

Church of the Nazarene

## A CALL TO PRAYER

**T**he Church of the Nazarene is hereby called to a 24-hour period of prayer and fasting: WEDNESDAY, SEPTEMBER 18, 12:01 A.M. (Local Time), to Midnight.

The challenge of our recent General Assembly as stated in our quadrennial theme—"THESE TIMES . . . GOD IS ABLE"—demands such intense spiritual action on the part of each one of us.

Let us give ourselves to seek God's presence and blessings throughout every part of our church.

We must also pray for God's great anointing and mighty power to apply in this greatest of all our revival and evangelistic endeavors.

Let us prove to ourselves, our friends, and this needy generation that our theme is a blessed reality as we serve our present age.

### BOARD OF GENERAL SUPERINTENDENTS

*Samuel Young*      *V. H. Lewis*      *George Baultner*  
*Jayward Lawson*      *Engel L. Stone*      *Orville W. Jenkins*

*"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land"*

(II Chronicles 7:14)

## PROJECT PRAYER

September 15-22, 1968

"JOIN NAZARENES AROUND THE WORLD IN PRAYER FOR REVIVAL AND EVANGELISM DURING THIS QUADRENNIUM"

Theme

# "My Church Is My Concern"



By General  
Superintendent Coulter

# IT'S TIME TO PRAY!

**T**HE TIME has come for Nazarenes to pray!

We believe in prayer. We approve the idea of prayer. We know that prayer is the God-appointed means by which we obtain spiritual blessing.

But the time has come to lay aside our apathy, our passiveness, and our reluctance and give ourselves to fasting and prayer.

Bible history bristles with the accounts of desperate needs which were solved by prayer and fasting. Ezra said, "We fasted and prayed to our God regarding this matter and He heard us" (Ezra 8:23, *The Berkeley Version*). Jesus spoke of fasting as an accepted part of religious conduct when He said, "When ye fast," not, "If ye fast."

The church has never faced an age so needy, so near disaster, so spiritually bankrupt, and yet so challenging and demanding. Only by prayer and fasting can our spiritual resources be renewed and our spiritual power be revitalized.

*A whole week of prayer!* September 15-22, 1968. It could be the most significant week in the history of the church! Let the doors of every Nazarene church be open for prayer! Let the altars be lined with Nazarenes on their knees before God! Let the cry of our hearts ascend to heaven for divine intervention in our homes, our churches, and our nation.

*A whole day of prayer and fasting!* September 18, 1968. Twenty-four hours of denial, soul-searching, and self-examination before God! This is God's appointed plan for the healing of the ills which threaten the Church and the nation.

Every Nazarene should be a part of this program. It's not enough to be able to organize, to advertise, and to raise large sums of money for God's cause. Unless we can prevail with God in prayer, our lives will be powerless, our altars barren, and our labors fruitless.

It's time to pray! □

# MORAL

# CIRCUMFERENCE

**Maturing persons  
and particularly maturing  
Christians should experience  
a continually expanding  
moral circumference**

• **By Milo L. Arnold**  
Colorado Springs

**A** small child is good because he does not touch the vase of flowers his mother placed on the coffee table. Eventually he will be good because he does not pull on the drapes. Later his goodness will require that he leave the flowers, the drapes, and the cookies alone.

With his increasing exposure to temptations come increased demands upon his moral behavior. Eventually he will be good, not only by leaving forbidden things alone, but by performing duties assigned to him.

In time he will be good because he sees duties not assigned to him and embraces them as a chance to serve others.

Maturing persons and particularly maturing Christians should experience a continually expanding moral circumference. Unfortunately some people still feel they are good because they do not violate one, two, five, or 10 church rules. The circumference of their moral concept is nar-

row enough that they feel honorable when they obey a few simple negative requirements. If their moral convictions do not mature enough to include positive Christian requirements, their usefulness will be small indeed.

Growing Christians must continually accept new moral restraints and also new duties. The small child may find adequacy in obedience to restraints, but the growing person must become positively good by conformity to maturing demands. As persons and as individuals in a corporate church body we must experience a growing moral circumference.

Expanding our moral awareness will sharpen our consciences until it affects our relationship with people as well as with God. This expanding responsibility moves us from the place where our only duty is to our parents until we find moral responsibility is upon our shoulders for all peo-



If our convictions can be satisfied by avoiding a few misdeeds, we are too puerile for a place among men of our demanding time. If our holiness can be content with merely keeping ourselves clean, the world will pass us by.

ple. Our world enlarges to include playmates, friends, schoolmates, neighbors, and eventually the total society.

As a church, the Church of the Nazarene is presently in a place of rapidly widening exposure. Our age, our size, and our ability force us into a widening world. We must face the fact that our service cannot be broader than our moral circumference.

It is not enough that we preserve our standards, keep our rules, and keep our hands off the flowers, the drapes, and the cookies. We must now take on the mature, positive assignments of a church with a message in a world with a need. We must not only be negatively good but positively involved and morally adequate.

Today the Church must come to grips with the race problem, the divorce problem, the war problem, and the crime problem. We must be prepared for the further plethora of problems which will rise like bees about a disturbed hive. We can no longer sit quietly in our corner and leave these things to other people. Our communities have a right to bring the question to us and expect an answer.

This is not just a time for legislation but a situation for practice at the local church level. If we are any kind of force in any community, that community has a right to our moral leadership. People do not want clichés or shibboleths but answers.

The community will not make room for our ministry if we are content with small moral concepts

which have no message for dying men.

People are listening for a Christian voice which will rise above the strident cacophony of the world. They ask for guidance in the big life-and-death issues of our staggering civilization. They do not want crusaders but Christians with understanding hearts, wise heads, and courageous spirits. They want to know what God has to say, what God will do, and where to find God as a personal Saviour in their hour of bewilderment. They want our hands to reach beyond our church doors to become an influence in the community.

If we are to serve our day, our moral circumference must continue to have moral restraints in keeping with true Christian living. However, our moral values must expand to include the issues which fill our environment.

If our convictions can be satisfied by avoiding a few misdeeds, we are too puerile for a place among the men of our demanding time. If our holiness can be content with merely keeping ourselves clean, the world will pass us by.

Never before has the Church faced such wide-open doors nor known such an opportunity in a desperately needy generation.

Today calls for people with the moral circumference outlined by Jesus Christ, who cut through the trifles, the rituals, the forms, and the negations to find and meet human need.

The world has a perfect right to measure our moral circumference before trusting us with its bleeding heart. □



## A Few Lines

### About Love

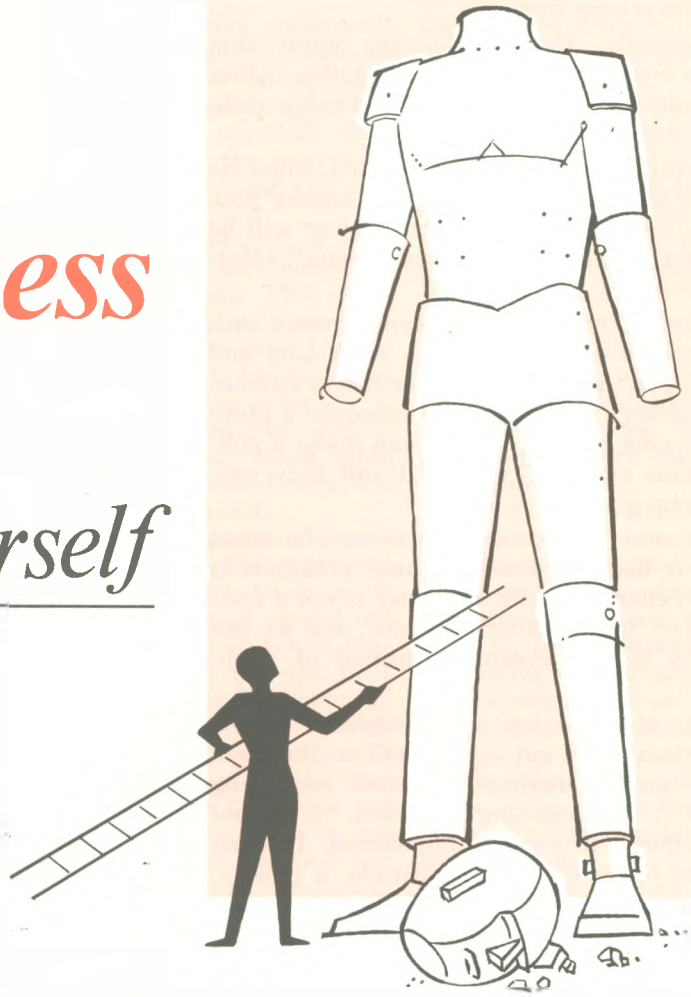
I JUST COULD not help myself," answered the young man when asked how he fell in love with the young lady who had won his heart. And so it is with human love. It just happens with little effort of my own.

Christian love is different. It involves the total man—yes, even that part of him that naturally loves self more than God. It involves my letting God perform a radical change in my life. Love to God demands that I give up my right to myself, so that Christ can be formed in me. William Barclay in a recent book said it like this, "The plain fact is that Christian love is the fruit of the Spirit; it is something which is quite impossible without the dynamic of Jesus Christ." I must choose to love God. I must see to it that every hindrance within is cleansed out. This is the way to Christian perfection. This is the experience of the heart sanctified and sealed by the Holy Spirit. No, it doesn't just happen. It will never happen unless I do something about it.—FORREST W. NASH, *Bourbonnais, Ill.* □

RADIO SERMON OF THE MONTH—September

• By William Fisher

*Greatness*  
is a  
do-it-yourself  
job



In a *Los Angeles Times* sports column about Lew Alcindor, the All-American basketball player, the columnist made this statement: "It is up to this boy how great he'll become."

But isn't that true of everyone? Greatness, for anyone, is a do-it-yourself job. But what, after all, is greatness? A friend of mine was sitting at a table with his little five-year-old girl. Several rather outstanding men were also at the table. The little girl tried to get her father's attention several times when finally

the father said to her, "Be still, Honey. These are great men and you shouldn't interrupt them." The little girl thought that over for a while and then tugged at her father's sleeve and whispered, "Daddy, what makes them great?"

How would you have answered that question? Emerson answered it by saying that "he is great who confers the most benefits."

Phillips Brooks answered it by saying that "greatness, in spite of its name, appears to be not so much a certain size as a certain quality in

**Greatness is never something conferred; it is something achieved. It is not something given; it is something earned. It is not an accident of birth; it is an attitude, a quality, a dimension, an outlook, a way of life.**

human lives. It may be present," he said, "in lives whose range is very small."

More recently, Norman Cousins wrote that "greatness is measured by effective action rather than by indecision, by intelligent leadership rather than by expediency."

But Jesus has the final word, as usual, when He says that "whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matthew 20: 26-27).

Greatness, of course, is not synonymous with fame, for there are singers who can't sing and actors who can't act who are nevertheless famous. Even a cowboy's horse or a ventriloquist's dummy can become famous. Voters can make a politician famous and even powerful, but they cannot make him great.

But you and I—any one of us—can be great in whatever field we serve, because greatness is a matter of character, and character is not a matter of chance, but a matter of choice, and we can deliberately choose greatness instead of mediocrity.

Qualities of character and integrities of the spirit are hammered out by the will on the anvil of circumstance. Greatness is never something conferred; it is something achieved. It is not something given; it is something earned. It is not an accident of birth; it is an attitude, a quality, a dimension, an outlook, a way of life that is open to anyone who is willing to pay the price.

The late Dr. Martin Luther King, Jr., for instance, was not born great—no one is. But he achieved greatness, not only because he was committed to a great cause, but because through right choices he developed those qualities of character and integrities of the spirit that gave a sustained thrust to that commitment—even unto death.

Many honors were conferred upon Dr. King, including the Nobel Peace Prize, but greatness was not one of them. That is never conferred; that is achieved. Greatness, for Dr. King, for Abraham Lincoln, for Albert Schweitzer, or for you, is a do-it-yourself job.

And we could use some greatness today, couldn't we? How urgent is the need for great-

ness in Washington, in the United Nations, in business, in labor unions, in education, in churches—in every area of life the need is desperate for men and women of great ideals and great integrities and great commitments and great courage.

In times of change and conflict, when so many people are retreating into the false security of phony values, and others are in open revolt against every standard of decency; in a time of erosion of principle, when conformity is the popular thing; in a time of protest and riot and rebellion, when everyone feels that he is a law unto himself and anarchy is the rule of the day in homes, in churches, in cities, and in the world—in times like these, it is urgently necessary for us who care what is happening in the world to examine our hearts and to make sure that we are not frittering away our lives or dissipating our energies on the petty, peripheral issues of the moment, but that we are committed to those great ideals and great causes that mean not only the betterment but also the redemption of our society and our world.

If ever there was a time in our nation and in our world that called for greatness, that time is now.

But greatness can't be bought at Woolworth's; it can't be ordered from Sears's; it doesn't come as a package from Washington all wrapped up with a shiny ribbon around it. Greatness is a do-it-yourself job, and it is up to each one of us as to how great, how worthwhile, how decisive, and, with God's help, how redemptive our lives will be. □

**In times like these, it is urgently necessary for us who care what is happening in the world to examine our hearts and to make sure that we are not frittering away our lives.**



When he was sober he was the nicest person you would ever want to know, but . . .

# I remember A WASTED LIFE

• By **Mary E. DeBoard**  
Hacienda Heights, Calif.

**M**y first recollection of him was one of awe. In my childish mind I thought he was one of the handsomest men I had ever seen, and I was very proud to call him my uncle.

I wasn't very old though when I realized that my uncle wasn't like other men. He had a problem, one for which no one apparently had an answer. He was an alcoholic.

When he was sober he was the nicest person you would ever want to know, but when he was drunk . . .

*I remember his wedding.* My mother tried to persuade my aunt that it was the biggest mistake of her life, but my aunt was sure she could change him.

Like most such arrangements, it didn't work out. Oh, he'd go for months without so much as a drink; then a short one with the boys and he was off for weeks at a time.

Those months he remained sober were such happy months for the two of them. The small apartment they first moved into as a newlywed couple soon was replaced with a house when the news of an approaching heir came from the doctor.

*I remember their house.* It was a beautiful little place with all the conveniences known in those days—a typical dream house, that every young girl visions and desires.

I can remember the day we were called over to view the large rock that couldn't be moved. When they started to dig around it they thought it was just a small boulder, but the farther down they went, the larger it got. Finally in

desperation they dug underneath it and let the huge, mountainous rock slide down into the hole until it was deep enough to pour the basement floor on top of it. That house had one of the most solid foundations of any house I've ever known in my life.

We soon realized that a solid earthly foundation isn't enough on which to build a home. That beautiful little house is still standing, straight and firm as ever, but the home built within it has crumpled and decayed with the years.

*I remember their trial separation.* My aunt had taken more than most people would have, but she loved him so much.

Oh, she wasn't perfect, but are any of us? Still the treatment handed out by my uncle while under the influence of alcohol left much to be desired. When in desperation she moved out with their baby, they were the most unhappy people you have ever seen. I think from the first the separation was bound to fail, at least for that time.

By now we were Christians and my folks started to work on my uncle, showing him that God was the only One who could undertake in a situation of this kind. My mother, an old prayer warrior, went to work on that end too, praying that God would make him so miserable he would want to die.

*I remember his conversion.* It started with a phone call from my uncle telling us that he had all the gas jets on and the house closed. He was so miserable that he indeed planned to die. My mother made a quick call to the police and fire departments, and when my folks arrived the capable departments had everything in hand.

Immediately my uncle was placed in a sanitarium and while there the visits by the pastor and my folks paid off. God's convicting

power came, and when he asked, God answered his prayer for forgiveness. What a happy reunion the day the three of them, with God, were united in their home! How I wish that were the end, but—

*I remember his turning back.* Not in a short span of time—over a year elapsed before the boys were allowed to persuade him to take that first drink with them.

Who was to blame? Everyone, no one—how can we say? First, they stopped going to church, and then some months after that he lost complete control.

*I remember their breakup.* My uncle was no longer in control of himself; the devil was in charge and he could do nothing except drag my uncle downhill.

First, the marriage, my aunt in tears as they handed her the divorce papers.

Second, the house, sold and divided so both could have their fair share.

The job, one he had had for almost 20 years, lost because he showed up at work once too often under the influence.

With nothing to live for now, my uncle continued on what seemed a deliberate plan to kill himself. Work was only a means to the next drink. Relatives and friends were no longer important unless they could and would supply him with alcohol. The only time we saw him was occasionally when he got up false courage while drunk. Then he would come to our home and damn God until my mother in tears would order him out of the house.

*I remember his death.* A slow, agonizing one as the dreaded disease of cancer slowly ate his body.

My mother was still praying that God would give him that one last chance and, true to His forgiving spirit, God did.

Just a few days before my uncle went home to be with his God, he was able to pray through and find forgiveness for a completely wasted life.

What did he have to show for over 50 years of living? One old, cheap photograph album with three pictures in it. His dying breath was a wish for more time so he could help someone else, but there was no more time. He went out to meet God empty-handed. □

# “WANTED A MAN -A Man Who Will Stand”

• By Frank Carlson

**T**he subject of the text I am using is “Wanted a man—a man who will stand.” We have had men in both ancient and modern history who have had the courage to take a stand and stand firm. . . .

In Ezekiel 22:30, RSV, the prophet says: “And I sought for a man among them who should build up the wall and stand in the breach before me for the land, that I should not destroy it.”

God is searching for men who are unique, thoroughly saved, and filled to running over with His Spirit. God and the world need men who will stand in the gap. . . .

*Modern Americans have accepted and are tolerating conditions never before permitted by any generation of our ancestors.*

Never have so many hated on such flimsy cause. Never have so many denounced so many with such little knowledge. Never has the dollar been as important as it is today. Never has wild pleasure or physical abandonment been considered fitting human behavior as it is today.

Never have public officials been so brazen and open in seeking the vote of the people through promises of things that are morally and spiritually wrong. Never have ministers of the Gospel turned their pulpits and their pastoral duties toward direction of the social order to the near exclusion of the salvation order as abounds in our time.

In that same twenty-second chapter of Ezekiel, the prophet

speaks of Israel’s religious leaders in these words:

“Her priests have done violence to my law and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my sabbaths, so that I am profaned among them” (RSV).

Israel’s religious leaders of that earlier time would be appalled to observe what is transpiring in the churches of God today. Even the daily press—notoriously indifferent to religious news—reports a few lines on the inner and back pages that tell us clearly how growing numbers of Americans treat holy things with irreverence and sacred things with contempt.

Not only have vast numbers of Americans lost all sense of the sacred, the moral, and the ethical, but the spiritual leaders from both the laity and the priesthood are often found in the forefront of this

irreligious pursuit of comfort rather than conviction—of accommodation rather than truth—of the pleasant life rather than the meaningful life.

If God is to have men who will stand in the gap and hold back the flood of destructive emotional and spiritual forces, we must first understand the nature of the problem and why things are the way they are.

There are three major forces that have brought about the chaos, frustration, and anti-Christian era in which we live. They touch both the philosophical and religious bases, were first voiced by few in number whose intensity deceived millions, and have been permitted to flourish by both the unwary and the fearful.

*First, we live in this age of uncertainty because we have either accepted or endured a doctrine of universal conformity.*

The forces that reduce the power of an influence of God and Christ in the lives of our people are seek-

**Senator Frank Carlson** is a Baptist layman whose distinguished career in politics goes back to 1929. Senator Carlson has served in the legislature of his home state of Kansas, six terms in the U.S. House of Representatives, one term as governor of Kansas, and in the United States Senate since 1951. He is retiring at the end of this session.

During his 18 years in the senate, Mr. Carlson has been a member and frequent leader of the Senate Prayer Breakfast Group which meets every Wednesday morning. The following material is from a talk made by Senator Carlson and is reprinted by permission from the “Congressional Record,” July 2, 1968.





ing to become levelers of men. It is their conviction that only through lowering mankind to a dependency upon the ideas, ideals, and material judgments of superior people can we live together in harmony and peace.

Evidence is rampant that this kind of meddling and interference with God's natural law brings fearful conflict, death, destruction, riots, crime, and disregard of decency and principle among our people.

*Today there is widespread devotion to the idea that nothing, absolutely nothing, can be allowed to remain the same.* All things must change, and there is practically no consideration given as to whether the change is good or bad—right or wrong—easy or difficult—necessary or unnecessary.

The doctrine of change stands on just the precise idea that change is inevitable. That is absolutely true. Change of various kinds and sorts takes place every day everywhere. But irresponsible, erratic, violent change only for the sake of making things different is as illogical and as unreasonable as it is unspiritual.

No intelligent person argues against the necessity of using question marks after many of our inherited ideas and practices of the past. But when the question mark is turned into a totem pole or a marble altar on which the people are supposed to lay their sacrificial offerings, such people have escaped the general limits of common sense and sound judgment and have launched off into material idolatry and a rushing toward a degree of spiritual insanity.

If human reason has so totally lost its respectability and no one is allowed to go from a major and minor premise to some sort of orderly conclusion, then the welfare of our people is entrusted to the care of strange and weird people.

Great changes had to take place during these recent years, and even greater changes will have to take place in the future. But no safe and proper change seen in recent times—and certainly none of the irrational changes that outnumber the sane ones—can justify the wholesale abandonment of the

safe and sure principles of God and this country which have brought us safely this far. In the face of great changes, we Christians have to remember that we have a firm point of view and that we operate from certain unchanging foundations.

We believe in a God who does not change—in human nature which does not change except for its accommodation with and acceptance of God—in standards of right and wrong that do not change—in death and judgment which are inescapable—and we believe in a truth that is absolute, not relative, and which is forever settled in heaven and can never pass away.

The Christian today—even in the midst of the erratic and erotic commitments of irreligious leaders—does not follow the failing steps of the priests of Israel. Christians make a clear distinction between the holy and the common. They teach the difference between the clean and the unclean. They observe and keep the Sabbath and they do not profane either the name, the spirit, or the power of God.

*The third cause of our uncertainties in this time is the doctrine of universal criticism.* Today man is taught not to accept anything until he has first put it under strong and critical examination. Trust nobody—believe nobody—

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**The world today is looking for men who are not for sale**

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have faith in nothing—and accept no truth until it has been proved to you with mathematical exactness and material demonstration. That is the agony of the hour when the doctrine of criticism has taken over our people.

You cannot pick up a paper, a magazine, or a book that is not in and of itself critical of something or somebody, even including among its victims Almighty God himself. In truth, the criticisms of God rank well above almost all other criticisms of the hour. More people—in more ways and on more occasions—cast doubt, hurl darts,

and throw charges against God such as this country has never seen in all of its history.

To accept the doctrine of universal criticism leaves us with almost nothing that is sacred—almost nothing that is absolute—and nothing that is eternal. So real has our acceptance of the doctrine of criticism become that even the word “indoctrination” has been turned into an evil word that must be shunned like “discipline,” “disciple,” or “patriotism.”

These three doctrines—universal conformity, universal change, and universal criticism—have left our nation without moorings or anchors. We are being tossed about in the sea of doubt and uncertainty that is about to sink the ship of God before our very eyes.

The world today is looking for:

Men who are not for sale;

Men who are honest, sound from center to circumference, true to the heart's core;

Men with consciences as steady as the needle to the pole;

Men who will stand for the right if the heavens totter and the earth reels;

Men who can tell the truth and look the world right in the eye;

Men who neither brag nor run;

Men who neither flag nor flinch;

Men who can have courage without shouting it.

Men in whom the courage of everlasting life runs still, deep, and strong;

Men who know their message and tell it;

Men who know their place and fill it;

Men who know their business and attend to it;

Men who will not lie, shirk, or dodge;

Men who are not too lazy to work, nor too proud to be poor;

Men who are willing to eat what they have earned and wear what they have paid for;

Men who are not ashamed to say, “No,” with emphasis and who are not ashamed to say, “I can't afford it.”

God is looking for men. He wants those who can unite together around a common faith—who can join hands in a common task—and who have come to the Kingdom for such a time as this. God give us men. □

# Editorially Speaking

● By W. T. PURKISER

## The Crumbling Edge

Someone recently commented that Christians today find themselves a great deal of the time, not on the growing edge or the cutting edge, but on the crumbling edge of things. While an unfair statement in many areas, it is all too true in others.

We may get on the crumbling edge of social reaction. Christians rightly have a strong sense of need to conserve the ideals and values of the historic past. Ours is a faith rooted in historical fact. God sent His Son to offer sacrifice for sin once for all. In this sense our point of reference is rooted firmly in the past.

Yet conservatism is betrayed when it is allowed to turn into reaction. For the values of the past are to be conserved in order that we may better travel the untried way ahead.

There is a legitimate place for the nostalgic longing for "good old days." Indeed, as has been said, the chief defect of our present generation is that it has not read the minutes of the previous meeting.

But with all that, we cherish the past, not for its own sake, but for the sake of the present in which we live and the future toward which we move. Our task is "to serve the present age, our calling to fulfill."

When, for example, Christians use the name of Christ and His gospel to attack the income tax and to defend forced segregation, they are guilty of perpetrating a "social gospel in reverse" and are camped on the crumbling edge of a past that is no more.

We may get on the crumbling edge of outmoded methodology. When we give our methods the same measure of devotion as our message, we are in bad trouble.

Much has been said across the years about the unchanging message and the changing methods. Yet without knowing it we may suffer the malady of unchanging methods and a changing message.

It happens in part simply because the methods become a sacred cow, and sacred cows are notorious for their failure to give milk. To change the figure, the gospel is one tree on which the fruit is most abundant on new wood.

What we do not always see is that the methods to which we may cling at the expense of effective-

ness today were themselves innovations at one time. The irony is that, when first introduced by Spirit-led pioneers, they were as stubbornly resisted as they are now defended.

There is no reason to abandon any method that works, however much some may scorn it. And there is no reason to cling to any method that does not work, however much some may prize it.

THEN THERE IS the crumbling edge of spiritual stagnation. Perhaps all other problems we face root back in this.

Only the fresh, constant stream of the Spirit flowing in and the steady overflow of witness by life and by lip can save us from becoming stale and stagnant pools.

Always to give and never to receive is to become empty. Always to receive and never or rarely to give is to become glutted and to stagnate.

The Lake of Galilee is fresh and full of life because it gives as well as receives. The Dead Sea is dead for one reason alone—it receives, but it never gives. It has no outlet.

Holiness is not a status at which a person arrives. It is a life in which one matures. To cease growing is to start dying.

There can be no spiritual growth without grace. And grace is given by God, not gained by growth. Thus there is no growing "into" conversion or sanctification. In his whimsical way, "Bud" Robinson used to say, "The more a hog is cultivated and grows, the more hog you have. You can't cultivate the goat and turn him into a sheep. A big goat is as far from a sheep as a little goat!"

By the same token, grace is not given once for all. There is a work of grace in which it all begins. But equally important are the workings of grace through which it all continues.

Add it all up and the truth is clear. We belong not on the crumbling edge of things, but on the cutting edge—the growing edge. It is possible to be big and blunt. Better that we should be smaller and sharp.

As with Joshua we stand on the threshold of a new day. We have the same promise, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

And we have the same command: "Be strong and of a good courage . . . This book of the law shall not depart out of thy mouth; but thou shalt



meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. . . . Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:5-9). □

## The Meaning of Peace

Peace means many things to many people. To some it is to be free from problems, to float "on puffy clouds of elation," to enjoy unruffled composure or tranquillity.

If these were true ideas of peace, not many of us could claim it. Indeed, Christ himself, who gives His people peace as His parting bequest, would scarcely have enjoyed peace of mind if it be defined in so shallow a way.

Peace does not depend on the presence or absence of problems. It depends on where the problems are. As someone said about the disciples in the Book of Acts, they had problems on their hands, but not in their hearts.

One can get too concerned about problems on his hands, to be sure. But to have no problems is to have no challenges, no sense of adventure, no pull of the unknown and untried.

What we can have is deliverance from the supreme problem of an uncommitted and unsanctified heart—the problem of a self against itself, the problem of divided loyalties, of double-mindedness, of civil war within.

Nor does peace mean elation, constant serenity in emotions or feelings. There may be periods of "heaviness through manifold temptations" even to those who are kept by the power of God. For some reason we cannot understand, these "need be" (I Peter 1:6). We do not enjoy them, but apparently they are good for us.

Long ago John Wesley wrote a letter to a Mrs. Bennis in which he said, "A will steadily and uniformly devoted to God is essential to a state of sanctification, but not an uniformity of joy or peace or happy communion with God. These may rise and fall in various degrees; nay, and may be affected either by the body or by diabolical agency, in a manner which all our wisdom can neither understand nor prevent."

Peace does not exempt us from turmoil and uncertainty in the face of perplexing circumstances. Our Lord forewarned us that in the world we would have trouble. His assurance is that He has overcome the world, and we may share with Him in His victory.

We must expect conflict both with evil and with neutral powers in this life. Conflict means tension and turmoil. There is a "good fight of

faith" even for those who are heirs of Christ's legacy of peace.

WHAT PEACE MEANS is really a unifying and integrating of the inner man. As Robert Hastings put it, "Peace of mind implies that one has learned to live *with* himself rather than fighting *against* himself. Problems, challenges, enigmas, frustrations? Yes. Disorganization, disintegration, disconcertedness? No."

Like happiness itself, this kind of peace does not come by searching for it as an end in itself. It comes as the by-product of purposes beyond ourselves, to which we can wholeheartedly give our entire energies.

More than all, it begins in forgiveness and acceptance by God in Christ. Paul Rees recalls the story of Elizabeth Burns in her book *The Late Liz*. With three shattered marriages behind her, a spirit ulcerous with bitterness, her mind numb from the bruising it had suffered, Mrs. Burns took 13 high-potency sleeping tablets. Within a breath of suicide, as she was recovering in a hospital, Christ found her. She described it vividly:

"The world in which I lay was a very private world, and I was quite alone. And then, all at once, I was not alone. There was no increase in light, no sound, no motion, no scent. Lying utterly still I waited. Unable to accept it, I was not accepting, letting myself be claimed, letting this something mount and permeate and cover the self I'd been, as the tide rises to cover what was formerly dry and bare. And now I knew what this was, this was the Father, here was the Glory of the patient Presence. Wonder came, and with the wonder, peace—not the peace the world knows but an in-going, at-one-ness; and I understood, I understood that I have been forgiven."

Not under circumstances so dramatic, but each in our own way, we have found this peace of forgiveness and reconciliation with God. It is the prelude and promise of the deeper peace, the peace of God, which is to keep our hearts and minds through Christ Jesus.

Edwin Markham, whose lifetime of 88 years spanned some of the most tumultuous periods in our recent history, penned the lines:

*At the heart of the cyclone tearing the sky  
And flinging the clouds and the towers by,  
Is a place of central calm;  
So here in the roar of mortal things,  
I have a place where my spirit sings,  
In the hollow of God's palm.*

And Paul puts it even better when he says of Christ Jesus that "he is our peace." It is not alone that He makes peace for us with the God from whom we were estranged. It is not even that He gives us peace. He himself is our Peace. Who could ask for anything more? □



**Did Christ pay the penalty for us; or did He instead suffer for us?**

# PUNISHMENT

or

# SUFFERING:

**WHICH?**

• **By J. Kenneth Grider**

Professor of Theology  
Nazarene Theological Seminary  
Kansas City

**Y**ou know, I am sure, that we Christians survey a certain Cross with wonder and worship. We see that from that Cross issues our salvation.

But did you know that, far and wide, we say the wrong thing about what Christ did for us on the Cross? We say that Christ paid the penalty for us, or for our sins. But if an Arminian says it, he is off base in his doctrine.

You see, a typical Calvinist believes in unconditional predestination—that some individuals are predestined to go to heaven, and some to hell, without the matter's being conditioned on whether or not they repent and believe on Christ. Typical Calvinists believe also that Christ died only for the ones whom God decided, before they were ever born, to save.

If Christ died only for them, and they are going

to benefit unconditionally from that death, then it is fitting to say that for them Christ paid the penalty. Christ would have satisfied the Father's demands for justice by taking the punishment which the elect would have received in hell.

But an Arminian believes that what Christ did by dying on the Cross He did for all men. If, then, what He did was to pay the penalty for their sins, nobody would ever be lost. The Father could not require a full punishment twice for the same people—once through Christ's death, and later in hell.

Besides, as an Arminian figures it, if Christ suffered the real thing that justice demands—punishment—then there could be no forgiveness. A dad could not punish his son and also say, "Son, I'll forgive you this time." If he did, the son would think, "Forgive, nothin'. I don't call that forgiveness."

In no other world religion is real forgiveness offered to people. It is offered, in our Christian faith, but not if the punishment theory of the atonement is correct.

We Arminians understand that what Christ did He did for all men. "He died for all," says the apostle (II Corinthians 5:15). What He did for all was not to take their punishment. In that case, (1) there would have been no forgiveness; and (2) there would be no eternal punishment for anyone.

As we see it, Christ suffered on the Cross for all men. Now in the case of those who repent and believe, the just Father can forgive them. In the case of those who refuse to repent, there will be punishment—since Christ's death did not substitute for their punishment.

There is a difference, as you can see, between suffering and punishment. All punishment is suffering, but not all suffering is punishment. If a person is guilty, then he can be punished; if he is not, he only suffers. A guilty criminal is punished; but if a person were not guilty, and yet was sentenced, he would suffer, but it would not be punishment.

Christ was sinless, and therefore not guilty. His death was an instance of suffering, but not punishment. It was a suffering for all men, as a substitute for the punishment which those who repent would have received in hell. The New Testament never states that Christ was punished for us. It states that He suffered for us, in Luke 24:46; Hebrews 2:18; I Peter 2:21; 3:18; 4:1.

**We Arminians, then, do survey a certain Cross with wonder and with worship. But we see in that Cross, not punishment, but a substitution of suffering love whereby anyone may be saved.** □

# "We Have No Church HERE"

**W**E NEED a church in this city," said one of the passengers in the car.

All of the others in the car nodded in agreement as we passed through La Grange, Ga.

On our way to the Alabama District Assembly, we were going through a city of 25,000, a city with no Church of the Nazarene in it nor one nearby, for that matter. Nor was there a church of any denomination preaching our message of full salvation.

For several hours this concern echoed deep in my heart. However, I was on my way to Trevecca Nazarene College as a freshman with years of education before me. What could I do? Forget it? Well, I didn't forget it but it slipped into my subconscious mind for later reference. How excited I would have been if I could have known how God would later use this word of concern!

Time passed by quickly as I studied, married, and served as pastor of a small home mission church. Then came graduation and my first full-time church, the church at Pine Mountain Valley, Ga.

One Sunday morning a visitor came to our service who was a total stranger to everyone. This being somewhat unusual, I anx-

iously greeted this man and his small daughter.

"I am moving into this section from California. I am staying with my brother up at La Grange for the next few days," he said, pointing north.

"Oh, I thought you might live here in the valley," I said, somewhat disappointed.

"No, I will live there. I came here today because there is no Church of the Nazarene in that city," he went on. "But that is quite a drive."

After the visitor had gone, I stood around talking with some of the members of the church. When someone asked about the man, I gave the information. We discussed the matter for a time, expressing hope that he would move nearer by.

"La Grange! A Nazarene is moving to La Grange," I said in sudden realization. "How far away is that?"

When I was informed that we were only 25 miles away, some memories came again out of the depths of my heart. "We have no church in this city."

Then I remembered that I didn't get the man's address. I thought maybe he would come back for the night service. He didn't. But I did remember his name. "Barnes—

lives with his brother—25 miles away—just moved into town." I was too excited to sleep much that night. The next morning early my wife and I drove to the city. We agreed that if the first family to answer their phone was the right one we had divine approval. Starting at the bottom of the list of telephone numbers, I dialed. The first number gave a busy signal; the second party was not home. Number three answered. We had our man.

"Mr. Barnes, do you have a brother visiting you from California? Is he a Nazarene? Is he there?" I asked in rapid succession as he made affirmative responses.

We found that the man had already rented his own house. To our delight we also discovered that the house had a good-sized living room. He was anxious to start cottage prayer meetings each Friday night, when we suggested it. Hungry hearts started attending the services. People came that we had contacted; they came with their friends, and some came guided only by God. But come they did—the number reached into the forties in a few months. We filled the living room every Friday night.

For several months we visited the people each Friday and preached that night in the cottage prayer meeting. One day a week was not sufficient, but I had the responsibility of a church 25 miles away and this was the best I could give.

The following summer we held a two-and-one-half-week home mission campaign and a Church of the Nazarene was formally organized in this city.

For 15 years now holiness has been preached in a city that needed the Church of the Nazarene.

I wonder how many more places like this are still waiting. □

**"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father . . ." (Matthew 5:43-45).**



# JUNIOR QUIZ PROGRAM LAUNCHED

**T**HE GENERAL NYPS Convention in Kansas City marked the beginning of an official Nazarene Junior Fellowship Quiz program.

It was introduced in the afternoon session through a demonstration by eight juniors.

Bill Young, the general director of the NJF, served as quizmaster.

Since that time juniors across the country have started studying and competing.

Several innovations have been incorporated into this new quiz program.

One is the "Answer Box." This is a cardboard box with four cards numbered 1, 2, 3, 4. From this box the quizzier selects his response to the multiple-choice question that has been asked.

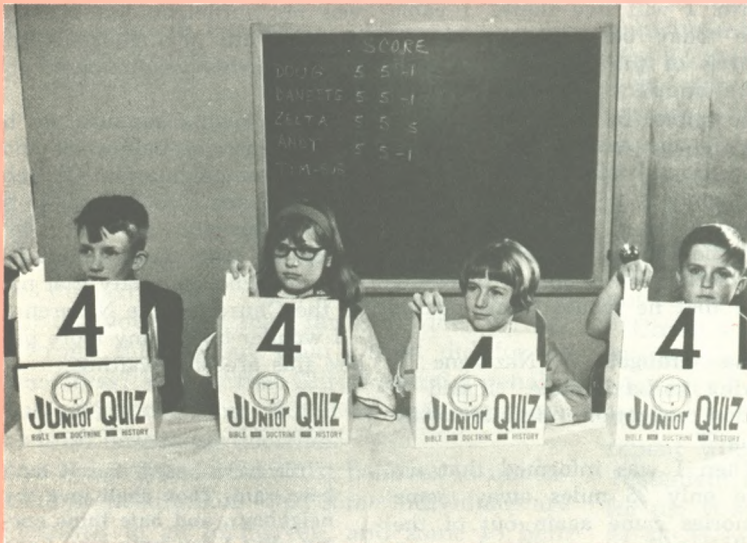
Another is total participation on every question by both sides. When the quizmaster calls "answer," every quizzier on each team holds up the card that represents his response.

The study includes three areas: Bible, doctrine, and church history.

The quiz this year covers three periods in the life of Christ as found in Luke 1 and 2; John 1 through 5; and Mark 11 through 16.

The second area of study is a catechism. The text is James Jackson's booklet, *I Believe*.

The short historical statement as found in the *Manual* completes the areas to be studied.



What was the result of Jesus saying to the fig tree, **No man eat fruit of thee hereafter for ever?**

1. The fig tree blossomed but had no fruit
  2. The disciples cut the tree down
  3. The fruit of the tree was bitter from then on
  4. The tree withered from the roots up
- I hope you could answer the question—the juniors can.

## Fast and Pray!

**J**ESUS SAID, *Howbeit this kind goeth not out but by prayer and fasting* (Matthew 17:21). As He talked to His disciples, He let them know that if they were to accomplish great things in the work of the Kingdom they must fast and pray. His implication was that it was their privilege, their responsibility, and their duty to do so.

Isaiah 58:6 seems to convey the idea that God wants His people to fast in order that He might *loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free*.

There is a need in America of a mighty spiritual awakening. Our need is a national revival. It will not come easily but it will come if we who profess to be Christians will pay the same price that godly men paid in days gone by. Men like John Calvin, John Knox, and John Wesley were noted and inveterate fasters.

This spiritual exercise will unleash a power that will drive Communism and modernism out of our land, and out of our churches and pulpits. Today many churches are spiritually dead and society is rotten to the core. Where is there one like Jeremiah who will cry out, *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!* (Jeremiah 9:1)?

Modernism has taken the fire out of hell, and the Blood out of the hymnals. It has denied the Virgin Birth and done away with the family altar. It tells one that the sacraments are not necessary, and holiness and old-time religion are for the few "cranks" left.

America is not ready for the Second Coming. America is preaching its funeral sermon. As long as the ministry of America preaches compromise, concession, and a sinning religion, God will be looking the other way. Just now we need God's attention more than we ever have needed it since the beginning of time. Let's fast and pray, cry and pray, give and pray, and work and pray!—*Evangelist Ed. Bennett, San Antonio District.* □





## The Book Corner

### GOD STILL SPEAKS IN THE SPACE AGE

By James Roy Smith. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 172 pages, cloth, \$3.50.

People who talk about the "irrelevance" of the gospel will have to come to terms with this kind of thinking. Smith faces with courage the problems that beleaguer our cities and skillfully lays the "challenge of the Highest" to every one of them.

The author believes that Christ can bear the strain of changing days and that His Word speaks adequately and creatively to our times. He is not easy on us in describing the dimension of our witness in the modern setting. He does believe that we can and will be victorious.

The age of science, secularity, and relativism asks a stern discipline and unstinted sacrifice. Men who would witness for Christ have now to stand up and be counted. Here is a series of messages that makes being a Christian the most important contribution anyone can make to this distress.

I found the book both captivating and provocative. I kept thinking as I read it, Here is a man saying something! This is the word of a Christian preacher "telling it like it is!"

The Foreword warns that the book is dangerous. It is. It disturbs day-dreaming and lethargy. It is an alarm clock which awakens a man of God to the hour and the answer in Christ Jesus. It shatters one's excuses and his defenses. But it also views the scene, not "with alarm," but with genuine Christian hope.

Read it and your "whisper will become a shout"—Jesus is Victor in the space age too!—T. E. Martin. □



### Con: Irreverence in Church

Thank you for your answer to the question, "What do you think should be done about a group of teens who come to the church every time the doors are opened, but have no respect for the church, the pastor, or anyone around them? Most of these boys and girls do not have to come, as they are from unchurched homes" (July 31, *Herald*).

I realize the space for answers is limited but I wish you had added that it is most important that we ask for and expect reverence for God's house on the part of those who worship in our church. Hundreds of wonderful people have visited the church never to return because children or youth talked or disturbed until they were unable to enjoy the service or hear the sermon. . . .

Children and young people lose respect for the church (they have more respect for the school where they must act like ladies and gentlemen and consider the rights of others), for the pastor, the Sunday school teacher, and for God himself, when they can come to Sunday school or the church services, sit in the back, and be irreverent and disturb. They gain respect for the church, pastor, teacher, and usher who insist on reverence in God's house. . . .

LYLE K. POTTER  
California

### Con: Gun Control News

The July 31 issue of the *Herald* contained an item on gun control in the "News of Religion" section. I have read the item several times and I have not been able to see anything in it concerning news of religion. This is the second item that I have seen in the *Herald* in recent months concerning gun control.

Frankly, I am against the gun controls now being advocated by President Johnson and many members of Congress, since most of the proposals have nothing to do with reducing crime; however, I do not think the *Herald of Holiness* should be used to debate my feelings or yours concerning this issue.

I hope your items concerning gun controls and other writings relative to the social issue such as "Human Rights and Christian Responsibility" (July 24) do not signal a trend toward preaching a social gospel in the Church of the Nazarene.

I hope the objective of the church will continue to be the preaching of the gospel of Jesus Christ, which can change the hearts of men who in turn change the social order.

BOYCE C. BROWN  
Alabama

### AKRON RECORDS NEW HIGHS

Rev. C. D. Taylor, serving on an extended term as superintendent of the Akron District, reported a total of 11,101 members on the district, an increase over last year of 304. The report was made to the twenty-sixth annual assembly, August 1-2, at the District Center in Louisville, Ohio.

The district increased its Sunday school enrollment by 2,882, and recorded an average weekly attendance of 12,693. Proportionate gains were made by the NWMS and the NYPS.

The district raised a total of \$2,204,117, an increase of \$240,988 over last year, and gave \$258,650 for general interests, 10.8 percent of the total. Sixty-five churches gave at least 10



THE MONTROSE (Colo.) church recently completed and dedicated a new building in a rapidly developing section of the city. General Superintendent V. H. Lewis preached the dedicatory sermon, and District Superintendent E. L. Cornelison assisted in the service. Mr. A. B. Frazee, Nazarene layman of Denver, was the builder. The structure contains 7,600 square feet and cost \$68,000. The sanctuary will seat 300. Classroom space is provided for 250, with room on the site for later expansion. Rev. Willis J. Lambert is the pastor.

percent for world evangelism, and 29 churches were inscribed on the Evangelistic Honor Roll.

Dr. Samuel Young, presiding general superintendent, ordained Stephen Bender and Joseph L. Killgore to the ministry. □

## REPORTS GAINS

The twentieth annual district assembly of the Southwest Indiana District was held at Indiana University Auditorium, August 8-9. The report of District Superintendent C. R. Thrasher revealed gains in every department of the church.

NWMS membership showed a gain of 426 and NYPS 245. Sunday school enrollment reached 19,360, a gain of 1,049, with 267 more in attendance per Sunday.

Southwest Indiana Nazarenes gave \$1,400,092 in 1967-68, an increase of \$147,750. Of this amount \$101,899 was paid for General Budget and \$28,000 to Olivet Nazarene College.

Presiding General Superintendent Orville W. Jenkins ordained Revs. Larry McGranahan and William H. Doan.

Revs. Mark Hamilton and Garland Johnson and Laymen A. E. Breeden and Edwin M. Hill were elected to the district advisory board. □

## KANSAS ORDAINS EIGHT

Eight men were ordained to the ministry by General Superintendent V. H. Lewis at the fifty-ninth annual Kansas District Assembly held in Wichita First Church, August 7-9.

The eight new elders are John David Hall, Thomas Kelley, Brance E. Moyer, Calvin L. Nicholson, Charles Pickens, Daniel Snowbarger, Laverne R. Wilson, and John Wright.

District Superintendent Ray Hance, completing the third year of a four-year call, announced goals for the sixtieth anniversary year on the district to include organizing two new churches, receiving 500 members on profession of faith, and a genuine revival in each local church.

During the assembly year just closed, the district received 364 members on profession of faith. Giving for world evangelism was 11.75 percent of total income on the district.

Superintendent Hance reported that the Kansas District has given \$3,500 each year for the past two years to Nazarene Theological Seminary for its district budget. □

## IOWA SS INCREASE

Dr. Gene E. Phillips reported an average attendance increase of 377 in Iowa District Sunday schools in his twentieth annual report to the fifty-second district assembly, held August 7-9 at the district campgrounds in West Des Moines.

Dr. Phillips has completed two years of a four-year extended call.

Giving for world missions stood at \$125,000. The total money raised on the district was \$1,309,324, an increase of \$186,721 over the previous year.

Presiding General Superintendent Eugene L. Stowe ordained Verlin E. Chipp, Charles Ray Jennings, Daniel Carl Salisbury, and Eddie D. West to the ministry. The credentials of David Jason Felter and Edwin Henry Felter were recognized. □

## WALLINS CELEBRATE SIXTIETH

Dr. and Mrs. Henry B. Wallin of Pasadena, Calif., celebrated their sixtieth wedding anniversary on August 12.

Pasadena First Church honored the couple with a reception following the evening service, Sunday, August 11,

during which Dr. Wallin spoke on "The Highlights of My Ministry."

Nearly 800 were present for the service, and several hundred remained for the reception, held, appropriately, in recently completed Wallin Hall.

Dr. Wallin's keen spiritual insights and tremendously alert mind, coupled with his unique sense of humor, captured the minds and hearts of the congregation, making the service one long to be remembered.

Dr. Wallin is presently serving First Church as minister of visitation, a position he has held for three years.

The Wallins, married in Jause, Tex., August 12, 1908, have served a number of the denomination's important churches including Los Angeles, Long Beach, and Pasadena in California; and Dallas. □

## AHEAD IN NEW CHURCHES

Dr. D. S. Somerville, completing the third year of a four-year term as district superintendent of the Eastern Kentucky District, reported to the seventeenth annual gathering at Covington, Ky., July 13 and August 1, that the district record in new churches and gain in membership stands above the average for the denomination.

Another new church is in prospect at Louisa, Ky., where property has been leased with option to buy.

Total giving across the district increased \$39,103 to a total of \$690,926 during the year.

Mrs. D. S. Somerville was reelected president of the district NWMS, and Rev. Jack Stone heads the district youth organization for another year.

General Superintendent Orville W. Jenkins ordained Rev. Howard Kermit Kelly and Rev. William Earl Mays. □

## VITAL STATISTICS

### DEATHS

GEORGE H. BREEDEN, 33, was killed in a baling accident July 20 at Odon, Ind. Funeral services were conducted by Rev. William Clark and Rev. Estel McClure. Surviving are his wife, Sheila; five children, all at home; his parents, five brothers; and two sisters.

MRS. RUTH K. HEWITT, 46, died June 8 in Cadillac, Mich. Funeral services were conducted by Rev. George Otto. She is survived by her husband, Roy; and three sons, Roger, Lt. Timothy, and David.

MRS. GERTRUDE BARIE, 74, died July 9 in Toledo, Ohio. Funeral services were conducted by Rev. Dale Bass. Surviving are her husband, Lawrence R.; and a daughter, Mrs. Loretta Gandy.

REV. CLARENCE L. PEACHEY, 54, died Apr. 25 in Bridgeton, N.J. Funeral services were conducted by Rev. Paul S. Cook and Rev. L. S. Gordon. He is survived by his wife, Ruth.

MRS. BELLE D. PAUTER, 80, died Aug. 15 in San Diego. Funeral services were conducted by Rev. Milton Poole. She is survived by one daughter, Mrs. Ardath Fischer; one sister; and a brother.

MRS. LYDIA A. PRICE, 92, died Aug. 9 in a nursing home in Lancaster, Calif. Funeral services were conducted at Poplar, Mont., with interment in Froid, Mont., with Rev. Merle Mansell and her



## Quartet Collections



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three ordained sons officiating. Surviving are four sons, Laurence, Rev. Glenard, Rev. Troy, Rev. Ross; a daughter, Mrs. Ruth Smith; 10 grandchildren; 21 great-grandchildren; one great-great-grandchild; and a brother.

#### BORN

—to Charles and Nancy (Rhodes) Brisker, Chillicothe, Ohio, a daughter, Bethany Ann, Aug. 4.  
—to Mr. and Mrs. Melvin McCullough, Shawnee Mission, Kans., a son, Christopher Scott, Aug. 9.  
—to Sonny and Evelyn Brown, Los Angeles, a daughter, Julie Evelyn, July 10.  
—to Mr. and Mrs. Robert Ward, Kalamazoo, Mich., a son, Scott Brian, Aug. 13.  
—to Charles and Patricia (Bynum) Randall of Mt. Pleasant, Tex., a daughter, Lori Jill, July 8.  
—to Mr. and Mrs. Robert North, Kansas City, a son, Jon David, July 3.  
—to Dean and Joyce (Smith) McPhee, Falls Church, Va., a son, Glenn Wesley, July 31.

#### ADOPTED

—by Charles F. and Christelle Netherland of Jackson, Miss., two sons: Charles Joseph, age four on May 29; and Phil Anthony, age 10 months on Aug. 5.

#### MARRIAGES

Miss Donna Snyder, Shawnee Mission, Kans., to Terry Lee Patnode, Shawnee Mission, Kans., Aug. 17 in Kansas City, Kans.

## ANNOUNCEMENTS

#### EVANGELISTS' OPEN DATES

Rev. and Mrs. Carl Kruse, 4503 North Raymond, Bethany, Okla. 73008, have open dates November 13-24 and November 27—December 8.  
James S. Fitch, 3812 Sam Boney Dr., Nashville 37211, has the following open dates: November 20—December 1, 1968; March 1-8 and April 4-11, 1969.

## DIRECTORY

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

## MOVING MINISTERS

*Ersel Potts* from El Paso, Ill., to Richton Park, Ill.  
*Garth Hyde* from Denver Englewood to Delta, Colo.  
*Victor McIntire* from Canon City, (Colo.) Lincoln Park to Laurel, Mont.  
*J. W. Morse* from Davis Chapel, Miss., to McDonald Grove, Miss.  
*Linard Wells* from Sallisaw, Okla., to Moss Point, Miss.  
*Robert F. Woody* from Mineral Wells, Tex., to Russellville, Ark.  
*James Tapley* from Hastings, Nebr., to Spokane (Wash.) First.  
*James Kesler* from Portage (Ind.) Grace to West Lebanon, Ind.  
*Charles Gadbaw* from Raymond, Wash., to Torrington, Wyo.  
*Marvin Hartzler* from Redondo Beach, Calif., to Long Beach (Calif.) North.  
*W. Byron Strange* from Houston Irvington to Tampa (Fla.) Forest Hills.

## "Showers of Blessing" Program Schedule

September 22—"We Preach Christ"  
September 29—"The Missing Link"

#### NEW "SHOWERS OF BLESSING" STATIONS

KVRS	Rock Springs, Wyo. 1360 kc.	7:45 a.m. Sunday
WERL	Eagle River, Wis. 950 kc.	7:15 a.m. Sunday
ETAV-FM	Fayetteville, Ark. 92.1 meg.	10:00 a.m. Sunday
WFEB	Fernandina Beach, Fla. 1570 kc.	2:00 p.m. Sunday
WBZE	Wheeling, W. Va. 1470 kc.	9:15 a.m. Sunday
WKLA	Ludington, Mich. 1450 kc.	8:15 a.m. Sunday

## NEWS OF RELIGION

# You Should Know About . . .

A THOUSAND delegates from 24 countries are expected to gather in Singapore, November 5-13, for the Asia-South Pacific Congress on Evangelism. The congress, an outgrowth of the 1966 Berlin Congress on Evangelism, will be held at the Persidangan Singapura (Singapore Conference Hall).

At the eight-day meeting Christian leaders will brainstorm ways to proclaim the gospel to the Asia of today. □

A UNITED STATES District Court judge has ruled that the Neo-American Church is not a legally recognized religion.

The opinion was issued in the case of Mrs. Judith H. Kuch, who claims to be a Boo-Hoo, or minister, in the so-called church. Members of the organization claim that LSD and marijuana are sacraments of their religion.

Mrs. Kuch, a resident of Washington, D.C., had asked the court to dismiss an indictment charging her with violating the Marijuana Tax Act and with illegal possession of LSD. The 25-year-old defendant contended that laws restricting the use of marijuana and LSD violate her constitutional rights of the free exercise of her religion.

The judge, in refusing to dismiss the indictment, said that after reading the "so-called catechism and handbook of the church . . . one gains the inescapable impression that the membership is mocking established institutions, playing with words, and [is] totally irreverent in any sense of the term." He said the church's literature is "full of goofy nonsense, contradictions, and irreverent expressions."

For examples the judge pointed out that the church symbol is a three-eyed toad, and its official songs are "Puff, the Magic Dragon" and "Row, Row, Row Your Boat." □

SOME OF the hurdles to be cleared in the organic union of the Anglican church and United Church of Canada are of the churches' own making, Canon Ralph Latimer said in Toronto, Ontario, recently.

"They include inertia, self-interest and defense of vested interests, lack of courage, faith and imagination, and fear of change," said the retiring general secretary of the Anglican Church of Canada's General Synod.

Canon Latimer is going into a full-time post as one of the two-executive commissioners of the joint Anglican-United General Commission on Church Union. The year 1974 has been tentatively scheduled as the date for merging the episcopal Anglicans with the presbyterian-style United Church of Canada.

Canon Latimer believes the movement towards unity will hang fire unless the churches are involved at the grass-roots level in discussions on concrete proposals. □

FAR MORE PEOPLE are dying in Red China's civil war than in Vietnam, according to Rev. Paul Kauffman, reporter-missionary in Hong Kong.

"Unmistakable evidence of this chaos bobbed on the waters of Hong Kong this week," he reported in midsummer. "Eighty bodies, horribly mutilated, have been picked up by Hong Kong marine police in recent days. Reports reaching here say that Chairman Mao has ordered a flotilla of small sampans and fishing boats to block the mouth of the huge Pearl River that flows into Hong Kong so that no more bodies will float into world view. Radio Moscow reports that this 'sampan navy' has fished out more than 8,000 bodies from the Pearl River alone."

The missionary said he believes there are forces within China that Communists won't be able to subjugate much longer and that a day of reckoning is drawing close for the butchers of "multiplied millions" in "history's most horrible blood bath." □



## DALLAS REPORTS GAINS

Dr. Paul H. Garrett, superintendent of the Dallas District, reported gains in all areas of the district program during the past year. The report was given to the sixtieth annual assembly, held August 15-16 at Dallas Trinity Church with General Superintendent Edward Lawlor presiding.

The district added 134 new members. Giving increased by \$120,514, with \$10,103 added to pastors' salaries. Church property valuation of the district stands at more than \$3 million.

A new church was organized at Edgewood, Tex. Plans are being laid to establish a work in Plano, Tex.

Mrs. Clyde Ammons was reelected president of the district missionary society. Rev. Walter (Buddy) Little was reelected president of the district NYPS. □

## HOWARD ZINK TAKEN

A massive heart attack claimed the life of Rev. Howard Zink, 51, an ordained minister on the Dakota District, on August 20 in Jamestown, N.D.

Mr. Zink was serving as Sunday school superintendent in the Jamestown church while employed as a social worker in the North Dakota State Hospital in Jamestown.

The funeral was held in Jamestown, August 24, with Rev. R. W. Carpenter and Rev. James Barr officiating.

Mr. Zink's survivors are his wife, Amy; a son, Gordon, a student in Bethany Nazarene College; and a daughter, Mrs. Richard Mottram, whose husband is a student at the Nazarene Bible College in Colorado Springs. □

## TRIPLE TRAGEDY

A young Nazarene family was almost completely wiped out in a car-truck accident at Toppenish, Wash., August 19.

Dead are Gary Cox, 27; his wife, Linda, 22; and their five-year-old daughter, Vonnie. The only survivor of the accident was 18-month-old Vickie.

The family was returning to Yakima, Wash., after visiting relatives in Walla Walla.

Mr. Cox was the son of Rev. and Mrs. Ellis Cox, who pastor the West Valley Church in Yakima. Linda was a native of Walla Walla, where her parents still reside.

Funeral services for the three were held in the Walla Walla First Church on August 23 with District Superintendent Raymond C. Kratzer in charge, assisted by Donald R. Peterman, G. Donald Craker, and Jasper Havens.

A sister of Gary Cox, Anita, was killed September 11, 1961, in a car-truck accident south of Walla Walla. □

## NEW GENERAL BOARD MEMBERS

The General Board, by mail vote, has chosen four new members to fill vacancies created by new assignments accepted by four of the men elected to the board at the General Assembly in June.

Rev. Jack Lee, pastor of Kankakee (Ill.) First Church, was chosen as pastor-member from the Central Zone, replacing Dr. Forrest Nash, recently elected superintendent of the Chicago Central District.

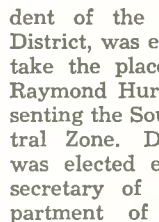


Lee



Pearsall

Rev. Kenneth Pearsall, superintendent of the New England District, replaces Rev. Fletcher Spruce, who accepted the superintendency of the North-eastern Indiana District.



McClung

Dr. W. Raymond McClung, superintendent of the Houston District, was elected to take the place of Dr. Raymond Hurn representing the South Central Zone. Dr. Hurn was elected executive secretary of the Department of Home Missions and Church Extension.



Stucki

The new members were officially seated at the special meeting of the General Board which convened Monday, September 16. □

## FAREWELLS ECKLEYS

The twentieth annual assembly of the Northwestern Illinois District, August 22-23, at Manville Nazarene camp, was the scene of a farewell for Dr. and Mrs. Lyle Eckley, district Superintendent and president of the district NWMS respectively.

Dr. Eckley resigned to become superintendent of the West Texas District when the West Texas superintendent, Dr. Raymond Hurn, was elected executive secretary of the Department of Home Missions and Church Extension in Kansas City.

Dr. Eckley served the Northwestern Illinois District from the time of its

formation in 1948, and Mrs. Eckley has been NWMS president for the past 16 years.

During Dr. Eckley's term of service the district grew from a membership of 1,972 in 39 churches to 4,491 members in 75 churches. Giving increased from \$76,000 per year to \$1,090,652 in the same period of time.

Rev. Floyd H. Pounds, Galesburg, Ill., pastor, was elected superintendent of the district. He had served as district treasurer for eight years, and district secretary for two years (*Herald*, Sept. 11).

General Superintendent Edward Lawlor ordained Paul G. Aurand, Robert Wayne Hale, Wayne Keith Hussong, and Paul A. Williams to the ministry. □

## WEST VIRGINIA ORDAINS SIX

One of the largest classes of ministers to be ordained by the West Virginia District in its 29 years received elder's orders from the hands of General Superintendent George Coulter at the ordination service climaxing the district assembly, August 22-23, at the Summersville district center and camp.

Dr. H. Harvey Hendershot, completing his tenth year as superintendent and third of a four-year call, reported 554 members received by profession of faith during the past year, bringing the total district membership to 9,835.

Other statistics indicated a Sunday school enrollment of 23,332, an increase of 1,179, with an average attendance for the year of 11,441. The district increased its giving by \$253,849 to a total of \$1,638,099. World mission giving represented 9.8 percent of the total.

Dr. Hendershot challenged the district to "a year of total church evangelism, personal soul winning, home visitation, and home mission outreach." Churches with at least 200 members raising \$30,000 or more were urged to sponsor a home mission project during the coming year.

Plans were laid for a new tabernacle at the campsite, to be dedicated in 1970 on the silver anniversary of the Summersville center. Estimated cost of the new facility would be \$80,000.

The men ordained are Franklin Goff, Robert Daily, Dyke Marshall, David Mitchell, Edward J. Steinert, and Noel Davis. □

## OF PEOPLE AND PLACES

THE CONNELL (Wash.) Church of the Nazarene has scheduled a Golden Anniversary Campaign, October 13-20, with open house on October 20. Dr. Ted E. Martin is the featured speaker for the observance. □

## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### GOD'S LOVE FOR ALL PEOPLE

(September 22)

Scripture: Jonah 1-4 (Printed: 3:1-5, 10; 4:1-4, 11)

Golden Text: Jonah 4:2

#### THEME

Through chastening, Jonah, representative of exclusive Jewry, realized God's concern for the whole world and changed his plans to cooperate with God's merciful purpose.

#### INTRODUCTION

This book of "prepared" things (wind, fish, gourd, worm) shows how difficult it can be for God to fully prepare a man for missionary vocation. The good often becomes the enemy of the best, as Jewish pride in God's election led to false security and contempt for other races. The Book of Jonah, as allegory or history—Matthew 12:40-41 and other considerations lead us to support the latter—teaches a universal Gospel that includes the mercy of

A *Second Chance*. Patriotism, theology, and personal ambition revolted against the commission to offer mercy to sinners outside the covenant. Disobedience is often facilitated by apparently convenient circumstances of escape—an available ship, passage money. The destiny that shapes our ends, roughhew them how we will, then used a storm, the contrasting faith and unselfishness of heathen sailors, and an "entombment" to bring repentance and reconsecration. And the same commission!

A *Spared City*. His preaching deepened by suffering, Jonah's message of judgment and mercy was received with faith and practical repentance (3:10). God's repentance does not indicate a variable or uncertain mind; only that man's attitude to sin evokes God's fixed response of forgiveness or retribution (cf. Romans 2:2-8). Hence the priority of repentance in the preaching of prophets, apostles, evangelists, and Jesus himself.

A *Selfish Creed*. Jonah's view of God was great (4:2), but his creed was too small, rebelling against divine favor to the unprivileged; possibly, also, a fear for his reputation in Jewry. By the merciful protection of the gourd and exposure to burning heat, God enacted as in living parable the fate of Nineveh under Jonah's creed.

#### CONCLUSION

The blessing of God, crossing all barriers, should lead to compassion and vocation. Disobedience may be more costly than obedience.

Conducted by W. T. Purkiser, *Editor*

**How have other churches solved the problem of getting the "lake crowd" to stay for morning worship service during the April to September months? I have suggested that we encourage these people to stay by setting up a special "summer only" schedule: Sunday school, 9-10 a.m.; church, 10-11 a.m.**

I'm in favor of doing anything right and reasonable to reach as many as possible. But I don't know that anyone has been conspicuously successful with what you call the "lake crowd," the weekend vacationers.

Various expedients have been tried, including your idea of an earlier service. But usually the people they are trying to adjust to are long gone before eleven o'clock.

There might be other valid reasons for earlier services on Sunday during the summer, but I'm not sure the attempt to adjust to the habits of weekend vacationers is one of them.

Reports from churches that hold duplicate Sunday morning services, one early and one at the later hour, indicate that in most cases the total attendance has increased. But this fact seems to be accounted for by the fact that capacity has been reached when just one service was held, and the effect of doubling the capacity of the auditorium could be to encourage more to come.

But I still believe the secret of increased attendance in these cases is the vitality of the services rather than the hour at which they are held.

**Is there a plan to limit the terms of members of local church boards? I am interested in both pros and cons.**

I have heard of no such plan.

It seems to me that the best interests of the local church are served when the most qualified people are elected as members of the board regardless of whether or how long they have served before.

No one has a vested right to mem-

bership on the church board, although he may have served for, lo, these many years. New blood may be needed and most helpful.

On the other hand, no one should be excluded from the board simply on the basis of years of past tenure.

**During the last five years I have had serious emotional problems. My doctor recommended that I see a psychologist. I feel that this shows spiritual weakness. I believe God can heal me and help me overcome. I have prayed and prayed, but I can't reach the faith and trust in God that I need. Can you recommend some scripture and books that will help me?**

Read much in the Psalms, particularly Psalms 91 and 103. John 14-16 and I Peter 1:5-9 should be helpful. You will also find the Book of Job helpful, if you recognize that the accusations of Job's friends were false, and that Job came through his most severe trial by a kind of dogged, desperate faith that didn't have much light in it until the end.

As far as books are concerned, you should find help in Raymond L. Cramer, *The Psychology of Jesus and Mental Health*; Hannah Whitall Smith, *The Christian's Secret of a Happy Life*; E. Stanley Jones, *Maturity*; Catherine Marshall, *Beyond Our Selves*; Emily Gardiner Neal, *God Can Heal You Now*;

and Vernon L. Wilcox, *God's Healing Touch*. Any or all of these may be ordered from the Nazarene Publishing House.

Do not hesitate to follow your doctor's advice. What the *Manual* says with regard to divine healing applies to the healing of both body and mind: "Providential means and agencies when deemed necessary should not be refused."

God heals in two ways: by His direct and immediate touch, and through the principles of health and soundness He planted in nature, which men of science and medicine are now discovering in ever increasing number.





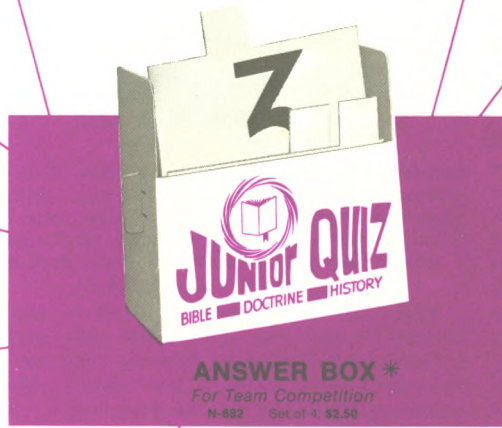
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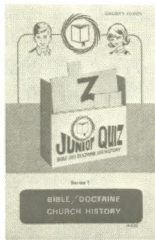
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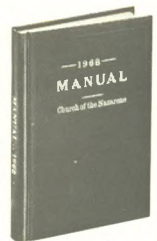
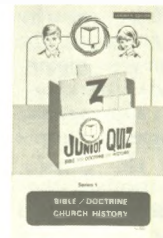
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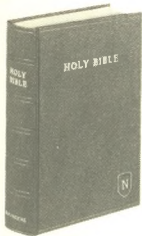
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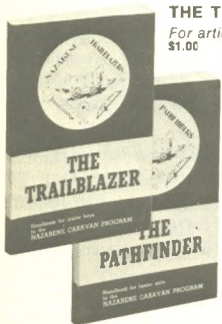
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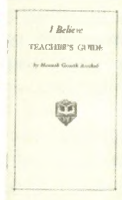


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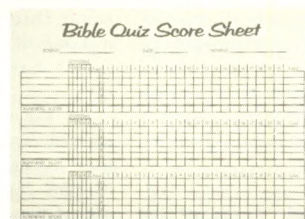


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