

# Herald of Holiness

CHURCH OF THE NAZARENE

## KEEPING SPIRITUALLY FIT

(See page 3.)

## The Case for the Organized Church

(See page 5.)

### *Braver Tomorrow*

I shall be stronger tomorrow, because  
Because all the hurtful things  
For trouble accounted for my strength  
In some accountable way

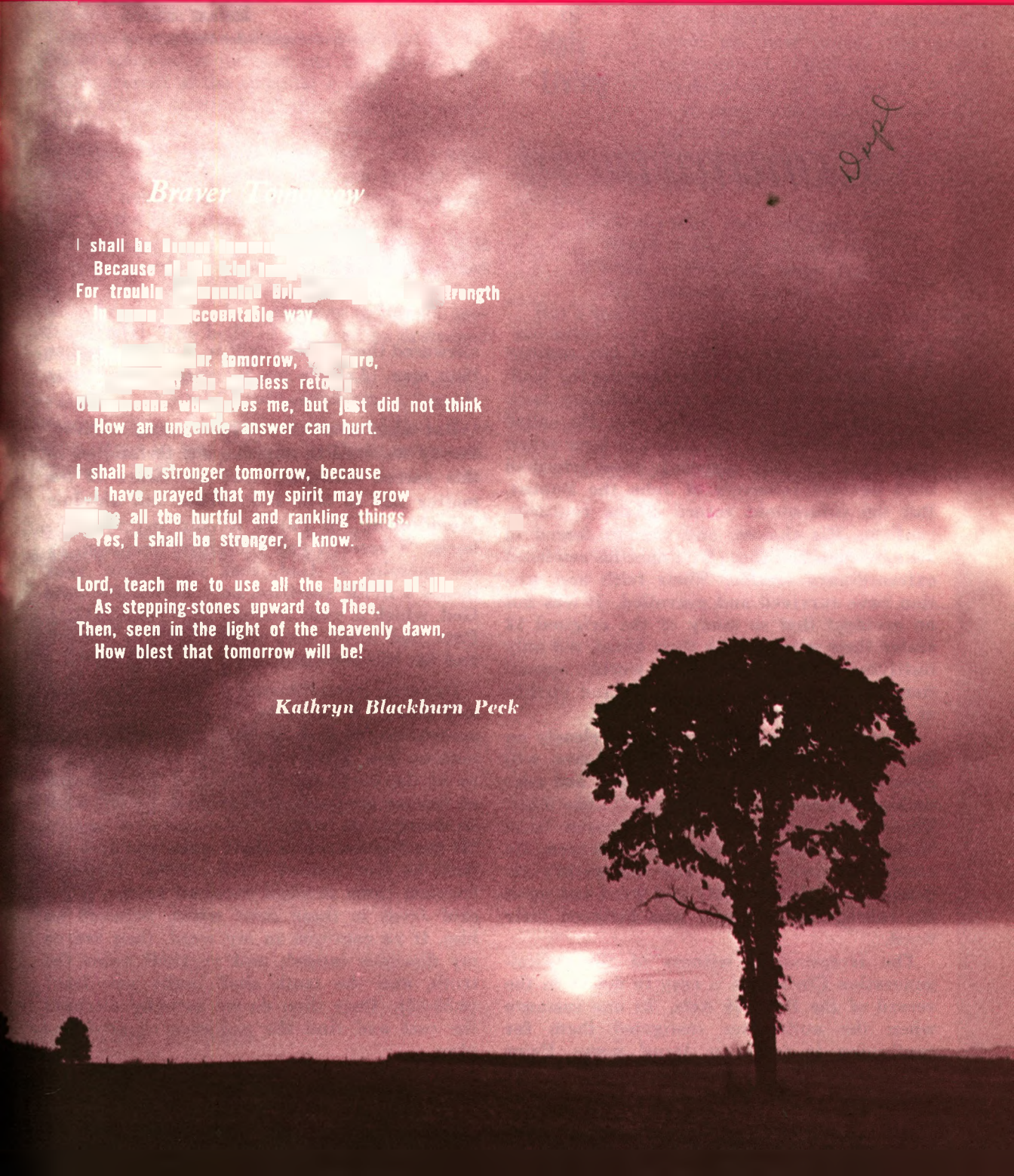
I shall be stronger tomorrow, because  
Because all the hurtful things  
Of someone who loves me, but just did not think  
How an ungentle answer can hurt.

I shall be stronger tomorrow, because  
I have prayed that my spirit may grow  
Through all the hurtful and rankling things.  
Yes, I shall be stronger, I know.

Lord, teach me to use all the burdens of life  
As stepping-stones upward to Thee.  
Then, seen in the light of the heavenly dawn,  
How blest that tomorrow will be!

*Kathryn Blackburn Peck*

*Wright*







*General Superintendent Young*

# Commitment Is Personal

**B**Y the ordinary standards of our century it would be difficult to describe the leading disciples of Jesus as extraordinary men. (It could be easy to wonder why He called so many fishermen.) He seems to have taken those available, and especially those who had been devoted followers of John the Baptist. But the subsequent record of the centuries confirms His choices, and we are forced to acknowledge that those first apostles rendered extraordinary service. Their faith and mission have survived and prevailed. It was not an accident that so many of the original 12 sealed their witness with their blood, not only testifying to the nature of the world's opposition, but confirming the validity and virility of their own faith.

Jesus himself had laid the issues clearly on the line in His challenge, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). The record indicates that His chosen band "forsook all, and followed him." In turn, He rested His own mission and the world's redemption on their fidelity and word and upon the subsequent followers who believed their word.

The irrepressible witness of those first-generation Christians is easy to detect in the record of the Book of Acts. In one instance when the authorities castigated them for continuing to teach in Jesus' name, Peter

answered them, "We ought to obey God rather than men. And we are his witnesses of these things" (Acts 5:29b, 32a).

But what of our twentieth-century witness? Surely we need to improve our techniques in this sacred business. But the heart of the matter lies in true motivation and absolute commitment. In Paul's Roman letter he exhorts, "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" (12:1). Paul had made such a commitment himself and his life demonstrated it.

Genuine commitment is always personal and costly. It must be voluntary. The true motivation for such a commitment is Calvary; nothing less will do. William James warned us at the turn of this century, "Lives based on having are less free than lives based either on doing or on being." Jesus stated it simply, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). But this freedom came through obedient faith. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (8:31-32). Only then do we actually discount the cost and find the radiance of an inner glow. □

**T**HE experience of holiness does not constitute one a spiritual superman. But it does render one a normally healthy Christian.

Holiness is spiritual health. The work of sanctification wrought by the Holy Spirit is the means whereby the soul is cleansed from certain moral impurities which render the person spiritually sickly, weak, anemic, impotent, and frail. In this condition he is the frequent victim of spiritual lapses because his resistance to temptation is feeble and in the face of trial he wilts. His entire spiritual constitution is weak because of carnal infection.

Carnality is poison to the soul, so that no degree of spiritual robustness can develop so long as it is present in the spiritual system.

This vicious spiritual infection cannot be counteracted by any spiritual exercise howsoever vigorously and regularly practiced. It is totally immune to any humanly devised specific by which to neutralize it. Radical surgery administered by the Holy Spirit is the only cure.

"The carnal mind is enmity against God. It is not subject unto the law of God, neither indeed can be" (Romans 8:7). It cannot be reduced to inertia or paralysis. Its resistance to human specifics is total. The body of sin must be destroyed (Romans 6:6).

God is perennially at war with sin. He makes no allowance for it to any degree. Sin is rebellion, treason, sedition against the holiness of God. Carnality issues in sin. "When lust hath conceived, it bringeth forth sin."

Sin's process must be halted. The source of moral infection must be removed. Rebellion must be stamped out.

There is both a negative and a positive aspect to the cure. Man must cease to commit sin. But he must also learn to do righteously. Holiness issues in righteousness. The old carnal nature must not only be destroyed, but a new nature of holiness must be implanted. This nature of holiness is activated by the indwelling Holy Spirit.

To one who has gone through the experience of deliverance from sin now comes the pronouncement, "Behold, thou art made whole: sin no more." This is an unspeakably glorious release from the tyranny of carnal pressures. It marks the advent of a new and glorious liberty—a life more abundant. Now such a one can sing:

*Well of water, ever springing,  
Bread of life, so full and free,  
Untold wealth that never faileth,  
My Redeemer is to me.*

But a word of caution must be sounded lest the sanctified soul fall victim of the peril of a false presumption. Two trips to the altar will not furnish a through ticket to heaven. That the experience of sanctification will guarantee final perseverance is by no means true. No delusion could carry with it a greater peril.

We must ever keep in mind that holiness



"Take time and trouble to keep yourself spiritually fit" (1 Timothy 4:7, Phillips).

# KEEPING SPIRITUALLY FIT



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



## Toward a Better Understanding

**B**ECAUSE of the confusion and misunderstanding, and some division of loyalties, arising from the promotion of a new college or group of colleges within our connection, the Board of General Superintendents issues the following statement and pronouncement:

The Board of General Superintendents does not approve or endorse (directly or indirectly) the organization of the John Wesley Educational and Development Foundation or its project(s).

After careful investigation, we are convinced that no authorization or endorsement of the above Foundation was given by the local church board or by the district superintendent or District Advisory Board of the immediate area of our church involved. We are also reasonably sure that neither the zone college president nor the executive secretary of the Department of Education has given endorsement or approval of the above Foundation or its proposed college(s).

The charter of incorporation of John Wesley Educational and Development Foundation itself clearly states that the intention and scope religiously of said corporation is to "provide instruction in and promotion of interdenominational Christianity."

The promotion of the proposed John Wesley College (or chain of John Wesley colleges) within the operations of our church without

the endorsement of the Department of Education and General Board, and without an assigned territory and an endorsement by the General Assembly, constitutes an infringement upon the rights and assignments of our duly authorized colleges and educational institutions, and is contrary to our accepted church practices.

The solicitation of funds for the proposed John Wesley Foundation (or college[s]), even on a personal or by-mail solicitation and without the approval of the proper authorities, is clearly in violation of the *Manual* provision and rule concerning the prohibition of financial appeals beyond the bounds of the local church (*Manual*, Par. 177).

We trust that the above summary will assist in clearing up much of the confusion that has overtaken some of our people in this matter and will also assist all of us in avoiding further division of loyalties that would hinder the work of God among us.

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is not a mystical injection which operates automatically with unwavering constancy. It is one thing to attain spiritual health, but it is quite another thing to keep spiritually fit.

We must ever keep in mind that our holiness is God's holiness. Holiness is a matter of relationship, not a spiritual abstraction. All resources of life are in Him. Hence that spiritual relationship makes possible a life of victory—freedom from sin. But only so long as we abide in Him. "The branch cannot bear fruit of itself, except it abide in the vine." St. Paul admonishes (Galatians 5:16), "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

This new spiritual life must be nourished, exercised, expressed.

Growth and development are essential. "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ."

There is real peril in the assumption that all is well, that danger is past and security is assured. Taking too much for granted, the profession continues while the soul weakens and the light that was in him grows dim and finally darkens. To each of us comes the warning which we do well to heed: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip ['we drift away from them,' RV]" (Hebrews 2:1).

Drifting is effortless, often unconscious. We can be perilously

unaware of the direction in which the current is taking us. Samson "wist not that the Lord was departed from him."

Spiritual appetite wanes. A diminution of spiritual energy follows. The service of Christ and the church once done with eagerness now becomes burdensome. Love for God and His Word grows faint. Doubts arise and questions which the spiritually-minded man should have ignored.

Let's face the matter in all honesty. Is there a growing antipathy or a tacit aversion to the general and special rules of the church as expressed in our *Manual*? Is there an increasing inclination to downgrade the importance of regular church attendance, Sunday school,

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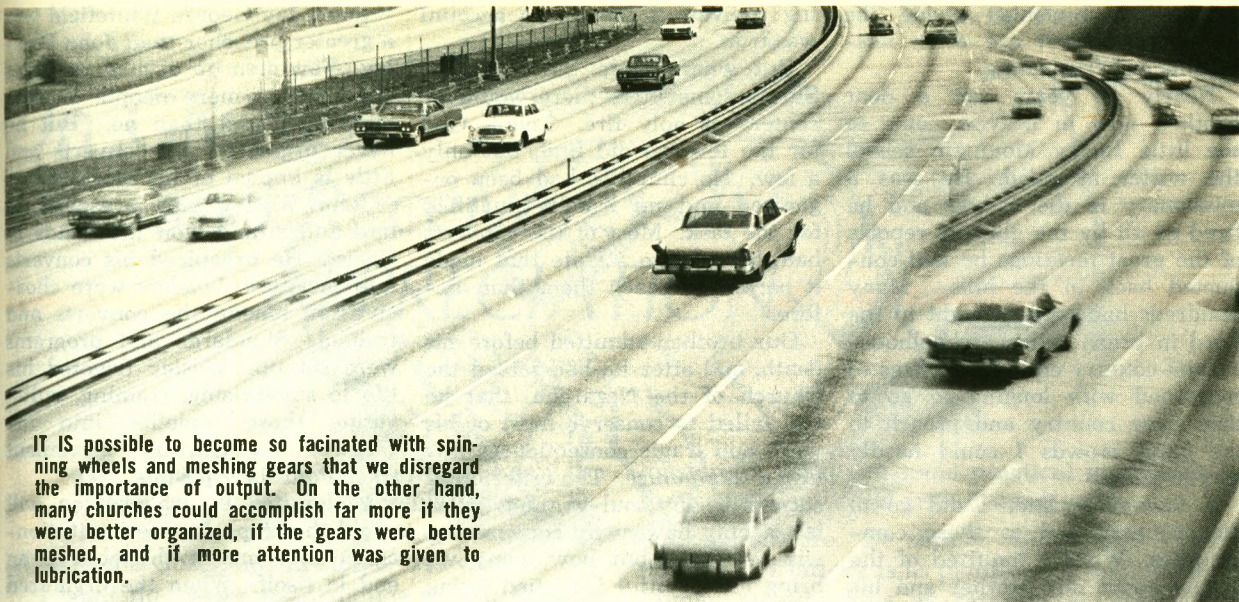


PHOTO BY ED CARLIN

IT IS possible to become so fascinated with spinning wheels and meshing gears that we disregard the importance of output. On the other hand, many churches could accomplish far more if they were better organized, if the gears were better meshed, and if more attention was given to lubrication.

# THE CASE FOR THE ORGANIZED CHURCH

• **By J. J. Steele**  
Coffeyville, Kans.

**M**ANY are saying that organized churches are failing to reach this generation. There is some justification for the charge, and there is some reason for the revolt of our times against sectarianism and the ecclesiastical "establishment."

But care should be taken that we are not drawn into the trend of rebellion and disrespect so prevalent and lose our regard for the value of organization and church leadership.

The most articulate critics of the organized church are those who know and care little about it. Independent preachers who denounce the church from radio and pulpit are completely dependent for support on Christians who were won to the Lord through the organized

church. Only those who give themselves to the work of the church have a moral right to point out her flaws.

Granted that it is possible to become so preoccupied with church mechanics and denominational promotion that we miss the point of our existence, we can, on the other hand, slip into loose thinking about organizational importance.

It is possible to become so fascinated with spinning wheels and meshing gears that we disregard the importance of output. Churches can become like the interesting machine shown on national television a few years ago. When power was turned on, big wheels, little wheels, and wheels within wheels by the dozen began to

turn. The machine worked quietly, efficiently, perfectly, without friction or grinding. But it produced nothing. It had no purpose whatsoever except to operate.

On the other hand, many churches could accomplish far more if they were better organized, if the gears were better meshed, and if more attention was given to lubrication.

While some have erred in organizational overemphasis, to slip into the error of thinking that the only thing needed is soulwinning evangelism which brings a multitude to Christ is to err in the opposite direction. A great many souls have been lost, left in a worse state than before conversion, because of this error.

Sensational reports of great



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spiritual movements outside the organized church are often misleading and frustrating.

Nearly 50 years ago a dear brother, now in heaven, came to the little Rocky Mountain school the writer attended. He was a missionary to the Ozarks and he fired us all by the glowing reports of the great meetings he had conducted back in the hills. Many hundreds had been brought to the Lord in brush arbors, schoolhouses, and country churches. I was so consumed with longing to go to that same country and preach to the great crowds I could hardly stay in school.

A few years later I did go to that country and to those communities. When I inquired of the people about our brother and his reported mass meetings and sweep-

ing revivals, I found the account was true.

But where were the converts? Surely somewhere there would be centers of holy fire. Thank God for the few we did find, but only a few. No churches had been organized and no leaders qualified for the task. Most of the converts had drifted into a state that made it harder to reach them than before.

Our brother admitted before his death, and after he had joined the Church of the Nazarene, that he had failed to conserve most of his work and tragic consequences followed this failure. The criterion of success in any soul-winning effort is not only how many converts we win to Christ but how many we bring into fruitful Christian living in Christ.

Some say George Whitefield was a greater preacher than John Wesley. Few men up to modern times preached to more people or won more to Christ than he. But he never organized his converts and little is known of his work today.

John Wesley also preached to multitudes, and won thousands to Christ. He organized his converts into societies. Leaders were chosen from among the converts and trained. Standards and programs were set up. Wesley devoted his life to supervising, training, cultivating those societies into the greatest evangelizing movement since Paul the Apostle.

Moderation in organization will avoid the trap of mere institutionalism that makes the church an end in itself. When the organized

(Continued on page 12)

## Embracing the Unbelievable

SOME of us remember when some things were impossible. We accepted the world of our childhood as a fully grown environment. When a neighbor bought an automobile, such as automobiles were, we made guesses about how long it would take him to return to his dependable horse and buggy. Space exploration was limited to the daredevil man who rode skyward in the smoke-filled balloon at the county fair. Today's commonplace things were not dreamed of by the most fanciful dreamer.

In those days hard work was part of the human dream. Every boy was born within reach of greatness. Men from log cabins were en route to greatness. Saving money was the way to get what you wanted, and staying out of debt was the way to get ahead. There have been some changes made.

Today there is no limit to the human dream of invention, creation, and performance. The size of what we construct is limited only by the dimensions and daring of our dreaming. We set our limits by the size of our faith.

Today's problem, however, stems from the fact that we are more concerned about the things we can make than about the persons we can become. We limit our living, our personal success, and our true fulfillment to the spiritual dimensions of

the persons we are. Life is not rich by what we possess but by what we are, what we believe, what we think, and how we relate to God and to others. This ambition to *become* must originate in the homes where children spend their early years.

Some homes encourage the idea that getting a job, making money, getting on your own are more important than self-development. Others are homes where it is a foregone conclusion that the children will go to college, that they will make of themselves the best.

Children need to be taught from the start the Christian concept of worship, of service, and of self-giving. They should be given a fierce independence regarding moral values. They should become pioneers at heart. They should be made aware of their own potential and taught to dream big dreams of their own becoming.

The home climate should be conducive of the growth of great ideas and great ideals. It should produce an environment in which people embrace their mornings eagerly. They should welcome the day regardless of the weather and go their task without asking if it is pleasant. The home should have good books, lofty music, constructive conversation, and noble guests.

Our children will follow us, equal us, and surpass us in embracing the impossible. We must be sure they learn to aspire in becoming more than merely in doing.

## SO THIS IS LIFE

By Milo L. Arnold  
Colorado Springs



# On Giving and Receiving APPRECIATION



**T**HE Apostle Paul was a man who knew the value of expressing appreciation. An example is found in the closing verses of his letter to the Christians in Rome. He writes:

"I want this letter to introduce to you Phoebe, our sister, a deaconess of the Church at Cenchreae. Please give her a Christian welcome, and any assistance with her work that she may need. She has herself been of great assistance to many, not excluding myself. Shake hands for me with Priscilla and Aquila. They have not only worked with me for Christ, but they have faced death for my sake. Not only I, but all the Gentile churches, owe them a great debt. Give my love to the little church that meets in their house. . . . Remember me to Tryphena and Tryphosa, who work so hard for the Lord, and to my dear Persis who has also done great work for him. Shake the hand of Rufus for me—that splendid Christian—and greet his mother, who has been a mother to me too" (Romans 16: 1-5, 12-13\*).

Yes, St. Paul knew how to express appreciation in an appropriate and fitting manner. He reminds me of the husband whose wife responded with unusual warmth when he told her, "I love you not only for what you are but for what I am when I am with you!" How's that for a compliment! That husband was aware of the fact that words of appreciation represent one of the most important forces on earth for goodwill.

We need not only to learn the importance of *expressing appreciation* to others; some of us need to learn better how to receive expressions of appreciation directed toward us. Why do we resist or block such efforts? Is it just a poor social habit? Or could it be a kind of false humility, tinged with self-punishment? Whatever the reason, we need to not only *give* but *receive* appreciation.

The giving and receiving of appreciation is an art. Like every art, it requires thoughtfulness and self-discipline. It must be practiced to be

mastered. ~~What are~~ some practical guidelines in the ~~cultivation~~ of the art? Consider these:

1. **Be sincere.** Be simple. Be genuine. Don't overdo it. Flattery is as painful and ineffective in human relationships as sarcasm or destructive criticism. "Let love be without dissimulation," was the advice of the Apostle Paul.

2. Seek to enhance the other person's uniqueness as an individual. To compare a person with another, even though that other person may be famous, may not be perceived as a commendation. Seek to reinforce another person's identity and individuality.

3. If a person is noted for some special talent, ability, or skill, express appreciation for some less obvious aspect of his personality or life. Toscanini once said of Judith Anderson, "She didn't say I conducted well. I knew that. She said I looked handsome!" Your pastor probably has a reasonable appraisal of his preaching ability. But did you ever commend him for his skill in singing, his ability as a church administrator, or his good judgment in choosing his wife?

4. Pass along an expression of appreciation made by a third party. The fact that someone else originally said it gives it a certain objectivity. And the fact that you remembered it says something important, too.

5. Don't always express appreciation in a vein of "dead seriousness." Often it is more effective when expressed banteringly in the course of casual conversation. Like the healthiest humor, the less contrived it is, the better.

6. Above all, be sincere and genuine.

And don't forget to express loving appreciation to those who are nearest and dearest to you, and with whom you are so closely associated in daily living.

William James was right: the giving and receiving of appreciation is one of the most fundamental needs of persons. And, in addition, it may well be evidence of Christian courtesy, thoughtfulness, gratitude, and love. □

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



# The FRINGE BENEFITS

**I** DIDN'T know about the fringe benefits then! I just knelt beside my bed with a terrible load of guilt weighing me down! And I prayed.

Well, actually, I didn't really compose a prayer at all! I just read the fifty-first psalm aloud and told the Lord that this was my prayer.

I didn't know much about prayer in those days. Nor about the Bible. Nor about church. That was in 1947.

But I did know about sin. I was engulfed in it. Immersed in it. Up to my neck in it. And thoroughly fed up with it. Life for me had added up to one big zero. Guilt I knew about. Frustration I was acquainted with. Loneliness was my familiar companion. Hopelessness was part of my life. These things I knew too well.

So I knelt in midafternoon beside a bed all alone on a street called South Street in Yarmouth, Me., and read that fifty-first psalm aloud.

I had a little trouble finding the psalm, as I remember it. I had no idea *where* in the Bible to look! But a Christian woman years be-

fore that had handed me a slip of paper. On the paper was printed, "If you want your sins forgiven, read Psalms 51." Through the years I had carried the slip of paper around with me, ignoring it. But now I needed it. Desperately.

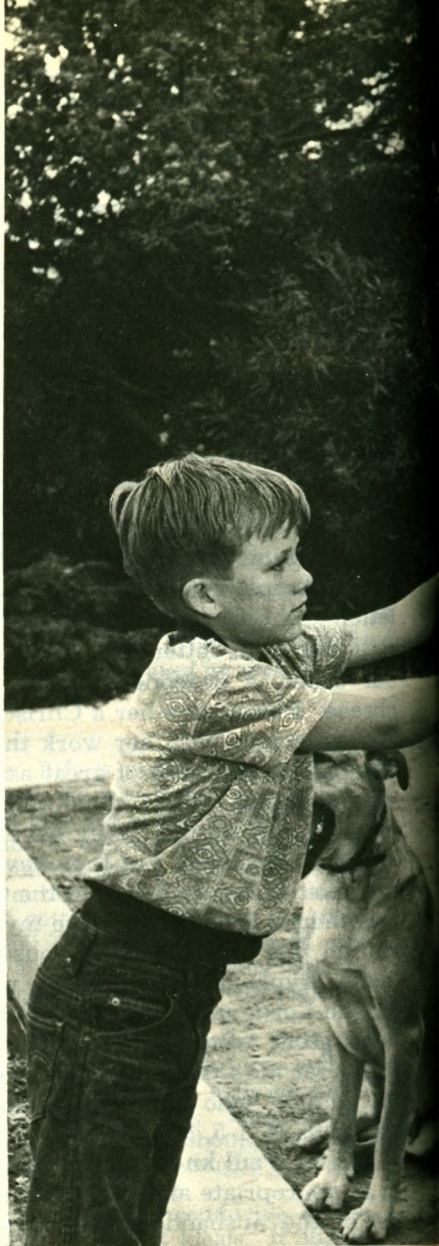
So I fumbled through the pages of the Bible looking for that psalm. And, as I said, I read it aloud to God on my knees. Marvelous psalm. Wholly adequate with words that applied to me starkly and frankly.

"Have mercy upon me, O God . . . according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

I meant it. Wholeheartedly. Sincerely. Irrevocably.

God heard that psalm being read aloud, acknowledged it, and somewhere up there wrote my name in full in a special, big book.

I got to my feet. Newborn. Inexperienced. But forgiven. Then



## Love at First Light

• **By Brian L. Farmer**  
Salford, England

**T**HANK God, sometimes some people do learn from their mistakes.

Peter felt so sure that the lesson of his painful mistake lay forever on a deep level of his mind that he was grieved by the Lord's triple trying to rub it in.

It is true that Peter had said that, though all forsook the Lord, he never would. (Boasting is bad business at the best of times!) And we all know that, in fact, he did. It was pretty thoroughgoing forsaking, too. There was the denial in which Peter maintained he didn't even know Jesus, and there was the organizing of half-a-dozen

of the disciples to return with him to the fishing business and to forget all about their pipe dream of God's kingdom.

So if it is true that he who never made a mistake never made anything, then on the basis of this considerable indiscretion, Peter the Rock stood a fair chance of achieving something.

By first light on the morning Jesus made his post-Resurrection appearance at the lakeside, that chance had become a veritable certainty.

There had been regret.  
There had been repentance.  
There was a rededication.



The CHRISTIANS



PHOTO BY ALAN CLIBURN

## The fringe benefits for the Christian come pouring in—and the list is endless

• **By Dorothy Boone Kidney**  
Yarmouth, Me.

I did a strange thing. I went to my typewriter on my desk and rolled in a fresh, white sheet of paper.

"That white piece of paper," I told myself staring at it that day, "is symbolic of my life at this moment!" And it was! It represented a clean, white, guilt-free page on which to start a new life.

I stood there experiencing just one emotion. Relief! Pure and simple. Just plain relief. With that one emotion and with sins forgiven, I began walking a new way. A new way that meant attending the Church of the Nazarene, reading the Bible, praying, consecrating my life, trying with the help of Jesus Christ to keep the *white* page of my life white, unmarred.

I expected no more than that. I deserved no more than that. I never gave fringe benefits of my new life with God a thought. But fringe benefits, I soon learned, were part and parcel of this marvelous contract.

The fringe benefits? Friends! I made scads of Christian friends. The salty, dependable kind. Before this, I could count my close

friends on one hand. Now I had more friends than I had ever known. Happiness replaced frustration. Peace replaced the hopelessness. These priceless commodities became part of my life.

But the fringe benefits had just begun pouring in! God saved my husband. Our marriage became happier. In answer to prayer we saw cancer healed, people saved. Through the years we have been healed ourselves, have been guided by a divine hand, led into exciting adventures.

The list of blessings is endless. And still growing. The fringe benefits I hadn't expected! The extras! The abundant life. Because of a prayer—a genuine prayer. Because of a slip of paper urging me back in 1947 to make Psalms 51 my prayer—given to me by a Christian.

I know that some people continue to sow wild oats and reap a whirlwind. But I am so glad that I had sense enough to sow sincere tears of repentance, to make a complete consecration, and am now reaping fully and exuberantly all of God's wonderful fringe benefits! □

And wrung from the very depths of Peter's great heart there sounded: "Lord, thou knowest that I love thee." No mere empty boast this time. Peter was as good as his word until, as tradition has it, him too they hung on a cross.

There are times when a downfall is the pile driver needed to drive a truth into the rocky hardness of our hearts. Going our own sweet way our ears are unhearing of all instruction, counsel, and advice. Example fails to convince; sacrifice, to impress. Trifling with the terrible and dabbling with the dangerous, the question is: *When will we ever learn?*

Often the answer is: Not until we fall with a bump. The trauma of an undeniable sin is the cold shock to rouse us from the complacent daze. Guilt is great, and we will do anything—including the making of a sincere repentance and the getting back into God's will—to be relieved of it. So a real *denial* of Christ; a fall, which unlike some lesser shortcomings cannot be rationalized as anything other than its ugly self, can be and happily sometimes is the motivation needed to bring a person back to a vital relationship with God.

If, however, the shock is parried and, in spite of the shame and the

feeling of guilt, return to God is resisted, the last state of the man is worse than the first. It will take something more dire next time to provide an equal spur to repent.

The potential of the experience will also be wasted if it leads only to remorse. Remorse is a terrible state of mind, but it is unproductive of saving attitudes. Repentance is the thing. Repentance and resolution that by the grace of God the same happening will not be repeated.

Pangs of conscience akin to those felt by Peter following his denial

(Continued on page 12)



# Editorially Speaking

• By W. T. PURKISER

## LAW, LIBERTY, AND LOVE

Questions of law and liberty have plagued man since the Garden of Eden. They will probably never be fully resolved until the final judgment at God's great white throne.

From the opening pages of Genesis to the last chapters of Revelation, the Bible makes it clear that God created man for freedom. Had the Lord wanted slaves, He could have had them—robots or puppets that would automatically do His will.

But God created us in His own image. With all else this means, it includes the power of choice, of self-determination, of freedom to say "Yes" or "No" to the Creator himself.

Yet freedom must of necessity be within limits. The nature of reality itself makes liberty without limits an impossibility.

It makes little difference what those limits are called. Name them what we will, they are there and have to be reckoned with.

Limits in the realm of the physical are fairly obvious. With all man's borrowed powers, he is still not free to be in two places at the same time or to move from one place to another instantaneously.

But there are not only limits laid upon us by our physical environment. There are also limits in the area of choices between right and wrong, good and evil, better and worse.

Limits in matters of right and wrong, good and evil, we usually call laws. Although moral law differs in many ways from what is called "natural law," both kinds of "laws" are alike in that we do not make them. We find them or learn them.

Practically all law takes the form of prohibition. It is stated negatively: "Thou shalt not—"

This was true of the first law of which there is any record: "Of the tree of knowledge of good and evil, thou shalt not eat" (Genesis 2:17). It is true of virtually all human legislation: "Thou shalt not park here," or, "Thou shalt not not refuse to pay thy taxes."

WHAT MAN'S BLINDNESS and sinfulness keeps him from seeing is that law is negative in form only. Its negative form is liberating in a way that no positive injunction could be.

The serpent's suggestion in the Garden deliberately denies this fact. Before the Lord had told

Adam and Eve, "Of the tree of the knowledge of good and evil, thou shalt not eat," He had said, "Of every [other] tree of the garden thou mayest freely eat" (Genesis 2:16).

In the Ten Commandments, for example, God revealed the limits beyond which we may not go if we wish to live within the covenant and under the lordship of Christ. There are trees of which we may not eat. But the whole bountiful garden within those limits is before us. The limits do not bind. The limits are liberating.

Dietrich Bonhoeffer has probably been misinterpreted more than any other man in recent times. His words have been enlisted in the service of doctrines a million miles from his intention. Bonhoeffer put the whole case in a nutshell when he wrote:

"Freedom in the Biblical sense means: to be free for the service of God and our neighbour, to be free for obedience to God's commandments. . . . Freedom does not mean, therefore, the dissolution of all authority; it means life within an authority and framework which is ordered by God's word."

Vice, crime, and sin are names given to actions in which people crash through the fences and pass the limits. The result is not liberty but license, and license is just another name for disaster.

Vice is violation of the laws of nature. Crime is violation of the laws of man in properly constituted authority "under God." Sin is violation of the laws of God.

The roots of sin are many. Desire, lust, ambition, pride, self-sufficiency, hatred, and self-love are but a few. But the soil in which they grow is the suspicious doubt that "sees in the gift of God's love an unfriendly limitation." "All the trees of the garden" are forgotten in perverse determination to eat of the one that is "off limits."

LAW ITSELF is an expression of the love and grace of God. The limits are there, whether or no. It is consideration and mercy that makes them known to us.

It is not hostility but kindness that builds a fence along the top of the cliff. It is not unfriendly limitation but thoughtfulness that posts the warning sign indicating a sharp curve in the road.

Nor is it good sense or real freedom to crash



through the fence and ignore the warning sign. They are there for our good, and if we fail to heed them we bring only harm and evil upon ourselves—and usually upon others.

That law may be misused should not surprise us. Every good gift of God is subject to abuse. Paul wrote, "The law is good, if a man use it lawfully" (I Timothy 1: 8).

The "unlawful" use of law is legalism. But the remedy for the abuse of the law is not to abandon it, but to use it aright.

Keeping the law of the Lord does not earn us His love. It expresses our love for Him "who first loved us."

Clearly and simply, Jesus brought law and love together: "If ye love me, [ye will] keep my commandments." And Paul said, "Love is the fulfilling of the law" (Romans 13:10).

This does not mean a mechanical and mindless interpretation of the law such as a computer might give. It is always the case that "the letter killeth, but the spirit giveth life" (II Corinthians 3:6).

But when we understand "the law of the Lord" as His guidance, the expression of His love, then the entire relationship takes on new meaning. We can see then what the Psalmist meant when he sang:

*The law of the Lord is perfect,  
converting the soul:  
the testimony of the Lord is sure,  
making wise the simple.  
The statutes of the Lord are right,  
rejoicing the heart:  
the commandment of the Lord is pure,  
enlightening the eyes.  
The fear of the Lord is clean,  
enduring for ever:  
the judgments of the Lord are true  
and righteous altogether.  
More to be desired are they than gold,  
yea, than much fine gold:  
sweeter also than honey  
and the honeycomb.  
Moreover by them is thy servant warned:  
and in keeping of them there is great re-  
ward.*

(Psalms 19: 7-11) □

## NOT BY DREAD ALONE

That man cannot live by dread alone is a truth as certainly as the scriptural phrase of which it is a parody. Yet anxiety and a nameless dread are the atmosphere in which a great many people today are trying to live.

There are some things we should properly fear.

*The person who has become nobody through the works of sin can become a new creature in Christ Jesus. The soul groping without aim or purpose can now seek the kingdom of God, and purpose in his heart to serve the true and living God. All can be changed from a life of meaninglessness to a life filled with meaning; from despair to joy; for truly all is changed "when Jesus comes to stay."—C. Neil Strait.*

The fear of physical danger is important in the preservation of life.

"The fear of the Lord is the beginning of wisdom." It is still better to be scared into starting for heaven than lulled into hell by false security.

Yet fear can be destructive. It can undermine faith and paralyze effort. It can keep us so busy fighting shadows that we do not see the real enemy waiting to attack.

Frightened people become antagonistic and hostile even to those who would try to help them. Most of the frowns we see on the faces of others are masks for the fears buried deep within them.

The cure for anxiety is amazingly simple. The remedy for the wrong kind of fear is the right kind of fear.

This is what Richard Halverson had in mind when he said, "Men who fear God face life fearlessly. Men who do not fear God end up fearing everything."

To "fear God" is not to live in dread of judgment without doing anything about it. To fear the Lord is to live with reverent awe in obedience to the loving will of the One made known to us as "the God and Father of our Lord Jesus Christ."

To fear the Lord is to commit the issues of life to His keeping. As Charles Malik, Lebanon's great Christian statesman, said: "Christians at times get themselves overworked about the state of the world. This is not a sign of faith but of the exact opposite. They should relax and trust Christ more."

To fear the Lord is to be freed from dread. When we live with eternity's values in view, we are no longer harassed and hounded by the passing scene.

God gives us responsibility, not to burden and crush us, but to teach us response to His ability. There is freedom from destructive fear in the confidence that God reigns and is still looking after His own.

We cannot live by dread alone, but by faith in the Word of the living God. □



## Keeping . . .

(Continued from page 4)

prayer meeting, and the Sunday evening services? Is the payment of the Lord's tithe done irregularly if at all? Do we lend vigorous support to the revival effort in the church? Is there a growing trend to a more "liberal" attitude? Do we take the position that the church is in need of being "updated," that it carries along too many relics of bygone days? Would we secretly (or openly) agree that the Church of the Nazarene would do just as well without Sunday evening services and revival meetings? Is it becoming easy to neglect the study of the Bible, the secret place of prayer, and the nurture of the soul and mind with good reading while hours are spent in watching television? And what about Sabbath keeping? Have we liberalized in this important area of Christian principle? Can we grow in holiness while we spend the Lord's day in pleasure trips, social visitation, or making unnecessary purchases in stores which stay open for business on Sunday?

Still in heart-searching honesty, let us indulge in further introspection. Do we really, deeply, sincerely, and truly love God supremely? Do we merit the Saviour's rebuke directed to Peter, "Lovest thou me more than these?" Can we exclaim with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God"? Do we feel in our hearts a burning desire to reach

others for God? Is the Pentecostal impulse to evangelize active, or has it been smothered by matters of material concern?

The beloved Apostle John wrote, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Spiritual health and vitality can exist only where reasonable concern is given to the laws by which it is sustained.

Sufficient exercise is essential. Nourishment is indispensable. Spiritual atmosphere is required.

Cultivate carefully the fruit of the Spirit. Remember, you are not your own. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Corinthians 6: 20). □

## The Case for . . .

(Continued from page 6)

church becomes an end in itself instead of a means to an end, it is a complete failure. It has no right to exist for itself alone. Self-centeredness was the sin of the Laodiceans.

However, as an evangelist, I had rather win five souls to Christ and be able to leave them in the care of a good pastor and in the fellowship of a well-organized, deeply spiritual, and trained church than to win many more and leave them without leadership and spiritual guidance. To leave sheep without a shepherd is to commit them to wolves and jackals.

What many thousands of small churches are doing throughout the world in winning souls may not make the headlines. Fuzzy-thinking people

may support and follow the independents who denounce organized churches. But after almost a lifetime in this work, and having watched the "glamour boys" come and go, we are more ready than ever to commit ourselves to a well-organized, aggressive, and well-trained church, supervised by godly local, district, and general leaders. □

## Love at . . .

(Continued from page 9)

can be made to serve us. This is one of many means God uses to constrain us to turn to Him.

Remembering all this is a help to those who, following some shameful act of sin, feel they can no more forgive themselves. God desires to forgive with a longing which can be measured only by Calvary.

None of us can ever atone for the wrong he has done—and wrong can in no sense be regarded as good—but good can stem from it if we accept the experience in the right attitude.

The rule is: Be repentant, by the grace of God live differently, and be fully enveloped by the knowledge of God's forgiveness. One has no right to live in despair when God's bounteous grace is so freely offered.

There is a tendency in the world never to trust a person who has once fallen. This is a problem, for instance, which constantly hampers those who try to rehabilitate ex-prisoners. It is generally felt that a person's downfall will probably be repeated.

The fear is well-founded. So many fail to act positively and to use the shock of their first fall as a motivation to better things that many do nought but stumble from one pitfall



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to another. So one understands the world's caution. It is hard, however, on the fellow who really has put wrong behind him.

Certainly, in Christian circles, the Peters must not be overlooked.

No one served the Early Church better than did Simon Peter. This ought not to be forgotten. And the full flower of his love for the Master blossomed from the tuber of his soul-searing denial. What a love it was which became apparent with the first light of that eastern morn! □

## SOME LATE SUMMER ASSEMBLY REPORTS

### NORTHWEST INDIANA

The twenty-seventh annual assembly of the Northwest Indiana District, convening at Kokomo, Ind., reelected its superintendent, Rev. George Scutt, for an extended term of four years.

In his report to the assembly, Mr. Scutt noted that an all-time high was reached in giving for world evangelism. He challenged the district to start another home mission church and to gain 250 new members by profession of faith.

Dr. Samuel Young presided over the assembly and ordained Richard Fisher, James McGuffey, and Kenneth V. Bateman, Jr.

According to the assembly report, "Every pastor and delegate went from the assembly with renewed determination to serve the Lord and the church."

Mrs. George Scutt received a unanimous vote to serve another year as NWMS president. Rev. Oscar Sheets is the newly elected NYPS president, and Rev. Earl Marvel will head up the church schools board.

Elected to the advisory board were Revs. L. E. Myers and K. V. Bateman, Sr., and Messrs. Bud Goble and Theran Evans.

### CAPE VERDE ISLANDS

"In Times like These, God Is Able," was the theme of the sixteenth annual assembly of the Cape Verde Islands.

"Rich and inspiring messages" came from the guest speaker, Rev. Joaquim Lima, from the church of Campinas in Brazil. The assembly included reports of "dedicated servants of God proclaiming achieved victories, battles won, with the joyful smile of those who have already forgotten the pains of the body and the spirit, the difficulties, disappointments, and tears."

Continued the assembly reporter, "We attained goals, achieved aims, reached victories; some received trophies, shields, stars, symbols of sacrificial work, zeal, and prayer.

"The sixteenth assembly of our district also represented something else to us: an incentive, a very firm pur-

pose within ourselves to go on and continue winning because there is a certainty shining in our hearts, ringing in our souls: IN TIMES LIKE THESE GOD IS ABLE."

District Superintendent is Rev. S. Clifford Gay.

### GEORGIA

Pastors and lay leaders of the Georgia District honored Dr. and Mrs. Mack Anderson for their outstanding service to the district in a banquet that featured a special citation presentation by Dr. Eugene L. Stowe on behalf of the Board of General Superintendents. Dr. Anderson also received plaudits from various district organizations, and a "basketful" of letters and telegrams from friends across the country, as he retired after 22 years of effective leadership of the district.

Following his final report, Dr. Anderson was also presented with a love offering of \$2,850. During the 22 years of district leadership, Dr. Anderson has organized 51 churches—over half of the churches on the district. Giving for all purposes last year rose to an all-time high of \$1,081,000. Present membership is at a peak high of 5,830, almost double the figure of 22 years ago.

Dr. Eugene L. Stowe "lifted the assembly with his inspiring messages, and presided efficiently over the business sessions," and ordained the following: Henry H. Strickland, Sr., Walter C. Mann, Frank L. Wills, and Aubrey D. Smith.

Elected to the district advisory board were Bruce Hall and James Hubbard, elders; and Dr. Homer Adams and J. G. Foskey, laymen.

### SOUTHWEST INDIANA

Indiana University auditorium in Bloomington, Ind., was the setting for the Southwest Indiana District's twenty-first annual assembly, presided over by General Superintendent Eugene L. Stowe.

In his first report as district superintendent, having served nine months of the assembly year, W. Charles Oliver noted a net gain of 237 members, with 473 received on profession of faith. Twenty-eight churches made the evangelistic honor roll, and 42 churches gave 10 percent or more for world missions.

Elders ordained by Dr. Stowe were Donald Cox, Jack E. Suits, and Gary Wayne Wilson.

Elders elected to the advisory board were Mark Hamilton, Garland Johnson, and Samuel Schlimpf; laymen, Edwin Hill, A. E. Breeden, and Edward Mason.

Department heads are Mrs. W. Charles Oliver, NWMS; Rev. David Humble, NYPS; and Rev. Mark Barnes, church schools chairman.

### SOUTHWEST OKLAHOMA

Following District Superintendent W. T. Johnson's twenty-first annual report, he was reelected for a term of four years with a splendid vote.

He reported a gain of \$102,373 for General Budget and specials which made the district 12 percent for missions. Received by profession of faith were 227, and 339 more by transfer.

An unusual feature of this twenty-first annual assembly, held at Bethany Calvary Church, was an offering of over \$2,000 which was raised to help Rev. and Mrs. Harold Dalrymple open a new work for the church in Guam.

Dr. Orville W. Jenkins, presiding general superintendent, ordained seven: Harold Dalrymple, Lloyd Parrett, James Womack, William Mercer, James B. Baker, James L. Sankey, and Leon Sutterfield.

Heading up the departments for the coming year are Mrs. W. T. Johnson, NWMS; Rev. Bill Rohmeier, NYPS; and Rev. Carl Sumner, church schools.

Rev. J. L. Woolman and Rev. R. L. Sumner were the elders elected to the advisory board, and Messrs. W. K. Garrett and A. J. Peck were elected as lay members. □

### YOUTH TAKES "HERALD OF HOLINESS" TO SPAIN

Harold R. Woolery, grandson of Mrs. P. L. Woolery, of the Houston Oakwood Church, was one of the American youths chosen to represent the United States All-American Youth Honor groups.

These young musicians are given an opportunity to utilize their talents and are chosen for outstanding ability. Their mission is to promote better relationships through people-to-people and to further international goodwill through music.

Desiring to give her grandson a gift upon departure, an edition of the *Herald of Holiness* was chosen, and Harold placed it in the lobby of the hotel in Madrid, Spain. It was her hope that, in this unevangelized land, placing the Nazarene church magazine in a hotel might help someone. □



Woolery

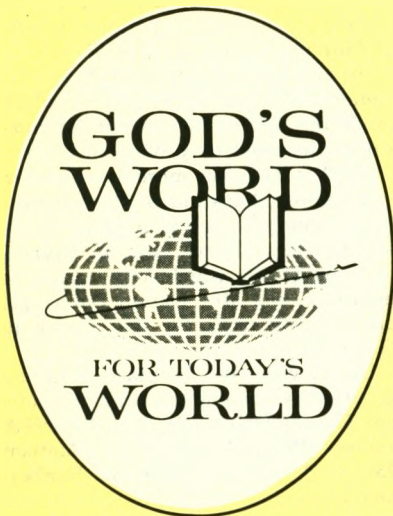
### FIVE NEW NEGRO CHURCHES

Houston and Port Arthur on the Houston District recently organized two new congregations following vacation Bible schools and revival campaigns.

On the Virginia District, the Etterick church is moving to a new location and has made arrangements to turn their property over to a pro-



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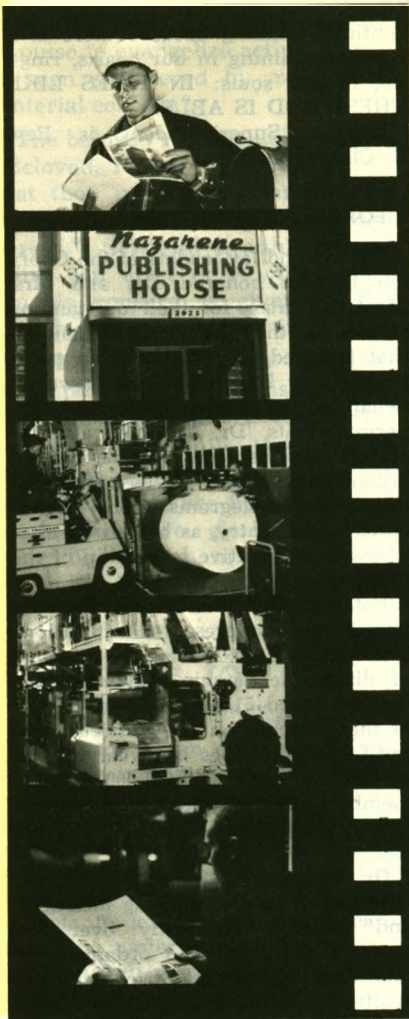
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... We pray that this effort in "out-reach" will be gloriously successful and fruitful. We need more of it. It is not enough for the band to play for the songsters and the songsters to sing for the band; we must "tear hell's throne to pieces and win the world for Jesus." Your "special edition," apparently, is a Spirit-inspired effort along this line. I have been a reader of the "Herald" for many years; and a "clipper" of the "Herald." My "envelopes of clippings" contain hundreds of items from the "Herald of Holiness." . . .

**COMMISSIONER S. HEPBURN**  
National Commander  
The Salvation Army

The special edition "Herald of Holiness" for neighborhood distribution is most interesting . . . I'm impressed with the slant this particular issue has. . . .

**O. D. EMERY**, General Secretary  
General Department of Youth  
The Wesleyan Church

Thank you for sending a complimentary copy of the "Herald of Holiness" designed for neighborhood distribution. Indeed your church is to be commended for this venture in evangelism, which I am sure will prove fruitful. . . .

**CHARLES D. KIRKPATRICK**  
General Missionary Secretary  
Free Methodist Church

... This is indeed a beautiful publication and is certainly most attractive for neighborhood distribution. I am thinking of the tremendous impact that 750,000 copies of this issue will make for God and the Church. It is a great idea. . . .

**B. H. PHAUP**  
General Superintendent  
The Wesleyan Church

... I have found it very interesting. It is certainly understandable that it is in such great demand among your churches. . . .

**GEORGE K. MILLEN**  
Superintendent  
The Evangelical Church  
of North America

posed Negro congregation at a very nominal cost.

Georgia District reports that Gainesville First Church has played an important part in the establishment of a Negro work in Gainesville, and a second Negro congregation in Decatur has also been activated. At last report, both congregations were growing in numbers, as well as in spirit. □

### HOW OTHERS SAW THE SPECIAL "HERALD"

Following are excerpts from a few of the letters received by General Secretary B. Edgar Johnson from a number of leaders of sister denominations to whom he had sent complimentary copies of the September 3 "special edition" of the *Herald of Holiness*.

... I have gone through the paper today with great interest, noting especially Dr. Samuel Young's article on "The People Called Nazarenes," and the interview conducted by Dr.

W. T. Purkiser of four of the outstanding laymen of the church. . . . The later part of the interview, dealing with the problems which now challenge the church, the distinctive ministry of a holiness church, and the projected future, began to get down to the nitty-gritty of the issues faced by all holiness denominations today. This I read with intense interest and much approval.

Please accept my thanks and be assured that you and the other leaders of your denomination have my sincere respect and best wishes.

**PAUL N. ELLIS**, Bishop  
Free Methodist Church

... I commend those who have provided copy and so attractively arranged this neighborhood issue. Doubtless it will be gladly received and read by those to whom it is given. . . .

**J. D. ABBOTT**  
General Superintendent  
The Wesleyan Church

### NEWS OF REVIVAL

**TUSCALOOSA (Ala.)** Alberta Church reports an outstanding revival with Evangelist A. J. Gunter of Phoenix, Ariz. Attendance was the best in the history of the church, with crowds averaging 175 to 200. The revival provided many new contacts for



the church, and Brother Gunter was used of God in a wonderful way, with many people receiving spiritual help. Rev. Paul Blackmon is pastor. □

**CHARLESTON (S.C.)** Calvary Church recently had a highly successful revival held by Rev. and Mrs. Carl Prentice. The services were

anointed by the Holy Spirit, and the morning service of the final Sunday was crowned with three young couples at the altar. The church is praising God for His blessing. □

**JEFFERSON CITY (Mo.)** church is praising God for an outstanding revival with Evangelist Fred Thomas. There were many "key" victories among the 40 seekers during the Monday-through-Sunday campaign. Especially thrilling was the Sunday evening service when the Holy Spirit came in an unusual way, and without any preaching 14 souls found victory at an altar of prayer. Rev. Myrland Snow is pastor. □

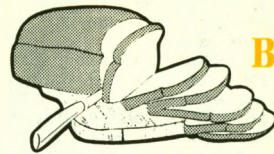
A GOOD HOLINESS CONVENTION was held at the Ropesville, Tex., church with Dr. Joseph Gray from Lubbock, Tex., preaching clear holiness messages. The young people actually led the way, with five finding definite spiritual help. Also very helpful were the object lessons and picture-graph songs presented by Mrs. Gray. Rev. David K. Powers is pastor. □

REV. VERNON L. WILCOX, pastor of the Sacramento (Calif.) North Church, reports that God honored the preaching of Evangelist A. C. Jeffries in an outstanding way in a recent campaign there. The gospel was presented in a dynamic and compassionate way, and the Holy Spirit applied the Word to many hearts. The altar overflowed with earnest seekers, and the meeting closed in a genuine wave of divine glory. Mrs. Jeffries was a blessing to the church as organist for the campaign. □

**If you aren't as close to God as you once were, don't make any mistake about which one has moved.**

## Others Need

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for World Evangelism

### MOVING MINISTERS

*Clyde R. Barnhart* from Bad Axe, Mich., to Allen Park, Mich.

*Robert O. Clark* from Columbiana, Ohio, to Akron (Ohio) Goodyear Heights.

*Cloyce C. Cunningham* from Quincy (Mass.) Granite to Decatur, Ind.

*Henry Cossel* from Montpelier (Ind.) Union Chapel to Marion (Ind.) Park Lynn.  
*Marvin Decker* from Arcata, Calif., to Auburn, Calif.

*Richard Diffenderfer* from associate pastor Baltimore (Md.) First to State College, Pa.

*William R. Dillon* from Clinton, Ohio, to Lisbon, Ohio.

*Lorne J. Lee* from Battle Creek (Mich.) Michigan Avenue to Vicksburg (Mich.) Chapman Memorial.

*E. Lewis Maclean* from Easton, Mass., to St. Albans, Vt.

*Merle R. Manselle* from Pablo, Mont., to Sawyer, N.D.

*James W. Riley, Jr.*, from Covington (Ky.) Eastside, to Dunbar, W. Va.

### MOVING MISSIONARIES

*Rev. and Mrs. Paul Beals*, 2632 Somerset Dr., Nashville, Tenn. 37217.

*Rev. and Mrs. Ronald Grabke*, 2929 Conger St., Port Huron, Mich. 48060.

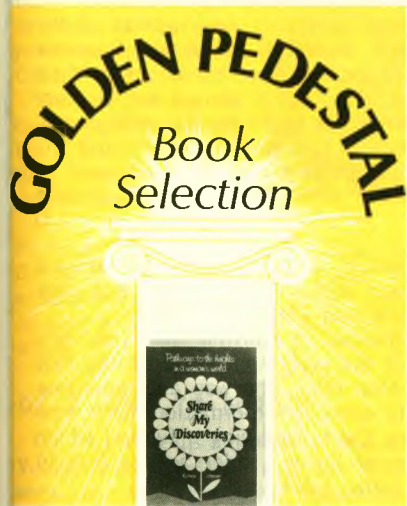
*Rev. and Mrs. Bronell Greer*, 4501 N. College, Bethany, Okla. 73008.

*Miss Rose Handloser*, 65 Kingfisher Rd., Horizon Extension, Transvaal, Republic of South Africa.

*Rev. and Mrs. Roy Henck*, Rte. 2, Box 186, West Chazy, N.Y. 12992.

*Rev. and Mrs. Norman Howerton*, Caracas 1359, Buenos Aires, Argentina, South America.

*Miss Irene Jester*, 825 S. Woodrow Ave., Indianapolis, Ind. 46241.



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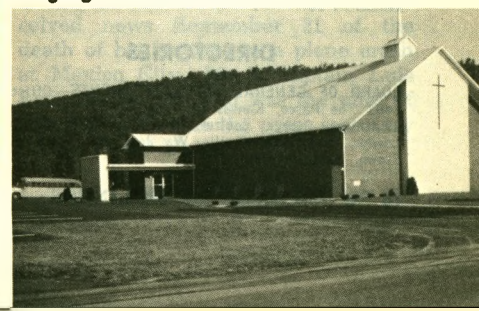
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**ELMIRA (N.Y.)** First Church, on the Upstate New York District, recently dedicated their new church with Dr. Jonathan Gassett, district superintendent, as the special speaker. The church is 52 by 81 feet and will seat 360. There are 14 classrooms, secretary's office, and pastor's study. The total cost of the church including all new furnishings was \$105,000 with a total indebtedness of \$65,000. The pastor, Rev. Everett Kaufman, is in his eleventh year as pastor of the congregation.





Rev. and Mrs. Ralph McClintock, 651 W. Livingston, Highland, Mich. 48031.

Rev. and Mrs. Myron Murray, Nazarene Mission, c/o Tabibuga Free Bag, via Mount Hagan, W.H.D., New Guinea.

Rev. and Mrs. Berge Najarian, P.O. Box 19426, Jerusalem, Israel.

Rev. and Mrs. Chester Naramor, Clasi-ficador No. 284, Correo Central, Santiago, Chile, South America.

Rev. and Mrs. Robert Perry, Box 261, Albertville, Ala. 35950.



### "Showers of Blessing" Program Schedule

Dr. William Fisher

October 19—"All This and Heaven Too!  
and 'This' Means Peace"

October 26—"All This and Heaven Too!  
and 'This' Means Purpose"

November 2—"All This and Heaven Too!  
and 'This' Means Hope"

### VITAL STATISTICS

#### DEATHS

MR. ZURA BELLS, 83, died Apr. 8 in Oakland, Calif. Funeral services were conducted by Henry B. Wallin. Survivors include his wife, Maude; two sons, Walter and Reed; one daughter, Jane Fraley; seven grandchildren; and three brothers.

CLARA INA HUGHES, 77, died Aug. 8 in Beulah Park, Santa Cruz, Calif. Funeral services were conducted in Merced, Calif., by Rev. Wilford Presson and Rev. Melvin Rayborn. She is survived by a daughter, Mrs. Anna Wardrobe; one son, Robert D.; six grandchildren; and one great-grandson.

EDWARD H. BLACKWELL, 74, died Aug. 16 in Duncan, Okla. Funeral services were conducted by Rev. Charles Stroud. He is survived by his wife, Abbie Gail; and three sisters.

REV. GEORGE W. GOTTSALK, 86, died June 22 in Philadelphia. Funeral services were conducted by Revs. James E. Hunton, Carlton Gleason, Robert Faulstick, and Ralph Ferrioli.

REV. LEONARD W. DODSON, 80, died Sept. 5 in Chandler, Ariz. Funeral services were conducted by Dr. M. L. Mann and Rev. Wil M. Spaitte. He is survived by his wife, Ellen; three daughters, Mrs. Dallas Brooks, Mrs. Al Downard, and Mrs. Don Campbell; three sons, Navy Chaplain Leonard, Samuel J., and Robert W.; 22 grandchildren; and 39 great-grandchildren.

ALICE E. RAY, 69, died Sept. 2 in Fort Worth. Funeral services were conducted by Rev. Wallace R. Renegar and John Clark. She is survived by four daughters, Mrs. Irene Young, Mrs. Harold H. Bagby, Mrs. James Hachney, and Miss Betty Faye; seven grandchildren; one great-grandchild; her stepfather; and a brother.

#### BIRTHS

—to Vernon and Lois Sisemore, Phoenix, a girl, Tina Francis, Sept. 7.

—to Rev. and Mrs. Kenneth L. Kern, Washington, D.C., a girl, Christina Joy, Aug. 9.

—to Rev. Joseph and Carol (Lane) Techau, Mt. Sterling, Ill., a boy, William Douglas, June 28.

#### MARRIAGES

Miss Mary Sue Jones, Marshall, Ill., and Thomas Dale Jackson, Terre Haute, Ind., at Brazil, Ind., Aug. 2.

Bernadette G. Schroeder, Mohall, N.D., and Ronald D. Carlson, Gackle, N.D., in Minot, N.D., Aug. 16.

### ANNOUNCEMENTS

#### EVANGELISTS' OPEN DATES

C. Neal Hutchinson, 2335 Stonehenge Ct., Bethlehem, Pa. 18018 (phone, 215-867-6526), has open January 4-11, 1970.

Curtis R. Brown, 198 E. Munroe, Bourbonnais, Ill. 60914 (phone, 815-932-1894), has open November 9-16.

### 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.

## NEWS OF RELIGION

# You Should Know About . . .

**BREAKFAST CALLS GOVERNORS TO PRAYER.** Some 30 state governors and their wives attended a prayer breakfast during the National Governors' conference at Colorado Springs on September 2.

Presiding at the occasion, at which governors were guests of the J. C. Penney Company, was Gov. Arch A. Moore, Jr., of W. Va. Governor Moore expressed his belief that Americans are more conscious of their need for prayer now than ever before, and that it should not be considered strange for a man in public service to begin his day with prayer.

Asked what relation a personal faith in God had to carrying out the responsibilities of his office, one governor said, "I would not want to serve in that high capacity or anywhere without seeking His wisdom and His direction." □

**MEDIUMS WRONG, PIKE GONE.** Spiritist mediums in North America insisted that Bishop James A. Pike was still alive, surviving in a cave of the Israeli desert that all the while had claimed his life.

Mrs. Pike also resorted to the counsel of spiritist mediums, who said that he was alive in a cave. But his body was found at the foot of a precipice on a cliffside ledge. Mrs. Pike, who was accompanying him through the Judean wasteland in quest of information for a new book, returned home to Santa Barbara, Calif., following a funeral which ended in the burial of the controversial bishop under a pine tree in St. Peter's Protestant cemetery in Jaffa, Israel.

The body of the 56-year-old churchman, former Episcopalian bishop of California, until his ouster under charges of heresy, was found after five days of searching. He died going for help after his car became stuck in a pile of stones.

Both Pike and his wife, 31, had strong beliefs in life after death and communication by extrasensory perception. She did not weep during the 20-minute funeral ceremony. □

**MARY BOOTH DIES IN ENGLAND.** Mary Booth, granddaughter of the late William Booth, founder of the Salvation Army, died at her home in Finchampstead, England, August 31. She was 84 years of age. Coincidentally, William Booth's grandson Rev. William Emmanuel Booth-Clibborn, died in Portland, Ore., August 27, at the age of 76. □

**U.S. LUTHERANS URGED TO TALK "CANDIDLY" OF A UNITED CHURCH.** The secretary of the Lutheran Church in America (LCA) has called on Lutherans in the U.S. to begin "talking openly, candidly, energetically and optimistically" about a single Lutheran church.

"Cooperative Lutheranism needs to move forward in this country to unite Lutheranism, and I genuinely hope that you and I will live to see the day when unity becomes reality," Dr. George F. Harkins of New York City told a conference of American Lutheran Church (ALC) pastors at a recent conference in Lakeside, Ohio. □

**OVER 200 ANTI-SMUT BILLS PROPOSED BY U.S. LAWMAKERS.** Indignation over obscene mail is growing in the U.S. Congress, where more than 200 anti-obscenity bills have been introduced by members of both parties.

Justice Department and Post Office Department officials have also urged new anti-smut legislation. More than 234,000 obscene mail complaints were received by the postal department last year.

Not since 160 bills to overturn the U.S. Supreme Court's ban on school prayer was introduced in 1964 has any issue generated such congressional concern, the anti-obscenity forces say. □

**IT SAYS HERE**—"Advice is like snow; the softer it falls, the longer it remains, and the deeper it sinks into the ground."—"Grit" □



# Late News

## GEORGE L. SMITH TO PASTORATE

Rev. George L. Smith, office editor of the *Herald of Holiness* since October, 1968, has resigned to return to his former pastorate in Stanton, Calif.



Smith

The resignation became effective October 1, and Mr. Smith's first Sunday in the pulpit was October 5.

Herald Editor W. T. Purkiser expressed appreciation to the Smiths at a farewell luncheon. No announcement has been made concerning a replacement in the *Herald* office. □

## DR. YOUNG TO EUROPE

General Superintendent Samuel Young departed October 2 for ministry in the European countries, which began with a stop in Italy under the sponsorship of World Missions.

He then proceeded to the Scandinavian countries, accompanied by Rev. Jerry Johnson. His schedule called for him to hold an all-European preachers' meeting in Amsterdam, Holland, to which the preachers of the North and South British Isles

districts were invited. Mr. Johnson will also participate in the preachers' meeting.

The windup of the three-week trip will find Dr. Young touring the Middle European District with Superintendent R. F. Zanner.

Dr. Young is scheduled to return Friday, October 24. □

## EUROPEAN BIBLE COLLEGE ENROLLS 27

The news is good from the European Nazarene Bible College in Busingen, Germany, near Shaffhausen, Switzerland. According to the acting rector, Richard S. Taylor, a total of 27 students from nine countries are in residence. There are 15 single men and three single girls, and in addition five married couples. The enrollment includes 10 new students. By nationality they divide this way:

Finland	5	England	3
Holland	4	America	1
Germany	5	Indonesia	1
Italy	5	Israel	2
Switzerland	1		

The opening convention was held by Rev. and Mrs. Orville Kleven, of Stockholm, district superintendent of the Northwest European District of the Church of the Nazarene.

It was a stirring sight on Friday night of the convention to see 10 young people bow at the altar seeking the fullness of the Holy Spirit. The diversity of languages used in prayer posed no problem to our loving Heavenly Father, whose one Spirit came upon the earnest seekers in a unity of blessing and cleansing. □

## ALLEN TO HOME MISSIONS OFFICE

The new office manager in the Department of Home Missions, Mr. Harold Allen, a layman from Lubbock, Tex., is on the job. He holds a degree in business administration, has partially completed work toward the master's degree, was an office manager for six years, and comes from a construction firm. He was serving as district treasurer for the West Texas District at the time of his appointment to the home missions office.



Allen

He has always had a great interest in the cause of home missions. While serving as Sunday school superintendent of the largest church on the district, Lubbock First Church, he resigned to join our newest church in that city, where he also served as Sunday school superintendent.



DR. AND MRS. WILLIAM I. DEBOARD have passed the 60-year mark since their wedding day, August 16, 1909. They were honored at a special family reunion at the San Gabriel, Calif., municipal park. Dr. Deboard also has been a minister in the Church of the Nazarene for 60 years, plus one year in the old Holiness Church of Christ before it united with the Nazarenes in 1908 at Pilot Point, Tex. His last pastorate was at Fort Bragg, Calif., from which he recently retired at the age of 84.

During military service in Europe, he served as a chaplain's assistant and saw the start of our European work. Mr. Allen is 34 years of age, married, and has two children. □

## VBS BOOKS NEEDED IN JAMAICA

Rev. Ralph Cook can use as many unused 1968 and 1969 vacation Bible school books as he can secure. Mail in packages not weighing over six pounds each, and mark each package: "PRINTED MATTER." Address as follows:

Rev. Ralph Cook  
P.O. Box 198  
Liguanea  
Kingston 6, Jamaica

## OF PEOPLE AND PLACES

MR. AND MRS. GALEN OLSEN, under appointment as missionaries to Jamaica, have not departed as planned because of Mrs. Galen Olsen's ill health.

Dr. E. S. Phillips, secretary of the Department of World Missions, has announced that Galen has returned to the employ of the department and is serving as office manager. □

REV. SERGIO FRANCO, editor of the Spanish *Herald of Holiness*, received news September 21 of the death of his brother in a plane crash at Mexico City. He is Captain Luis Ivan Franco, 44, who was the pilot of the plane. He was the press secretary of the Pilots' Union. □

COL. WILLIAM THANE MINOR, USAF (left), a director at the Industrial College of the Armed Forces, is presented the Legion of Merit with Oak Leaf Cluster by Lt. Gen. John S. Hardy, commandant. The award was for "exceptionally meritorious conduct" as director of the Simulation and Computer Directorate, which he established in 1968. Colonel Minor has been a guest lecturer at more than 30 leading American and European universities and a frequent speaker at civic and church functions. He is a member of the Washington, D.C., First Church.





## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### GOD'S JUDGMENT ON ISRAEL (October 19)

Scripture: Hosea 4:1-5; 14; Amos 7-8; II Kings 17 (Printed: II Kings 17:9-18)

Golden Text: II Kings 17:13

Today's lesson records the tragic downfall and deportation of Israel. The nation's collapse and captivity had a moral cause—they rejected God, spurned His warning, and suffered His judgments.

1. *The prophetic voices:* "The Lord testified against Israel, and against Judah, by all the prophets" (II Kings 17:13).

The prophets delivered blistering indictments against the rebellious children of Israel. Typical is Hosea's message: "Hear the word of the Lord . . . for the Lord hath a controversy with the inhabitants of the land" (Hosea 4:1-5). Their sins are named specifically (v. 2) and their judgment is pronounced bluntly—"Therefore shall the land mourn . . . Therefore shalt thou fall."

Sometimes the word took the form of visions, as Amos' vision of the plumb line (7:7) and the summer fruit (8:1). The message is the same, that unrighteousness ripens a people for destruction.

2. *The reluctant ears:* "Notwithstanding they would not hear" (II Kings 17:14).

Prophet after prophet testified against sin, called to repentance, and warned of judgment. The stubborn people refused to listen, clung to their idols, and were destroyed (II Kings 17:6-18).

Like gods, like people! "They followed vanity, and became vain" (II Kings 17:15). Their gods were unreal and empty, and their lives became so. They could have been holy by serving the holy God.

"Would not" becomes "could not"! They would not hear God's word, deliberately rejecting it, and Amos warned of a coming day when the land would suffer a famine, not of bread or water, but of hearing God's word. Then they would seek it and not find it (Amos 8:11-12).

To nation or individual, sin brings judgment. It provokes God to anger. He warns and pleads, but He will not withhold judgment forever. That judgment is separation from God—He "removed them out of his sight." What of us? □

Conducted by W. T. Purkiser, Editor

**If one gets behind in his tithe, how does he figure the interest? Twenty percent annually, or what way? The way banks figure interest, you would pay compound interest. If for the year of 1967 I owe \$200, what should I pay in 1969? Do you think I could pay it by keeping up my present tithe, adding some until it was all paid?**

By all means, keep up your present tithe and add to it as you are able until you have caught up.

Somehow, I haven't thought of the Lord as a Cosmic Banker, compounding interest on past obligations. To me, stewardship is a way of all life, and tithing is my faithful recognition of that stewardship.

I don't know where you got the 20 percent figure, unless it was from the Old Testament instructions concerning adding the fifth part to an offering when the exact amount of obligation could not be known. It doesn't seem to me this carries through as an interest rate on past tithe.

If you believe the Lord would want

you to add compound interest to your 1967 back tithe, 6 percent would be a reasonable figure. Compounding annually, the added amount would be \$24.72 by the end of 1969 on \$200.

It is hard to find a middle ground between what is really a rather sorry legalism on the one hand and a sentimental disregard for the realities of spiritual obligation on the other.

I take my stewardship obligations very seriously, and plan always to add offerings to the tithe. Yet I'd hate to think the Lord had me on a strict *pro quid pro* basis in which I had to pay Him back for everything He did for me. There wouldn't be much grace in that sort of arrangement.

**In the "Answer Corner" (April 9, 1969) you seem to indicate that the human body was created. It has been my opinion that man and woman were made in the physical as noted in Genesis 1:26, but in verse 27 it points out that man was created in the image of God. Can you clear this up?**

I accept your correction and concur that Scripture speaks of the human body as being "made" (giving new form to already existing substance) in both Genesis 1:26 and 2:7.

That which in man constitutes "the image of God" was created (brought

into being without previous existence).

Genesis 2:7 just about says it all: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

**Are flying saucers sent by God, or is the devil using them?**

My personal opinion is that any UFO (unidentified flying objects) which are not experimental aircraft of human origin are the result of unusual optical conditions plus the vagaries of human perception.

One writer tells of contact with beings operating these alleged craft. They did not speak, but said they had not come to hurt earth people. I haven't

been able to figure that one out yet.

I might think differently if I had a personal encounter with a UFO. But I don't think so. I've seen lakes on the desert where there was no water, and I've seen the train tracks come together in the distance when they really never touched. So I've learned that you can't even believe everything you think you see, much less everything you hear.

**We have a man in our church who says that we should not ask the Lord for things we can provide for ourselves. He says more about himself than he does the Lord, about the number of men under his supervision, and about how his needs are supplied by his own energies. I can't accept this. Can you?**

No.

While the model prayer is not preoccupied with material needs, it does ask for daily bread.

This does not mean that prayer for daily bread is substitute for plowing the field, sowing the seed, or reaping the grain. But everything we have

is the gift of our bountiful Heavenly Father.

I hope your friend doesn't have to learn it the hard way, but Deuteronomy 8:18 says, "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."



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## *“By All Means . . .”*

### UNCLE JOHN WENT VISITING

UNCLE John drove his team of bony mules to Newton, Kans., eight miles from his home, to urge Mr. and Mrs. I. C. Mathis, his kindred, to attend the revival at the Nazarene church where Rev. and Mrs. I. W. Young were pastors.

Uncle John made this same trip for five days before he saw the Mathis couple in the service—16 miles a day for five days to try to win his loved ones to the Lord.

Mrs. Young, seeing this young woman in the congregation, encouraged her to come to the altar and be genuinely converted. Mrs. Mathis, who had never been in a Protestant church before, looked up at Mrs. Young and said, “Which prayer do you want me to pray?” She was told that prayer was the sincere desire of the heart and to simply ask the Lord for what she wanted Him to do for her. She found Christ as her Saviour in this her first visit to a Protestant meeting.

Because of his wife’s newfound joy and enthusiasm, Mr. Mathis was ashamed to look up and speak to his friends as he saw them driving down the street. His wife did not let up on urging her husband to become a Christian. She was like some in the Bible of whom it was said, “They brought him to Jesus.”

Three months went by before Mr. Mathis

became a Christian. Uncle John, driving his bony mules, must have shouted going and coming the 16-mile trip when the two he had been praying and working for became genuine Christians.

Dr. I. C. Mathis received a call to preach. He went to Pasadena College and sat under the training of the noted teacher, Dr. A. M. Hills.

Two districts had the privilege of having this man as their superintendent over a period of 28 years. He also held revival meetings in every district in the denomination during his day.

We were often with Dr. and Mrs. Mathis. We begged him to stop as his health failed, but he went from the pulpit to his deathbed.

What a reward awaits Uncle John and Mrs. Young! That inner urge compelled the farmer to see his kindred won to Christ. And that same urge was in the life of that beautiful singing lady of the parsonage, Mrs. I. W. Young.

The Bible says, “He that winneth souls is wise.” Our Sunday schools would grow, churches would have increases with new converts, and quibbling over incidentals would cease if this passion to save sinners would come upon us!

May God give it to each of us!

—A. S. LONDON  
Oklahoma City

# SAVE SOME

1 Cor. 9:22

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