



OCTOBER 14, 1970

LIBRARY  
Olivet Nazarene College  
KANKAKEE, ILL.

# WHERE ELSE CAN WE GO?

(See page 3.)

CHURCH OF THE NAZARENE

# Toward Meeting the Drug Problem

(See page 5.)

BIBLE  
COLLEGE  
OFFERING  
October 18

**Decade of**  
**IMPACT**  
IMMEDIATE PERSONAL ACTION FOR CHRIST



General Superintendent Lawlor

## Called Christians!

AND the disciples were called Christians first in Antioch" (Acts 11:26).

Christians with words say what they should be, but with the conduct of their lives tell what they are. To be called Christians, as those early disciples were, we must qualify one by one. It is a personal responsibility. We must have compassion, kindness, patience, forbearance, forgiveness, love, sincere concern for all men. Our Christian life cannot be measured only by the place of

service we hold in the church, but is determined by the love we exemplify.

No Christian life can be barren; no Christian life is empty of service to others. Today, more than ever before, our Christian living needs to emphasize that "no one can do everything, but everyone can do something." Little things are important in the demonstration of our Christian lives day by day.

There are two ways to make that alarm clock in your home useless. You can smash it with a single blow, or you can simply allow it to run down. Too many who were once His disciples are no longer genuine Christians because they have simply allowed their witness of the Christian life to run down. The romance is lost; the place of prayer is forgotten. Concern for the important things of the holy life slip by unnoticed. Communication with the Lord and of the Lord to others is eroded. We rarely make time to be holy. We forget that a genuine, victorious Christian life is an *achievement*, not an *accident*.

Does this all sound too simple? Are we afraid of simplicity in this complex day? A Christian life is wonderful, but not profound and mysterious. Read again Jeremiah 9:23-24, *Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.*

Is there anything more glorious and yet more simple than God the Holy Spirit telling us who we are — "called Christians"? □



# Where Else Can We Go?

Photo by NASA

## ■ By Hardy C. Powers

General Superintendent Emeritus  
Olathe, Kans.

**T**HE entire world was tense and praying for the safe return to earth of the three brave astronauts aboard spacecraft Apollo 13 after that craft had suffered what first appeared to be a fatal explosion while in outer space.

Following their safe return to earth, newspaper reporters questioned one of the astronauts, James Lovell. They asked him what his thoughts were during those dangerous moments following the accident.

His reply was significant. He said, "Earth was the only place we could go in the entire universe. Therefore I felt we should make every effort to get back to earth."

Earth was the only place in the known universe where their physical lives could be sustained. Their bodies required oxygen, water, and food, found only on the earth. They were physically fit to survive only on the planet earth. Where else could they go?

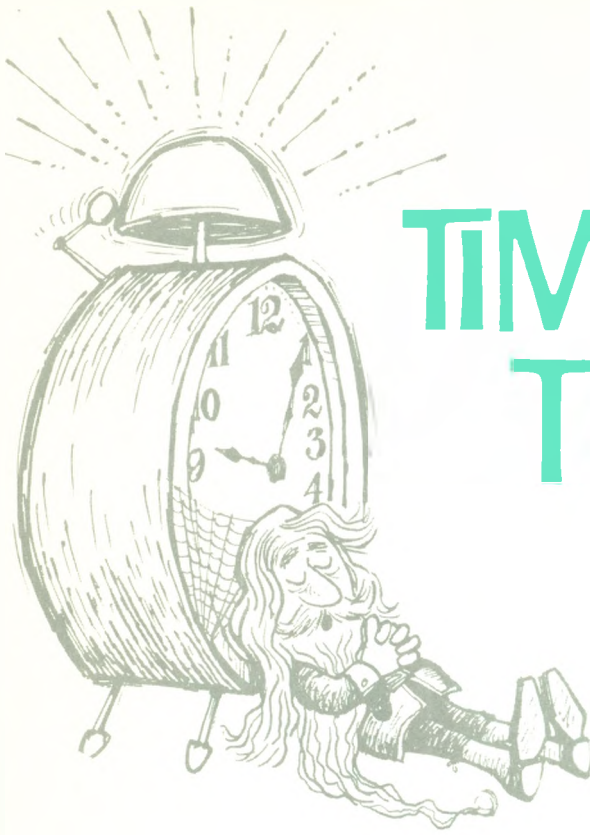
Likewise the Scriptures reveal there are only two places of ultimate human destiny. They are heaven and hell. No one goes to either place by sovereign decree. Character—what one is—determines destiny.

And what one is, is determined by one's relationship to Jesus Christ. When this earthly life is fin-

ished, then each soul will go to that place for which he is fitted. Thus Judas Iscariot, because of greed and covetousness, "by transgression fell, that he might go to his own place" (Acts 1:25). Where else could he go?

On the other hand, in the fourteenth chapter of John, Christ comforts the hearts of His children by revealing that He has gone to prepare a place for them. It is to be a prepared place for a prepared people, a holy place for a holy people.

When Christ becomes our Savior from the guilt and pollution of sin—when fellowship with Him and His children becomes our supreme delight—when the advancement of His kingdom becomes our constant occupation—when His Word is our standard of conduct and our rule of faith—when we yearn, with unutterable longing, for His kingdom to come and His will to be done on earth as it is in heaven—then heaven is the only place we can go and find the necessary environment to sustain the spiritual life He has given us here below. Where else could we go? □



# TIME TO KILL!

**W**E are moving rapidly into an age of leisure. Leisure is the time when we are not working for a living, caring for our families, or doing chores to save expenses.

Many working people have more spare time than in the past. Because of automation, in 20 years there will perhaps be a three-day week for all, with mandatory retirement from employment at 60.

With so much time on our hands what we shall do with our leisure will become a pressing problem. How can we avoid the boredom, depression, and tension which are sure to arise from aimless drifting?

The mad pursuit of recreation can lead to a merry-go-round of sunning, surfing, skiing, and skin diving; or, for the more advanced along life's highway, motoring, meandering, and meditating.

God certainly made life for us to enjoy, and everything worthwhile that we do He will bless. God made man to work with Him in creating a good time with happiness for those who love and serve Him.

The extra time that will be ours can be a means of providing an opportunity to enjoy some work without material pay.

A retired nurseryman for a number of years before his death donated his services in caring for the grounds of the church and parsonage property. Five days a week he came to the church and without financial remuneration gave of his best efforts in making the church grounds one of the most beautiful spots in the city.

A retired minister and wife have taken over the Home Department work in a city parish. Regular visits to these older people give to the minister and his companion a sense of being needed and fulfilling a purpose in the work of God's kingdom.

A retired businessman now serves full time as the business administrator for the small church of which he is a member. For years he was the church treasurer and gained a great background of knowledge in the business procedures of the congregation. Now he gives three days a week to help provide more free time for his pastor to study and visit while he handles the business matters for God's work.

Since time is the stuff of which life is made, it is very vital that we learn how to use the surplus that comes our way. A proper stewardship of time is to realize that as Christians we are workers together with God to bring about His kingdom in the hearts of men. □



## Herald of Holiness

W. T. PURKISER, Editor in Chief  
JACK M. SCHARN, Office Editor

SAMUEL YOUNG  
V. H. LEWIS  
GEORGE COULTER

Contributing Editors:  
EDWARD LAWLOR  
EUGENE C. STOWE  
ORVILLE W. JENKINS

General Superintendents  
Church of the Nazarene

Volume 59, Number 41    **OCTOBER 14, 1970**    Whole Number 3051

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

Cover photo: Luoma Photos

■ By J. Grant Swank, Jr.  
Manchester, Conn.

# TOWARD MEETING THE DRUG PROBLEM

## 11 Starters in Combating Drug Abuse

**F**OR the past two years I have had the opportunity of working hand in hand with other concerned citizens in our community to establish a Drug Advisory Center in conjunction with the local hospital. Finally, after numerous meetings with civic, religious, and governmental groups, this D.A. Center has become a reality and is presently operated on a full-time basis by an ex-heroin addict.

However, what has especially got through to me in this whole project has been the recurring question of anxious parents who ask, "But what is there that I can do to solve the drug problem? It's so complicated and widespread. I have no power to do anything particularly noteworthy."

These remarks have stayed with me and prompted me to seek some responses. After all, what can an individual parent do about drug misuse? How can he act to eliminate this morbid preoccupation from our culture? What can he ever say that would be authoritative enough to persuade another person not to abuse drug usage? What can he do to help snap the nation from its confused stupor?

I think there are some answers. They are not earthshakingly unique, but particularly practical. And they can be put into effect now right where we live.

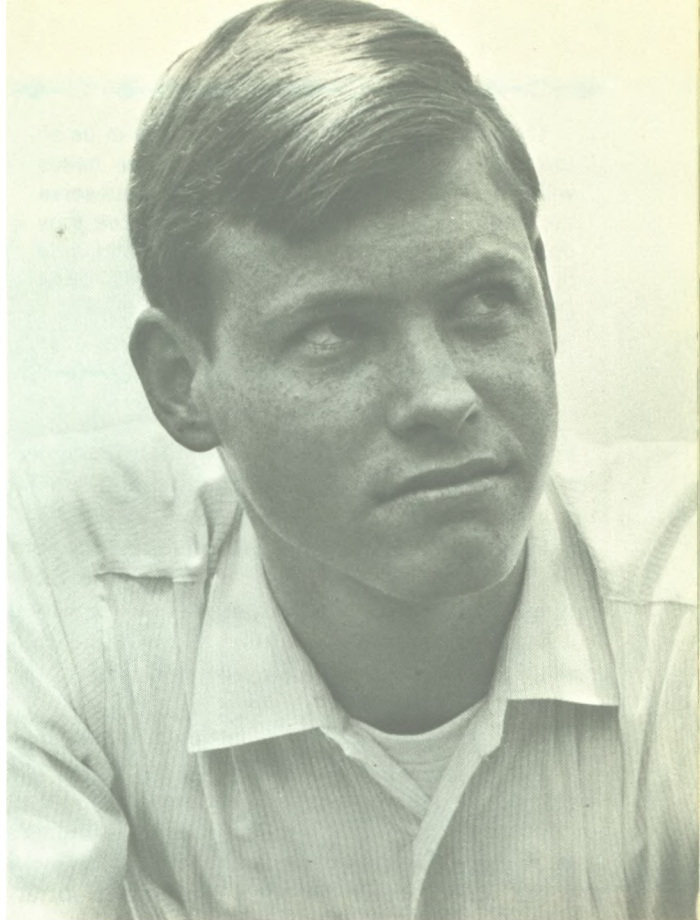


Photo by Alan Cliburn

★ Parent, look away for a moment from the "big scene" into your own home at your own sons and daughters. Actually how close are you to them? Have you ever considered the possibility that your children could misuse drugs?

★ The professionals inform us that drug abuse results mainly from behavioral problems rather than the sole desire of a person to "blow his mind." Look at your offspring. What behavioral problems ("hang-ups") do they have? How can you help your children to solve their problems?

★ Analyze your children: Do you find that they live under particular pressures which could prod them to find an escape from those pressures? Especially, are your teens led by others in their own age bracket? Are they taken up abnormally with current fads? Do they have a yen to rebel against you, implying that such is right in order for them "to do their own thing"?

★ Analyze the religious guidance you have provided for your children: How much have you told them about God? Have you yourself lived out the stability of Christ in your own actions and attitudes? Have you provided an example by taking your own pressures to God for His release? Have you instruct-

The image of God is simply this drive in us all towards completeness. Not one of our needs will then be despised; all will be made to subserve the ends of personality, and in the degree they do, life and personality are being realized, and the image of God is expressing itself.—*John McKenzie.*

ed your children in how to cope with their fears, perplexities, and doubts by their maintaining a vital faith in God?

★ Schedule regular spiritual exercises in your home by erecting a family altar of prayer and Bible reading. Teach your sons and daughters the spiritual health passages of the Scriptures. Lead your children to the point of complete abandonment to the will and peace of Christ.

★ Discuss with your teens particularly the drug dilemma in the light of the Christian way. Talk out the reasons why people who do not know Christ may opt out into drugs, how group pressure influences some young people to experiment with drugs, and how still others search for life's meaning in an attempt to know God by "blowing their minds."

★ Put into the hands of your children reliable information concerning drug abuse. Such materials can be received upon request from the National Institute of Mental Health, Chevy Chase, Md. 20015.

★ Look at your own habits: Do you lean excessively on drugs to pep you up or calm you down, to keep you awake or put you to sleep?

★ Plan with your minister for the public showing of a quality film exposing the dangers of drug misuse. Film listings are available from the National Institute of Mental Health.

★ Be totally cooperative in assisting with youth activities organized by your church. One way of keeping youths out of drug trouble is to give them worthwhile things to do. Be willing to drive your car or provide refreshments, to open your home, to give your time and planning ideas in order that your church will have a comprehensive "events program" for young people.

★ Oppose the legalizing of marijuana. The ex-heroin addict who coordinates our community's D.A. Center has said, "I could never support the legalizing of marijuana. I started on marijuana and know what it led to in my life."

So there you are—11 starters in combating drug abuse. Let's not waste a minute. The problem is growing with every passing day. Begin today where you are "to do your own thing" to undo the drug tangle. □



Pen Points

## NO SEEKERS AFTER GOD

SOME years ago the Westminster Bookstore in Philadelphia carried a book entitled *Seekers After God*. A minister wrote to the bookstore and asked for a copy of the book. He received this reply: "No *Seekers After God* in Philadelphia; try New York."

This little item sent two thought-tremors through my mind. One, suppose the statement was made of people, and not a book? Or suppose this entry is made after the morning worship—by God—as He writes of our moments in His presence, "No seekers after God."

Of course I was glad that the statement was made concerning a book. But, as you and I survey our world, it comes pretty close to describing the scene, doesn't it? Men are seeking a multitude of things, but where are the seekers after God?

Then when we are really honest with ourselves, too many of our worship experiences pass without our seeking after God. Our thoughts jam with plans and problems, and we go away empty. We go to seek things, and not God.

To carry the thought of this story one step farther, seekers after God are not found in books. They are found in the world. Out there where the events are shaking life at the foundations. Out there where life is struggling and suffering. Out there where men are asking questions and searching for a way. That's where God is. And when we become true seekers after God, we will go there, too.—C. NEIL STRAIT, *Uniontown, Ohio.*

Toynbee tells of the herring fisherman of England who found that the catch of herring deteriorated in the tank in the hold of the ship, their flesh getting soft and flabby by the time they got to port. To overcome this tendency to soft flabbiness, they introduced huge catfish among the herring. The herring were always running away from the catfish, so they kept in firm condition until the end of the voyage.—*E. Stanley Jones.*



Photo by Commonwealth of Ky. Travel Division

# SAFE AT HOME

■ By Chaplain Lt. Col. C. L. Chilton

*Grand Forks, N.D.*

**T**HE baseball season and the summer driving season both have the same objective—to get “home safe.” There’s really no place like home, whether it means a run scored or the family reunited at the end of a busy day.

God has a home He is preparing for all who will prepare to occupy it. Jesus spoke of the “Father’s house” in John 14:2, and it’s still true that “the way of the Cross leads home.”

John 14:6 clearly delineates Christ as the only Way to the heavenly mansions. We simply **MUST** make it “home safe”! Since the grace of God is sufficient, we **CAN** surely make it. The provision is His; the performance is ours. We can if we **WILL**. John Newton reminds us that His “grace has brought me safe thus far and grace will lead me home.”

However, like a careless base runner or distracted driver, we may get “tagged out” or our lives be

snuffed out by a brief interlude of thoughtlessness. The base paths and the highways of life are strewn with the tragedies of those who started out but failed to make it on into home. Some 150 drivers and passengers fail to arrive home each day in the United States. How tragic!

The aim of the game of life is to keep alert, watch, and pray . . . for the goal must be nothing less than “home.”

We’re only “home safe” in the eternal home of the soul when we’re “safe in the arms of Jesus.” Oh, yes, “there is a home far beyond the skies where no storm clouds arise.”

Let us sing and mean it:

*My heavenly home is bright and fair;*

*I feel like traveling on . . .*

*Until that blessed home I see.*

*I feel like traveling on.*

□



## DISCOVERY

### THE HOLY SPIRIT

A GREAT power can exist for centuries without being discovered. Men did not invent atomic power; they discovered it. On the Day of Pentecost the power of the Holy Spirit, the "third He" of the Trinity, was discovered; the world has not been the same since.

The Holy Spirit wants to make us dynamic witnesses of what He can do in a yielded heart. Peter Marshall made quite an indictment when he said, "Church members in too many cases are like deep sea divers encased in suits designed for many fathoms deep marching bravely to pull plugs in bathtubs."

The Holy Spirit was not shed abroad in order for us to quibble about incidentals when an ocean of need roars at our feet.

An obedient follower of Jesus Christ sooner or later longs for the infilling of the Spirit.

F. B. Meyer writes about his experience in the following testimony: "... as I walked I said, 'Oh my God, if there is a man who needs the power of the Holy Spirit to rest upon him it is I; but I do not know how to receive Him. I am too tired, too worn, too nervously exhausted to agonize!'

"A voice said to me, 'As you took forgiveness from the hand of the dying Christ, take the Holy Ghost from the hand of the living Christ.'

"I turned to Christ and said, 'Lord, as I breathe in this whiff of warm night air, so I breathe into every part of me thy Blessed Spirit!'

"I felt no hand laid on my head, there was no lambent flame, there was no rushing sound from heaven; but by faith, without emotion, without excitement, I took, and took for the first time, and I have kept on taking ever since!"

Let Him come in His way on His terms; He must be free if we would be free. And from our purified hearts there will come dynamic power to change the world in which we live, for which we are responsible.

Earl G. Lee  
Pasadena, Calif.

■ By Eva J. Cummings

Lincoln, Neb.

# What Ever Happened to Restitution?

RESTITUTION once held a prominent place in the preaching of repentance. It was a frequent procedure for a seeker to rise from the altar, go to a loved one or someone else in the church, throw her arms about the other's neck, and sob out a confession of wrongdoing or evil speaking, asking the offended one for forgiveness. A time of melting and rejoicing always followed. Lasting victories were won in altar services such as these.

Occasionally someone struggling in prayer at yesterday's altar would confess that he had seemingly "hit a snag." He couldn't get any farther in his praying. Some wise counsellor would suggest that it might be that he needed to make things right with his fellowmen in order to find real peace with God. Upon his promise to do this he was able to believe that God would accept him on credit. As faith and obedience were thus united, peace flooded the troubled soul.

Stolen goods were returned or paid for. Lies and false accusations were confessed. Dishonest practices were unveiled. Bitter feelings and sharp words were repented of. Unholy motives were exposed, that they might be forgiven and forsaken.

There is no better preventative for backsliding than the painful journey down "Restitution Trail." Most people who have travelled it have found not only forgiveness but real deliverance from their sins.

It is not easy to steal again after

one has made some real sacrifices to repay an earlier theft.

The student is less likely to yield to the temptation to cheat if he has made restitution for previous cheating and suffered its consequences.

There is a greater sensitivity to the checking of the Holy Spirit when tempted to lie or gossip maliciously if we have ever had to face an individual and confess our wrong and humbly ask forgiveness.

We will be less prone to insist on our personal infallibility if we have humbled ourselves and admitted that we were wrong in our arrogant judgment of another.

Perhaps our soft-spoken evangelism, in which we quietly and politely urge seekers to "take it by faith," is responsible for the shallow altar work which too often results only in a temporary revival of the emotions. If the doctrine of restitution was restored to our preaching and teaching of repentance, perhaps the element of old-fashioned revival would again permeate our churches.

Restitution is scriptural for both saint and sinner. Zacchaeus, a sinner, promised to restore fourfold that which he had taken falsely. In the Sermon on the Mount, Jesus admonished believers to make sure they had no unconfessed grievance with the *brethren* before they attempted to offer an acceptable gift unto the Lord.

There are isolated situations in which restitution in the form of per-



sonal confession to the person wronged may be unadvisable. Such is the case when that confession would inflict greater wounds to the one sinned against, or hurt another's name or reputation. The Holy Spirit is faithful in imparting wisdom to the honest heart under these conditions and will give peace and forgiveness when that sin is truly repented of and fully confessed to God alone.

But when genuine, lasting victory and deliverance from sin does not result even after repeated trips to the

altar, it is highly probable that the biblical requirement of open-faced restitution has never been met and needs to be made.

What ever happened to restitution?

It is still practiced by those who dig down to solid rock in their experience with the Lord.

If your spiritual foundation has been sandy and uncertain, try making restitution for those besetting sins, and deliverance will come as your faith then finds a real anchor in the promises of God. □

## NIGHT SONGS

Last night I heard a mockingbird;  
'Twas singing in the rain.  
I wondered why in dark and damp  
He sang his glad refrain,  
As if he cared not it was night  
And all the heavens weeping,  
The while his mates with wing-tucked heads  
In cozy nests were sleeping.  
And then I thought, Dear small, brave bird,  
I think that I can see  
The purpose of your midnight song;  
I think that it must be  
You teach me too, when troubles come  
And sorrow's rains come sweeping,  
To lift my heart in midnight praise  
Instead of midnight weeping.

For surely as tomorrow's sun,  
So surely rains must fall,  
And songs that rise from hearts of pain  
May be the best of all!

Kathryn Blackburn Peck  
*Kansas City*

**Decade of** **IMPACT**

IMMEDIATE PERSONAL ACTION FOR CHRIST

50 YEARS  
AGO . . .  
In the  
*Herald of Holiness*

### IMPORTANCE OF SOUND CHRISTIAN DOCTRINE

**T**HE seventh chapter of Romans has been a favorite battleground of theologians for ages. Its general purpose is plain. In the early part of the epistle the great apostle has shown the inability of LAW to justify; but we can be justified by Christ. And "much more." The ruin of the race by Adam can be repaired by Christ. We can be sanctified (chapter 5). In chapter 6 he shows that it is both our privilege and our duty to be sanctified. Provision has been made for it by the atonement of Christ; and "THE SIN" in us is so detrimental and dangerous and so fatal in its end that we ought by all means to get rid of it. Sanctification or death!

In the seventh chapter the apostle shows that we never can get sanctified by law. Law was incapable of justifying a race of sinners; it equally fails everywhere to produce peace and sanctification in any life. And the fault was not in the law, which was holy and just and good: the trouble was in the sinner's depraved heart. This truth St. Paul proceeds to illustrate by his own experience when, as a Jew and without Christ, he was trying to obtain rest of soul and holiness by means of LAW.

Now take the eighth chapter. In the second verse he declares that "the Spirit of life in Christ Jesus made me free from the law of THE SIN and the death." Does that sound like the seventh chapter—"I am carnal, sold under THE SIN"? "O wretched man that I am! Who shall deliver me?"

No! Here for the first time the apostle relates his present, up-to-date experience. He tells to the astonished Jews and to the world what Jesus and the Holy Spirit did for him. This picture is so totally different from that described in the preceding chapter that it is absolutely impossible that they should both be the description of the same man at one and the same time.

—A. M. HILLS  
October 13, 1920

# Editorially Speaking

By W. T. PURKISER

## A Practical, Working Faith

When Keith Falconer was about to go to the East as a missionary, George MacDonald wrote a letter to him that contained the following paragraph:

"This is a practical, working faith: First, it is man's business to do the will of God. Second, God takes on himself the special care of that man. Third, therefore that man should be afraid of nothing."

Few Christians would deny that it is a man's business to do the will of God. Our problem is that in many of our daily decisions we do not always know the will of God.

It is a strange thing that we are often more sure of the will of God for others than we are for ourselves. In his poem "John Brown's Body," Stephen Vincent Benet made Civil War President Abraham Lincoln say:

*"What is God's will?*

*They come to me and talk about God's will  
In righteous deputations and platoons,  
Day after day, laymen and ministers.  
They write me Prayers from Twenty Million Souls  
Defining me God's will and Horace Greeley's.  
God's will is General This and Senator That,  
God's will is those poor colored fellows' will,  
It is the will of the Chicago churches,  
It is this man's and his worst enemy's.*

*"But all of them are sure they know God's will.  
I am the only man who does not know it.  
And, yet, if it is probable that God  
Should, and so very clearly, state His will  
To others, on a point of my own duty,  
It might be thought He would reveal it to me  
Directly, more especially as I  
So earnestly desire to know His will."*

YET WE CAN know the will of God. The first requirement is that we be ready to do it, regardless of personal consequences. Those who purpose to do God's will are those who come most certainly to know it.

The four tests offered years ago by Martin Wells Knapp are still valid ways of determining whether any specific course of action or decision is the will of God:

1. Is it scriptural? Nothing contrary to the plain

teachings of the Bible is ever God's plan for one of His own.

2. Is it reasonable? While standards of sound reason differ from person to person, the God who invites His people to come and reason with Him is not the author of wild, nonsensical notions.

3. Is it morally right? The same Lord who has given His law in the Bible has written the essentials of that law in the great moral intuitions of the human race. Nothing morally wrong is right for Christian conduct.

4. Is it providential? God opens doors and closes doors, and gives guidance through His control of providential circumstances. Many a hasty Christian has forced his way through a closed door only to find it spring-locked behind him—a trap, not a triumph.

In finding and doing the will of God we have our greatest happiness. It is compensation for all the cost. Ours may be the worthy prayer of Ignatius Loyola:

*Teach us, good Lord, to serve Thee as  
Thou deservest;  
To give and not to count the cost;  
To fight and not to heed the wounds;  
To toil and not to seek for rest;  
To labor and not to ask for any reward  
Save that of knowing that we do Thy will.*

GOD TAKES ON HIMSELF the special care of the man who makes it his business to do His will.

"Special care," it is true, needs some defining. It does not mean favoritism. It does not mean that all will be easy with smooth sailing under blue skies. The will of God includes a cross.

It is more than a little sobering to us who equate godliness with prosperity and success to recall the number of those in the Old Testament and the New who died for their faith.

Worldly standards of success have no validity for the kingdom of God. Who would nominate Jeremiah as candidate for the success story of his century? Or Hosea? Or John the Baptist? Or even Jesus?

The "special care" God gives those who do His will is of a different sort. It is the fact that nothing, either in life or in death, can permanently harm those whose lives are in their Lord's keeping.

Such was the confidence of Paul, facing Nero's execution block: "I know whom I have believed, and am persuaded that he is able to keep that which

I have committed unto him against that day" (II Timothy 1:12)—or, as the last clause could be translated, "what has been entrusted to me until that day."

The assurance of special care is the confidence that those who make it their business to do the will of God shall certainly be enabled to do it. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able" to stop them (cf. Romans 8:38-39).

MacDONALD'S THIRD POINT follows. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalms 27:1) "If God be for us, who can be against us?" (Romans 8:31)

The conquest of fear is one of the great, aching needs of our age. Jesus said that one of the signs of the approaching end of human history would be the very mood we find most widespread today: "Men's hearts failing them for fear, and for looking after [or, as they wait for] those things which are coming on the earth" (Luke 21:26).

Some fears are unfounded. One pastor recalled the story of a little boy whom his mother found crying in great distress.

"What's the matter, Honey?" she inquired.

"I'm afraid," he said.

"Of what?"

"That the dog will bite me," was the reply.

"But we don't have a dog."

"Yes, but if we did, he might bite me."

The antidote to fear is not denial of danger. It is faith that looks beyond the darkness to the sovereign Lord of the day. Martin Luther rightly contrasted faith and sight when he said, "Faith is the darkness in which Christ lives."

Some fears are never banished short of the complete cleansing of the heart. Ill will, resentment, hostility, and envy—buried by the conscious mind—have a way of coming back as anxiety and fear. Their only cure is the purity of heart which alone can "see God" (Matthew 5:8).



Since there comes with every crisis a critical time for action, those who would deal decisively with the opportunity inherent within each crisis must act at that moment. The rash act too quickly, dissipating energy ineffectively or moving so far ahead of others that they easily find themselves isolated radicals. Others delay action, rationalizing their inaction in a search for correct and overly precise solutions, or they strive for complete unattainable consensus, all the while hoping that time will make the decision for them. The true leader, following both instinct and intelligence, acts at the decisive moment.—*Walker Knight*.



It is indeed a practical, working faith: "It is man's business to do the will of God. . . . God takes on himself the care of that man. . . . Therefore that man should be afraid of nothing."

It is a faith that lasts as long as life itself. Few have said it better than Harriet Beecher Stowe, who wrote at the age of 80 about "the inconceivable loveliness of Christ" and penned the lines:

*'Tis joy enough, my All in All,  
At Thy dear feet to lie;  
Thou wilt not let me lower fall,  
And none can higher fly.*

□

## The Bible College Offering

In addition to 10 zone colleges, the Church of the Nazarene has two "general" educational institutions committed directly and solely to the preparation of ministers and missionaries.

One is Nazarene Theological Seminary, established in 1945 as a graduate school giving professional training to men and women who are college graduates.

The other is the Nazarene Bible College in Colorado Springs, established in 1967 to provide training for the ministry for those of more advanced years or who for personal reasons are unable to pursue the college-seminary education.

Both the Seminary and the Bible College receive operating funds directly from the General Budget, to which all of the local congregations in the church contribute.

But while the operating funds are provided by the General Budget, needs for buildings and capital improvements for Seminary and Bible College are met through individual gifts and through one annual church-wide offering for each school each year.

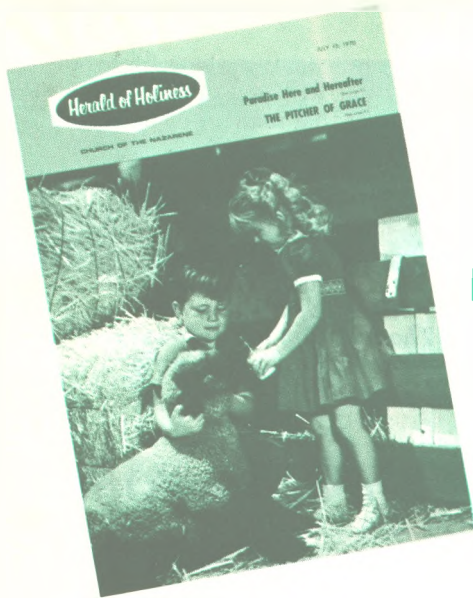
The second Sunday in February is "Seminary Sunday." Each local congregation is asked to take an offering at that time for the Seminary—currently the library building that has added so much to the facilities of the school.

The third Sunday in October is the time when the capital needs of the Bible College are presented to the church, and opportunity is given through the Sunday schools to contribute to capital needs at the Colorado Springs school.

The Bible College has graduated its first class, and its graduates are already beginning to take up their ministries across the church. It is an established institution with a well-defined curriculum designed to accomplish its purposes.

It must be admitted that response for both of these special appeals leaves much to be desired. The Bible College offering last October amounted to \$48,782 from 2,804 churches. The Seminary offering in February was \$48,517 from 2,958 churches.

The honest truth is that 10 cents per member per year is neither the best we can do nor in any measure adequate to meet the need. The least we can do is to take an offering in each Sunday school next Sunday and send it promptly to Dr. Charles Strickland, Box C, Colorado Springs, Colo. 80901. □

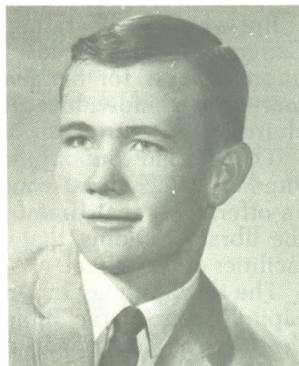


# Herald of Holiness

## COVER PUTS FRIENDS IN TOUCH

The July 15 *Herald* cover put old friends in touch and bridged a gap from California to New York. Years of separation were spanned when Pastor Harold W. Beeson from Lancaster (Calif.) First Church wrote in to identify the little boy in the picture as the son of members from his church.

He stated, "The picture is Richard Skidmore when he was four years of age." Mr. Beeson sent a more recent photo of Richard at age 21 and said he is a senior at Cal Poly in San Luis Obispo, Calif., where he is majoring in agriculture.



Recent photo of  
Richard Skidmore

The identification was verified by the professional photographer, Vivienne Lapham (trade name Vivienne). From her New York office she responded, "Yes, indeed, the four-year-old boy in my photo is young Richard Skidmore."

She continued, "It is very good to hear of Richard again. I can hardly believe that he is now 21 years old and a senior in college. He is still the very best model I have ever had. His pictures are still selling."

She wrote an interesting account of how she met the Skidmores at the start of her photographic career. She followed a cocker spaniel (mother dog) to its home, which proved to be only one block from her own Norwalk, Calif., residence. "Pups are great for pictures," she stated. She wanted to photograph the pups.

When she knocked, Mrs. Genevieve Skidmore opened the door. Before Vivienne had finished making her request, she spotted an even better model. He was a two-and-one-half-year-old boy who sat looking up with an inimitable smile. He became a choice subject and posed for a number of photos in his own neighborhood.

Richard never became a "professional" model, but his pictures have been featured on numerous calendars and magazines, as "Davy Crockett" in a full-page ad for Sunkist in *Life* magazine, and on a billboard.

The photographer moved from Norwalk to New York. The Skidmore family moved to Lancaster, Calif. Miss Lapham said she misplaced their address and for years had not been able to contact them. She said, "I have considered the family some of my best friends. It is good to hear of them today."

Richard's mother is an accountant. She teaches in the junior and senior high divisions of her Sunday school. She is secretary of the Lancaster Christian School Board. Mr. Skidmore works at Edwards Air Force Base in the Lancaster area.—JACK M. SCHARN, *Office Editor*. □

Richard Skidmore with a puppy

Photo by Vivienne Lapham



August 11  
1970

was declared

# ARCH EDWARDS' DAY

at Nazarene  
Publishing House



Dr. M. Lunn, former manager, and Arch pictured at the festivities

**FIFTY YEARS AGO**, August 11, 1920, at the age of 14, Archie started his illustrious career in knee pants, or better expressed "knickers" for those of you of that era.

Arch Edwards' half-century of service to the church and the publishing house is paralleled in many of our lives. He works day after day, week after week in comparative obscurity—no fanfare, no spotlight, no glamour. But the output of the personnel and equipment he supervises as production manager goes out to the ends of the earth carrying the gospel message, helping to "spread the tidings 'round wherever man is found."

The special day was climaxed with a noon-hour reception in the Heritage Building during which the approximately 250 employees paid tribute to Arch and his record of service. A Stratolounger recliner chair and a deluxe hi-fi stereo set were presented to him, and for nighttime use only. Believe it or not, Arch has still not reached his sixty-fifth birthday and must work like the rest of us.

Dr. M. Lunn, who was manager for many years and was closely associated with Arch, returned to the publishing house for a visit, the first in almost two years. And he's no youngster, since he celebrated his eighty-fourth birthday, October 5.

To head the list of Arch's half-century survival of NPH stress and strain we submit his consistent Christian faith. Faith begets faithfulness, which Arch symbolizes at home, at work, at church. When a person has faith in God it overflows into all his activities and relationships.

"Those who leave everything in God's hand will eventually see God's hand in everything," depicts Arch's philosophy and attitude towards life.

M. A. (Bud) Lunn, *Manager*  
NAZARENE PUBLISHING HOUSE

Congratulations upon the completion of 50 years of service to the Nazarene Publishing House. Even more important than the length of your service is the quality of your labors. You have proved to be a loyal churchman, a faithful workman, and a genuine Christian. The full significance of your labors cannot be measured in terms of years. It will take eternity to do that. To "publish glad tidings of Jesus" has been your service of love. May you have the joy of knowing that this kind of service brings joy to the heart of God and thanksgiving to all in the Church of the Nazarene.

—George Coulter  
General Superintendent



You work with him; my family worships with him; I have had the privilege as an evangelist to preach to him. Mr. Arch Edwards is the payin', prayin' kind, the kind without which the church would collapse.

—Chuck Millhuff



In my 43 years of service with the NPH, no one could have been a better and more cooperative Christian co-worker than Arch Edwards. Especially during my 32 years on the *Herald of Holiness* editorial staff, Arch was my good, patient friend, always ready to help to the nth degree.

—Velma Knight



Arch Edwards, as I know him after working under his supervision for many years: dedicated to God, devoted to his family and to the Nazarene Publishing House, a good boss, just a wonderful guy.

—Dorothy Sigmond



Arch and a refreshing pause before  
the 12:30 bell brought us all back to everyday reality  
of service to God and the church.



## DISTRICT SUMMARIES FROM SUMMER ASSEMBLIES

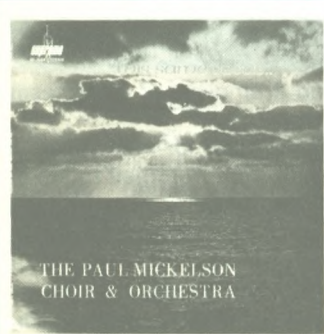


*The dynamic musical  
sung by a 400-voice choir  
the last night of the Estes  
Park International Institute*



**NOW ON STEREO**

"this same Jesus..."



TEN SONGS OF THE SECOND COMING OF CHRIST, including "When He Shall Come," "Some Golden Daybreak," "It May Be Today," "When We See Christ"

Performed by PAUL MICKELSON Choir and Orchestra

From the record sleeve . . .

*"... listening often to the Choir and Orchestra of Paul Mickelson repeating the promise of His return will be an excellent introduction to what's ahead . . ."*

PAUL SKILES

**L-2064**

**\$4.98**

Price slightly higher outside the continental United States

ORDER YOUR RECORD TODAY and share some of the excitement and blessing experienced by the 2,000 youth attending International Institute.

**NAZARENE PUBLISHING  
HOUSE**

KANSAS CITY, MISSOURI 64141  
Pasadena, California 91104  
IN CANADA: Toronto 9, Ontario

### NORTHWEST OKLAHOMA

In his seventh annual report to the district, Superintendent Jerald R. Locke reported substantial increases in church membership, finance, and buildings.

Total giving for all purposes peaked at \$1,470,497 and represented an increase of \$72,516. For world missions, the district gave 11.92 percent with a total of \$175,358. The district has exceeded the 10 percent goal for missions for 13 consecutive years.

The Sunday school enrollment reached a new high of 10,929 and an average weekly attendance of 6,158. The church membership totaled 6,740. During the year 391 members were received on profession of faith.



**Presiding General Superintendent Eugene L. Stowe (top right) and District Superintendent Jerald R. Locke are pictured with the men ordained at the assembly. Pictured with their wives are: (front row) Rev. and Mrs. Hooper, Rev. and Mrs. Dean Galloway; (second row) Rev. and Mrs. Dennis Schmelzenbach, Rev. and Mrs. Samuel E. Baker.**

Dr. D. I. Vanderpool was evangelist for the summer crusade held evenings during the assembly week. Scores of seekers found help at the altar. Wally and Ginger Laxson led the musical program for the camp.

Rev. Dennis Schmelzenbach and his wife (Maureen McClintock) returned to Africa to serve as missionaries after the assembly. He is a third-generation Nazarene missionary to Africa. His grandfather pioneered Nazarene work in Swaziland and his father is presently serving on the field. Parents of Mrs. Schmelzenbach are also Nazarene missionaries in Africa. Dennis and Maureen graduated from Bethany Nazarene College in 1969.

Elected to the district advisory board were (elders) Harold Daniels and Loy Watson; (laymen) Dr. Harry Craddock and Dr. Harry Macrory.

Rev. Ed Murphey and Prof. Thomas Barnard were elected to the church schools board.

Mrs. Jerald Locke was reelected president of the Nazarene World Missionary Society, and Rev. Loy Watson was elected district church schools chairman. Rev. David Allen was reelected district youth president. □

### ILLINOIS

The twenty-seventh annual assembly of the Illinois District was held at Nazarene Acres in Springfield, Ill.

District Superintendent L. S. Oliver, completing the first of a four-year call, reported that the district led the denomination again this year in the *Herald of Holiness* subscription campaign. A total of 507 new members were received by profession of faith. The district was a 10 percent district for world missions and paid 90 percent of its NMBF budget. Dr. Oliver said they were a star NWMS district.

Presiding General Superintendent Samuel Young ordained eight ministers. Members of the ordination class were Charles Savage, Steven Gladding, Raymond Daniels, Mrs. Dixie West, Kenneth Floyd, Edward Em-sley, Joseph Techau, and Jesse Buchanan.

Evening camp meeting services were conducted by Dr. Curtis Smith, evangelist; and Gene Braun, song evangelist. Missionary convention speakers were Rev. and Mrs. Denny Owens from the Philippines.

The following were elected to the advisory board: (elders) George H. D. Reader, Gilbert Hughes, and P. C. Snellenberger; (laymen) Kent Nisbet, Orville Bierbaum, and Kenneth Whittington.

Mrs. L. S. Oliver was reelected NWMS president by a unanimous vote, and Rev. Gerald G. Van Tine was elected to head the NYPS as president. Mr. Gerald D. Oliver was elected chairman of the church schools board. □

### MICHIGAN

Indian Lake Campground, Vicksburg, Mich., was the site for the fifty-seventh Michigan District assembly.

The district superintendent, Dr. Fred Hawk, reported 708 new members received by profession of faith, 10,063 average Sunday school attendance, and \$2,381,903 raised for all purposes. Dr. Hawk has just completed his first year of a four-year call.

James Spruce, Noah Funk, Carroll Smith, and James Sherman were ordained by General Superintendent Edward Lawlor.

Six men elected to the advisory board were—(elders) Harry T. Stanley, Carl L. Allen, and Paul K. Moore; (laymen) William Damon, Gerald Decker, and Vic Ulrich.

Mrs. Fred Hawk was elected to serve as NWMS president. Rev. Floyd Kanipe was elected NYPS president by a unanimous vote. Rev. Cal Allen was elected chairman of the church schools board. □

### IOWA

The Iowa District reported \$1,366,952 raised for all purposes, two new

churches started during the year, and 400 members added by profession of faith. The total membership on the district at the end of the year was 5,635.

Dr. Gene E. Phillips resigned as district superintendent after 22 years of leadership to enter the field of evangelism. Mrs. Gene E. Phillips resigned as NWMS president after 19 years as leader.

Presiding General Superintendent V. H. Lewis ordained Eugene Mingus, Billy Goodpasture, J. D. Cordell, Billy Gochenour, Kenneth James, Don Comstock, Howard Porter, Jr., and Philip Watson.

Camp meeting was held in conjunction with the assembly. Rev. Chuck Milhuff and the Speer Family were special workers. Rev. W. E. Zimmerman conducted 6:30 a.m. prayer meetings. Hundreds of people found victory in four night services. The peak crowd was 4,000 on Sunday.

Bill Gaither paid a surprise visit to the camp meeting and introduced his new song, "The King Is Coming."

Rev. Forrest E. Whitlatch was elected district superintendent of the Iowa District.

The following were elected to the advisory board: (elders) Aleck Ulmet and Al Foster; (laymen) Howard Smith and Don Diehl.

Mrs. Forrest E. Whitlatch was elected president of the NWMS and Rev. J. L. Garmon was elected NYPS president. Rev. Jim Diehl was elected chairman of the church schools board. □

#### MISSOURI

The sixtieth annual assembly of the Missouri District was held at Pine Crest Camp near Fredericktown, Mo.

Dr. Donald J. Gibson, completing

the first of a four-year call, reported 453 members received on profession of faith. The present membership on the district is 6,465 and shows a net gain of 174. For all purposes the district raised \$1,424,235 and was a 10.51 percent district. Ninety-two percent of the NWMS budget was raised. There were 23 churches on the Evangelistic Honor Roll.

The presiding general superintendent, Dr. George Coulter, ordained Paul W. Mosley, Myrland Snow, Chester L. Keir, Bill M. Barnes, Sr., and David Sorrel. The elder's orders of L. Wesley Johnson, Sr., from the Salvation Army were recognized.

Elected to the advisory board were (elders) Udell Moss and Robert Gray; (laymen) Don Cork and Gene Hlinze.

Mrs. Donald (Evelyn) Gibson was elected president of the NWMS, and Coy Presson was elected president of the NYPS. Paul Aldrich was elected chairman of the church schools board. □

#### KANSAS

Dr. Orville W. Jenkins presided over the sixty-first annual assembly of the Kansas District held at Wichita (Kans.) First Church. He ordained Jack Ray Fasig, William Stark, Jr., David Eugene Wilson, and David Curtis Meade.

District Superintendent Ray Hance reported an increase of \$101,008 in giving for a total of \$1,640,666. Members received by profession of faith totaled 478, and 28 were received from other denominations. District membership reached 7,621. The General Budget giving reached 12.7 percent for the district in its total of \$184,807.

The following were elected to the advisory board: (elders) Leon Jennings and Harold Jones;

(laymen) Robert Youngman and Dwight Sauer.

Mrs. Ray Hance was elected president of the NWMS, and Rev. Alan Dace was elected president of the NYPS. Milton Huxman was elected chairman of the church schools board. □

#### SOUTH CAROLINA

Fort Mill, S.C., was the meeting place for the twenty-eighth annual assembly of the South Carolina District.

Dr. Otto Stucki, completing one year out of a four-year call as district superintendent, reported 342 members received on profession of faith.

Larry Parsons and Carl J. Walker were ordained by Dr. Edward Lawlor, presiding general superintendent.

Elders elected to the advisory board were B. W. Downing and Carl Pratt; laymen, J. B. Hucks and Clarence Coleman.

Mrs. B. W. Downing was elected to head the NWMS, and Rev. D. Moody Gunter was elected president of the NYPS. Rev. N. J. Lewis was elected church schools board chairman. □

#### WESTERN LATIN-AMERICAN

The fortieth assembly of the Western Latin-American District convened at the Boyle Heights (Calif.) Church with General Superintendent Eugene L. Stowe presiding.

District Superintendent Juan E. Madrid reported spiritual and numerical gains and the construction of some new churches. His report stated that there are 16 self-supporting churches in the district with 16 churches giving 10 percent or more for missions. There are 71 churches and missions with 2,663 members. This represents a gain of 136 for the year. There are 65 Sunday schools with an enrollment of 2,284. The district sent \$13,236 to Kansas City for General Budget. There are 2,174 members in the missionary societies and 1,154 members in the NYPS over the district. A total of \$196,677 was raised for all purposes. District properties have a total value of \$1,293,829.



Photo by Terry Moran

From right to left: District Superintendent Juan E. Madrid gives his annual report. Dr. Stowe, presiding general superintendent, and Rev. Jose Mata, district secretary, take note.

Jose Perez and Jonathan Salgado were ordained at the concluding service of the assembly by Dr. Stowe. □

(Continued on page 18)

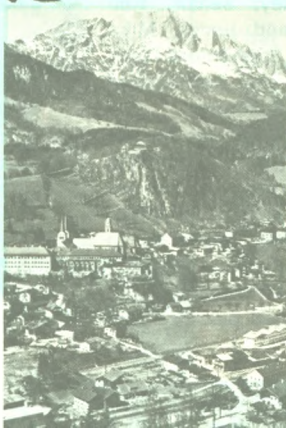
## Thirteenth Annual Nazarene Servicemen's Retreat

November 9-13, 1970

Meet God at the famous hideouts  
of Hitler and Goering.

**Servicemen:** See your local chaplain immediately for reservations.

**Pastors:** Encourage your Europe-based servicemen to attend.



## VITAL STATISTICS

### DEATHS

MRS. SALLIE HICKSON, 78, died June 20 in Bonham, Tex. Funeral services were conducted by Rev. Henry Green. She is survived by one daughter, Addie Belle Hardin; one son, William Edwin; seven grandchildren; 11 great-grandchildren; one great-great grandchild; and one sister.

MRS. BLANCHE PEARL BELL, 85, died Aug. 23 in Huntington, Calif. Funeral services were conducted by Rev. Wallace R. Renegar. She is survived by one daughter, Marjorie Hill; four grandchildren; and 11 great-grandchildren.

MRS. VIRGINIA SEATON BASS, 49, died Aug. 20 at Shelby, Ohio. Funeral services were conducted by Rev. Roy E. Klingler. Surviving is her husband, Evangelist M. V.; four stepsons, Rev. Paul, Rev. Dale, Rev. Warren, and Rev. Martin; five stepdaughters, Mrs. Joyce Franchi, Mrs. Juleen Crawford, Mrs. Kay Lee, Mrs. Charlene Mansfield, and Miss Jewell; one brother; and one sister.

### BIRTHS

—to Gerald and Geraldine (Richards) Baker, Craigsville, Va., a boy, Kenneth Paul, July 10.

—to David and Joanne (Jacobs) O'Neill, Norma, N. D., a girl, Rochelle Kaye, Aug. 15.

—to Ernest and Juanita (Campbell) Moore, Bethany, Okla., a boy, Bradley James, June 29.

—to Max and Arline Thomas, Carol Stream, Ill., a boy, Matthew Earl, Aug. 19.

—to Rev. and Mrs. Richard (Cheryl Clog) Gatlin, Medina, Ohio, a girl, Amy Jean, Aug. 1.

### MARRIAGE

Dolores Maxey, Payette, Idaho, and Rev. Walter I. Watson, Moses Lake, Wash., in Payette, Idaho, Aug. 2.

Miss Maryellen Fletcher, Groton, Conn., and Randall Louis Goode, Cambridge, Ohio, at Groton, Conn., Aug. 22.

## ANNOUNCEMENTS

### EVANGELISTS' OPEN DATES

Jack Bierce, 1000 Madison St., Apt. 12-A, Annapolis, Md. 21403 (phone: 301-268-5629) has open time in January and February of 1971.

Lawrence Walker, Box 527, Kansas City, Mo. 64141, has open November 24-29, and December 1-6.

Pasmore Evangelistic Party, Box 527, Kansas City, Mo. 64141, would like to fill these dates in Texas, Louisiana, or Oklahoma if possible: February 9-14, or 12-21; 16-21; 23-28; 26—March 7.

## DIRECTORIES

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

# THANKSGIVING

"Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." (Luke 6:38, 39)

**CHURCH of the NAZARENE**  
**THANKSGIVING OFFERING**  
... For World Evangelism



## NEWS OF RELIGION

### You Should Know About . . .

**THE WITNESSING CHURCH IN RUSSIA.** In March, 1944, the Russian government pressured the three largest evangelical denominations (Baptists, Evangelical Christians, Christians of Evangelical Faith) into forming one association of churches to be known as the All Union Council of Evangelical Christians-Baptists (AUCECB) with headquarters in Moscow. By the late 1950's not a few pastors and churches had protested vigorously to the leadership of the AUCECB and to the Soviet authorities about the government's increasing control over the churches.

In July, 1960, the headquarters of the AUCECB sent a "Letter of Instructions" to its district leaders for presentation to all the churches. Among the directives in this letter were these: (1) Not to seek to gain new members; (2) To restrain "unwholesome" evangelistic activity; (3) Applicants for membership to be placed on probation for not less than two to three years, for the purpose of discontinuing the "unwholesome" practice of competing for a larger membership; (4) To give no invitation in public services; and (5) Insistence that the baptism of believers in the age-group between 18 and 30 years be reduced to a minimum.

The promulgation of these directives, the authorship of which the churches credited to the government, created a greater storm of protest than ever. The directives were interpreted by many as a means of strangling the churches. The division in the AUCECB grew as many churches served notice that they would not submit to these severe regulations. Registration of the dissenting churches were withdrawn by the government; their sanctuaries were padlocked and in some cases even destroyed. All the appeals of the growing number of dissenters, whether directed to the government or to the leadership of the AUCECB, went unheeded.

As more and more congregations had their church homes confiscated, they had no choice but to meet in the open air. These services, which were held openly in fields and forests, attracted many people who never had heard the Gospel, resulting in numerous conversions. But as they were not meeting in registered churches, these gatherings were considered "illegal." Since the early 1960's the police have broken up many such gatherings, not infrequently have beaten both men and women, and have imprisoned the leaders. The dissenters, who constitute a reform movement in the AUCECB, are an open, evangelizing church. In Soviet magazines and newspapers they have been accused of meeting secretly or underground because they were disloyal and subversive. These false accusations were intended by the Soviet authorities to incite public opinion against the believers.

Persecution of believers in the Soviet Union has caused them to be cautious. The mere act of receiving a Bible from a tourist is grounds for imprisonment. Bible studies inside or outside of churches are also illegal. Believers do carry on such activities, regardless of the danger. It is thus true that Christians in Russia at times are forced to do things out of sight of their Communist oppressors.—*Rev. Paul B. Peterson, President, Eastern European Mission, Inc.* □

**PASADENA COLLEGE HAS COMPLETED ITS FIFTH SUMMER CHEMICAL RESEARCH PROGRAM.** Dr. Victor L. Heasley (second from left), chairman of the chemistry department of Pasadena College, Pasadena, Calif. makes a final evaluation of reports on the fifth consecutive summer of chemical research done by his top science students.

Men participating in the project were: (left to right) senior, David Redfield, Grand Junction, Colo.; Dr. Heasley; senior, Ken Martin, San Jose, Calif.; and junior, Mike McConnell, Terra Bella, Calif. Sophomore Tracy Rold, Walnut Creek, Calif., also participated but could not be present for the picture.

The research was supported by the Petroleum Research Fund, Union Oil Company, and Gulf Oil Company. The results of the five years' of study, which have attracted international recognition, have been published in seven articles in national chemical journals in the United States and Great Britain. Requests for details of the research have come from such unrelated places as Russia, Japan, Yugoslavia, and Turkey.—*P.C. News Service.* □





## MOVING MISSIONARIES

Rev. and Mrs. Paul Andrus, Casilla 1757, Cochabamba, Bolivia, South America.

Rev. and Mrs. Philip Bedwell, P.O. Box 21, Letaba, Northern Transvaal, Republic of South Africa.

Rev. and Mrs. Charles Childress, San Miquel, Chicaj, B.V., Guatemala, Central America.

Rev. and Mrs. Howard Grantz, c/o Apartado 4950, Miraflores, Lima, Peru, South America.

Miss Esther Howard, 14 Tappan Ln., Orinda, Calif. 94563.

Rev. and Mrs. Merlin Hunter, 101 E. 66th St., Kansas City, Mo. 64113.

Miss Marjorie Merritts, Senior Town Apts., 1939 Senior Dr., Fort Wayne, Ind. 46805.

Rev. and Mrs. Harold Ray, 27 de Febrero 1660, Rosario, Santa Fe, Argentina, South America.

Rev. and Mrs. William Shipman, 821 Iowa Ave., York, Neb. 68467.

Miss Virginia Stimer, 10812 Bellaire, Kansas City, Mo. 64134.

Rev. and Mrs. Oscar Stockwell, Brook House, Brook St., Brooklyn, Pretoria, Republic of South Africa.

Rev. and Mrs. Jirair Tashjian, P.O. Box 920, Taipei, Taiwan, Republic of China.

# The Answer Corner

Conducted by W. T. Purkiser, Editor

**As the Lord's Supper has now replaced the keeping of the Passover, has baptism replaced circumcision? Do you think a born-again Christian should be baptized?**

Let me answer the last question first. I believe a born-again Christian should be baptized if he has not previously been baptized. That is—at risk of offending my baptistically oriented friends—I do not believe in the re-baptism of those who have been baptized previously by whatever mode or at whatever time.

I personally do not think it proper to say that the Lord's Supper has replaced the Passover, or that baptism has replaced circumcision.

As the younger folk say, we're "in a new ball game" since the Cross and the resurrection of Jesus.

The Passover and circumcision were facets of the ceremonial "law for

righteousness" of the old covenant. They have been fulfilled and therefore ended in Christ (Romans 10:4). You understand, I speak of circumcision as a religious rite, not as a surgical matter.

The Lord's Supper and Christian baptism belong to the new covenant. There are, to be sure, similarities between the Christian sacraments and some of the ordinances of the old covenant—but no one-to-one correspondence such as would be suggested by one "replacing" another.

The law concerning circumcision has been widely used as an argument for infant baptism. You will see from what I have said I don't think it's the best reason.

**Why did Jesus allow John the Baptist to be beheaded? Just one word from Jesus, regardless of where He was, could have saved him.**

In the fullness of His deity, Christ could no doubt have set John the Baptist free.

However, part of the meaning of the Incarnation (the eternal Christ becoming a man to live among men) was our Lord's voluntary self-limitation.

Paul described it in famous verses that have been overworked by some theologians, but that still have great meaning:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

This is a quotation it is hard to shorten. You should read verses 9-11 also.

Charles Wesley put it elliptically: "He emptied himself of all save love."

In His humanity, therefore, Jesus limited himself in accepting the experiences of hunger, disappointment, weariness, and pain that we know today.

We must never allow our conviction of our Lord's deity to obscure the equally important fact of His humanity. Only as "the man Christ Jesus" (I Timothy 2:5) could He be a true Mediator between God and men.

**What is the meaning of Matthew 5:29-30, about plucking out one's right eye and cutting off one's right hand?**

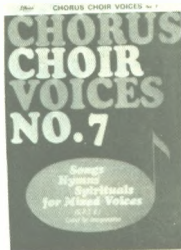
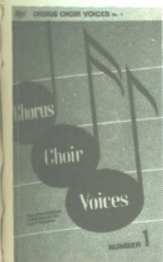
It means that nothing in this life can be permitted to stand between a man and his God.

There is no sanction here for self-mutilation, as the Old Testament and other passages in the New Testament show.

Dr. Earle in the *Beacon Bible Com-*

*mentary* says, "Christ . . . was speaking metaphorically: If a close friend or favorite association of any kind is becoming a snare to you, cut it off! Better to be deprived of anything in this life than to be lost forever" (Vol. 6, p. 77).

Music to make the heart sing!



### CHORUS CHOIR VOICES No. 7

Follows general features and style of the other issues in this appealing series. Easy 4-part hymns and songs compiled by Floyd W. Hawkins for practical Sunday - by - Sunday use. Selections, coded for interpretation, include "Singing I Go," "Love, Wonderful Love," "Be Still, My Soul," "Why Should He Love Me So?" \$1.00

### CHORUS CHOIR VOICES No. 1

Original publication in this now-famous moral collection series. Easy-to-sing sacred songs and hymns for volunteer choirs require little practice. Exclusive "dot" system aids in interpretation. 34 numbers, including "Jesus Saves," "Balm in Gilead," "Rejoice Ye Pure in Heart." \$1.00

Prices slightly higher outside the continental United States

For a full range of Sacred Music rely on Pillenas

Kansas City, Missouri 64141

(Continued from page 15)

## REPUBLIC OF

### PANAMA—CANAL ZONE

Mrs. Dorothy L. Nelson reports—“Our annual council meeting, district convention, and assembly are now history. We were honored and privileged to have Dr. Eugene L. Stowe with us for our conventions and assembly. We all enjoyed a spiritual feast as well as the care of business and promoting goals.”

The first Youth Camp in the Canal Zone was held during the year with good results. Rev. Marvin Buell is district young people's president. There are now 10 young people from the district attending the seminary in San Jose, Costa Rica.

Rev. and Mrs. James H. Jones have opened work in the second largest city in Panama, Colon.

Rev. Rex and Edie Ludwig arrived in June to pastor the Ancon, Canal Zone, church. There are thousands of North Americans in the Canal Zone and Mr. Ludwig is having wonderful results.

Dr. Carl and Dee Birchard have carried a full load of responsibility to the Ancon, Canal Zone, church and the district. Dr. Birchard has preached whenever he was free from his hospital responsibilities during the interim between pastors at Ancon.

Mrs. Nelson pastors the Juan Diaz church and is district missionary president. The district gave 12 percent of its income for world evangelism.

District Superintendent Elmer Nelson reported 269 members, which is an increase of 84. The average Sunday school attendance was 523 with an enrollment of 1,061. Three churches were organized and three memorial chapels were erected. The total giving for the district was \$13,215, representing an increase of \$3,630. □

### WEST VIRGINIA

The thirty-first annual assembly of the West Virginia District was held at the District Center, Summersville, W. Va.

District Superintendent H. Harvey Hendershot reported 735 members received on profession of faith during the assembly year. The net gain in membership was 163 instead of 328, as 165 members were transferred from West Virginia to Washington District in a boundary change. The total membership of the West Virginia District is 10,196. For all purposes, \$1,751,090 was raised, representing a per capita giving of \$171.73. For world evangelism, the district paid 9.88 percent of its income.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Allen Midcap and Jesse Keenan.

The following were elected to the advisory board: (elders) T. James Boshell, O. C. Rushing, and John Hancock; (laymen) Donald Estep, Elmer Snodgrass, and Dallas Moore.

Mrs. H. Harvey Hendershot received the election as president of the NWMS, and Rev. James Bearden was elected president of the NYPS. Rev. John Lawwill was elected chairman of the church schools board.

After the West Virginia assembly, Dr. Hendershot was elected superintendent of the Tennessee District. The vacancy resulting from his resignation was filled with the appointment of his successor, Dr. M. E. Clay. Dr. Clay has been district superintendent of the Southwestern Ohio District for 10 years. □

### OF PEOPLE AND PLACES

CHIEF FRANCIS SHAWA of the Ottawa Indian tribe was awarded “Teacher of the Year” award by the Michigan District at a special home missions and Sunday school service.

The chief teaches the young adult class at Lansing (Mich.) Zion Church. At the assembly he appeared in his

Indian headdress and presented the testimony of his conversion and how God led him to the Church of the Nazarene. □

JERROLD W. KETNER assumed duties as full-time professor of Christian education and director of field service for M.R.E. candidates at Nazarene Theological Seminary in Kansas City this fall.

Mr. Ketner has served as minister of Christian education at Detroit First Church and for the past six years at Kansas City First Church. He has served as president of Nazarene Directors of Christian Education Fellowship, a recognized professional organization for associates in the Church of the Nazarene. □



## NEW CHRISTMAS NUMBERS



Offering a Wide Variety of Ways to Tell the Story of Christ's Birth

#### New Cantata

##### THE SAVIOR HAS COME

ROBERT A. BASHAM gives the choir an opportunity to retell the Christmas story dramatically, effectively. Scripture passages with instrumental background are interspersed with an inspiring musical score for mixed choirs. Eight solos, duet and trio passages. 48 pages. Presentation time, approximately 35 minutes. MC-20

\$1.50

SERVICE FOLDERS—Four-page bulletin matching cantata cover. Suitable for imprinting. Folds to 5 1/2 x 8 1/2". MC-20SF

100 for \$3.50

DIRECTOR'S KIT—Includes a long-play recording, book, and service folder. Aids director, accompanists, singers in learning cantata. Nonreturnable. MC-20K

Only \$3.50

#### New Program Builder

##### CHRISTMAS PROGRAM BUILDER, No. 23

Exclusive time- and work-saving program material compiled by GRACE RAMQVIST. Offers 13 pages for kindergarten through junior; 18 more of pageant and pantomime for junior through adult, including quiz for junior high. Seven new songs. MC-123

75c

#### New Service

##### CHRISTMAS—JESUS' BIRTHDAY

RON LUSH presents the Christmas story in pantomime, using children from the kindergarten, primary, and junior age-groups to depict birth and early childhood of Jesus. Contains five new Christmas songs and an instrumental prelude. Presentation time, approximately 30 minutes. MC-240

40c

#### New Pageant

##### THE PROMISED ONE

MABEL L. BURLISON portrays Old Testament passages of the coming Messiah and follows the wise men's trek to find the young Child and His mother. Best when the parts are memorized but may be used as a pantomime with narrator. Requires 11 men, five women, narrator, and choir. Eight new songs. Presentation time, approximately 45 minutes. MC-239

60c

#### New Drama

##### MIRACLE IN BETHLEHEM

By LINDA FLETCHER RICHWINE. Four scenes reflect the story of a wealthy Bethlehem landowner, the birth of a lost faith in God through a promise to his daughter, climaxing at the cradle of the Christ Child. Narrator, six men, three women, a boy, and a girl. Presentation time, approximately 1 hour. Performance rights with the purchase of 6 copies. MC-21

75c

Examination copies available to any program director or choir leader requesting them.

**MAKE YOUR SELECTION RIGHT AWAY—**

*It Will Soon Be Time to Start Rehearsals!*

NOTE: For the complete line of Christmas materials, see the Lillenas Christmas Musicatalog, sent to all churches or FREE upon request.



Prices slightly higher outside the continental United States.

**NAZARENE PUBLISHING HOUSE**

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141  
Washington at Bresee, Pasadena, California 91104  
IN CANADA: 1592 Bloor Street, West, Toronto 9, Canada

**DR. DALLAS BAGGETT  
ACCEPTS NEW ASSIGNMENT**

**ANNOUNCEMENT**

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Dr. Dallas Baggett, presently serving as superintendent of the Kentucky District, district superintendent of Southwestern Ohio District. This appointment is made effective October 15, 1970.

**Orville W. Jenkins**  
*General Superintendent*

Dr. Dallas Baggett has accepted the appointment as superintendent of the Southwestern Ohio District. He will be moving from the Kentucky District, where he has served as superintendent since 1961.



**Baggett**

Former pastoral posts held by Dr. Baggett include Birmingham (Ala.) First Church, where he ministered from 1944 to 1953, and his ministry at Charleston (W. Va.) Davis Creek Church from 1953 to 1961.

He will assume his new assignment on October 15. □

**DR. A. F. HARPER HONORED**

The Department of Church Schools recently honored Dr. A. F. Harper for 25 years of outstanding service as editor in chief and executive editor of church schools periodicals.

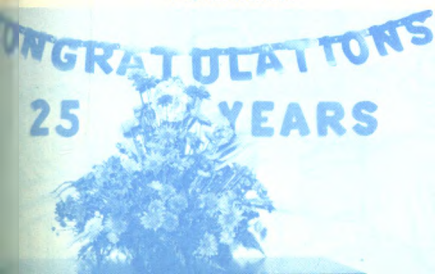
On September 21, Dr. Harper returned from a visit to Central America, where he had conducted workshops and held meetings for missionaries and national workers in the interest of church schools. A floral display and sign of congratulations had been placed in his office to welcome him home and to recognize the years of service.

As executive editor,

**Floral tribute**



**Harper**



Dr. Harper is in charge of the preparation of religious material for about 5,000 Nazarene churches that have a Sunday school enrollment of nearly 1 million persons. He supervises and edits 37 church school periodicals and publications.

Besides his regular contribution to church publications, he has authored five books.

Prior to August 15, 1945, when Dr. Harper began his work in Kansas City, he had served as professor and dean at Northwest Nazarene College, Nampa, Idaho, and as professor of philosophy at Eastern Nazarene College, Quincy, Mass. He had also pastored at Seattle, and at Cliftondale and Cambridge, Mass. He was a member of the International Nazarene Young People's Council for six years. □

**REV. JAMES SNOW  
HOSPITALIZED**

Rev. James R. Snow, pastor of Sacramento (Calif.) First Church, was hospitalized in critical condition on September 14. The crisis was the result of a complete kidney failure.



**Snow**

District Superintendent Kenneth Vogt (Sacramento District) reported on September 24 that Mr. Snow



**PASTOR** Jerry Higdon is pictured presenting a cashier's check to Mrs. Beulah Watson, church treasurer. The check for \$400 was given to the Tehachapi, Calif., church as an anonymous gift toward the parsonage fund. Mr. Higdon reports increases in giving and attendance. This year's membership goal is to reach seven new families on profession of faith.

had passed through the immediate crisis, but was still in the intensive-care unit of the hospital.

The malfunction was due to an undetermined cause. Special hospital equipment will be used to administer assistance and treatment while further diagnostic studies are made. It is possible that a kidney transplant will be necessitated.

Mr. Snow is widely known as a former president of the general NYPS and for his pastoral ministry. □

**DR. MEREDITH HENDRICKS HURT**

Dr. Meredith Hendricks, son of the late Dr. A. O. Hendricks, was seriously injured in an accident August 16 and continues in critical condition in a Bakersfield, Calif., hospital. Mrs. Amelia Hendricks writes that prayer on his behalf is greatly appreciated. □



**NEW YOUNG ADULT  
MAGAZINE "ETC."  
NOW AVAILABLE**

"IT'S our plan to become the most popular young adult monthly in college and university dormitories, bachelor apartments, discussion groups, Sunday school classes, military barracks, laundromats, and Christian barbershops," says Paul Miller of the new Nazarene magazine, *Etc.*

Now that the second issue of *Etc.* is off the press, it looks like he may well be on his way to achieving that goal.

Why the name *Etc.*? Editor Miller says, "In an attempt to fill his readers with faith in the power and goodness of God, a first-century (A.D.) letter writer enumerates a roll call of the faithful. The list grows and becomes an exciting witness to the abundances of God. Finally, in inspired ecstasy he comes to the end of his list and in place of saying, etc., etc., etc., he sums up God's ongoing provisions by asking: 'And what shall I more say?' (Hebrews 11:32)

"That's what *Etc.* is trying to do: provide reminders of God's goodness and power which are as unending as the word ETC."

The new tabloid size (11" x 15") magazine sells for \$2.50 per year to individual subscribers or 50c per quarter when ordered in quantities of five or more to one address.

*Order from Nazarene Publishing House*

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

# “By All Means...

## THY NEIGHBOR AS THYSELF

**T**O BE absolutely honest about it, I wonder if anyone actually loves his neighbor as he loves himself.

Honesty, absolute and complete, is unbearable outside of the grace of God. Proof of this is to be found in every bar and on every street, where drugged victims of delusion wander, seeking a way out.

With a changed heart, honesty becomes an inspiration instead of a taskmaster. In the new life the holiness of God works continually, refining and cleansing the deceptive bent of morality, fashioning the man ever more in His own likeness.

It is a mistake to accept wholeness for completeness. A person is made new, alive, and whole when he confesses and forsakes sin, but he is far from complete in that new creation. He has only begun. With the newborn honesty of his whole heart a child of God is ready to seek effectively the riches of his Father's grace.

Part of this grace is my love for my neighbor. For upon this second commandment, along with the first, Jesus said hang all the law and the prophets.

Just what does this term “love” mean in this connection? Is it possible to love one's neighbor as oneself?

I am certainly not in love with myself after the supreme egotistical pattern of self-love. I love myself enough to want to get to heaven, not just to be saved personally, but because Jesus is there with people and the ways which have become precious to me above my life. Righteousness is there, and hosts singing songs of eternal joy. I belong there. I don't belong anywhere else!

I do love my neighbor enough to want to see him find this eternal home. When I look upon him in his struggle to live in a compromising world, I sympathize with his skepticism: that every man has his price, and right and wrong in this modern day must be comparative.

I support and help maintain several agencies for our common good. A good portion of the money I earn goes in direct support of a program and place of worship for my neighbor as well as myself. I pray that he may come

to realize his need is not a raise in wages so much as to raise his eyes and his heart toward heaven.

He doesn't seem to appreciate it. He never comes to church. I remember my own unsaved attitude toward a church group about which I knew nothing except that people said they were a fervent sort of sect. They prayed a lot and said, “Amen,” while the preacher was preaching and otherwise made considerable fuss in the practice of their worship services. I didn't like that. Especially the idea they had of kneeling publicly at an altar with people praying out loud around me. I wanted God to be a very private matter. He was, then, too. That is all He was.

I remember how some perfectly sensible people, who should not be the sort who invade personal privacy so much as to invite people to church, asked us, and came after our children for Sunday school. I was impressed that they did it because they *liked us*.

I remember even more clearly the humble churchman, known only by name to us, who called at our house and gave his astonishing testimony of salvation from sin and deliverance from evil habits. You could *believe* him. He was a simple man, a logger, and he had no axe to grind. You could tell he didn't expose his heart to make us think he was good. He made it plain that God was the One who was good to him.

I owe a great deal to that man, and others who testified and invited us. *To be absolutely honest about it*, since, as a child of God I am debtor to give out the gospel in the same measure in which I have received it, I should testify to my neighbor.

*To be absolutely honest about it*, unless I do, can I say I love God, and my neighbor as myself? Is there any other way I can be sure my neighbor has a chance for the heavenly home I hope he finds?

—HAL M. VON STEIN  
Garberville, Calif.

# SAVE SOME

1 Cor. 9:22

