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W. T. Purkiser (Editor)

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JANUARY 20, 1971

# Herald of Holiness

CHURCH OF THE NAZARENE

## The Revolutionary Gospel

(See page 5.)

## HOW FAR AWAY IS GOD?

(See page 8.)



... the sheep hear his voice:  
and he calleth his own sheep by name,  
and leadeth them out.

—John 10:3



General Superintendent Stowe

# Burning or Beauty?

**I**SAIAH said it, “. . . and burning instead of beauty.”

He also said, “Thy men shall fall by the sword, and thy mighty in the war.” And he also said, “And her gates shall lament and mourn; and she being desolate shall sit upon the ground” (Isaiah 3:24-26).

He was describing God’s judgment upon His disobedient people a half-millennium before Christ. He could also have been picturing the plight of our nation two millennia after Christ—“America the *burning* rather than the *beautiful*!” The smoke rising from burned-out banks, federal buildings, and university facilities signals the same message of retaliation that it did then. And the continuing toll of death and crippling injuries in Vietnam brings lament and mourning to thousands.

When will men learn—What a nation sows, “that shall . . . [it] also reap”?

What else but a bumper crop of desolation can be produced by . . .

. . . another state voting for liquor-by-the-drink in last fall’s election?

. . . the report of the Pornography Commission recommending the lifting of all legal restraints on “adult” smut and filth?

. . . an utter disregard for the Lord’s Day, His moral law, and His ethical standards?

But Isaiah also said, “. . . the Lord hath anointed me to preach good tidings . . . beauty for ashes . . . the oil of joy for mourning . . .” (Isaiah 63:1, 3).

Beauty which was burned can rise phoenix-like out of the ashes. Sad wails can turn to glad songs. Here are good tidings for a day of bad news. This is God’s timeless answer to man’s perennial dilemma.

Listen, America! Listen, world! “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else” (Isaiah 45:22).

We have sought salvation everywhere else—through diplomacy and technocracy, through sociology and psychology. Now it’s past time to turn to God—our last and only hope for beauty instead of burning. □



# Unfinished SAINTS

**A** TRAVELER in Honolulu tells of visiting an old woodcarver and learning a great spiritual truth. He found him one morning roughing out a block of monkeypod wood, preparatory to shaping it into an exquisite tray.

The visitor could see little promise in the rough block, and said so.

"Come tomorrow when I have it polished, and you will see," said the old man. "You can't judge a thing like this until it is finished."

A few days later, the old woodcarver proudly displayed the finished product: "I knew there was beauty in it," he said, "but I had to have time to bring it out. You judged it before it was finished."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2). Commenting on this verse, Raymond Browning used to say, "We may not look like much now, but come around on resurrection day."

At best we are "rough pieces of monkeypod wood," but the Master sees vast potential in each of us. And He is developing this potential in those who lie yielded in His hand.

Paul's favorite word for "Christian" was "saint." It is obvious that his concept of sainthood was not "flawless perfection." The church at Corinth was a troublesome congregation, in need of rebuke and instruction, yet he addressed its members as saints! They were unfinished saints, and so are we.

No wonder the Bible warns us to be careful of our judgment of others. Judging by circumstantial evidence we may classify as hypocrites some sincere servants of God.

Christians are often prone to be too harsh in their judgment of each other. Job was commended by God and condemned by his "friends!" We frown at



Photo by Luoma

many a "rough chunk," not realizing that God holds that unfinished person in His hand and smiles at what He sees.

None of us has arrived; none is a finished product. Conversion is wonderful, but only the beginning; sanctification is glorious, but certainly not the end.

Doubt, discouragement, and defeat stalk the trail of the sincere soul who grasps for an experience that will make him faultless. It helps to know that God's only requirement is total submission; this enables Him to work toward that day when He can "present us faultless before the presence of his glory with exceeding joy."

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is a second-blessing holiness text, for it appeals to people who are already "brethren" to present their bodies that are already "holy" unto God.

Conversion brings the sinner into the family of God and brings an end to his indulgence in sin. Now God calls for a no-strings-attached commitment to the Holy Spirit to occupy the redeemed personality and to do as He pleases in the surrendered life.



This is a "time and place" surrender, and God answers in a crisis experience of heart cleansing. But following this crisis is a lifelong process. Don't be hasty or harsh in your evaluation of the unfinished saint, be he your brother, your sister, or yourself.

Phillips translates Romans 12:2, "Don't let the world squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands, and moves toward the goal of true maturity."

We are being molded every day, either by God or by the world. No person is as bad as he could be, and none as good as he'd like to be. The totally consecrated, entirely sanctified child of God lies submissive in the hand of the Master, allowing Him to carry forward the process of making him what He wants him to be.

Our part is to "let God remold us from within." This is the continuous submission of a living sacrifice. It is a state of perfection that "meets all His demands," yet a state of imperfection that "moves toward the goal of true maturity."

In our enthusiasm to promote holiness we do an injustice to biblical truth when we emphasize either the crisis or the process to the neglect of the other. It is both comforting and instructive to recognize the imperfections of the perfect, and to admit the dissatisfactions of the satisfied.

The next time you feel inclined to criticize the slow spiritual progress of a brother in Christ, remember the piece of monkeypod wood. The next time you are tempted to discouragement over your own failure to attain the ideals you envision for yourself, remember the piece of monkeypod wood. Even Paul testified, "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus. Brethren, I count no myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12-14).

The tourist could see only the rough, unfinished block; the artisan was excited at its prospects and pleased with his work. You can't properly judge such things before they are finished. Take courage, unfinished saint. □

## A PRAYER

Lord, help me to be cheerful,  
To show a happy face  
To a world that needs reminding  
Of the glory of Your grace.

Lord, help me to be steady  
And never to forget  
That I must follow faithfully  
The course that You have set.

—Nina Willis Walter  
Pico Rivera, Calif.

In a large midwestern city a three-year-old girl was riding in a taxi with her mother, when she pointed to the Negro driver and asked, "Mommie, why is he so black?"

The mother, seeing the man's shoulders tense, hastily searched for the right words to satisfy both her companions.

She said, "God makes people as He makes flower gardens, so the world will be more colorful. Some are white, some brown, some black, some yellow—and there are variations of all these shades. That makes us all the more interesting to look at, don't you think?"

The little girl nodded, and as they left the cab, the driver said: "Ma'am, when my little girl gets big enough to ask me why some people are white, I'll be happy to know what to tell her."

—Morris Chalfant  
Danville, Ill.



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Cover photo: Richard Parker



# The Revolutionary Gospel

**R**EVOLUTION! The average person is more aware of revolution today than ever before. The danger of temporal revolution today is creating a greater urgency for spiritual revolution than ever before.

However, before we can talk about spiritual revolution in general, we must be able to grasp it on an individual level. The revolution must begin with the individual.

The lack of any genuine spiritual revolution can almost invariably be traced to one of two reasons. First of all, there is lack of knowledge; ignorance of the Gospel of Jesus Christ. The task of enlightening the world is the reason for the church's existence.

Secondly, there may be a knowledge of the Gospel, the "Good News," without accepting its claims personally. When this is the case, there is usually a resistance to being ruled by anyone except self.

But the glorious revolutionary plan of the "Good News" is that God through Christ invites you and me not to be hired servants, but sons and heirs to His kingdom. When we become sons of God by receiving Christ, there commences an inward transformation. All of a sudden we are new individuals. (We are "born again.")

Further, it is as we obey with our will and actions the commands of Christ and continue to allow *Him* to transform *us*, we find the revolution continuing in our lives. It is important

also to note that it is not the strength of these actions that gives us freedom. Rather it is the power of Christ within us which is transforming our lives.

But that isn't the end. As the transformation continues in our lives, the Holy Spirit brings us to a second natural crisis which is just as revolutionary as the "new birth." God, through the Holy Spirit, brings us to a realization that there is a warring element deep within our lives which seems to be dragging us down spiritually. The Bible tells us we inherited this tendency to sin from our ancestor Adam.

The Holy Spirit asks us to surrender to God every bit of this tendency to rebellion for its removal, and then to invite Him to fill the vacancy with His unifying presence. When we as Christians obey, the revolution continues, there comes to us peace and tranquility at the center of our being. There is a power and freedom in the Lord we never knew before.

The revolution is not complete, but the tempo has changed. That in itself is revolutionary, because before we were taking short steps in our Christian growth. Now we are able to take giant strides. The inner warfare is gone and our wills are at one with God. We are now truly free to be ourselves, truly free to be transformed into the likeness of Christ as rapidly as we allow the power of God to work in us.

Photo by De Wys, Inc.



We can still effectively block this transforming power. How? By continuing to try to make the transformation ourselves. This is the way we went about it before we asked Christ and the Holy Spirit to take over. Let's be honest. Christ and the Holy Spirit aren't included in *self*-reformation.

What then is our role? Our role is to get involved in the lives and problems of our neighbors as Christ was involved; to love our fellowmen with the kind of love that matches itself against anyone's ability to inflict injury; and then give witness to the fact that the Gospel "is the power of God

unto salvation to everyone that believeth." It is not in spiritual pulse-taking, but in becoming servants that spiritual revolution will occur in us.

Let us be challenged to the freedom of loving service to God by allowing our lives to be transformed by the power of God. It's revolutionary! □

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■ By C. William Fisher

"I saw also the Lord sitting upon a throne, high and lifted up . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:1, 5).

# Your GOD IS TOO SOFT

**P**ERHAPS you have read J. B. Phillips' book, *Your God Is Too Small*. In that exceptionally helpful book, Mr. Phillips gives a very needed corrective to the current tendency to cut God down to man's size and to make the eternal God little more than a vindictive, petty, small-bored, little deity.

There is another corrective needed today, however, and that is to confront and challenge the increasing tendency to picture the holy and eternal God as little more than a benign Santa Claus who merely chuckles over the sins and perversions of a rebellious, riotous generation fouling its own nest and rotting in its own wretchedness.

If your God is a winking, chuckling, easygoing God who doesn't care what you do, where you go, what you think, or how you live—just so you are having fun "doing your thing"—then may I say to you that *your God is too soft!*

"What has happened," asks Martin Marty, "to the sovereign God, the majestic and holy God? The Lord of Hosts?" And Marty answers his own question by saying, "He gets lost in all the chummy, cozy, soft, sweet talk about 'making God relevant.'"

And what does all that "sweet talk" about a soft God produce?

It produces churches full of men and women who have a very hazy faith in a very vague religion. It produces professing Christians who are no different than other respectable sinners. It produces a whole generation that increasingly accepts, and even laughs at, the debaucheries of the so-called "beautiful people," the jet-setters, and the whole disgusting array of "swinging" sinners.

It produces a decadent society that actually applauds a prominent actress as she shows off her illegitimate twins; a society so seared in conscience that it makes heroes out of athletes whose prowess in bed or bar is as well advertised, and as accepted, as their feats on the field; and a society so blasé and sick that it will laugh and cheer lecherous entertainers as they sing their suggestive songs and tell their filthy jokes while they leeringly preside over the liquidation of our traditional values.

And to think that God winks at such degeneracy, or that He merely chuckles at all the perversion and pot and pornography! If you think that, then, friend, *your God is too soft!*

*The Lord Won't Mind* is the title of a recent book in which the author glamorizes homosexuality, illustrating the increasing acceptance of degeneracy and perversion in our society; and the very title of the book points up the prevalence of the idea that God is so soft on sin that He really doesn't care what people do.

"We're living in a Babylonian society perhaps more Babylonian than Babylon itself," says Max Lerner, the columnist. "It's what's called a late sensate period. The emphasis in our society today is on the senses and the release of the sensual. All the old codes," concludes Lerner, "have broken down."

When a whole generation has a God-shaped blank

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RADIO SERMON OF THE MONTH

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at its center, something always comes along to fill it. It's no wonder, then, that this God-starved generation is so susceptible to marijuana and LSD and heroin and illegitimate sex and rioting and the lure of the militant, revolutionary causes that promise to fill that blank, gnawing emptiness at the core of so much contemporary living.

And yet, even in a challenging, revolutionary, sin-drenched time like this, there are still multitudes of professing Christians sitting in their soft pews, wanting to hear soft voices speaking softly about sin—if it is spoken of at all—and about a God who is little more than a kindly, indulgent grandfather who merely chuckles at all the lying, cheating, hypocritical adults—and at all their “nice, clean kids” at Woodstock, and elsewhere—as they get their “kicks” swimming nude and smoking pot and getting stoned and shouting obscenities and singing their suggestive or revolutionary songs.

After evaluating the results of a poll of a thousand American women taken by the *Ladies' Home Journal* some months ago, the writer closed with these words: “To sum it up, it appears that most church-going American women have placed their faith in a grandfatherly God who grants security and comfort in return for fidelity to His dictates.”

In other words, a soft God, an indulgent God, a pussyfooting God, a God who is too loving and too kind to ever do anything but pamper and mollycoddle the sinner—no matter what the sinner does.

Don't you believe it!

The God revealed in the Bible is a righteous God, a sovereign God, a holy God, a God who is eternal—and, as Jesus revealed Him, as eternal in His hatred of sin as He is in His love for the sinner.

And *there*, and *only* there, is our hope.

Our hope and our salvation is not in a God who is soft on sin, but in a God who hates sin so much that He decrees separation to those who persist in their sins; but a God, also, who loves the sinner so much that He provides a way of reconciliation whereby that sinner, separated from God, can come in repentance and in faith and be forgiven, cleansed, and restored to right relationship with a holy God.

It would help immeasurably if all those who speak in His name would quit talking as though God were a harmless, befuddled little Mr. Milquetoast, and start proclaiming a sovereign God who is holy as well as loving, and a God before whom everyone will one day stand in judgment.

If that should happen, we would again see sinners—in and out of the churches—falling on their knees in repentance and faith and rising as new creatures in Christ to go out in the Name of a redeeming Christ, and in the power of His Holy Spirit, to transform a sinful society.

SHALL WE PRAY. *Forgive us, O God, if we have become so tolerant of evil that we think even a holy God shares our tolerance. Help us, even in an indulgent time, to share not only Your hatred of sin, but also Your love for the sinner. This we ask in Jesus' name. Amen.* □

*Pen Pints*

## WANTED—HARVEST HANDS

“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest” (Matthew 9:36-38).

How pertinent this prayer for today! Labourers are increasing yet they are not gaining on the colossal increase of the harvest. Nineteen centuries later and still countless millions have never heard the good news that Jesus Christ died to save them from sin! Professing Christians are content to keep the story to themselves.

Laborers are needed! There is a place of service for every Christian! The harvest is abundant right where you live! With Spirit-filled workers, every classroom could be filled, every seat of the church occupied. The altar would be lined time after time as the harvest was reaped.

How abundant the harvest. Needs were evident all around Jesus. People on every hand were coming to the Master for help. Yet with this abundant harvest there were only a few training for work in the fields. The work was being done by Jesus alone and His heart was breaking.

Remember the two blind men mentioned earlier in this chapter? Jesus had urged them not to tell anyone who had performed the miracle of their healing. He knew that He must train His disciples to do the work of harvesting. His time was limited here on earth and He wanted to spend as much of it as possible with these 12 men.

Today Christians must be in training for service. The need for laborers is beyond comprehension and how few dedicated laborers doing the harvesting! We need laborers with a burden for the lost!

We pray, “O God, make me like Jesus,” yet do we really mean that? Are we willing to “suffer with” the multitudes? Are our hearts breaking because of the sin in the church and in the world?

God is looking for dedicated Christians to enroll as laborers in His field. How few there are concerned enough to say, “I'm willing to do anything or fill any place that He sees fit”! So many are Christians in name only, coming to church just to be seen, thinking that they want God's will when all the time they are only interested in inflating their own egos! We must have burning hearts as Jesus did!

God is searching for people to trust Him, to prove Him, to stand upon His promises. What a tremendous need! The harvest truly is plenteous but the laborers so few.—C. EDWARD JOHNSON, *Ceres, Calif.*



# How Far Away Is God?



Photo by Union Pacific Railroad

**I**T IS WELL KNOWN that the nearest star is millions of miles away. The universe is vast and far reaching. Its farthest boundry is perhaps beyond the cool calculation of the best minds and the realization of our wildest imaginations. We live on a tiny place called the earth, surrounded by countless heavenly bodies flying in space millions upon millions of miles away from us.

But where is God? Is He, too, millions of light years away? Is He somewhere, far away, having left the universe to work out its own destiny?

The Bible does not hold this viewpoint. Neither did Jesus. The teaching of the greatest Book in the world is that God is near. The closeness of God is not only an accepted belief in sacred narrative but a verified fact. Biblical men of old experienced Him in their lives and saw His activity in their surroundings.

When God spoke to Adam in the Garden, He was within the sound of Adam's voice. When the Psalmist penned the words, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalms 91:1), he felt God was near, because when we see the shadow of an object or person that is the only conclusion we can draw. God himself spoke through His prophet Jeremiah, "Ye shall seek me, and find

## ■ By Herman R. Holler

Fresno, Calif.

me." To Jesus, God was as real and as near as a father. Communion with Him was natural and easy. He lived always in the constant presence of God.

Countless men of other ages since Bible times have found Him who is invisible. The poet Tennyson wrote these lines:

*Speak to Him, thou, for He hears,*

*And spirit with spirit can meet:*

*Closer is He than breathing,*

*And nearer than hands or feet.*

And John Wesley said, "Best of all, God is with us."

But why is it that so many of us live as though God were dead or as though He was in some faraway place—not interested in us? Why is it so few of us experience Him in our daily lives? It is true we cannot find life—its meaning and purpose—and live as though God were dead. And we know how lonely the road is when He is not our constant companion.

There are several reasons why we do not find God.

First, *in order to have God real or near in our lives, we need to know Him as He really is.* The Scriptures

say that we "must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

There is a danger today that our very civilization and the rich heritage of the past may go. The danger lies in the fact too many people are beginning to live as though God were dead or to feel that God does not care about the details of their lives. They do not associate God directly with their behavior. To them God is not real or near.

Do you know God as He really is? Is He an impersonal abstract intellect that designed the atom and administers the laws of gravitation? Or is He the God who can satisfy your restless heart and change your life?

Our conception of or belief in God should be measured by the yardstick of the Bible. The sacred writers assert that God is a Spirit—the highest spirit of the universe and the greatest personality that lives. He is all-powerful, ever-present, knows everything, is invisible and eternal. He is the creator of the earth and its sustainer. Best of all is His moral character. He is a holy God, a God of love. He can change and remake human life.

Second, *in order to have God near and be aware of His presence we will need to seek Him with all our hearts:* "Ye shall seek me, and find me, when

ye shall search for me with all your heart" (Jeremiah 29:13).

God is looking at your heart more than He is the sun, the moon, the stars, the birds, the trees and flowers of His creation. He is more concerned with the beauty of the heart than He is with the beauty of His universe. If He seems far away, it is because we are far away from Him.

In order to have God close to you, you will need to draw closer to Him. You will need to seek His will, His plan and purpose for your life. He invites you to His great salvation through the doorway of repentance and faith—to renounce the old life of self and sin and to receive new life through the acceptance of His Son Jesus Christ.

This is the fundamental condition for having the friendship and fellowship of God. Someone has described a friend as a person with whom we have a oneness in mind and spirit. In order to walk with God you will need to go His way. Make God real and close in your life by seeking Him with all your heart.

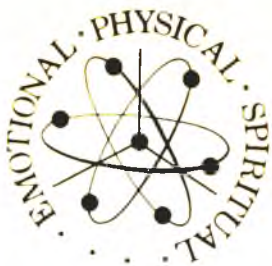
Lastly, *God isn't millions of light years away when we sense His presence and power in our lives.*

Some who have come to God—who know His Son and believe on His name—are not partakers of the victorious life that should be theirs. They do not use the resources of God through faith to meet the common everyday problems of life. The result is they lack the poise, peace of mind, and happiness that should be theirs. They are victims of tensions, temptations, habits, fear, and worry.

But the religion of Jesus Christ isn't just a set of intellectual beliefs. It is practical—something to be used in overcoming these destructive forces.

The best car in the world is no use to its owner unless he sits behind the wheel, steps on the starter, releases the brake, puts it into gear, and gives the engine gasoline. So it is in the spiritual realm. We have a religion that must be used. We must release its power on our lives. It should be used to the glory of God and man. □

The trouble with "Eat, drink, and be merry, for tomorrow we die" is that we usually *don't* die tomorrow but instead *live* on to reap only too fully the negative consequences of shortsighted pleasure seeking. The habitual drunkard does not have to be very old to have lived too long, and it is no accident that he so often either attempts or successfully commits suicide.—O. Hobart Mowrer.



# DIMENSION

## *Adventures in Self-Discovery*

BY DARRELL E. LUTHER

*Lansing, Mich.*

### THE ARTIFICIAL PERSON

Honesty! To be honest with ourselves is not natural. To be accepted we tend to play the roles imposed upon us by people and circumstances around us. It is tragic when the result is chronic self-deception.

Personal dishonesty is an insidious disease. Like cancer, it eats away until a person becomes unaware of the basic truths about himself.

Ananias and Sapphira are biblical examples of self-deception. They kept the stated rules. However, they were pretending before God and His people. They dropped dead at First Church. God didn't necessarily kill them. Spiritual laws are such that when we are not honest with ourselves and others, death is inevitable—physically, emotionally, or spiritually.

Are we honest when we say we trust God and doubt that He will help us in a crisis?

Why are we victimized by self-deception?

1. We are influenced by the desires and ambitions of those we love. This can be creative or harmful to the development of one's true self. By a sense of loyalty, one can become driven to shape himself into an artificial mold.

2. Social pressure. One's desire to be accepted and recognized is part of human nature. We strive to please. Frequently this leads to pretense. The result—unhappiness. The tension between the real and the assumed self often becomes intense.

3. Feelings of inferiority. Basically, this feeling is an expression of insecurity. A healthy personality must have a sense that he belongs. Rejection can strip the sense of security from us. To escape from this feeling one often compensates by projecting himself into a world of fantasy, or aggressive action.

Discovery! It is a fascinating, satisfying, painful experience. God is not shocked by our sins or emotional hang-ups. He dealt with these realistically on the Cross.

Honesty is essential to Christian growth—the key to genuine fellowship—a primary answer to personal effectiveness. Honesty is contagious. Once we begin, it becomes easier.

How do we discover ourselves?

1. We can start with a realistic look, noting both strengths and weaknesses. Don't go through life as a complete stranger.

2. We can see ourselves mirrored in the Bible. Measure your real self against its standards. It's the greatest Textbook on personality.

3. Look at yourself through the eyes of real friends.

4. Seek qualified counsel from a Christian.

Honesty is painful because it tells us there are personality weaknesses that we wish were not present. What am I really like? What does praise do for me? How do I react to rebuke?

The objective is not morbid introspection, but an inward look for the purpose of becoming more like Jesus. The Bible proclaims, "If we walk in the light [light reveals; darkness conceals] as he is in the light, we have fellowship . . ."

When we live the honest life of Christian fellowship, we puncture self-deception. It is painful but liberating!





# Editorially Speaking

By W. T. PURKISER

## *The King of Pessimists*

A book review printed in one of the national magazines describes a modern French writer as a "spokesman for our times." He represents, the reviewer said, the "cult of the cul-de-sac"—the blind alley, the dead-end road.

The reason is said to be that he "excruciatingly expresses the dilemma of the man born too late to be a Christian and too early to be anything else." The author in question is, by the way, the son of a Greek Orthodox priest. "His God may have died; his devil is alive and well," the reviewer wrote.

"He is the man with no answers who tests everybody else's answers with a skepticism at the pitch of fanaticism." To think at all, he believes, is to be occupied with "an autopsy of the intolerable."

Quite appropriately, the title of the review is "The King of Pessimists"—and that in a day when despair is almost a prevailing mood.

That this is an age of pessimism is a fact too obvious to need proof. It is illustrated by the remark of the sales clerk showing a new toy: "Here's an educational toy designed to adjust a child to live in the world today. Any way he puts it together, it's wrong!"

When Dean Inge was called "the Gloomy Dean," he is said to have replied, "Things have turned out a lot worse than I prophesied."

British author C. P. Snow believes the world is beleaguered with insoluble problems. For him, 1967 was the year in which he could feel pessimism deepen. Nineteen sixty-eight was the year in which world hopes collapsed and despair settled in. If the human race makes it to 1975, he says, it will take a miracle.

The irony of it is, this pessimism is fully justified if, as Cioran thinks, humanity is the highest reality in the universe. If "man" is our hope, we are hopeless. If, as is claimed, one in his fifties was "born too late to be a Christian," then as a race we are headed down a blind alley and thinking is indeed "an autopsy of the intolerable."

Apart from light from another world, such pessimism as this is the only view of the human predicament that makes any sense. "Evolution" has come to dead end. The race is doomed to extinction unless deliverance comes from beyond our human resources.

BUT CIORAN IS WRONG. We are not without hope. The problem is, people have been looking for it in the wrong places.

Part of our difficulty has been that we have not clearly identified our real enemy. We have been like Don Quixote, jousting with windmills while the greater danger lurks unseen all around.

Donald Bloesch has written: "We need once more to recognize that the principal conflict today as in every day is not that between Communism and capitalism or that between science and religion. It is not even that between the sacred and the secular, since both are authorized and sanctioned by God. Rather the conflict is between faith and unbelief, light and darkness, salvation and sin. When we recover this essential truth of the gospel, we shall then be able to march forth into the culture and wrestle with and overcome the principalities and powers."

This is not the time for an easy optimism that shuts its eyes to the very real peril of the age. Some pessimists become what they are by having to listen to optimists of the wrong sort.

This is the time to look again to the "Lord Jesus Christ, which is our hope" (I Timothy 1:1). Our hope is not humanity's innate goodness. Two world wars and such events as those reported at My Lai have effectively destroyed this kind of false confidence.

Our hope is not even in man's "instinct for self-preservation." We seem to be in the grip of a cosmic "death wish" that threatens civilization with nuclear destruction in spite of conscious avowals to the contrary.

Four proposals have been made.

The first says, "Learn." Education is the answer. But education without God only makes a more dangerous rascal. There are enough Ph.D.'s in the average state penitentiary to staff a good-sized college or university.

The second says, "Earn." Our salvation is in economic progress. It is argued that if we can but salve the sores of poverty and distress that gnaw away at the hearts of our cities, we shall find the cure for society's ills.

A third says, "Burn." Society, some argue, is so rotten that the only answer is to destroy it. But destroy it for what? To raise another like it on the ashes? This would be but an exercise in futility.



The fourth echoes an ancient source with a modern meaning. The word of God, the message of both Old and New Testaments, is "Turn." To learn and to earn are not enough. To burn is futile. Our hope is to TURN.

WE HAVE USED sophisticated words for it. We have insisted on the proper theological language to describe it. But the repentance that brings new life and hope from above is simply to turn. It is a "right-about-face."

"When thou art in tribulation, and all these things are come upon thee, even in the latter day, *if thou turn* to the Lord thy God, and shalt be obedient unto his voice . . . he will not forsake thee, neither destroy thee" (Deuteronomy 4:30-31).

"Let the wicked forsake his way, and the unrighteous man his thoughts: and *let him return* unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7).

The purpose of the gospel for all men, Jesus said, is "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

"*Ye turned to God* from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thessalonians 1:10).

Make no mistake about it. On one side, the "king of pessimists" is right. The "devil is alive and well." "The man with no answers," the "spokesman for our times" to whom thinking is "an autopsy of the intolerable," may well despair.

But he sees only the liabilities. He reckons without the assets—assets that come not from within or from around, but from above.

The Christian hope is not only an individual and personal hope found in turning "from idols to serve the living and true God." The Christian hope culminates in the expectation of "his Son from heaven" who is coming again to establish His kingdom in righteousness.

Revolution is coming. No forces of reaction can stop it. No hand can turn back the clock.

It is ours to help our age decide whether the revolution that comes is a revolution of burning or a revolution of turning—whether hate and violence will destroy us, or Christ's love and power will make us strong and give us hope. There is no other choice. □

## Arrow Prayers

Harrison Anderson recalls the expression "arrow prayers" from a little book of prayers given to chaplains in the First World War. He comments:

"No one who has ever really prayed would suggest that all prayers be of the nature of a speedy

arrow shot into the air. There is a place, a major place for the others—longer prayers, family prayers, personal prayers, pastoral prayers.

"Could there not, however, be a place for arrow prayers as well?"

"A dear old friend's face suddenly comes before you! Why not pray for him?"

"A letter is about to be read and corrected and then sealed and sent on its way. Why not send an arrow prayer ahead? . . .

"In church, as you enter and leave; out of church, as you journey by day and rest by night. Keep a quiver full of arrows and use them."

While other possible meanings may be drawn from the words, this certainly is one of the ways in which we may fulfill the scriptural command to "Pray without ceasing" (1 Thessalonians 5:17).

Even in times of more formal prayer, many Christians are plagued with "wandering thoughts." One of the very best suggestions ever made, when this is the case, is to "follow them."

When you begin to pray for a friend, the need of another comes to mind. One can, indeed, wrench his mind back to the first object of his concern. But may it not be possible that the Holy Spirit is pointing to a need that might otherwise not have been recalled?

Arrow prayers can never take the place of stated times of intercession, meditation, and personal worship in "the secret place of the Most High." But they can prove to be a source of real blessing when we "keep a quiver full of" them to use them often. □

## When Reality Turns to Appearance

One of the continuing quests of human philosophy has been to find the reality behind appearances. Starting with the realm of the transient and passing, the human mind seeks the eternal, permanent realities that lie behind and beyond.

In the spiritual realm, the exact reverse of this is what often happens. People start with reality—the reality of God in the personal encounter of conversion—and drift all but unknowingly into a shadowy realm of appearance.

Even though our hearts have known the flame, we seem all too quickly to be able to content ourselves with the smoke.

It happens when worship—once alive and attractive—becomes mechanical and dull. Churchgoing turns out to be no more than that—just churchgoing. The meeting with God never takes place.

It happens when our grasp of truth—once growing and gripping—loses its hold on life and becomes a dogmatic clinging to a few shibboleths, the meanings of which are almost forgotten.

It happens when the church—once a vibrant

(Continued on page 12)

## The Ministry of Transportation

It was in the 1970 vacation Bible school that the phrase "mobile missionaries" was coined. Mobile missionaries can be real "ministers of transportation."

There is a very real ministry in transportation. We must "go and tell" the good news, but we must not overlook the ministry of *bringing* others to hear the gospel. Luke has recorded an instance where someone was *brought* to Jesus that He might minister to him: "And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him" (Luke 5:18).

In a very real sense, twentieth century Christians *bring others to Jesus* by transporting them to a place or situation where the gospel is preached and the Master's ministry is extended. In fact, many persons have been *brought into the very presence of Jesus* because a Christian was concerned enough to bring him.

The results of the ministry of transportation in my own life have left an indelible imprint on my soul! Since I am without the use of a personal car most of the time, I am almost solely dependent on others for transportation. The ministry that came to me through mobile missionaries is:

1. A definite commitment at the 1967 Kansas City Billy Graham Crusade.
2. The sanctification of my soul on a Sunday evening in March, 1968.
3. Baptism, on Pentecost Sunday, 1970.
4. The opportunity to learn more about Jesus in a CST course.
5. The opportunity to teach others at vacation Bible school.
6. New victory, often "praying through" at an altar at camp meeting this year.

These are just a few spiritual highlights which were made possible by *someone who cared enough to transport me to those places where God chose to work His marvelous work of grace within my heart*. I thank God for mobile missionaries!

If you are a recipient of the ministry of transportation, pray for your mobile missionary. If you are a mobile missionary, remember Paul's words, "Whatsoever ye do, do all to the glory of God" (I Corinthians 10:31).—MARIETTA MEISINGER, *Independence, Mo.*

## EDITORIAL

(Continued from page 11)

fellowship of the Spirit—becomes just another institution whose wheels and wheels within wheels must be kept grinding with little or no awareness of what they are turning for.

It happens when the Christian way of life—a pilgrimage, not a program—turns into habitual adherence to a list of "do's" and "don'ts," whether long or short, and loses the sense of adventure.

Though it happens, it need not be the final outcome. Life that began with a "bang" need not end with a "whimper."

There is the divine mystery of renewal. We see it every spring in the world around us. We feel it in our own hearts when a fresh, sweet breeze from heaven blows away the fogs and mists and lets us see clearly again.

For such a return to reality we pray with the Psalmist, "Wilt thou not revive us again: that they people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation" (Psalms 85:6-7). □

### RADIO + HOUSE CHURCH = HOME MISSION OUTREACH

Snuggled deep in the mountains of northern Arizona is the colorful little town of Show Low. Although the nearest Church of the Nazarene is over 70 miles away in Globe, Ariz.,

the message of holiness is proclaimed each week in Show Low.

Since 1961 "Showers of Blessing" has been aired over the local radio station, KVWM.

In 1968 the Radio League at the Nazarene Headquarters in Kansas City received a letter from Mr. Roland Mars, a layman who had just moved to Show Low. He wrote, "Since we do not have our church here, 'Showers of Blessing' is an important point of contact and worship for us who have been Nazarenes. . . ."

Mr. Mars, a retired government worker and now a commercial manager of a telephone company, did not just enjoy listening to "Showers of Blessing"; he encouraged others to share in its ministry.

In 1969 the Radio League received another letter from Mr. Mars in which he stated, "It ['Showers of Blessing'] has acquainted this community with our church and maybe some of these days we will see a new church born here, for the promotion of second blessing holiness. Besides my family, there is Captain and Mrs. Dale Simmons—Mrs. Cole—and a few others . . . so we do have a nucleus of Nazarenes."

Another family living in nearby Snowflake, Ariz., was contacted through the radio ministry and now they too share in the fellowship of the house church.

In an effort to keep the Nazarene message coming into their community



Martinsville Reporter Photo

The new Martinsville (Ind.) First Church contains 16,000 square feet of space and was built for \$155,000 by the Arthur Rhoades Construction Co., under the general supervision of Pastor James E. Palmer. The sanctuary seats over 400 and has overflow space to seat an additional 150. A large walk-around foyer gives easy access to additional rooms. Behind the choir loft is a baptistry. General Superintendent Orville W. Jenkins was the special speaker for the dedication. District Superintendent Ross Lee, Indianapolis District, also took part in the service.



the Morses and their friends agreed to underwrite the necessary cost. They have also placed advertising in the *White Mountain Eagle*, the local newspaper, in an effort to build a better listening audience.

Mr. Mars says, "We believe the Lord sent us here for some reason and we are attempting to spread scriptural holiness in our Tuesday and Sunday Bible studies . . ."

The Church of the Nazarene continues to reach out in a home mission effort by every means possible.—DEPARTMENT OF HOME MISSIONS □

CAMPUS COMMENTARY

NEW DIRECTOR OF PUBLIC RELATIONS FOR BNC

The election of Rev. Loran A. Madsen as director of public relations for Bethany Nazarene College, Bethany, Okla., was announced by President Roy H. Cantrell.

Mr. Madsen has served as director of outreach evangelism in the Public Relations Department and on the Religion Department faculty. He has taught in the areas of biblical literature and evangelism.

He began his new assignment on December 1, succeeding Rev. C. Marselle Knight who was recently appointed superintendent of Nazarene churches in the San Antonio District.

Madsen brings a wide background of experience into the new role. He will be responsible for contacts with over 600 churches in Oklahoma, Texas, Louisiana, and Arkansas. The work involves financial support from these churches, student recruitment, publicity of college events, and scheduling of travelling groups of the college in music and religious services. □



Rev. Madsen

WORLD RECOGNITION GIVEN TO ONC PROFESSOR

Professor Linford Marquart, instructor of history and coordinator of federal and state grants at Olivet Nazarene College, Kankakee, Ill., has been recognized and included in the *Dictionary of International Biography*.

The book is a firmly established record of contemporary achievement circulating on a very large scale to no fewer than 124 countries of the world. It enjoys the support and patronage of heads of state and government, national librarians, and university presidents.

Biographical inclusion in D.I.B. has now become recognized through-

out the world as a proclamation that the biographee has "arrived" in his or her particular activity. □

TREBLE CLEF CHOIR OF ONC TAKES EUROPEAN CONCERT TOUR

On December 27, the Treble Clef Choir of Olivet Nazarene College, Kankakee, Ill., under the direction of Professor Irving L. Kranich, left for a three-week European tour.

The itinerary for the group included visits to Reykjavik, Iceland; Luxembourg; Amsterdam; Manchester-Leeds area in England; Paris, France; Germany; and Switzerland.

Arrangements for the trip were made by Professor Kranich last summer while he and his family were travelling through several European



Treble Clef Choir

countries on a two-months educational tour.

Upon their return, the choir is scheduled to tour the midwest in February. □

ENC ORIGINATES SENIOR CITIZEN PROGRAM

Last fall, Eastern Nazarene College, Quincy, Mass., inaugurated a special educational program without charge to senior citizens.

According to the dean, Dr. Donald

## A message of **LIFE** for a dying world

# Christ Jesus Lives Today

**New Cantata**  
**CROWN HIM KING**  
A beautiful setting of lyrics by CORNELIA SPITZER and music by EDYCE W. HAWKINS portraying the King of all ages, obedient to His Father's will, dying so none of us were sinners, dying that we might be free. Narrated continually with appropriate familiar hymns as background. Presentation time approximately 45 minutes.  
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**Program Builder No. 13**  
Four songs, hymns, and parables, makes Easter a more meaningful day. Completely new selection compiled by Grace Kampquist, includes variations, exercises, readings, songs, and plays for all ages.  
ME 113 75c

NOTE: For the complete line of all materials see the FULL LINE EASTER MUSIC GUIDE, sent to all members of ENC upon request. Examination copies are available to any program director or church leader requesting them.

### EASTER MURALS—Providing an impressive background for your Sunday school and church choir programs.

This triumphant scene from the Easter story is permanently lithographed in radiant, non-fade colors on tough paper, suitable for repeated use. Metal-reinforced eyelets and weatherproof glue provide quick, easy hanging.

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\*Comes in three panels—center, 9" x 9", ends, 4" x 10 1/2". Designed so panels may be used either together or separately.

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Young, senior citizens were eligible to enroll in any courses offered as long as the classes were not filled by the regular student body. The only other program for the elderly in the Boston area had been cancelled by Boston University.

Starting their own program for senior citizens, these latter day students do not receive college credit for the courses but do receive a certificate after completing their courses. The senior citizens are not pushed, but go along at their own rate. They may or may not take final examinations.

The average age of these students is 70 years old. Most of these are high school graduates motivated by time on their hands and a desire to learn.

Nearly all of the elderly students indicate a desire to be better able to communicate with people. This program has received recognition in the Boston newspapers.

The program is sponsored in connection with the Quincy Council on the Aging. To date the reception by regular college students of these elderly scholars has been a tangible lessening of the generation gap. □

## The Book Corner

### DARE TO DISCIPLINE

By James C. Dobson. Wheaton, Ill.: Tyndale House Publishers, 1970. 224 pages, clothbound, \$3.95.

Written especially for parents and teachers, but extremely relevant for all others interested in guiding and molding the new generation, this book offers effective methods for the discipline of the child and the motivation of the youth in today's world.

The author, the son of a Nazarene minister, is assistant professor of pediatrics (child development) at University of Southern California School of Medicine, and is the director of a study being conducted in 16 major medical centers in the United States involving children and their treatment.

Dr. Dobson's scholarship in this field, along with a wide experience as teacher in elementary, secondary, college, and graduate levels of education, provides him with a rich background of knowledge in matters of vital importance in this day of youth

unrest, generation gap, extreme permissiveness, and drug abuse.

The answer to such problems, the psychologist believes, is to be found in neither extreme: harsh, oppressive discipline on the one hand, unstructured permissiveness on the other hand. He finds it difficult to say which of these is more destructive.

He suggests that neither is necessary, since a combination of love plus discipline is possible and will always be effective. As keys for teaching respect and responsibility to children, he sees

1. the development of respect for parents is the critical factor in child management,

2. the best opportunity to communicate often occurs after punishment (which he believes to be valid, when administered properly and lovingly),

3. control without nagging is possible,

4. the child should not be saturated with excessive materialism, and

5. extremes in either control or love should be, and can be, avoided.

The author sees the "Law of Reinforcement" (developed by Thorndike, Skinner, and others) as the simple yet useful tool in the discipline of a child and indeed in the motivation of human behavior on any level of maturity.

This law, simply stated, asserts that behavior which achieves desirable consequences will recur. Thus the child who achieves what he wants with his parents when he has a tantrum will tend to use that same approach again, since he has "learned" that it gets results.

An appropriate use of rewards and punishments is discussed in the chapter on "The Miracle Tools," and some helpful and practical guidelines are suggested. He summarizes his approach: "Give them maximum reason to comply with your wishes. Your anger is the *least* effective motivation I can imagine."

This book has been needed for a long time, and should be read by every parent, teacher, and school administrator. It combines thorough scholarship with common sense, and the word of an authority in his field with the warmth of a Spirit-filled Nazarene layman.

It is presented in clear, understandable language, and contains flashes of humor which make it all the more interesting as well as informative.

—JAMES MCGRAW. □

All books reviewed in "The Book Corner" may be ordered from the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.



### Pro: Wifely Submission

In the *Herald* of December 2, 1970, Leslie Parrott has an article, "A Bachelor's Advice on Marriage."

The instructions in God's holy Word are our commands of life and not the advice of the individual writer (11 Timothy 3:16; Galatians 1:11-17; 1 Corinthians 14:37).

He speaks of "literal interpretation of isolated scriptures" in connection with Ephesians 5:22 where it says "wives submit yourselves unto your own husbands." Or was it Colossians 3:18?

Anyway, he has a more "realistic translation" which says "adapt" instead of submit. He couldn't have been talking of 1 Peter 3:1-6, because there it says "Wives be in subjection."

Also it holds up holy women in old time as being in subjection and cites Sarah who "obeyed Abraham, calling him lord."

I find many "isolated" scriptures dealing with this subject, beginning with Genesis 3:16 and all in perfect harmony. Wonder how his "realistic translation" renders these other "isolated" scriptures.

Please read carefully Matthew 5:19 in connection with 1 Corinthians 14:37.

S. D. BESHIERSE  
Washington

Pictured is the interior of the new Pittsburg, Calif., church. Property evaluation of \$110,000 includes furnishings and parking lot. The church was built for \$65,000 and has an indebtedness of less than \$45,000. District Superintendent E. E. Zachary, Northern California District, conducted the service of dedication. Rev. Leonard T. Edwards of Vacaville, Calif., was the building contractor. Rev. George E. Evans has been the pastor since 1963.





Pictured is the new Owensboro (Ky.) First Church on the day of dedication. Dr. Dallas Baggett was the special speaker. The church, valued at \$60,000, was built and equipped at a cost of \$36,000. Rev. Coolidge Grant is in his eighth year as pastor of the congregation.

## MOVING MINISTERS

V. M. Anderson from Nowata, Okla., to Merigold (Miss.) Sunflower.

Richard Gammill from Spokane (Wash.) South Hill, to Connell, Wash.

Ronald E. Graham from Covington, Va., to Hurrican (W. Va.) Teays Valley.

Robert E. King from Burns, Ore., to Moses Lake, Wash.

Richard Reitano from Nashville North Side, to Harrington, Del.

H. Lamar Smith from Dover (Tenn.) Long Creek, to Catlettsburg (Ky.) South Side.

Roy and Nell Smith from Nazarene Bible College, to Winterhaven (Calif.) Quechan.

Harold E. Suman from Findlay (Ohio) Summit Street, to Defiance, Ohio.

A. W. (Toby) Williams from Louisville (Ky.) St. Matthews, to Trevecca Nazarene College.

## OF PEOPLE AND PLACES

ALHAMBRA, CALIF., CHURCH reports a successful Wednesday night Caravan program which has grown to an attendance of 70 youngsters. Recently, a story about the program was printed with pictures in the *Alhambra Post Advocate* newspaper.

A fine staff of guides has strengthened the weekly program under the leadership of Mrs. Jack Bell, director. The workers are Mrs. Stan Heffner, Trail-tots; Mrs. Shirley Massey, Mrs. Bob Stoffer, and Mr. and Mrs. Bill Hamilton, guides for Indian Maidens; Mrs. Barry Hastings and Mrs. Ron Cunningham, Pathfinders guides.



Alhambra Caravan group with guides

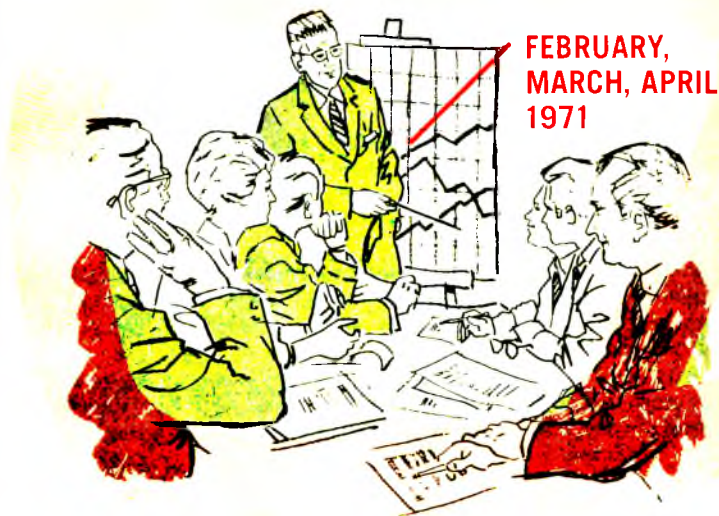
Don Schoelz, Ray Bell, and Mr. and Mrs. Dale Halverson are guides for Indian Braves; and Bob Stoffer and Barry Hastings are guides for the Trailblazers.

Pastor Harold Bonner has provided leadership and backing for this successful program. □

HIGHEST AWARDS were received by two members of the Monterey, Tenn., Caravan group. Eugene Buckner received the Phineas F. Bresee medal. Wendy Looper received the Esther Carson Winans medal.

They hold the distinction of being the first members from their local Caravan organization to receive these honor awards. Mrs. Arnold Buckner, Caravan director and Pastor Eugene Campbell participated in the award ceremony. □

Pictured left to right—Mrs. Buckner, Wendy, Eugene, Rev. Campbell.



God's plan for every church is to grow—GROWTH by winning persons to Christ, GROWTH by bringing them into the church, GROWTH by helping them become a vital part of the soul-winning force.

# DENOMINATION-WIDE PLANNING for CHURCH GROWTH

A  STUDY

sponsored by the Department of Evangelism

## PURPOSE OF STUDY

- 1 To prayerfully evaluate the resources God has given to the local church.
- 2 To establish some immediate, short, medium, and long range goals.
- 3 To develop a plan for implementation and follow through.

"Holiness churches are—and must be—growing churches! Bennett Dudney's study on church growth is a must for every Nazarene congregation of every size! It's time to grow!"

FLETCHER SPRUCE  
District Superintendent, Northeastern Indiana

Check with your pastor for details concerning the study in your church



## You Should Know About . . .



January 24—"No One Can Tell It Like It Is"  
January 31—"What on Earth Is Wrong?"

## VITAL STATISTICS

## DEATHS

MRS. J. A. PHILLIPS, 78, died Oct. 10 in Colorado Springs. Funeral services were conducted by Rev. Mendal Collins. She is survived by her husband, Rev. J. A.; two daughters, Mrs. E. L. Cornelison, Miss Eunice; a granddaughter; and two great-grandchildren.

MRS. SADIE BALES, 87, died Nov. 20 at Rocky Ford, Colo. Funeral services were conducted by Revs. A. LeRoy Taylor and Bual Baies, and Dr. Harry Craddock. She is survived by three daughters, Mrs. Clifford Palmer, Mrs. Edward Jung, and Mrs. John D. Presley, Jr.; one stepson, Joseph W.; nine grandchildren; seven great-grandchildren; three step-grandchildren; and one brother.

REV. WAYNE WELTON, 44, died Nov. 23, in Three Rivers Mich. Funeral services were conducted by Rev. Fred J. Hawk and Rev. Ray Tucker. He had entered the ministry at age 16. Surviving are his wife, Kathleen; two daughters, Jill and Kathy; one son, David; his parents and three brothers.

MRS. J. W. SHORT, 87, died Sept. 5, 1970, in Greenfield, Ind. Funeral services were conducted by Rev. R. David Craig and Rev. Ross Lee. She is survived by two daughters, Mrs. Lester Vaughn and Mrs. Martha Downing; and two sons, James and John.

REV. A. H. EGGLESTON, 82, died Dec. 6 in Picture Butte, Alberta, Canada. He served many years on Southwest Indian District and in Canada, retiring in 1958. Funeral services were conducted by Dr. H. L. G. Smith. Surviving are six daughters and two sons.

MRS. GRACE ADAMS GORTNER, 58, died Apr. 9, 1970, in Connorsville, Ind. She is survived by two sons, Donald and Harold; one daughter, Wilma Ogle, and her mother.

REV. LILLIAN JOHNSON, 94, died Dec. 2 in Loveland, Colo. Funeral services were conducted by Revs. W. E. Swanson, Frank Stinnette, and Garfield Dixon. She had held a number of pastorates in Nebraska and Colorado. She is survived by two sisters and 11 nieces and nephews.

## BIRTHS

—to Gerry and Marilyn (Muth) Marsh, Lynnwood, Wash., a boy, Travis Alan, Nov. 10.

—to Larry and Sheryl (Haines) Rick, Nampa, Idaho, a boy, Jeffrey Todd, Oct. 31.

—to Jim and Barbara (Jordan) Sage, Kansas City, a girl, Shelley Lynnae, Dec. 6.

—to W. H. and Jane (Combs) Shepherd, Nederland, Tex., a boy, Micheal Ray, Nov. 13.

—to Jerry and Polly Appleby, Pago Pago, Samoa, a boy, Gregory Wayne, Dec. 4.

## ANNOUNCEMENT

## EVANGELISTS' OPEN DATES

Lawrence Walker, P.O. Box 527, Kansas City, Mo. 64141, has an open date in March.

## DIRECTORIES

## BOARD OF GENERAL SUPERINTENDENTS—Of-

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

## FIRE TAKES 30,000 BIBLES AND BOOKS AT CHICAGO BIBLE HOUSE.

Dense smoke and water from firemen's hoses destroyed 30,000 Bibles and other religious books at Chicago Bible House, 316 N. Michigan Avenue, during an extra-alarm fire in December.

Dr. Melvin Soltau, manager, said more than \$150,000 worth of rare Bible manuscripts were left in the gutted building.

Two pages of a Gutenberg Bible, illuminated manuscripts done by thirteenth century monks, and a rare copy of the Aiken Bible—one of 50 in the world—were finally taken from the building in spite of the smoke.

Also saved were stamps collected from throughout the world, depicting religious scenes.

The building, owned by the American Bible Society, was completely destroyed. □

**EVERY ILLINOIS HOME TO GET "GOOD NEWS" IN 1971.** A modern translation of the New Testament will be distributed to every family in Illinois during 1971.

*Good News for Modern Man*, published by the American Bible Society, will supply copies of the paperback edition to communities at cost of publishing (20c each). The Illinois Council of Churches is cosponsoring the project.

Churches in local communities will raise the money and participate in the drive on April 18, 1971. The thrust will be used as a model for similar programs yet to be launched. □

**HEART DISEASE FAR MORE INFREQUENT AMONG CHURCHGOERS, STUDY REVEALS.** A study by a Johns Hopkins University medical researcher has revealed that the risk of fatal heart disease for men who attended church infrequently was almost twice as high as for those who attended once a week or more.

Persons who live the "clean life" and attend church regularly just might have a ticket for a longer life, according to Dr. George W. Comstock of the Department of Epidemiology at Johns Hopkins School of Hygiene and Public Health in Baltimore.

Dr. Comstock noted that piety also appears to be statistically related to a dozen other important diseases—including cancer, cirrhosis, tuberculosis, and respiratory maladies—"and may be as significant as cigarette smoking."

Any number of explanations, including style of life, may be given for the piety-disease relationship, the researcher observed. He added that whatever the explanation, "going to church is a very favorable input." □

**KENYA BIBLE SOCIETY TOPS MILLION PORTIONS IN 1970.** A major thrust in Bible distribution by the Bible Society of East Africa has seen the opening of three offices in three countries and the distribution of a million copies of the Bible and Bible portions in Kenya—an increase of some 200,000 over the 1969 record.

The Bible Society of East Africa now has offices in Uganda, Tanzania, and Kenya. Each office has its own autonomy and serves the country in which it operates. The task of translating, publishing, and distributing the Scriptures has grown to such proportions that each nation requires its own operation. □

**PRIMATES ON NEW DIVORCE LAW: CHURCH OPPOSES LISTING MARRIAGE AS "TERMINABLE AT WILL."** Sweeping new British laws which went into effect on January 1 are interpreted in an important memorandum of pastoral guidance issued in London by the two Primates of the Church of England, with a warning that the church utterly opposes any marriage contract terminable at will.

Known collectively as the Divorce Reform Act, the new laws were passed a year ago after long, controversial debates in Parliament. Their major provisions—divorce after two years separation if there is no objection, and after five years if there is objection—are expected to loosen a flood of divorce applications by husbands early in 1971. □



# Music to make the heart sing!



## SONGS OF GLADNESS

47 numbers, most by Floyd W. Hawkins, writer of "I've Discovered the Way of Gladness." Solos, duets or quartets, including "The Crystal Fountain," "Willing to Take the Cross," "He Is No Stranger to Me." **\$1.00**

## THE CRUSADE SOLOIST

16 uplifting solos as sung by George Beverly Shea. Large 9" x 12" size with easy-to-read voice line, piano accompaniment and chord symbols for guitar or accordion. Includes "He Giveth More Grace," "The Garden of My Heart," "When God Speaks" and "He Became Poor." **\$1.50**

## SHEA'S ALBUM OF SACRED SONGS

Large sheet-music size folio of 16 solos as sung by Mr. Shea. Complete with piano accompaniment, guitar symbols and ukulele diagrams. Selections include "Ivory Palaces," "Balm in Gilead," "He's Got the Whole World," "The Love of God." **\$1.50**

## THY PRAISE I'LL SING

Featuring the songs sung by Charlotte Copeland Zarfes, "The Scottish Nightingale," as sung to multitudes throughout many countries. Contains many poems of Annie Johnson Flint set to music, such as "The Greatest Blessing," "One Day at a Time," "Oh, Wonderful Love." **\$1.00**

## HALLELUJAH!

A book of 64 pages of distinctive spirituals and songs as sung by Mr. and Mrs. Floyd H. Lacy. Many novelty-type numbers, such as "Grumblers," "The Hornet Song," "My, Didn't It Rain!" "Ezekiel's Bone Yard," "You Had Better Dig Deeper." **\$1.50**

# The Answer Corner

Conducted by W. T. Purkiser, *Editor*

The Ten Commandments in themselves are not culturally conditioned laws; yet it is my belief that their application is dependent upon the individual's culture. For example, take the law, "Thou shalt not commit adultery." This in itself is absolute; yet obedience to this law by a man in Tasmania is quite different from an American man's obedience to it. Please straighten out this dilemma for me.

You seem to be confusing polygamy with adultery. Although the aborigines of Tasmania have been extinct since the late nineteenth century, anthropologists believe that they were polygamous (that is, a man might have more than one wife).

Adultery is voluntary cohabitation between a married man and a woman who is not his wife, or between a married woman and a man who is not her husband.

C. S. Lewis long ago pointed out, in *The Case for Christianity*, that while marriage customs differ, and in some cultures a man may have more than one wife, nowhere is he permitted to have any woman he may desire.

David had several wives (I Chronicles 3:1-9; 14:3), but he did not commit adultery until he took the wife of another man (II Samuel 11).

The Ten Commandments are not only ethical absolutes, but in the normal definition of their terms they are universally applicable. When Joseph

Fletcher, for example, disputes the absolute nature of the Ten Commandments, he does so by re-defining the terms or by choosing illustrations that do not really apply.

One other point: You should be warned against the fallacy of supposing that what a group of people (e.g., the Tasmanians) do is what they *should* do. Multitudes, both as individuals and in cultures or subcultures, live without any regard for the Ten Commandments at all. Therefore you cannot take it for granted that what they do represents their application of or "obedience to" the laws of God.

That is just to say that anthropology can never be substituted for ethics. We can never assume that because certain people live in certain ways it is therefore right for them to live that way—or even that they honestly *think* it is right to live that way. Sin is too deceptive and too all-pervasive to permit such a conclusion.

**Did Jesus heal the mentally ill when He was performing His miracles on earth? Are the promises of healing in the Bible for this world or for the world to come?**

There is every evidence that Jesus healed some who were mentally ill. There would be no reason to exclude such illness from the statement of Matthew 4:23, "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

The promises for healing in the Bible are for this world, with the understanding that the ultimate healing for God's people is the resurrection (Romans 8:11).

It is reasonably clear, however, that the promises for healing now are not unqualified in the sense that healing is available to all who come and under every circumstance.

The Apostle Paul lists "gifts of healing" and "gifts of healings" (I Corin-

thians 12:9, 28—notice the plurals) as among the gifts of the Spirit which he says are given differently to different persons according to the sovereign will of God (verses 4-11).

The instructions of James 5:14-15 seem to indicate that in cases of illness the sense of God's specific will should be sought: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. . . ."

To "pray over" (Greek, *proseuxasthosan ep'*) does not mean to "pray above" but to "pray about, or pray concerning."

Divine healing here and now is one of the integral parts of the total gospel of Christ. We should seek and expect it, not in opposition to medical science, but in expectant, trustful faith.



Two Sunday school boys hold up a banner announcing special honors for retiring teacher—Mrs. Annie Christensen.

THE LITCHFIELD, MINN., SUNDAY SCHOOL recently honored Mrs. Oliver Christensen, teacher retiring from 27 years of service to the kindergarten class.

A corsage was presented by Mrs. Marlin Magnuson, chairman of the church school board, and a gift was given on behalf of the Sunday school by Pastor Herbert Ketterling. Terry Thomas is Sunday school superintendent. □

OFFICIAL WORD has been received through Nazarene Servicemen's Division that Chaplain Bill Martin and Chaplain Clifford Keys have just been promoted to colonel in the Army Corps.

This is an outstanding achievement. These are the first army chaplains to achieve this rank while in active duty.

Chaplain Keys is presently assigned in the office of the Chief of Chaplains in Washington, D.C.

Chaplain Martin is assigned at Fort Leavenworth, Kans. □

REV. AND MRS. C. C. FULTON were honored by the Kansas City Highland Crest Church on their tenth anniversary of service to the congregation. A homecoming service was followed by a surprise reception which also honored the couple on the occasion of their twenty-fifth wedding anniversary.



Rev. and Mrs. Fulton are shown receiving congratulations from District Superintendent Wilson Lanpher, Kansas City District.

Among the gifts presented were a silver tea service, a set of crystal, and a one-week vacation to a hotel in Colorado Springs.

During the ministry of Rev. Fulton, the church has increased in membership from 40 to 128. Annual giving has increased from \$13,000 to \$37,000. A \$150,000 sanctuary and a \$24,000 parsonage have been constructed. □

THE GUYMON (OKLA.) FIRST CHURCH honored Mr. W. J. Bryan for serving 40 years as Sunday school superintendent of the Guymon Sunday school. He was presented a lovely plaque and a wristwatch.

Mr. and Mrs. Bryan's three children and their families were all present for the occasion. A "This Is Your Life" program was presented about Mr. Bryan.

On the day selected for the special honors, a reception dinner was served in the church's youth center. Frank Noel, Jr., is pastor of the Guymon First Church. □



Mr. Bryan is pictured looking at his new wristwatch.

HAROLD MITCHELL, prominent Nazarene layman, was recently given an award by the Valparaiso, Ind., Jaycees. He was named "Outstanding Man of 1970."

The award was for special recognition of his civic and church activities and for heading "a multi-million dollar complex of six businesses in 12 cities employing 300 persons in three states."

Harold is the son of H. Dale Mitchell, executive director of the Nazarene Communications Commission in Kansas City. □

REV. WILLIAM S. STONE, pastor of McCrory (Ark.) First Church was recently elected president of the McCrory Ministerial Alliance.

At a later meeting in Augusta, Ark., he was also elected president of the Woodruff County Ministerial Association. □



Dr. Stucki, Mrs. Sinclair, Rev. Moser

CHESTER (S.C.) FIRST CHURCH held a mortgage-burning ceremony at the conclusion of a morning worship service recently. District Superintendent Otto Stucki, South Carolina District, brought the message in the special service.

The church was organized in 1932 and the present structure was completed in 1954. Rev. C. O. Moser has pastored the congregation for the past 21 years. Mrs. Stella Sinclair, only remaining charter member in the church, participated in the ceremony. □

SERVING GROUPS OF MENTALLY HANDICAPPED children at a Thanksgiving dinner has become an annual event in the home of Mrs. Edd Johnson. She is a member of the New Rockford, N.D., church.

The 1970 dinner guests included 18 youngsters who were accompanied by special education teachers. Mr. Johnson assists his wife in preparations and shares the rewarding enjoyment which they have with the children.

Mrs. Johnson serves her local church on the board of stewards, as a Sunday school teacher, and as a regular member of the visitation team.

The story of the Johnsons' special Thanksgiving observance was printed by the New Rockford *Transcript*, weekly newspaper for the community. □

Is a holy man automatically better informed concerning social and political decisions? Neither history nor revelation will support that contention. To be sure, the Christian operates under worthy moral principles, but these are seldom easily or categorically applied to social issues. No doubt there are cases where the implications are so clear as to demand protest, but the corrective course of action is more difficult to define. Therefore, the Christian's protest often seems platitudinous and irrelevant.

— Morris Inch



## DETROIT, MICH., FIRST CHURCH PULPIT FILLED

Rev. A. Eugene (Gene) Hudgens has succeeded Dr. Kenneth S. Armstrong as the pastor of Detroit First Church. Mr. Hudgens has been associate minister of the church for five years.



Dr. Armstrong resigned in November.—N.I.S. □

## DEPARTMENT OF CHURCH SCHOOLS ADVISORY COMMITTEE MEETS IN KANSAS CITY



Dr. Rice leads committee session

## NEWS OF REVIVAL

A SPIRITUAL BREAKTHROUGH in the Science Hill, Ky., church came at the close of a revival meeting with Bob Hoots and Paul Qualls, special workers.

Preceded by a four-day prayer-and-fasting proclamation prior to the meeting, the church awaited victory. The last night was a time of special visitation and was, in reality, the beginning of one of the most penetrating thrusts outward the church has known.

Pastor J. G. Wells, reporting the results, said that after eight weeks, souls were still praying through at home and would then come to give public witness. Several services which began with singing, continued with seekers at the altar.

Several times the church has seen a Pentecostal outpouring, the pastor said. Other results indicating the depth of the meeting were witnessed through a record Thanksgiving offering which exceeded \$1,600, additions to church membership, and prospective members to be received after a period of training. □

THE OMAHA CENTRAL CHURCH adopted as its revival theme—"Totally committed and completely involved." The effort—in which Rev. Jack Jones of Urbana, Ill., was evangelist—began after an all-night prayer meeting at the church.

Over 100 seekers bowed at the altar during the meeting. A high spiritual tide is being maintained as the people have become totally committed and completely involved.

One week after the scheduled services, God blessed another service in which over \$7,000 was pledged toward the purchase of additional property for future church expansion.

A revival theme chorus was written by a member, Mrs. Darlene Crow. Rev. Dennis C. Smith is pastor. □

We are on a long journey, and it is ridiculous to change our lives to fit the usages of a single inn along the way.—Woodrow Wilson.

The advisory committee authorized by the General Board for the Department of Church Schools met in Kansas City on December 29 and 30.

They were called at this time to assist in planning the church schools program for the next quadrennium and the General Church Schools Convention for 1972.

In addition, they will be helping to create new ideas for the department, react to ideas that are presented to them, and evaluate the curriculum and the ongoing program of the department.

They will also make recommendations of personnel to help implement the program.

The committee is composed of the following:

Tom Barnard, professor of Christian education at Bethany Nazarene College, Bethany, Okla.; Clarence Barrows, Sunday school superintendent, Van Nuys, Calif.; Floyd Flemming, Akron District superintendent; H. B.

London, pastor, Salem (Ore.) First; Robert L. Miller, minister of Christian education, Nampa (Idaho) First, and president of the Nazarene Directors of Christian Education Fellowship; Gerald D. Oliver, Illinois District church school board chairman; Leslie Parrott, president, Eastern Nazarene College, Quincy, Mass.; Eugene Sanders, pastor, Tulsa (Okla.) Central; Ronald Schmidt, Sunday school superintendent, Sacramento (Calif.) First; George Scutt, Northwest Indiana District superintendent; Keith Wright, minister of Christian education, Bethany (Okla.) First; and Melvin McCullough, pastor, Kansas City (Kans.) Shawnee.

Ideas and plans originating in this committee will be submitted to the meeting of the district church school board chairmen this month and then will be brought to the church schools staff for implementation.—K. S. RICE, EXECUTIVE SECRETARY OF CHURCH SCHOOLS DEPARTMENT. □



CONSTRUCTION on an apartment building at Trevecca Nazarene College, Nashville, began shortly after the ground-breaking ceremony in late December. The new complex will consist of 48 two-room apartments for married students. Pictured at the ground-breaking ceremony are the following: (left to right)—J. Douglas Roach, architect; Robert T. Phillips, contractor; Mark R. Moore, president; W. D. McGraw, director of development; John Donoho, dean of students. The building is scheduled for completion prior to the September 1971 school term.



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

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

## *“By All Means...”*

### A HIGHWAY HARVEST

SINCE it is illegal in many states and since many criminals are abroad in the land, it has not been my custom to pick up hitchhikers when travelling on our highways.

But there have been a few exceptions. One I relate.

In June of this year I was travelling alone from Florida to Illinois. I had just left Nashville after a visit at Trevecca Nazarene College and was headed for Louisville, Ky.

It began to rain, and somewhere in Tennessee as I drove along, I saw a man standing at the roadside in the rain. Almost unconsciously, and as I now believe led by the Holy Spirit, I slowed down, stopped, and opened the door for him.

I found that he was a man about 40, a laborer looking for work. After a short time I inquired about his spiritual welfare.

He told me that he had once been a Christian, that his brother was a minister, but that he had lost out. He agreed that the Christian life was the best way and that he ought to get back to God.

After he also agreed that “now” was the best time, I said to him, “I want to pray for you, and I will pray while driving at 60 miles an hour and with my eyes wide-open”—which I did.

Then I urged him to pray, and he humbly confessed his failure and asked the Lord to restore him. When he finished he testified that Christ had forgiven him and taken him back. When I told him I was a Nazarene minister, he said there were Nazarene churches near and indicated that he would try to attend one of them.

A few miles farther on, near his home, he got out of the car. I do not expect to see him again in this life, but I trust to meet him again when we sing God’s praises around the throne.

I am glad the Lord stopped me that day to pick up a stranger. The highways and hedges still offer opportunities to gather in the harvest of souls.

W. S. PURINTON  
Pompano Beach, Fla.

# SAVE SOME”



1 Cor 9:22