyful in Thee!
Their joy is to walk in the light of Thy
face,
And still they are talking of Jesus' grace.*

The New Faith

In the areas of vital social and civic importance, where the truth of Christ should be clear and conclusive, it is not.

Just what can you believe today? Do we need a return to some emphases that suffer under pressure of modern life? Does

holiness mean more or less than it did before students assumed a deciding role in the government of schools, and nations took to making war without taking the trou-

ble to declare their intentions, or before divorce became so prevalent that every minister is faced with decisions he would give a lot not to have to make?

Should we go back to the good old days when it was easy to believe our church was right and every other denomination was to be measured by what we taught?

Can it be that our understanding of the progress of faith—that part which allows for growing in grace and knowledge of the truth—got stuck on some such snag along the line, so that what we believe today often seems colorless and bogged down in churchianity, charts, statistics, and programs?

Now let's not get off track by emphasizing what is wrong. If there is a devil, that is his chief weapon—pointing out what is wrong with everything, especially the Church. And if there is no devil, there are a lot of excellent impersonations.

Seriously, good as it is, Christianity, the Church of the Nazarene not excepted, and we as individuals, often find ourselves



PHOTO BY DAVE LAWLOR

inadequate in the face of rapidly unfolding and conflicting circumstances and problems.

In areas of vital social and civic importance, where the truth of Christ should be clear and conclusive, it is not. The voice of godliness, of Christlikeness, is shamefully silent. The ungodly attitudes and pronouncements of some prominent religionists have actually given the word "church" an odoriferous connotation in modern usage.

The great strength and weakness of the Christian faith is that it is essentially both individual and collective. The strength of an editor's faith in a Kansas City office makes a tremendous difference in my life, here on a high, rocky mountain peak in Oregon. Yet our temptations and the consequences from them are our own.

Satan can get to us if he can catch us alone. Yet we are never alone! This the world cannot comprehend except as it is revealed in our lives, though it is all that holds the world together.

"There is a kind of madness in the world today. Governments are not acting logically in their own interests." So said an American diplomat in the United Nations. Samples of this "madness" crop up everywhere.

The resolving factor in what seems to be approaching chaos is a principle grasped by a Jewish scholar who once came to see Jesus by night because he was afraid to come in the daytime. When our Lord explained how all the difficulties of doubt and faith could be answered conclusively, this man asked: "How can these things be?"

Our own president touched on the far periphery of this mystery in his recent talks with the Russian premier. He sought, not a diplomatic discussion, but a "meeting of minds." President Johnson, who knows what Christian faith is, realizes that without a mutual acknowledgment of what is universally right and universally

wrong no discussion has meaning. This is at least a partial recognition that what is right is also practical.

This, God has been trying to teach mankind since Eve. He has made understanding available down to this age, in which He has revealed himself as a precise Pattern of what He means for us to be in the Man Christ Jesus. What God intends is no mystery.

We have both the intelligence and the capacity to receive the endowment which, until it is received, is the mystery Nicodemus acknowledged as incomprehensible.

The preacher—the ordained elder—is not the hub of the local church. You don't change hubs. Our faith is the point of bearing upon which our church moves. Unless we all discover soon that it is we, the laymen, who are commissioned to get the gospel out, each in his special capacity, the Church as we know it now will not survive.

We hinder our ministers and evangelists by forcing them into a position of professionalism supposed to fill the description, "Flame of Fire." We smother the flame. We do it by fervently pressing the pastor's hand and telling him what a good sermon that was, then going home to pull off our shoes and sit in front of the TV—period. We pray for him occasionally, but rarely are there those who take up his burden as did Simon the Cyrenian the Cross for our Lord.

We are greatly in need, but what we need is not a new *Manual*, a new doctrine, or a new organization. We need a new faith in the power and willingness of God—willingness to work through us as well as in us.

We need not explain the new birth or the power of the Holy Spirit, but we must recognize that power in us, that He may do what needs to be done through us.

This is the faith for our day.

Start Something

Throughout history most great churches that have declined were victims of stagnation rather than persecution.

Apathy, indifference, detachment led to decay.

In the Church today we find more people who prefer the role of spectator rather than participant.

Whenever a problem arises, the spectator asks, "Why don't 'they' do something?"

"They" can't help the pastor or Sunday school superintendent visit prospects or absentees.

"You" can!

"They" are not responsible for the condition of your class.

"You" are!

"They" can't give your church good leadership.

"You" can!

Every successful revival, every effectual prayer meeting, every vital personal witness, every effective calling group, in fact, every worthwhile church function, begins with a need, a vision, turned into reality by someone alive, responsible, and innovative.

To the people who sit back and ask,

"Why don't 'they' do something?"

We ask,

"Why don't 'you'?"

• By David Kline
Tucson, Arizona

It Is Too Necessary Not to Be True

• *By A. S. London*

Oklahoma City, Oklahoma

Josephine, the mother of Napoleon III, wrote her son dying on a foreign shore and said, "We do not expect to meet again in this life, but certainly we shall meet again. Have faith in this consoling idea. It is too necessary not to be true."

Job asks the question, "If a man die, shall he live again?" Life closes in the twilight, but opens in the dawn. Each departed Christian loved one or friend is a magnet that attracts us to the life beyond.

William Jennings Bryan said, "I am as sure that there is a life beyond the grave, as I am that if you put a grain of corn in the soil, and give it sunshine and rain, it will come forth and make bread to help feed the teeming millions of the earth."

Our days on the earth are like the grass: "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth" (Psalms 90:6).

Our days on earth are as a hand's breath. Life is as a vapor which endureth for a little time and then passeth away. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1-2).

The thought of a life beyond the grave is a part of our very nature. It is woven into the very fiber of our being. How could this be if there is not the fact of immortality? How could we have such hope of life beyond if there is not the reality of life going on after our brief stay here? "Thou hast put eternity in his heart."

The desire and instinct for the life beyond the grave is one of the greatest motivations that can animate the human mind. God never implants an instinct in the life of a human being unless He supplies the means of satisfying that instinct.

The birds have an instinct to fly, and wings have been given them with which to fly. Fish have an instinct to swim and the fins with which to do it.

Are we as human beings duped and deceived

to think and desire life beyond the grave, with no provision made for that desire to be fulfilled?

Life is incomplete here. A noted essayist said at the close of one of his writings, "The rest was not finished." Is this not the feeling of every life, as it comes to the close of an earthly career? Do we not all feel that we have done so little here, our vision is so much greater than we have seen fulfilled, and we long for a tomorrow to finish up?

There must be a life beyond the grave to give man justice. He often does not get it in this life. The Judge of all the earth must do right. Full and complete justice does not come to us in a sin-cursed, war-torn world. There is a deep conviction that justice will be meted out after a while.

We can endure injustice here because of a faith in the living Christ which assures us of a "payday, someday."

The human heart demands eternity for the fulfillment of its affections. The voiceless lips of our loved ones gone on before say that "Hope sees a star and listening Love can hear the rustling of a wing."

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Corinthians 15:55-57).

Good is the sunset glow, said a writer long ago, but far better is the golden light of the radiant morning and the unclouded dawn.

When Columbus drew near to the then unknown continent of America, he saw leaves and branches floating in the sea. He knew he was drawing near to another world.

We too have evidences that we are nearing a city whose Builder and Maker is God. We are to be with the Lord for ever and ever.

I believe in the immortality of the soul, because I have immortal longings within my soul. "It is too necessary not to be true."

An Evangelical Press Syndicated Article:

• By John Pollock

A New Tide of Evangelism in Russia

John Pollock, whose home is in Great Britain, has written a variety of biographies, the most recent of which is of Billy Graham. He has also an interest in the progress of evangelical groups in Russia, as is borne out by his book, *The Faith of the Russian Evangelicals* (McGraw-Hill, November, 1964). His most recent trip to the Soviet Union, however, has unveiled new and interesting developments in the evangelical church there.

On November 22, 1966, three women stood in the dock of the People's Court at Cheboksary, a city on the Volga 380 miles due east of Moscow, between Kazan and Gorky.

They were each sentenced to three years in a corrective labor camp. Their crime was that of persuading children to join a religious circle and not to enlist in the official Communist-atheist organization, the red-scarfed Pioneers.

The case is not isolated and the story that emerged at the trial throws a beam of light on a struggle that is mounting in intensity all over Russia today. When the police burst in on these "criminals," they discovered a Bible class in full session. Children were sitting at the table, each with a Bible open, transcribing verses into a notebook. Others were learning psalms and hymns by heart. And the extraordinary truth is that this took place in state school hours

with the connivance of the schoolmistress; whether or not she was a secret Christian herself (no open Christian can be a schoolteacher in Russia) was never divulged in court, but the case arose because another teacher betrayed her to the authorities.

These brave Christian women now in prison belong to a new movement among Russian Evangelicals which is rapidly gaining momentum: the *Iniitsiativniki*, or Action Groups. The Action Groups have two clear purposes. One is to persuade the Soviet Government to allow the freedom of conscience to which it subscribes in theory; the other is to create a new evangelical leadership, believing that the present officially recognized "All-Union Council of Evangelical Christians-Baptists" has compromised with the atheist state.

The evangelical church in Russia is suffering from division and tension which must evoke the concern and prayers of its brethren in the West, more especially because the crisis cannot be seen in terms of white and black, one group faithful and the other false.

When I visited Russia in 1963-64 and researched to write *The Faith of the Russian Evangelicals* (McGraw-Hill, Nov., 1964), the facts

were still so obscure that I could only draw attention to the conflict vaguely; and though I mentioned among many others the 1962 trial and sentence to prison (where he remains) of the founder of the Action Groups, I was unaware of his significance. But now as evangelical Christianity continues to spread and be persecuted, much more information has emerged, partly as a result of the founding of the privately sponsored Center for Research and Study of Religious Institutions, headed by an American scholar, Dr. William C. Fletcher, which studies systematically all newspapers and periodicals from eastern Europe.

In 1961—and this was not known in the West until last year—an order was issued by the All-Union Council at the behest of the state which reversed traditional Baptist policy. The Council told its senior presbyters to remember "that at present the main task of divine service is *not* the enlistment of new members. The duty of the Senior Presbyter is to check unhealthy missionary tendencies," to reduce the number of baptisms, especially of young people, and to discourage the evangelistic efforts of the churches.

According to my personal obser-

vation the senior presbyters interpreted this order very loosely indeed, but the fact that the Council was prepared to issue it in face of its own devotion to evangelism and of clear commands of the Word of God brought to a head a growing dissatisfaction among presbyters and laity in different parts of the Soviet Union. Entire congregations, especially of Pentecostals, rejected the supervision of the All-Union Council and seceded, thus losing their legal status; elsewhere splinter groups formed unregistered and therefore illegal Baptist churches; still other congregations were divided and distressed.

The leader of these dissidents, A. S. Prokofiev, a Ukrainian of deep faith and courage, travelled extensively to bind them together. Then, on August 31, 1961, he and others appealed to Prime Minister Khrushchev. (This has been known only recently in the West.) They told him that they were unhappy because the official evangelical leadership was subservient to the atheist state, and begged him to allow a congress of Evangelicals to meet and draft a new constitution whereby they could manage their affairs without state interference, and be free to evangelize.

They did not consider these demands treasonable; the Action Groups love their country. They want to take full part in its life. Yet many professions and activities are denied to Christians, who are treated as second-class citizens. The "official" evangelical leadership continues to accept this discrimination as part of the cost of discipleship, but the Action Groups now demand for Christians their rightful place in society.

For a year after this appeal nothing happened, until in September, 1962, the travels of Prokofiev came to a summary close with his arrest and sentence of five years' deprivation of freedom to be followed by five years' banishment. In January, 1963, occurred the famous incident of the thirty-two Siberians who invaded the U.S. Embassy asking for help in emigration; it is now certain that they were adherents of the Action Groups. The worldwide outcry at the treatment of the thirty-two may have been one of the factors which led Khrushchev at length

to grant, surprisingly, the request for an evangelical Congress in October, 1963, the first for fifteen years.

The report published at the time revealed little of the real issues and nothing of the agony of soul that must have been felt in the Moscow Baptist Church, well-known to American tourists. And the Congress failed. Apart from a few minor concessions the Action Groups achieved none of their aims. The All-Union Council did not authorize open evangelism or public Sunday schools nor end the compromise with the atheist government, which to the leaders seems the only alternative to proscription and suppression.

The Action Groups resumed and intensified activities. Before long the policy of the Soviet Government became only too clear: to continue a small measure of religious freedom to the "official" Evangelicals, encouraging moderate dissidents to rejoin them; and ruthlessly to suppress the rest.

In December, 1963, an "unofficial" Baptist preacher, Brother Churara, died under torture. During most of 1964, the Soviet press frequently reported trials. After the fall of Khrushchev in October there was a short pause while the new masters of the Kremlin consolidated their popularity. Meanwhile the churches of the Action Groups became steadily more militant in evangelism, daring to march in processions of witness, to organize Sunday schools, even to hold baptismal services openly at riversides.

Early in 1966 persecution by the Soviet state reached a fresh intensity. In March a new clause to Article 142 of the Penal Code gave the police ample scope to suppress unregistered Evangelicals; and in September, 1966, another clause banned any Christian outing by train or bus, any gathering of the kind that regularly features in the weekday program of American churches.

The names of more than twenty Christians who received sentences of up to five years for such "criminal" activities could be culled from the Soviet press in 1966, and the true number is probably higher, since trials are reported only when it suits propaganda purposes.

The weight of the law falls on the adherents of the Action Groups. But any reader of this article who supposes that "official" Baptists are faithless would be wrong. Apart from their courageous witness in the past, no one who has been among them can doubt their basic sincerity in an appalling dilemma. For example, the pastor of Tashkent, the central Asian town ravaged by earthquakes last year, brought large numbers of unregistered Baptists back to the fold after their leaders had been imprisoned. This man is one of the most vibrant Christians I have ever met. He suffered severely in Stalin's time, but he radiates joy and blessing, is a soul winner and man of prayer, and his deacons likewise.

The situation is confused, for atheist Russia is in ferment. The hostility of the Soviet regime to Christians, orthodox or evangelical, suggests that the Christian faith is spreading at a rate thoroughly alarming to the authorities. The Communist Party line has insisted ever since 1917 that religion will die out with the older generation; hence their fury that young people should join the churches in such numbers. And it would seem, from the writings of the two well-known secular authors jailed after sensational trials in 1966, and a third allowed to exile himself to the West, that religious faith is growing among the intellectuals.

Persecution continues. Men and women witness and suffer. The future is obscure. The Action Groups assert that they now number more members than the state-recognized Evangelical union, and color is given to this claim in that last October the government again allowed a Congress, where the Groups seem to have won major concessions.

Because news continually trickles out of Russia, this article cannot have a polished conclusion. The conclusion must be in your prayers.

Let me end with one final, striking incident. Not long ago a party of Evangelicals walked into the Kremlin itself, sat on the steps of the new Palace of the Soviets, and sang gospel songs until removed by the police.



The More Excellent Way

• **By Otho Jennings**
Kankakee, Illinois

The truth of holy living is a variety of things. It is a doctrine taught in the Bible. It is a standard demanded of all true Christians. It is an experience to be obtained. It is a work of grace performed in the heart by the Holy Spirit. It is an endowment of power for victory over self and inward sin. It is heart purity. Yes, it is all these things and more.

Most of all, holiness is a life of perfect love. And it is generally recognized that I Corinthians 13 is the most complete and clearest explanation found in the Bible concerning that life.

Man cannot be perfect in body because of disease and infirmi-

ties. He cannot be perfect in mind for the same reason. What is left? Only his spirit or soul is left; hence it is here and here alone that man can reach perfection in this life.

The early Methodists did not prefer the term "state" in reference to holiness, for that term suggests a static condition. Rather, they liked to think of God's love as a continuous and constantly increasing force in their lives.

Maturity in love suggests that man's natural appetites and instincts are brought fully under the reign of grace. In the language of modern psychology, maturity in love meets the criteria of a wholesome and well-integrated person-

ality. It is a pity that some Christians never become very mature.

In I Corinthians 11, Paul treats the Lord's Supper; and in chapter 12, he deals with spiritual gifts. Both of these are very important subjects. But then he comes right to a startling point—there is something better than sacraments, something better than spiritual gifts. It must be something very extraordinary. And it is—it is the love of God in the heart.

The superiority of love. Here is divine love, the practice of which is better than human oratory, angelic eloquence, prophetic ability, and even mountain-moving faith.

Bankers, lawyers, and other businessmen pay handsome fees for training through the Dale Carnegie courses and others like it, in which they learn to speak with ease. But the possession and practice of God's love excel any human excellency. And they are free.

The humility of love. Love does not put "number one" first. A grade school teacher posed an arithmetic problem to her class. If there were the parents and four children with one pie for dessert, how many pieces would there be? Johnny's prompt answer was "five."

When the teacher asked why he said five, his reply was, "Because in that case Mother would say she didn't want any pie." Love is like that. A consistent practice and habit of putting one's own interests always first is a sure sign of an unsanctified heart.

The courtesy of love. Goodspeed's translation puts I Corinthians 13:4-6 this way: "It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth."*

This is the way a wholly sanctified man behaves. For all of us this is the ideal taught by the New Testament. Everybody should believe in this kind of holiness.

The endurance of love. The writer once had a friend, now in

*The Bible: An American Translation. J. M. Powis Smith, Edgar J. Goodspeed. Copyright 1923, 1927, 1948 by the University of Chicago Press; used by permission.

heaven, whose wife prayed daily for thirteen years for her husband's salvation in spite of the fact that for the most of those years he grew increasingly more wicked. George Muller is said to have prayed earnestly for forty-nine years for the salvation of a life-long friend. It had to be love to prompt such ardent devotion. This endless endurance is the final test of devotion to Christ.

The permanence of love. When Perry reached the North Pole, a trusted friend, a Negro, was with him. The Negro had once saved Perry's life. For a long time Perry had accepted him as a friend, but not as an equal, but after the life-saving incident their affection for each other was never lessened. Perry died famous and the Negro died almost unknown, but their love for each other was permanent. The love of God in the heart demonstrated sincerely to others is the most permanent thing in true religion.

The expectancy of love. As a child Paul expected to develop manly attitudes, and he did. As a young Christian he expected maturity in love, and he found it. The greatest reason, this writer feels, why so many Christians fall short of perfect love is that they do not expect Christian perfection in this life. Their concept of maturity falls short of purity.

The expectancy of pure love has a future aspect also. The pure in heart are set for heaven. To them, the best days always are the ones ahead. To them, death cannot be a tragedy; it is always the last enemy to be conquered, the last battle to be fought and won.

The supremacy of love. Paul claims that divine love is greater than faith and greater than hope. This might seem strange except that Jesus had already taken the same position. In reply to a question, our Lord made it clear that love to God and toward one's neighbor is man's first and greatest commandment.

Our crying need is not for better singers, preachers, or teachers; not for bigger boards and larger committees; nor yet for better organizations and greater leaders. Our crying need is for people who will make love to God and man their highest virtue.

• *By Albert J. Lown*
Paisley, Scotland

A Playhouse Drama

The wide screen of the city playhouse used for the Crusade relay service showed the flowing tide of penitent, determined seekers moving toward the rostrum from all parts of the Earl's Court arena in response to Dr. Graham's appeal.

Panning, angling, zooming, the television cameras conveyed not only the miracle of hundreds yielding to the Christ so fearlessly and tenderly portrayed by the evangelist as the only answer to the heart's need, but also the spiritual authority and atmosphere that dominated the vast gathering and was consciously felt in the silent playhouse too.

Among the many who were simultaneously moving to the front in the theatre relay venue was a tall, slender girl who had joined the Nazarene coach party attending the service. The drama of decision within the heart owed much to the increasing conviction produced by pastoral messages heard in recent months in the Sunday morning family service.

A mother's prayers and the burden of concern in many hearts were answered as the girl rose and quietly but bravely made her way to the front to join the standing army of inquirers. The inquiry room counselling seemed long to those waiting, but it was thorough, and the work of saving grace was wrought by the Spirit. Transfigured tears were the first evidence of initial salvation, followed by the embrace of loved ones and the witness of lip and life.

Just two Sundays later, in the special circumstances of facing life in a new country overseas, the girl's desire for church membership was fulfilled. There were few dry eyes as this new convert pledged her loyalty to the Savior and the church she would need in the new life and the new home she would set up within the next two weeks.

There are privileges and safeguards in belonging to a church that is evangelical and also worldwide, a church that shepherds its converts and members through the "Moving Nazarene" service of the Department of Evangelism.

Instead of putting a baby to the breast of a corpse, to use Samuel Chadwick's graphic description of a cold church that chills the convert, the newborn spiritual babe is assured of welcome and warmth. Pastor and people at home are relieved and comforted, and the worldwide church is enriched.

Editorially Speaking

• By W. T. PURKISER

Not a Cushion but a Challenge

It has been said that God did not design the universe as a cushion but as a challenge. It is not by having things easy but by tackling the "impossible" that we grow.

We would like to have it otherwise. We would like to see the rainbow without enduring the storm. We would like to have the beautiful sunset without the clouds. We would like to have strength without striving. We would like to have serenity without suffering, the glory of the Easter morning without the Cross.

But such is not to be. James Dalton Morrison tells of an unknown patient, ill in a hospital, who left some thoughtful words written on the wall:

*The cry of man's anguish went up to God,
"Lord, take away pain!
The shadow that darkens the world Thou hast
made;
The close coiling chain
That strangles the heart: the burden that
weighs
On the wings that would soar—
Lord, take away pain from the world Thou
hast made
That it love Thee the more!"*

*Then answered the Lord to the cry of the
world,
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to
heart,
And sacrifice high?
Will ye lose all your heroes that lift from the
fire
White brows to the sky?
Shall I take away love that redeems with a
price,
And smiles with its loss?
Can ye spare from your lives that would cling
unto Mine
The Christ on His cross?"*

IT IS NOT that we should seek suffering or hardship for its own sake. Such will come quite unsought.

Some have imagined themselves blessed when

persecuted for "foolishness' sake" rather than for "righteousness' sake." But as Karl Barth whimsically remarked, when Daniel was in the lions' den, he didn't spend his time twisting the lions' tails. Phillips Brooks said, "It is dreadful to suffer except in doing duty. To suffer there is glorious."

But if when living for the Lord we encounter pain, hardship, suffering, or loss, we find at least part of its meaning in the shadow of the Cross.

We are not given the choice of cushion or challenge. We cannot decide whether life will be easy or hard for us. What we can choose is how we will meet the problems our circumstances do bring.

A MISSIONARY in Formosa told of visiting a leprosarium near Taipei one day some three years ago. While there, he was taken into the room of a little Chinese woman lying on the hard boards of a rough table. She had been a leper for forty-one years.

Forty-one years earlier, she was a young wife with two small children. Detecting a numbness in one arm, she went to a doctor, who discovered the dreaded disease. Her husband drove her out of the home. She was forbidden to see her children. As the disease progressed, she was driven from the village. In despair, she planned to take her own life.

Found by government officials, she was removed to the leprosarium, where for four decades no relative came to visit, no letter or postcard told her what had become of her children. The only news of her family she received was that her husband had married another woman.

The last twenty-six years had seen the compounded misery of arthritis, so crippling that for fifteen years she had not been outside the room in which she lay.

The missionary said, "As we walked up to this dear woman I expected her to be beaten and bitter. She turned to me and I saw her sunken nose . . . the places where eyelashes had been . . . the leathery texture of her face. And then her lips suddenly broke into a wonderful, radiant smile."

When the visitor asked the woman the secret of her apparent happiness inside those imprisoning walls, she replied through an interpreter: "I live for Christ inside these walls, and I leave to Him the meaning and significance of what I do. It

may be that there are only three people a year within the sound of my voice—whoever is put into this room with me. But I find that no day is lost. No day is drab and pointless when I can begin it by asking Jesus Christ to take my pain, my loneliness—whatever comes to me—and help me translate it into sympathy and love and understanding for others who are having a difficult time. I've asked God to turn the reservoir of my tears and pain and loneliness into something with which I can pour out kindness and sympathy to others who come and go through my room."

And then she added, "I think God uses me sometimes."

Grace in such great measure is given only to such great need. But all of us can find in the disappointments, hardships, limitations, and sufferings of our own lives that our strength does not come from reclining on cushions but from rising to meet challenges.

Don't Tell Me—Show Me!

Not in so many words, but certainly with such a sentiment, the world speaks to the Church.

It is not entirely an emotional protest against words without much meaning. It is based on the sober fact that by far the best channel of learning is through seeing rather than through hearing.

There is solid evidence behind the advertiser's slogan, "You could put earmuffs on Johnny and he'd learn only 7 percent less. But blindfold him, and the loss would be 87 percent."

In matters moral and spiritual, example has always been known to be better than precept or exhortation. It was only when "the Word was made flesh, and dwelt among us" that we "beheld his glory, the glory as of the only begotten of the Father" and knew Him to be "full of grace and truth."

Peter reminds us that Jesus left us "an example," that we "should follow his steps." The word translated "an example" was the same word that was used for a teacher's copybook, the letters of which would be traced by a student learning to write.

This all boils down to the truth of Gladstone's observation, "One example is worth a thousand arguments." The best possible argument for Christianity is a consistent Christian life.

The converse, of course, is also true. There is terrible power in negative examples. The inconsistencies of professing Christians do more to damage the cause of Christ than all the arguments of atheists either outside the Church or, as in our day, inside it.

George Duncan tells of an incident in a British political campaign in which one party leased the first two floors of a downtown building and used the outside as a huge billboard urging all to

God's way of working is by working through men—redeemed men of peace, of power, of purpose. While the forces of sin seem to be unleashed in our day, God is mightily at work in His world. He has not relinquished the controls of history. He is working out His purposes. But He looks to you and to me for assistance. He wants us to be channels for His power. Let us ever be His faithful instruments.—Earl C. Wolf.

"Vote for Smith." The opposition rented the top two floors of the same building. They added just one word: "Don't."

This happens in the realm of religion more often than we like to admit. The lips may say, "Vote for Christ." The life adds just one overpowering word: "Don't."

It is not enough only to proclaim the Word. We must also portray it. We may urge people to listen. We must not forget that they want to look. What they see must confirm what we say, or our witness is quite in vain.

This does not mean that we can stop telling. After all, the first communication from God to man is through what the Bible calls "the word." What it means is that to telling we must add showing, as we let the Word in us become flesh and blood in our daily lives.

Alaska Emergency Appeal

The Board of General Superintendents has authorized an emergency appeal for at least \$35,000 to assist the two Churches of the Nazarene in Fairbanks, Alaska, which were seriously hurt in the August flooding sustained by that northern city.

The offering is an approved special, and money should be sent to the General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, Missouri 64131, to insure proper credit and transmission. More complete details and a coupon will be found on page 13.

District Superintendent Roy J. Yeider is high in his praise of the courage and determination of the people of Fairbanks in general and the Nazarenes of the two congregations there. But the near approach of winter with temperatures falling to fifty degrees below zero makes prompt action essential. Some help has already been sent, but much more is needed.

What would be an almost impossible load for two local churches to carry can be lightened by a generous and immediate response from all our congregations and people.

RIVER, STAY 'WAY FROM MY DOOR

The most disconcerting sound I know of is the sound of water pouring into the basement from floodwaters rising around the house. The most alarming sight of which I can think is the sight of menacing waters slowly rising.

And the most miserable job of which I can think is the task of hauling literal tons of gooey mud out of basements and living quarters in five-gallon buckets.

All of these sights have become familiar to those of us who live in Fairbanks, Alaska, where the little Chena River, swollen from five inches of rainfall in three days, went on a rampage and flooded the entire city.

Fairbanks sits in the bottom of a natural bowl, with hills on the north, east, and west, and the sprawling Tanana River to the south. There is frequently some pretty high water in the early spring when the snow melts and the rivers sometimes become ice-locked.

But never before had there been anything like this when the entire city was flooded. So far as I know, there was not a house or business in the city which did not feel the impact of the floodwaters.

Monday, August 14, will be a day long to be remembered by those of us who were here at that time. By midafternoon the river was flowing almost bank-full, and lapping at the underside of the bridges. Some business places near the river were already under water.

Both Churches of the Nazarene in Fairbanks are some distance from the river, and neither pastor anticipated any serious damage to the properties. However, by midnight of that Monday night it became apparent that our home and church were in the path of a new river. There was such a strong current moving down the street in front of the parsonage that it was necessary to operate my motor-canoe at almost full throttle to come upstream. With a current like that it is small wonder that our church basement filled almost to the ceiling in a little less than three hours.

The current in the church basement picked up the large, upright piano, turned it over on its back, and floated it out into the center of the auditorium. Losses to the furnishings of the Sunday school and in terms of Sunday school supplies and equipment will be nearly \$5,000 at First Church alone.

At the Totem Park Church water came up into the parsonage living quarters, and Rev. and Mrs. Raymond Griffith lost most of their personal property, getting out with just the clothing they could take with them.

The members in both congregations have suffered heavy losses. In some cases basement walls yielded to the water pressure and collapsed. Some had water almost to the top of the walls of their homes. No one in either congregation can be said to be unaffected by the flood.

One thing which makes this flood so serious is the proximity to the severe winter weather, which begins in late September and early October. If our homes are to be made even livable for the winter there is much work which must be done.

It is backbreaking, frustrating work, this cleaning up and mucking out after a flood, but our people are taking it with the characteristic pioneer spirit for which Alaskans are noted, and they are carrying on. We are having Sunday school and church on schedule, although there is no heat in our building. People will come with their winter parkas, but the worship service will be the same.

DWAYNE HILDIE

Pastor, First Church of the Nazarene
Fairbanks, Alaska

ON TIPTOE WITH JOY

By John T. Seamands. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 133 pages, cloth, \$2.95.

The author has, since 1961, served as professor of Christian missions at Asbury Theological Seminary, Wilmore, Kentucky. He is the son of missionary parents, and served as a missionary in India for the Methodist church for twenty years.

This book is a sincere attempt to reemphasize the doctrine of the Holy Spirit in relationship to everyday Christian living. It is a book of sermons, each one dealing with the subject of the indwelling presence of the Holy Spirit in the life of the individual Christian, and the Church at large.

The theme of the book is the Holy Spirit and the blessed and joyful life He makes possible for those who respond to His leadership. Joy is one of the chief by-products of the indwelling Presence.

Again and again the author emphasizes that where the Holy Spirit dwells in His fullness there is joy, abiding joy. "Could it be that we lack joy because we are not experiencing the fullness of the Holy Spirit?"—*Velma I. Knight.*

RIGHT DRESS! HOW SHOULD CHRISTIANS DRESS?

By Wendell Wellman, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 32 pages, paper, 50c.

Rev. Wendell Wellman is pastor of First Church of the Nazarene in Los Angeles, California. He has pastored in various sections of the country, and his ministry has included thirteen years of daily television programs. He has written on a theme that is often either neglected or emphasized out of all proportion, and he has written well. His subject, as the title might suggest, is the Christian attitude toward dress.

Wellman explores briefly the influence of clothing on behaviour, the significance of clothing in revealing the personality, and he cites many experts in the fields of psychology, education, fashion, as well as clergymen and other religious writers, all of whom testify to the importance of personal appearance.

While, of course, a specific list of acceptable and non-acceptable items for dress would be both impossible and undesirable, Mr. Wellman has

given some concrete principles which are easily understood, and ought to serve as a real help and guideline for any Christian who sincerely wants light on this oft controversial subject.

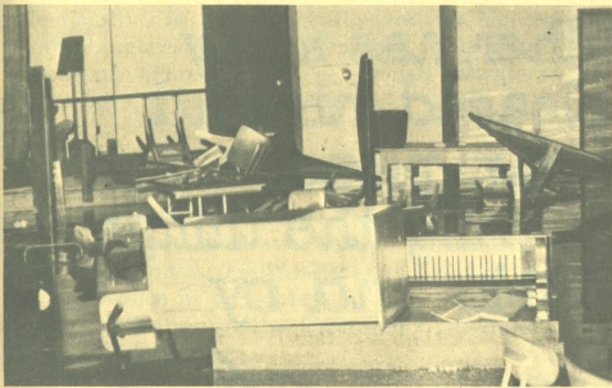
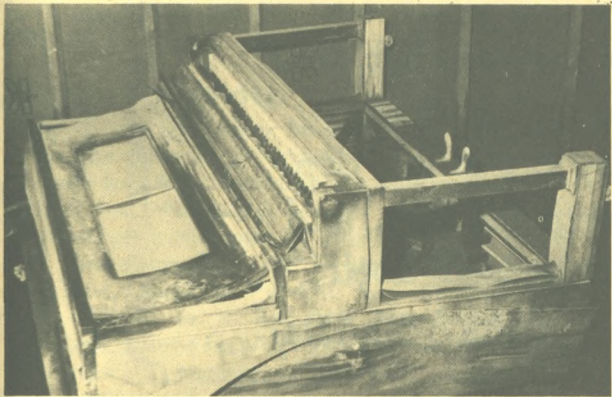
The price is right; the book is well-

written and easy to read; the subject is important and deals with an area of concern to many sincere Christians in modern society. It ought to be available in every Nazarene congregation.—*Russell Metcalfe.*



Alaska Flood . . .

EMERGENCY APPEAL



An approved special to assist in repairing damage to parsonage and church equipment resulting from the flood in Fairbanks, Alaska, in August.

Extensive damage suffered by both First Church and Totem Park Church.

Contributions welcomed from either individuals or churches.

The Board of General Superintendents has authorized this appeal as an "Approved Special," and calls attention to the urgent need for at least \$35,000.

Early onset of freezing weather makes prompt response imperative.

Contributions should be in by the end of October.

Photos, top to bottom: Floodwaters in front of Fairbanks (Alaska) First Church beginning to subside. Totem Park Church piano lies on its back in water and muck, a total loss. Sunday school auditorium in First Church after the flood. Residents attempt to "dry out" after the Fairbanks flood.

Coupon below may be used to insure proper credit.

**To: General Treasurer, Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131**


Name

Address



Local Church

A Story-Note from . . .

Hi,


Ronnie  is a blond, eight-year-old boy who pleases his dad a lot!



He practices and practices with his . He is learning to hit the  like his dad does. His dad is very good.

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth."

(John 5:19b-20a)

God, our Heavenly Father, has many things to teach us.  pleased his dad by learning well. We can please God by learning and living the things He taught us in the Bible and by Jesus Christ, His Son.

Love, *Gloria* 



Campus Commentary

NEW SCHOOLS PROGRESS

Nazarene Bible College in Colorado Springs has opened its first term. Classes began September 26 in the educational facilities of Colorado Springs First Church of the Nazarene. The second-quarter classes will begin January 2, 1968, in the new building presently under construction.

The two junior colleges authorized also by the 1964 General Assembly are well under way with their building programs and are shaping the curriculum to be offered.

Mid-America Nazarene College has awarded contracts for two air-conditioned buildings totaling 33,456 square feet of floor space on a bid of \$473,400. They will be identical in exterior appearance, one being designated as a library-classroom building and the other an administrative-classroom building. A contract was previously awarded for two dormitories to house 312 students. This contract was for \$581,100.

FACULTY CHALLENGED

For those who have been waiting for the story about the gasoline station that is being torn down to make way for a residence, the task of the Nazarene college has challenged several professors at large universities sufficiently to cause them to move! In 1967, professors from the Universities of Wisconsin, Maryland, Denver, Purdue, and Florida Atlantic have shifted to a full-time responsibility on a Nazarene college faculty. In 1966, the Universities of California, Tennessee, Cincinnati, and Northern Illinois came out second best in the competition for able faculty. In other recent years the Universities of Washington, Kansas, Wyoming, Ball State, and Miami of Ohio, have lost valued teachers and researchers to Nazarene colleges.

RELIGION AND SCIENCE

"A Christian Perspective in the Natural Sciences" is the theme of a conference to be held October 19 to 21 at Canadian Nazarene College, Winnipeg, Manitoba. President Arnold Airhart and his staff will host the conference in their beautiful new plant as a part of the celebration of the Canadian Centennial Year, 1967.

Guest speakers include Dr. George Coulter, general superintendent; Dr. W. G. Barker, biologist from the University of Manitoba; and Dr. Russell Mixter, zoologist from Wheaton College (Illinois) and editor of the *Journal of the American Scientific Affiliation*.

Professors from Nazarene institutions who will make major presentations include Drs. Harvey Finley, George Horner, Robert Sawyer, and Mel-Thomas Rothwell. The subjects to be discussed are: "The

Ways of a Scientist," "The Age of the Universe and the Earth," "The Origin of Man," and "Evolution and Christian Thought Today."

Participants will include the president, academic dean, a professor from religion, and a professor from natural science from each of the Nazarene colleges. Each topic will be treated from the viewpoint of a scientist and the viewpoint of a biblical scholar.

UNIVERSITIES RECOGNIZE GROUPS

Bresee Fellowship chapters have received full recognition as student organizations recently from officials at Arizona State University (Tempe), University of Michigan, and Oklahoma State University.

FOUNDERS' DAY AT N.N.C.

A convocation with an academic procession and an address by Dr. Ross Price on Dr. H. Orton Wiley, president 1916-26, was the highlight of Founders' Day, September 29, at Northwest Nazarene College. The college is beginning its fifty-fifth year.

INNOVATIONS AT PASADENA

A "considerably modified curriculum" and a quarter calendar were inaugurated September 18 at Pasadena College. Two videotape recorders are also in use with provision for closed-circuit television for limited instructional applications.

RECOGNITIONS AT OLIVET

A feature of the opening of the school year at Olivet Nazarene College was the recognition of faculty achievements of the past year. Professor Billy F. Hobbs received the Ph.D. degree in mathematics from Purdue University, and Professor Harry R. Westfall received his Ph.D. degree in education from the same university. Cash awards were made for publications, scholarly papers, and musical arrangements. Faculty members produced one book, twelve scholarly articles and papers, thirteen musical arrangements, and ten articles in church publications during the 1966-67 school year.

NORTHWEST ADDITION

The main structure of Samaritan Community Hospital has been completely remodeled and a one-story addition has been built, the complex to be "The Hall of Fine Arts" for the campus of Northwest Nazarene College. The entire project cost approximately \$220,000 and will provide about twenty-three thousand square feet of floor space. The Division of Fine Arts is accommodated in this new facility.

Lillenas
MUSICREATION



THANKSGIVING



THANKSGIVING PROGRAM BUILDER

MP-403 60¢

So easy now to increase the appreciation of this Day of Gratitude. 8 new songs plus 2 pages of material for kindergarten, 5 for primary, 7 for junior, 7 for jr. high, 4 for sr. high and adults, including skit "Only a Samaritan" based on the account of the 10 lepers.

OUR GRATITUDE

MP-401 20¢

Compiled and edited by Grace Ramquist. A 16-page booklet containing a carefully selected and graded group of Thanksgiving recitations, exercises, plays and songs for ages from four years to adult.

Prices slightly higher outside the continental United States

Order from your
Nazarene Publishing House

From District Assemblies . . .

TENNESSEE GAINS NOTED

Dr. C. E. Shumake, who was newly elected to a four-year term as superintendent, reported that Tennessee District Nazarenes increased by 608 during the recently completed

year, and that two new churches had been organized.

His report and election came during the fifty-fifth assembly, held August 23-24 at Nashville First Church.

Dr. Hugh C. Benner, general superintendent, presided.

Of the 608 who joined Tennessee District churches during the year, 363 were by profession of faith. The district had a net gain in membership of 171.

Dr. Shumake, who has completed ten years as superintendent, said that giving for all purposes reached \$1.14 million, an increase of \$100,000. The Tennessee District contributed 10 percent to world evangelism for the third consecutive year.

As a result of the district being the first among those on the Southeast Educational Zone to pay their 5 percent budget, Dr. William Great-house, Trevecca Nazarene College president, pledged to recommend that one of the new college dormitories be named "Tennessee Hall."

In an educational service, members of the assembly pledged \$30,000 and faculty members another \$25,000, which served to kick off a \$361,000 fund drive necessary for the completion of funds for new science and physical education facilities.

Marvin Nash, a layman, was elected to the district advisory board.

Ordained were Rev. John Hinton, Rev. Lamar Smith, and Rev. William Crockett.

Delegates to the General Assembly are Dr. Shumake, Rev. Edward F. Cox, Rev. Harold Graves, Dr. T. E. Martin, Rev. Doyle Smith (ministerial); John T. Benson, Jr., Scott Dunning, Robert Middendorf, Marvin Nash, and Wendell Poole (lay).

THRASHER TO NEW TERM

Delegates to the nineteenth Southwest Indiana District assembly elected Rev. C. R. Thrasher to a four-year term as superintendent during the sessions held August 10-11 at Bloomington, Indiana.

Two days after the assembly closed, Mr. Thrasher was seriously injured in a two-car mishap near Martinsville, Indiana, and his wife, Mrs. Ruby Thrasher, was killed (see September 13 *Herald*).

Mrs. Thrasher had been elected president of the district N.W.M.S. during the assembly.

Dr. George Coulter was the presiding general superintendent at the assembly. Delegates heard Mr. Thrasher report that 395 new Nazarenes had become members during the year.

Giving for all purposes reached \$1,253,000, an all-time high. The district contributed 10.75 percent to world evangelism.

Newly elected chairman of the



**OCTOBER IS
PROTESTANT
PRESS
MONTH**

**READERS
MAKE
LEADERS**

district church school board is Rev. Garland Johnson.

Ordained were Rev. Clyde R. Jackson and Rev. Warren Foxworthy.

Elected delegates to the General Assembly were Rev. C. R. Thrasher, Dr. Leo C. Davis, Rev. Dorothy Ahleman, Rev. Eldon Cornett, and Rev. Mark Hamilton (ministerial); A. E. Breeden, Edwin Hill, Edward Mason, Inza Owens, and Kenneth Burbrink (lay).

ALL BUDGETS PAID

Minnesota Nazarenes paid all budgets in each of their thirty-four churches for the third consecutive year, and for the second year contributed more than 10 percent of their giving to world evangelism.

These were among highlights from the report given by Rev. Norman Bloom, superintendent, during the twenty-eighth district assembly, held August 17-18 at Paynesville, Minnesota.

Dr. G. B. Williamson, general superintendent, presided.

Mr. Bloom also noted a gain in church membership of 106, and that missionary membership was 97 percent of the church membership.

Sunday school enrollment reached 4,000.

Newly elected as a member of the district advisory board was Rev. Glendon B. Fisher.

Ordained were Rev. Lowell D. Arndt, Rev. Rodney R. Miller, and Rev. Merle Sapp.

Delegates to the General Assembly include Mr. Bloom and Rev. Robert E. Harding (ministerial); Reno Mittelstadt and Gerald Nelson (lay).

TWO CHURCHES ORGANIZED

Two churches were organized and four new church buildings were constructed during the recently completed assembly year on the North Arkansas District, according to Rev. Boyd C. Hancock, superintendent.

The fifteenth assembly was held

August 24-25 in Jonesboro, Arkansas. Dr. V. H. Lewis, general superintendent, presided.

Church membership grew 77 to a total of 3,279. A total of \$46,000 was contributed for world evangelism.

The two churches were organized at Earle and Osceola.

Delegates to the General Assembly are Mr. Hancock, Rev. Jack Dell, Rev. O. S. Free (ministerial); Elbert Tyler, J. N. Quick, Neil Stallings (lay).

HOUSTON GIVING HIGH

Houston District Nazarenes contributed a record amount of \$745,000 during the recently completed assembly year, and welcomed 271 new members into fellowship according to Dr. W. Raymond McClung, district superintendent.

Dr. Hardy C. Powers, general superintendent, presided over the twentieth annual assembly, held August 22-25 at Houston First Church.

Sunday school enrollment climbed to 8,028, an increase of 681. Average Sunday school attendance was 3,864.

The district was 10 percent for world evangelism for the sixth straight year, and contributed 90 percent toward the ministerial benevolence budget. Dr. McClung reported four major building projects on the district.

Rev. Howard Wade was newly elected as N.Y.P.S. president.

Elected delegates to the General Assembly were Rev. Hugh B. Dean, Rev. Frank Kemendo, and Dr. McClung (ministerial); John Bundy, Frank Thompson, and Rex Weisinger (lay).

NEWS OF RELIGION

You Should Know About . . .

WORLD BIBLE reading and National Bible Week will run concurrently from October 15 through October 22. The American Bible Society's W.B.R. program will then continue through Thanksgiving for a total of forty days. More than 40 million people all over the world are expected to participate in the program which will combine the American Bible Society and Laymen's National Committee for the first time this year.

Now in its twenty-third year, W.B.R. resulted from a lonely marine on Guadalcanal asking his parents to join him in reading the same preselected scripture passage each day.

THE RAPID growth of religion courses in universities, according to one theology school administrator, will soon siphon off the best teachers while seminaries and schools of theology "get the duds."

And with this loss there will likely be a proportionate loss of good students at the schools which have traditionally been the way of preparation for the ministry, said Dr. F. Thomas Trotter, dean of the Southern California School of Theology at Claremont.

"We lost a leading scholar on church history in America to the University of Iowa," Dr. Trotter said. "Dr. Robert McAfee Brown went from Union Theological Seminary to Stanford and Dr. B. Davie Napier went from Yale Divinity School to Stanford."

Trotter predicts the consolidation of many seminaries and the survival, intact, of only the better theological schools.

FIFTEEN PHYSICANS, five dentists, and nineteen interns were among ninety-nine persons who went at their own expense to care for some ten thousand Mexicans in and around Galeana in the state of Nuevo Leon.

The two-week Limited Group Missions project, organized by the Christian Medical Society, resulted in 5,279 medical patients treated. Children of the medical personnel taught Bible verses, sang Spanish-language choruses, and played games with their Mexican counterparts.

A medical student from Seattle, Washington, said, "I gained a greater insight into my own life, a deeper understanding of what Christ can mean to me and to others."

CATHERINE MARSHALL, author of the widely acclaimed book *A Man Called Peter*, and editor of sermons by her late husband, Dr. Peter Marshall, has written her first novel, which was released October 9 by McGraw-Hill. The book, entitled *Christy*, is the love story of a young woman who leaves her Asheville, North Carolina, home to go into an unknown and dangerous area in the Great Smoky Mountains to teach in a one-room schoolhouse.

THE FIRST CHURCH in Seattle to renounce its ties to Presbyterian denominationalism in objection to the Confession of 1967 is the 800-member Hillcrest Presbyterian Church here.

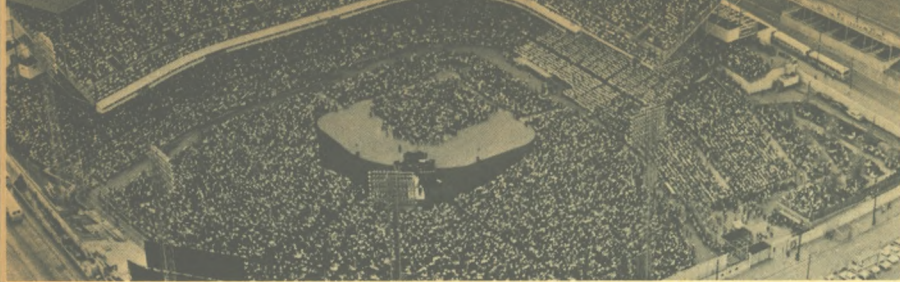
Unanimously the congregation voted to retain the Westminster Confession as the sole confession of the members of the church at 7551 35th Avenue S.W. The move rejects the Confession of 1967, first credal revision of Presbyterianism in three centuries.

A statement issued to the *Seattle Times* by Steward G. Hibbs, clerk of the session, declares: "The congregation further unanimously renounced any jurisdiction of Presbytery laws and hereby requests the name of Hillcrest Presbyterian Church be removed from the rolls of your organization."

The announcement was mailed to all Presbyterian organizations in Seattle.

*"You can't
afford to spend
what God
would have you
GIVE!"*

**THANKSGIVING
OFFERING/1967
FOR WORLD EVANGELISM
CHURCH OF THE NAZARENE**



Crusade Information Service Photo by Russ Busby

RECORD BREAKER . . . More than 53,000 persons overflowed Kansas City's Municipal Stadium Sunday afternoon to close the Heart of America Crusade. It was the largest crowd ever to gather at the stadium, and one of the largest in Kansas City for any event. More than 364,000 attended the ten-day Crusade, Graham's only U.S. meeting for 1967.

COLLEGE ENROLLMENT UP 4 1/2%

Still incomplete figures show increasing enrollments at Nazarene colleges this fall. Latest reports show the following totals:

| | |
|-------------------------------|-------|
| Bethany | 1,851 |
| Canadian | 135 |
| Eastern | 850 |
| Nazarene Bible College | 119 |
| Nazarene Theological Seminary | 251 |
| Northwest | 1,175 |
| Olivet | 1,822 |
| Pasadena | 1,138 |
| Trevecca | 753 |

The seminary shows the largest gain (17.4 percent), and only two institutions showed small losses. The total enrollment for all the institutions is up 351 or 4 1/2 percent above final enrollments in the fall of 1966. The grand total for all institutions is 8,118.

CHURCH RAVAGED BY FIRE

The First Church of the Nazarene in Malden, Massachusetts, was ravaged by a severe fire September 27. The pastor, Rev. Edward W. Levin, stated that the main sanctuary and older portions of the building were completely gutted.

The newer education wing suffered extensive smoke and water damage. Damages were estimated by fire authorities to have been in excess of \$170,000. The pastor's personal library, valued at \$10,000, was completely lost.

LAY LEADERSHIP PROMOTED

A series of zone meetings recently held on the Southwest Indiana District were designed to acquaint members of local church boards with their responsibilities and duties as churchmen. General Superintendent Hugh C. Benner was the speaker at each session. The series had been planned by District Superintendent C. R. Thrasher.

Dr. Benner discussed the functions of the church board, local treasurers, membership committees, trustees, and stewards in their various responsibilities.

Because of Mr. Thrasher's severe injuries in an automobile accident August 13, Dr. Leo C. Davis served

as his assistant in directing the series.

Dr. Davis reports almost full attendance on the part of board members in the large and enthusiastic audiences each night. An important supplementary value of the meetings, Dr. Davis states, was "the privilege afforded the laity in forming a closer contact with their general superintendent."

TEXAS CHURCH DAMAGE SLIGHT

Word received from Rev. James Hester, superintendent of the San Antonio District, indicates that none of the churches on the district were seriously damaged in the recent storm, although some had water in them and a number of churches in the Corpus Christi and Kingsville area had some wind damage with shingles torn off the roof, broken windows, etc. Rev. E. O. Jackson, pastor at Harlingen, was forced to move from the parsonage into the church for a couple days until the water receded in his home.

Vital Statistics

DEATHS

HOWARD G. BEALL, fifty-seven, died June 18 at a Reno, Nevada, hospital following a heart attack. Funeral services were conducted by Rev. Raymond Sherwood. He is survived by his wife; one son, George; a daughter, Mrs. Norma Jean Sherwood; four grandchildren; his father, L. B. Beall; and a brother.

MR. CHET GRIFFITH, fifty-eight, died August 14 in Edmonds, Washington. Funeral services were conducted by Rev. Mark Smith and Dr. Weaver Hess. He is survived by his wife, Cora; and a daughter, Mrs. Betty Coe.

MRS. CATHERINE FREDERICK HELLINGER, sixty-seven, died August 29 in Ephrata, Pennsylvania. Funeral services were conducted by her pastor, Rev. William D. Mowen, and Rev. James E. Hunton. She is survived by her husband, Edgar; one daughter, Brenda; and one grandson.

BEN HOWARD, eighty, died August 23 in Emmett, Idaho. Funeral services were conducted by Rev. Robert O. Jackson. He is survived by his wife, Olive; a son, DeForest; a daughter, Edna Chittendon; one sister; one brother; and four grandchildren.

Announcements

EVANGELISTS' OPEN DATES

The Musical Mitchells, Summerville, Pennsylvania 15864, will be travelling from Maryland to Arizona during the month of January and have open dates. Tom Paine, 18149 S.E. Ash, Portland, Oregon 97233: open time after November 1.

SPECIAL PRAYER IS REQUESTED

—by a mother in Ohio for her son who is in Vietnam, that he will have a safe return.

—by a Christian from Oklahoma for an urgent prayer request.

—by a Christian lady in Kansas for a small boy who has a speech impediment.

Directories

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An overseas home missions church in an English-speaking area would like to receive any surplus copies of the 1966 "special" Herald of Holiness, with the picture of the space walker on the cover. Contact the Herald office, 6401 The Paseo, Kansas City, Missouri 64131, for mailing instructions.

"Showers of Blessing" Program Schedule

October 22—"Life with Father," by C. Wm. Fisher
 October 29—"Price Tags and Values," by C. Wm. Fisher

NEW "SHOWERS OF BLESSING" STATIONS

| | | | |
|---------|------------------|--------------------|------------------|
| KAMY | McCamey, Texas | 1450 kc. | 8:00 a.m. Sunday |
| KAMY | McCamey, Texas | "La Hora Nazarena" | 5:45 p.m. Sunday |
| WNBS | Murray, Kentucky | 1340 kc. | 4:30 p.m. Sunday |
| WAAS-FM | Murray, Kentucky | 103.7 meg. | 4:30 p.m. Sunday |

TWO MILLION DOLLARS



for **THREE BILLION SOULS** this Thanksgiving

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

GOD DEMANDS RIGHTEOUS RELATIONSHIPS (Temperance) (October 22)

Scripture: Amos 3-6 (Printed: Amos 5:12-15; 6:1, 4-8)
Golden Text: Amos 5:14

These lines are being written within a few days following a six weeks' study-tour of England and the continent. For this one lesson I would like to step out of the impersonal role of an interpreter and, in the first person singular, share some observations and convictions appropriate to a temperance lesson. Two experiences come to mind.

THE EXPECTATION OF THE WORLD

We flew to London from New York with a group of American clergymen and their families who were to join a summer session at one of England's most highly renowned universities. As a courtesy to our group, a leading executive of the airline came from Chicago to bid us bon voyage. In the course of his conversation the young executive remarked, in good humor, that he had tipped off the stewardesses not to trouble us with the offer of cocktails!

At the moment I thought this quite natural and, of course, considerate. However, not many days had passed when, at receptions and at meals, sherry and other wines were circulated freely to these and other clergymen who had come from America. It would be safe to say that at least 75 percent took the glass. Whatever else could be said of these ministers and their wives, one thing was certain: the airline executive misjudged their tastes!

THE DECAY OF ROME

Some weeks later, as we were touring the city Paul so much wanted to see (Romans 1:13), we came to the great cathedral constructed in his honor. The basilica is vast, second in size only to St. Peter's. Adjoining the cathedral is the headquarters of the Benedictine Order. Among the wares hawked by the attendants was a special brand of hard liquor bottled by the order. The church in Rome sought revenue!

The ancient prophet Amos, whose message seems to be one of unrelieved doom, called for personal and public justice, righteousness, integrity. *Why do men put into their mouths something to steal away their brains?*

Conducted by W. T. Purkiser, *Editor*

What is the role of the husband and the role of the wife in a Christian home? In our modern society with equality of the sexes and many wives working away from home, how does the scripture such as Ephesians 5:21-33 apply, together with the reference to Sarah calling Abraham "Sir" and "Lord"? Should women ever be "boss" (have husbands subject to them, etc.) in a Christian home? Should the husband *always* consult with the wife before making decisions relating to the home? Are there any "special privileges" for the husband as "head of the wife" (along with special responsibilities)?

These are sweeping and fundamental questions, and would find more complete answers in such books as Milo Arnold, *This Adventure Called Marriage* (128 pages, \$1.95); John Riley, *This Holy Estate* (191 pages, \$1.75); Wood and Dickenson, *Harmony in Marriage* (122 pages, \$1.25); and Carl Kardatzke, *The Home Christian* (111 pages, \$1.25). All of these may be ordered from the Nazarene Publishing House.

I would also have to say that my own answers, which space will necessarily limit, are based on an extremely happy home life of my own.

The role of husband and wife in a Christian home is no different than it ought to be in any home. The love of a Christian home is, of course, both sanctified and safeguarded by the mutual love of God enjoyed by the marriage partners.

I have never seen any good come out of situations in which the roles of husband and wife were reversed in any fundamental way, in spite of all the

modifications in these roles brought about by changes in our modern society.

The principles of Ephesians 5:21-33 are as valid now as ever. You should remember, of course, that "head" does not mean arbitrary and dictatorial attitudes, but consideration and thoughtfulness based on mutual respect. "Sir" and "Lord" were the customary forms of address, and would not necessarily have any theological significance.

I would say that any real mutuality in marriage would involve consulting the other partner before a decision that would affect the home in any major way. It is always safer to think in terms of "special responsibilities" than it is in terms of "special privileges" in marriage.

Marriages where one of the partners is not a Christian have their own problems. The Puritans were right when they said, "If you are a child of God, and you marry a child of the devil, you can expect trouble with your father-in-law!"

Just how much do our prayers affect sinners for whom we are praying?

Very much, indeed.

This is not to say that our prayers break down or overcome the wills of those for whom we pray. God himself respects the freedom He has given to each human being to decide for or against Christ.

What intercessory prayer does is to enlarge the freedom of the ones for whom we pray by helping to break down the barriers Satan and circumstances have erected against the will of God.

People who have given themselves to sin are also bound by chains of their own forging. Prayer provides God with

channels through which His Spirit may move in bringing back to those who are captive to Satan at his will the freedom God had originally designed for them.

For all the mysteries there may be in the realm of intercessory prayer (prayer which involves the will of a third party), we are urged "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men . . . For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (I Timothy 2:1-4).

There exists for human beings an internal as well as an external measurement of living which is called *inner time*.—*Exchange*.

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