

OCTOBER 22, 1969

Herald of Holiness

CHURCH OF THE NAZARENE

POWER NOW

(See page 3.)

"One small step for a man . . .



. . . one giant leap for mankind."

REFORMATION SUNDAY

October 26

(See page 4.)



General Superintendent Stowe

Autumn Splendor

**“LORD,
CATCH US OFF GUARD TODAY. SURPRISE
US WITH SOME MOMENT OF BEAUTY . . .
SO THAT FOR AT LEAST A MOMENT WE MAY
BE STARTLED INTO SEEING THAT YOU ARE
WITH US HERE IN ALL YOUR SPLENDOR,
ALWAYS AND EVERYWHERE, BARELY HIDDEN
BENEATH, BEYOND, WITHIN THIS LIFE
WE BREATHE.”**

So prayed Frederick Bueckner in his recent book, *The Hungering Dark*.

October provides a picturesque answer to that petition in many world areas. The verdant green of summer is suddenly and dramatically transformed into a myriad of brilliant hues as nature pulls on a veritable Jacob's coat-of-many-colors. Almost every tree has been touched with breathtaking tones from an ethereal palette . . .

. . . the aspen and the elm in shimmering gold

. . . the maple in flaming scarlet and crimson

. . . the oak in more sedate shades of maroon and rust

Around any corner there may be an autumnal scene which will “surprise us with some moment of beauty.”

Confronted with such a display of magnificence, one cannot escape the truth that God

is “. . . with us in all . . . [His] splendor.” As surely as the heavens declare His glory, so does the earth. No call to worship is more eloquent than that which sounds forth in the reverent contemplation of the Creator's artistry.

Autumn splendor also reminds us that there is a beauty that comes only with approaching death. All too soon these colorful leaves will fade and die. Trees will stand like gaunt skeletons through the long, cold winter, awaiting the new life that will come in the spring.

Paul Tournier, the eminent Christian psychiatrist, comments that nature accepts being stripped in autumn far more easily than men. Rather than becoming more beautiful as they move toward the sunset of life, too many individuals wear the drab, unlovely fabrics woven of fear and frustration.

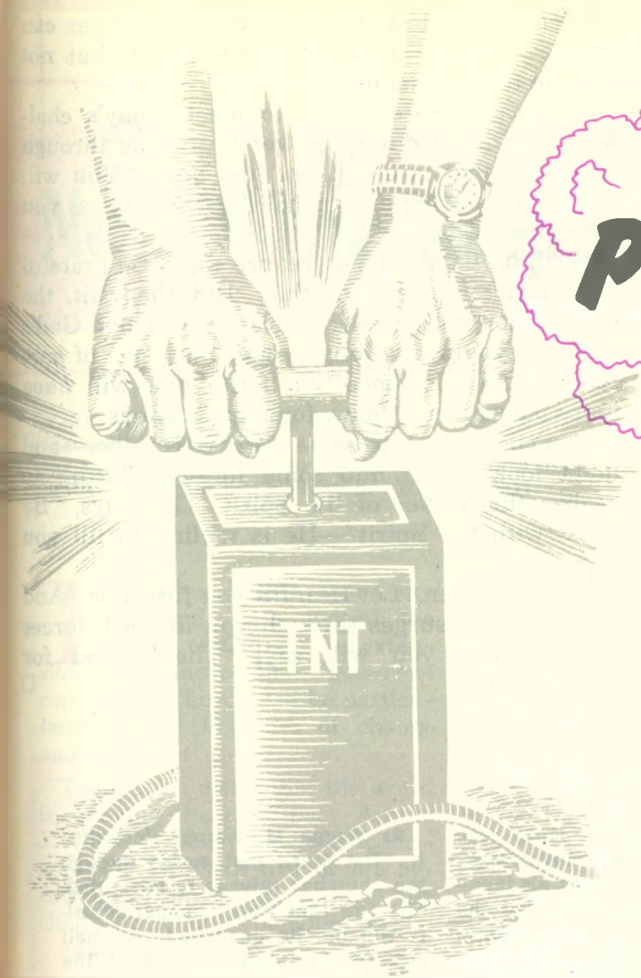
But the Christian is different. Clothed in the lovely hues of serenity and maturity, the child of God radiates the beauty of holiness. Faith in the risen Christ has conquered the trauma of death. The assurance of personal resurrection makes the prospect of a “spiritual spring” both certain and sweet. Small wonder that John Wesley could boldly assert, “God's people die well.”

LORD,

In the autumn of life

Let the beauty of Jesus be seen in me.

Amen.



POWER NOW

equipment for victorious and effective living to some future date.

We may postpone accepting what He offers, but His provision and program for meaningful living can be realized now—right now—in this present world.

For Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . . in Jerusalem, in all Judaea, and Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Is this power of the Holy Spirit promised to everyone, indiscriminately? No. The power of God's Spirit is promised only to those who have come to know Jesus Christ in personal salvation.

Sinners are promised *pardon*. But the promise of the power of the Holy Spirit is to those who are already following Christ. And this promise is definite and it is for present realization, so that we may—as He says—be His "witnesses" everywhere we go.

It takes no spiritual power, of course, to be respectable, or to attend church, or to support worthy causes, or to speak intelligently, or even eloquently, of doctrines and techniques and church programs.

But to witness effectively for *Christ*, to bring glory to *His* name, to really advance *His* cause—all of that takes a power above and beyond the human, above and beyond the energy of the flesh. It takes the power of the Holy Spirit.

And that is exactly what Christ offers *now*—the gift of the Holy Spirit in power—power to live cleanly in this present world; power to live victoriously *now*—whatever our environmental

ONE of the most popular words in today's vocabulary is the word "power."

Statesmen speak often these days of the realignment of the political power. And surely one of the more intelligent interpretations of the vast, crucial events of our times—whether in Europe or the mideast or in Vietnam—is this critical movement of fresh, vigorous political power into those areas of power-vacuum.

Scientists speak of the power of their space vehicles. Military men speak of the power of their guns or planes or missiles. Psychologists speak of the power released in human personality when the individual is no longer in the grip of a deep conflict or neurosis.

The reason we are bombarded by this word "power" today is because we live in a power-obsessed age, a power-conscious day, a power-crazed hour.

How refreshing, then, in a world so fascinated with power, to hear Jesus say, "Ye shall receive power"!

But when is this power to be received and realized? At some future date? At death? After death? No. Jesus never postpones the essential

Radio Sermon of the Month

pressures or problems; power to be effective witnesses for Christ where we are, right now.

But how do we get more spiritual power? Beg God for it?

No one has to beg God to do what He wants to do. No one has to get God in the mood to give the power of His Spirit. It is never a question of *Will God?*—it is a question of *Will we let God?*

God is not only able and willing; He is *anxious* to give us spiritual power. Our search, then, is not so much for ways to get more power; our search must be for the things, the attitudes, the partial surrenders, the unbelief that hold *back* His power.

Men like Dr. Elsen, and Oswald Chambers, and John Wesley, and others, have emphasized, in one way or another, that we are not buckets; we are pipes. We are not containers; we are channels. And God never sends His power to us unless He sends His power *through* us.

But a pipe can become clogged. A channel can become choked. And it doesn't take big things to block God's power. It is the accumulation of *little* things—little hurts, little slights, little mis-

understandings, little antagonisms—that can clog and choke until only a little spiritual power can trickle through. Enough to be decent, but not enough to be dynamic.

You *want* more power to meet today's challenges? You *need* more power to see you through the crisis that is upon you just now? You will fail in your living and in your service unless you get more power?

Well, be thankful you realize that. Be grateful your heart hungers for that. But the wait, the delay, the postponement of power is not God's fault. If you are willing to pay the price of surrender and obedience and faith, you will *have* more power—right now, for today's needs.

Don't look back to some crisis experience—and don't look ahead into some faraway future to realize this power of the Spirit. God says, "Be filled with the Spirit"—He is willing to fill you *now*.

Let Him, then. Let Him fill you just now. And as His power surges through you in fresh forces and unction, you will say, "Thank God for power *now!*"

About the Cover . . .



Man's "one small step" onto the surface of the moon, July 21, was indeed a "giant leap" in terms of man's all-time great achieve-

ments. The cover photo was snapped by Neil Armstrong, already on the moon's surface, as his teammate, Buzz Aldrin, descended the ladder of Apollo 11 while a world watched in awe.

But mankind's greatest leap was when God made himself available through Christ on Calvary. One of the greatest single forward leaps for mankind since that redemptive moment is known as the Protestant Reformation, set off by Martin Luther on October 31, 1517, when he tacked the 95 theses (propositions) on the cathedral door at Wittenberg.

This was a giant leap that restored the Early Church's emphases on the authority of the Scriptures and the evangelistic witness of salvation by faith in Jesus Christ.

As Wayne M. Warner describes it, "The Spirit that moves through the churches refuses to be stifled. The fire that flares up periodically will not be quenched. A small sign of the undying fire of the Reformation appears in the renewed interest in the concept of a believer's church, a church where Christian experience makes one a member."

May the giant leaps of Calvary and the Reformation be perpetuated by a burning fire within our own breasts today to declare Christ as the all-sufficient Saviour. May Martin Luther's own words restore to us the martyr's touch, "I cannot but declare what Christ has done for my soul though every shingle on every roof in Wittenberg were a devil!"

—George L. Smith



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Cover photo, NASA

New Wine Requires New Wineskins

Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.—Matthew 9:17.

THE Church is a living organism! It is indeed the body of Christ, the extension of His incarnation. This concept of the Church can be particularly helpful in times of change and transition.

There is no doubt that the world is changing at a rapid pace. Arnold J. Toynbee, the renowned historian, said, "We will live or die according to our ability to meet the challenge of our changing times."

The only alternative to change is death. As long as there is life in a plant, a tree, an organism, or anything that possesses that unique quality called life, there will be constant change.

The changes in life all around us are so vast and constant that many feel they are on a worldwide merry-go-round where each time the circle is completed there is a change of vista that is hardly believable.

Dr. Charles A. Anderson, of the Stanford Research Institute at Menlo Park, Calif., delivered an address before the Harvard Business School Club of Chicago some time ago on the theme "The Changes of Change." He said, "At Stanford Research Institute, change is at once our raw material and our product. For our clients in business, industry and government, we are seeking to interpret change, to forecast change, and to create change."

Then he added, "One of our major jobs right now is to change ourselves so that we continue to

stay attuned to the needs and problems of a very swiftly changing world."

Stanford Research Institute employs some 3,000 economists, engineers, biologists, chemists, mathematicians, sociologists, botanists, oceanographers, physicists, agronomists—all working on some problem that almost surely will result in change.

Mr. Anderson concluded his address with these words:

"The major fact is that the world is changing faster than it ever changed before and this brings with it a geometric growth in the interactions of (or among) these changes. This is a very exciting thought and at the same time a disturbing thought. What will change make? Change offers new opportunities, but as surely it brings problems and perils. Aside from marveling at technological innovation we must also be worrying about the impact of all this on our society, on our political systems, our customs and ethics, or religion. . . .

"The massive changes taking place today, however, do present us with massive problems. Our success will depend directly on our ability to find, to evaluate, and to take advantage of massive amounts of information, to anticipate and plan for change."

The Church in the midst of all this has not escaped the winds of change. Some see the change as evidence of the Spirit of God brooding upon His Church, to make it more relevant and vital in

today's society. Others see some of the changes as abortive and destructive and they have deep apprehensions about the Church itself.

In the last five to 10 years there have been scores of books written about the changes that have taken place, or that need to take place. Many have written about the changeless Church in a changing society. One of the most recent books which is highly critical of the Church and perhaps very controversial is entitled *The Big Change*, by Rex R. Dolan. He states in his book that the "big change" in the Church has been coming about over the past 50 years.

Renewal is happening in the Church. The new wine of the Spirit is beginning to show spontaneity as it bursts out and expands. It cannot be contained in the old skins.

There is a real need for new wineskins that are not brittle and that are capable of adjusting to the new wine that it contains. The new wineskins must have enough elasticity to give rather than to crack and thereby lose the new wine. Christ said, "Neither do men put new wine into old skins: else the skins break, and the wine runneth out, and the skins perish: but they put new wine into new skins, and both are preserved" (Matthew 9:17).

I am convinced that the "easy Christianity" that characterizes so much of the life of the Church to-

day is totally inadequate for the kind of world we are facing. However, new wineskins without the vital new wine of the Spirit will be just as useless as the old skins. The Church today can be the new wineskins that are needed if it is willing to pay the price and make the necessary adjustments.

In order for renewal to become a reality we must start where we are. We need not fear bold experiments if we can become redemptively involved in the lives of others. The Church and its leadership must have the courage and hope to allow experimentation within the conventional structures, experimentation which may seem at times like deviation. "The maverick should be counseled and understood, not crudely disciplined," states Robert A. Raines in his book *Reshaping the Christian Life*.

We never know—we who follow in the train of Amos, John the Baptist, Jesus, Paul, Luther, Wesley, William Booth, and a host of others called rebels and nonconformists—when another prophet, major or minor, may be concealed within the most unlikely man with a vision or a dream. In fact, we are told that in the last days "young men shall see visions, and . . . old men shall dream dreams" (Acts 2:17).

May the Church and its leadership have the faith to experiment and the courage to adjust as new wineskins when it is necessary and expedient to do so!

As we follow the leadings of the Spirit and become vitally alive unto God, we should keep in mind what Russell Bow has shared in his book, *The Integrity of Church Membership*:

"A pastor, or a lay leader, who issues a serious challenge for reality of membership may shock many indifferent members. If he makes much progress he may make some angry. When a church begins to proclaim the kind of discipleship to which we are called by Christ in the Gospels, the opposition does not come from totally inactive members. It comes from those who have some shallow commitment to the church, and may even be quite active in the program, but who do not want to be called to deeper commitment. There is always resistance to any-



Pen Points

Our Church in Troubled Times

THE Church that Jesus founded has always been a citadel of truth and safety. The Early Church met in small groups. The services were simple and plain. The people prayed, sang, and preached the Word. Their anxieties were unlike those of the churches today.

Some 2 million church members have gone from the established groups to free themselves from the conventional formal, ritualistic, lifeless, rigid, and cold forms of worship. They became disenchanted with a service without warmth and meaning and reality. A religion without reality is the most frustrating thing in the world, but with reality it is the most thrilling and meaningful experience man can know.

There is little unrest in our church. Why? There is a definite reason. We meet to sing, pray, and preach the Word of God. We have religious liberty. We can express our feelings and emotions in praise and testimony. Our worship services are not so bound with tradition and ritual but that the order of service can be changed in a moment by the leadership of the Holy Spirit. Our people young and old can give vent to their emotions in the Lord while the saints rejoice in the beautiful and harmonious order of the hour. In a church with religious warmth and sensible spiritual liberty, there are rest and safety and blessing for today's needs.

If we lose our spiritual contagion and freedom of worship, the fears and losses of the old-line churches will be upon us. Let us keep our services free and fervent in the Lord with an open altar for saints and sinners to converse with our God. With this atmosphere and climate alone will we find the real meaning and value to life.—NICHOLAS A. HULL, *Orange, Calif.*

thing more demanding than nominal membership. On the other hand, in almost every congregation there is a readiness on the part of some for a serious call to discipleship."

It thus becomes imperative that every part of the Church be brought into contact with the new wine of the Spirit and, in turn, so structure that Church that it is capable of being or becoming the new wineskin that is necessary to contain the new wine. From time to time, however, there must be found new skins to hold the new wine.

With God's help let us explore how the body of Christ can best

be equipped to serve its Lord at this time. For the living Christ is always calling for new wineskins which contain but do not stop the working of the wine. Each wineskin has its limit of stretching; the ever new wine does not.

The Ephesian church was admonished, "But speaking the truth in love, may [we] grow up into him in all things, which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (4:15-16). □

Present Your Bodies... HOLY



PHOTO BY MAX THARPE



• **By Wil M. Spait**
Chandler, Ariz.

It's hard to keep pure at the electronics plant where I work," a young married man shared with his pastor.

"Oh," replied the minister, "do the fellows use immoral language?"

"No," the young man explained, "it's not the guys so much as the suggestive behavior of some of the women. And married women are the worst of all!"

What this man faced may not be as unusual a situation as we might think. We live in a day of moral revolution. Pearl S. Buck, Nobel prizewinner and world traveler has stated, "No people in the world have changed so much in the last 20 years as we Americans. Nowhere is that change more apparent than in the ethics of sex."

Christians are no longer isolated from this moral revolution. Christians are increasingly facing it. Today sex is displayed on TV, bill-

boards, newspapers, and magazines.

The Bible is not silent concerning the physical body and sex. Several of the great holiness texts speak of the necessity of a clean moral life. I Thessalonians 4:3 reads, "For this is the will of God, even your sanctification, that ye should abstain from fornication." The Apostle Paul urged the Roman Christians to "... present your bodies a living sacrifice, holy, acceptable unto God..."

What does it mean to present one's body to God? What is involved in the Christian's use of his body?

First, consciously acknowledge **THAT WHAT YOU DO WITH YOUR BODY IS IMPORTANT TO GOD**. A true Christian believes that his body belongs to God just as much as does his mind. We should seek to keep our bodies in good physical condition through proper diet and exercise. We must not indulge in those things harmful

to our bodies such as alcohol, tobacco, and narcotics.

Above all, we need to keep our bodies morally pure. The Bible says that our bodies really belong to God. "Glorify God in your body, and in your spirit, which are God's" (I Corinthians 6:20).

Sex was God's idea in the first place. He created it! He has put the physical desire within us. It is normal and God-given. But it must be controlled. It is meant to be the fulfillment of God's design for a man and a woman—*within the marriage relationship*.

Second, **DON'T ALLOW YOURSELF TO GET INTO SITUATIONS OF STRONG TEMPTATION**. Paul pleaded with the Corinthians to "flee immorality like a disease."

Recently a man who had been unfaithful to his wife was defending himself by saying to a friend, "What would *you* have done had you been in my situation?"

His friend replied, "I wouldn't

have allowed myself to get into your situation!"

Sometimes, however, the temptations cannot be avoided, such as at the place where one is employed. When this is the case, a consistent "no" to temptation is necessary. The young man at the electronics plant declared, "The women haven't pestered me since I took a definite stand."

Third, **THINK ABOUT THAT WHICH IS PURE**. You cannot always avoid temptation by controlling your environment. Strength must come from an inner control—a thought life that is surrendered to God.

God has so made our minds that we can only think of one thing at a time. We cannot think of the impure and the clean at the same moment. Philippians 4:8 contains the secret to maintaining a healthy moral attitude: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure . . . think on these things."

Inner control and discipline will enable a person to turn the TV to another station when shady or downright immoral scenes appear. What gets our minds will finally get us. We can determine to feed our minds on the pure and wholesome.

Finally, **YIELD YOUR WHOLE SELF TO BE CLEANSED BY THE HOLY SPIRIT**. Discipline is important. But no amount of discipline can bring peace to a divided heart where the carnal nature has not been cleansed.

Everett Cattell, the Spirit-filled Quaker, has put it clearly in his helpful book, *The Spirit of Holiness*. He declares, "To try to discipline one's life without first having the pattern of life which revolved around self as a center eradicated by a surrender which brings cleansing . . . is futile and doomed to defeat. . . . Sanctification is both crisis and process. . . . There is no way to victory except a walk of carefulness under the constant guidance and instant obedience to the Holy Spirit. Whether this seems hard or not, depends largely on whether we have made the great committal or not. . . . To the unsundered it will seem irksome and dreary indeed."



Faith at Home

The Fear Chaser

IT WAS about 5:30 a.m. when the phone rang—and rang—and rang!

Befogged with sleep, I grabbed at the receiver blindly, murmuring under my breath, "Please don't wake the baby. Please . . ." (Nothing short of dynamite blasts would disturb the other children.)

A hesitant voice sounded in my ear. "Mrs. Lee, is your boy doing the paper route this morning?"

"Why, yes—"

"I just couldn't believe it was Bill," she went on. "I heard singing first. Then the paper plopped on the porch, so I looked out the window. These two boys—"

"Two boys?" I interrupted. My husband, brows forming twin exclamation points, was at my side now.

"Yes," she continued, "they were trudging along singing at the top of their lungs. Later I heard them going up the street behind ours, so you know it was loud."

I apologized for Bill and hung up, baffled.

When our son came in, he was startled to see us already up drinking coffee.

My husband explained the complaint to him. "We'd better talk, Son."

Groaning, Bill began, "Maybe it's because of Halloween, but I think I see things moving behind the trees in the shadows. The branches make creepy noises. Even the leaves on the ground rattle in the wind behind me, like someone's sneaking up. And did you know skreaky old bats zoom around here at night? One almost got me!" He took a much-needed breath. "Then yesterday, when I stepped on this cat's tail in the dark—"

About this morning, Bill," I reminded him. "Don't tell me a witch split you into a roving duet."

"Oh. Well, Mom, I asked Jim to help 'cause nothing scares him. Only he did get scared and he said the best thing to do was sing. I tried to make him stop, but he wouldn't."

Bill's head bent; his eyes avoided ours. "So I finally sang with him. And I guess the scarerer we got, the louder we sang. It did help . . ."

A long silence followed, with each of us lost in his own sleepy, disordered thoughts.

Hearing, our Lord knew they were really soul-yearnings and prayers for guidance and answered.

My husband said, "From now on, Bill, pray with your mouth—"

"And sing in your heart." I finished.

The next morning there were again two news carriers—Bill and his dad.

It never hurts to give faith a practical helping hand.

By **Rosemary Lee**
Worthington, Ohio

Sanctification involves the surrender of one's whole self: spirit, mind, and body. One teen-ager exclaimed, "I've committed my life to God before, but it never occurred to me that this means presenting my body to Him too!" *Have you ever yielded your body*

to God? Does your body belong to Him?

May the truth of the oft-quoted verse, Romans 12:1, take on new meaning in this day of decaying morals, as you ". . . present your bodies . . . holy, acceptable unto God . . ." □

A QUESTIONNAIRE was recently sent to several hundred college students asking them to state briefly their basic thoughts on life and its meaning. Of the many replies received, 60 percent answered with one word, "Fear."

The stress and tension under which our generation lives may spring from different causes, but the condition itself is not new.

Centuries ago David, the Psalmist, wrote, "My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest" (Psalms 55: 4-8).

David's soul cry could have come from the hearts of millions of twentieth-century moderns who are despondent, deeply troubled, and fearful.

Nearly a million Americans are confined in mental institutions. Our hospitals are full and doctors' waiting rooms crowded. It has been estimated that mental, emotional, and spiritual problems rather than organic disorders account for the illness of more than 85 percent of those seeking medical help.

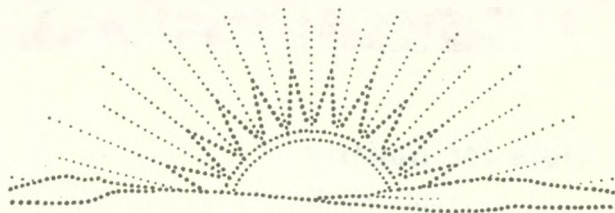
In our lifetime the manufacture of sleeping pills and tranquilizers has become a multimillion-dollar business. One-sixth of all Americans now use these pills in vain efforts to produce instant oblivion or instant happiness.

The reason then why many people become prisoners of fear and are living miserable lives is because they fear man and not God. To conquer the kind of fear that haunts you and makes you desperately unhappy, you must fear God and not man.

Psychiatrists and psychologists are doing a booming business, and they have a function to perform. But they can never permanently help the person who is trying to bypass his conscience. They can never give peace and joy to the person who practices sin.

The Bible says, "Be not deceived; God is not mocked; for

• **By Morris Chalfant**
Evansville, Ind.



Keeping Eyes on the Sunrise

whatsoever a man soweth, that shall he also reap" (Galatians 6:7). And man instinctively knows that he will reap for his sowing, regardless of the psychological tricks he tries to play on himself.

Fear can perform a good function. God put it within us to check us on the path that is taking us to destruction. So the antidote to fear is not boldness or courage, but love—love for God. The Bible says, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

Fear of the wrong kind is faith in reverse. It is faith in evil. Fear is evil because it destroys faith. It is destructive to the body, mind, and spirit of man. A person filled with fear loses his peace and his joy and has no strength to do the will of God. Moreover, if fear really gains possession of a person, it enables Satan to bring upon him the very thing he fears.

A man who is fearful brings condemnation on his soul, for fear signifies he does not trust or believe the Word of God. In Revelation 21:8 we read that the fearful and unbelieving shall have their part in the lake of fire along with the worst criminals. If we will recognize our fears as sin, we may accept God's remedy and so be delivered from them.

The late Dr. William Stidger once told the story of a transcontinental plane ride taken by one of his business friends. From San

Francisco east to Kansas City, it had been an extremely rough trip, and nearly every passenger on the plane had been sick.

At Kansas City, very early in the morning a fine-looking, mature, gray-haired lady got on the plane. She heard the passengers tell about how sick they had been for hours, and what a rough trip it was. But she only smiled kindly and confidently, as if to say, "But I don't expect to be sick."

Soon the plane took off again, just as the sun was coming up. No sooner had the plane reached flying level than the roughness of the flight was resumed. The plane began dropping and regaining altitude just like an elevator in a skyscraper. And almost immediately all the passengers were sick all over again. However, the gray-haired lady sat calmly and undisturbed.

Dr. Stidger's friend, sitting beside the calm lady, finally said to her: "I'm surprised that you don't get airsick."

She turned to him, smiled graciously, and said: "I have a preventative for airsickness this morning."

"For goodness' sake, what is it?" asked the gentleman beside her. "Tell me, so that I can try it."

She replied confidently: "I keep my eyes on the sunrise."

If we would get the best of fear we must keep our eyes on Jesus Christ—our spiritual Sunrise—"the Sun of righteousness," who arises "with healing in his wings." □

Editorially Speaking

By W. T. PURKISER

No Substitute for Honesty

More and more, students of human nature are coming to see that failure to be completely honest is a regular mare's nest of emotional and spiritual disorders. Great numbers of people live in the lurking fear of exposure—that someone will get behind the mask or the front and find out what kind of people they really are.

This is a devastating way to live. It keeps its victims constantly on the defensive. They become belligerent, hard to get along with, eager for credit when things go right but unwilling to accept responsibility when things go wrong.

No man was made to live on a pedestal, whether it be one of his own erecting or one on which he thinks others have placed him.

It is really hard to know how much bogus piety is the result of greater concern for what people think of us than for what God knows us to be. We should rightly be jealous for our reputations, since influence rests on reputation as much as on anything else. But even more important than influence with men is character before God.

This is not a plea for what Tom Howard has called "spiritual nudism." It is not necessary to shout one's secret failings from the housetops. But no one is either psychologically or spiritually safe until he reaches the place where he is not afraid of having *anyone* know the truth about him.

Whatever else is involved, this is at least part of the meaning of the Psalmist's prayer, "Cleanse thou me from secret faults" (Psalms 19:12). Careful readers will note that the word "faults" is in italic print in the King James Version. This means that there is no word in the original Scripture text corresponding to "faults."

The Hebrew text of this psalm quite literally reads, "Cleanse thou me from hidden—." Hidden what? Hidden anything.

This is what we mean by "transparent honesty." There really isn't any other kind.

Such radical honesty has three directions: inward, with ourselves; upward, with God; and outward, toward others.

ALL HONESTY BEGINS with oneself. We can be honest with neither God nor man until we are honest with ourselves.

This sounds simple, but it isn't easy. Unfortunately, most of us are masters of the dubious art of deceiving ourselves.

We find it much easier to excuse ourselves than to excuse others. Our tendency is to rationalize in our own attitudes and actions what we condemn in those around us.

Our first steps toward transparency come when we determine to be honest with ourselves at any cost. Sometimes the cost is high—bitter tears of humiliation, a chastened and subdued spirit, the end of the last vestige of self-dependence. But the reward is great.

After honesty with ourselves is honesty before God. Reason tells us that God knows us altogether. But reason must become realization, and we tell on ourselves before the Lord what we recognize that He knows already.

This is what "confession" is. The very word means "to speak the same thing," "to assent, accord, agree with."

We have reacted strongly against the glib confession of "sin" that is part of some forms of religious worship. Made with no sincere purpose of amendment of life, it is little less than flaunting one's sins in the face of God.

But there is another kind of confession that is always in order in worship both public and private. It is the sincere confession of dependence, of helplessness, of self-abnegation, of utter reliance on the goodness and grace of God.

WHEN WE ARE HONEST with ourselves and with God, we can be honest with others. We can admit mistakes and accept responsibility for failure. We need no longer contend for the myth of our own infallibility. We can say without stuttering, "I'm sorry; I was wrong."

Only the grace of God can enable us to "become as little children." Otherwise we keep wearing "the king's new clothes."

Most of us have probably chuckled at the Hans Christian Andersen tale of the two rascals who offered to weave for the king a fabric invisible to all except those who were honest and loyal men. Nobody could see the "new clothes" but nobody dared admit that he couldn't see them. The king himself dared not admit that the robes were in-

visible to him. The charade of pretense and deceit went on until a small child said in a voice loud enough to be heard by all, "Look, Ma, he doesn't have anything on."

But our laughter at the gullible king and his hypocritical courtiers takes on a hollow ring when we look in the mirror. There are too many uncomfortable applications of this story to life as we know it.

The Psalmist who prayed the prayer, "Cleanse thou me from hidden—," also said to the Lord, "Thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalms 51:6-7).

This is what God wants and what people want: "truth in the inward parts." The reason is that there is just no substitute for honesty. □

The Shadow of Suspicion

The dark shadow of suspicion is easy to cast but hard to dispel.

We have all seen its evil work in destroying confidence, undermining trust, and bringing alienation between brethren.

There is a kind of suspicion which is purely carnal. It is part and parcel of the defective love of an unsanctified heart.

Paul makes this point in his great "Hymn to Love" as the "more excellent way" in I Corinthians 13:5-6 when he says that love "thinketh no evil" and "rejoiceth not in iniquity, but rejoiceth in the truth."

Perfect love does not ponder or peddle the record of the wrongs of others. It draws the veil of charity over what it does not understand.

But there is also a kind of suspicion to which even the pure in heart are susceptible. It lies in the very tendency to be "unsuspicious of suspicion," to accept at face value what it hears because the word originates with those who operate under the banner of the God of truth.

The late A. W. Tozer gave us a warning we need very much to hear. We go wrong, he said, "when in our effort to be watchful we become suspicious. Because there are many adversaries the temptation is to see enemies where none exist. Because we are in conflict with error we tend to develop a spirit of hostility to everyone who disagrees with us on anything. Satan cares little whether we go astray after a false doctrine or merely turn sour. Either way he wins."

WE JUST HAVE TO FACE the hard fact that there are those in our day who make a very fat

living out of the manufacture of suspicion. Because they come in the name of Christ, we are apt to give greater credence to their suspicions than the facts warrant.

Innuendo, misrepresentation, distortion, and outright deceit are the stock-in-trade of these brethren. They do not often lie in so many words. They lie by use of the half-truth, the statement taken out of context, words twisted just enough to give a false impression.

Almost without exception, suspicion-mongers are busybodies "in other men's matters" (I Peter 4:15). They are self-appointed keepers of other men's vineyards; but like the maiden in the Song of Solomon, their own vineyards they have not kept.

The effects of suspicion are difficult to correct. When confidence is destroyed and faith in leadership eroded, it is almost impossible to restore it completely.

As Dr. Tozer suggests, we may be watchful without becoming suspicious. We may stand against the enemies of the Cross without seeing enemies where none exist.

We must not only keep our system of theology straight; we must keep our spirits sweet. Truly, Satan cares little whether we stray away after a false doctrine or just turn sour. Either way he wins. □

Fixed in God

Our faith is fixed in God above,
Whatever may betide.
He is our Saviour, Lord, our All;
In Him we do abide!

Our feet are fixed upon the Rock;
His promises are sure.
Our never failing Friend is He;
In Him we are secure!

Our eyes are fixed upon His face,
Most wondrous to behold;
The joys we know while kneeling there
Have never half been told!

Our hearts are fixed upon the Truth,
The Life, the Light, the Way;
He'll guide us through this life, and then
Into eternal day!

Pearl Reeves
Oregon City, Ore.



MINNEAPOLIS MUNICIPAL AUDITORIUM. Over 5,000 assemble to study nitty-gritty problems of reaching others.

FIRST U.S. CONGRESS ON EVANGELISM UNITES 5,000 IN TASK OF SOUL WINNING

• **By George L. Smith**
Office editor

IT NEVER happened before. It was the largest interdenominational evangelical conference in our nation's history.

Five thousand delegates, representing 93 denominations from 50 states, converged upon Minneapolis the week of September 8-13, not to discuss church unification, nor doctrine, nor legislation, nor promotion, nor business, but to find out better ways to reach the nation for Jesus Christ.

Not overlooked at the Congress, in fact the one aspect of soul winning most often mentioned as an absolute prerequisite for effective evangelism, was the need for deepening of the spiritual life of the churches and the fullness of the Holy Spirit.

Indeed the Congress saw the beginning of fulfillment of its 10-point statement of purpose issued prior to the assembly (see August 27 *Herald*), especially of points one and four: "To witness to the cen-

tral fact that the gospel of Jesus Christ has power to save people in this age, and that faith in Jesus Christ is the way of salvation for all," and, "To teach believers how to do evangelism in the power of the Holy Spirit."

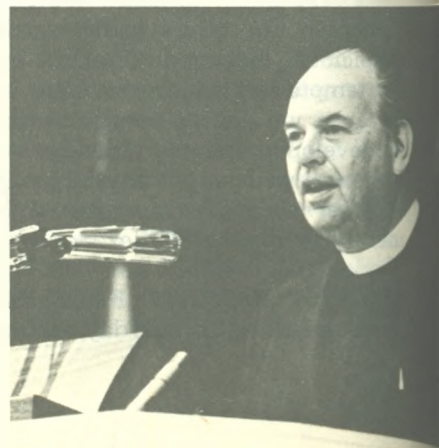
True to the Word

The Congress maintained a conservative, evangelical tone throughout, and "never for a single moment was there the slightest question of the authority of the Bible as the inspired Word of God, or of Jesus Christ as the divine Son of God. Neither was there ever a doubt that speakers believed that all men are lost without Christ, and that the major task of the church is to carry to them

the gospel of Jesus Christ as Lord and Saviour" (Joe T. Odle).

Top leaders and writers in the evangelical field occupied speakers' places—Dr. Paul S. Rees, Dr. Leighton Ford, Evangelist Tom Skinner, Dr. Harold Lindsell, Dr. Richard Halvorson, Dr. Nelson Trout, Dr. Ford Philpot, Dr. Stephen Olford, Dr. Myron Augsburger, Senator Mark Hatfield, Dr. Walter Judd, Dr. Ira Galloway, Archbishop Marcus Loane, Dr. Carl F. H. Henry, Dr. Harold Ockenga, Dr. W. A. Criswell, Mr.

KEYNOTE SPEAKER Dr. Oswald C. J. Hoffmann didn't pull punches, and won 5,000 hearts with his warm, evangelical spirit as he presided throughout the Congress.





PRESS CONFERENCE with Dr. Hoffmann and Dr. Graham. Herald reporter observed them as men of humility and compassion.



U.S. CONGRESS PLATFORM. Honorary Chairman Billy Graham extends official welcome.

Keith Miller, Mrs. Billy Graham, Mrs. William Bright, and such outstanding musicians as Cliff Barrows, Jimmie McDonald, Edward Berryman, George Beverly Shea, and John Peterson.

Honorary chairman and one of the principal speakers was Dr. Billy Graham. Platform chairman and chairman of the National Committee was Dr. Oswald C. J. Hoffmann; chairman of the executive and program committee was Rev. Paul P. Fryhling.

Keynoter Hits Hard

In his keynote address, Dr. Hoffmann, internationally known "Lutheran Hour" speaker—a true evangelical, warm, witty, and winsome—said, "This is no time to fool around. . . . The church will make little or no contribution to our world if it does not . . . take the Good News of Jesus to heart, and then to tell people by every means of Jesus Christ, the Saviour of all men, and to bring them by the power of the Spirit of God to the obedience of faith in Christ."

It was a vibrant message, described as one that "sounded strangely like Martin Luther speaking his salty prose to the twentieth century." Continued Hoffmann, "Christ is everything to us, and He can be—He will be—everything to you. . . . We are not here to fumigate the church, but to invigorate it."

In a press conference, Dr. Hoffmann said that the purpose of the Congress, an outgrowth of the 1966 World Congress in Berlin, was also to help dispel the "bad odor" that evangelism has in many places. "We are not self-righteous snobs," he said. "We don't want everyone to become like us; we want them to become like Him. We are not saying that there is no hope. What we are saying is that the world's only hope is Christ."

Graham Speaks to Press

At the press conference Evangelist Billy Graham noted that churches are doing poorly in evangelism "because we are dependent upon meth-

odology," noting that the disciples and the Early Church accomplished a superior task with no help from technology.

Graham added that he was pleased with the acceptance by the delegates of the idea that such a congress as this should never be "organized" nor speak "officially" for evangelical Protestantism, and predicted that another World Congress on Evangelism—larger than either the Berlin Congress in 1966 or the U.S. Congress here in 1969—would be held in perhaps two years.



BLACK EVANGELIST TOM SKINNER received a one-minute standing ovation during his message.

Afternoon workshops—over 40—covering every conceivable aspect of evangelism and conducted by outstanding leaders, greatly strengthened the practical effect of the Congress. There were also noon meetings each day on the First National Bank plaza, when church and lay leaders from across the nation spoke, sang, and gave testimonies.

A Friday evening youth rally at the Minneapolis Armory attracted a crowd of 17,000, nearly twice as many as the armory would hold.

A two-day program for women included a luncheon, lectures, and seminars.

Face the Social Issue

Black and white speakers alike agreed that evangelicals have a great-

er role to play in the solving of the racial and other social issues of our day, and that the liberals would not be making such political "hay" of these issues if the evangelicals were more involved in the problem. Perhaps the social aspect of the gospel was overemphasized at times, but in the main, speakers zeroed in on the transforming power of the gospel of Christ as the remedy for even our social ills.

An eloquent, young, black evangelist, 27-year-old Tom Skinner, of New York, challenged white Christians to be ready to die for the cause of racial equality. Skinner expressed the hope that "this U.S. Congress on Evangelism can give the momentum and direction for evangelism in this country." He urged a special demonstration of concern toward blacks. "There are 25 million people out there waiting to see what we will do," he said.

"Evangelism is the love of God in action," said Dr. Myron Augsburger, president of Eastern Mennonite College, in his public message. He cited a personal confrontation with a young Marxist who had told him, "The only Christian I take seriously is the one that tries to convert me. All others have nothing to offer."

190 Nazarene Delegates

Dr. John L. Knight, general secretary of the Department of Evangelism of the Church of the Nazarene, headed a delegation of 190 Nazarenes at the Congress, the fifth largest delegation of any denominational group,

161 NAZARENES gathered Friday evening at Minneapolis First Church for a fellowship supper. Speaker was Dr. Russell V. DeLong (left). Seated next is Dr. John L. Knight, chairman, and secretary of the Department of Evangelism.



and the highest of any denomination in percent of quota registered.

Knight, a member of the 55-member national committee, stated that he came away from this great Congress "thanking God for the people called Nazarenes, but keenly aware that as a church we must broaden and lengthen our outreach and accelerate our speed in doing so. This we can do without changing our message. Indeed, it is clear to us that our message meets the need of this age. Only we must move forward with faith and courage, knowing God is with us. I believe we will, by God's help!"

One of the Nazarene delegates, Bennett Dudney, director of Christian Service Training, observed, "It was a heartwarming experience. Leaders in various denominations proclaimed the need of repentance, being converted, and being filled with the Holy Spirit. This has been our reason for existence. I came away feeling that, although we Nazarenes have learned how to make the 'inward journey' of Christian experience, we have much to learn in the 'outward journey' of confrontation of the world with Jesus Christ. We have been raised up for such a day as this."

What Shall We Do About It?

The final commitment service on Saturday morning conducted by Billy Graham ended with a prayer service as the entire assemblage in the vast municipal auditorium went to its knees in response to Graham's appeal for consecration to Christ and the task of reaching the lost for Christ.

This moving climax had been preceded by a stirring message by Dr. Harold Lindsell, editor of *Christianity Today*, which succinctly epitomized the pulse and spirit of that wonderful

week, when he said, "I want to go out of this Congress to do something for Jesus Christ. But I am keenly aware that, before I can do something, I must be something. I cannot be something until I am filled with the Holy Spirit."

And all the people (including the Nazarenes) said, "Amen." □

NORTH CAROLINA DISTRICT PLANS "INVASION"

The twenty-ninth annual assembly of the North Carolina District, held in Hendersonville First Church, was challenged by District Superintendent Terrell C. Sanders, Jr., as he presented plans to invade a number of North Carolina cities with the gospel and begin Nazarene works in these areas.

The highlight of the assembly came on Wednesday night, according to the assembly reporter, Ira E. Fowler: "The glory of the Lord filled the place. A score were on their feet shouting and praising God. It seemed that God had honored the call to holy living and soul winning that had been presented by General Superintendent Eugene L. Stowe and District Superintendent Sanders. . . . It looks as if it will be a very hard year on the devil in North Carolina!"

Dr. Stowe ordained three ministers into the eldership—L. K. Fannin, Carl Sherman, and William T. Sessoms.

Election: Advisory Board—Revs. William H. Benson and Wyatt Gentry, and lay members Landin Barlow and Odie Page; NWMS president, Mrs. Terrell C. Sanders, Jr.; NYPS president, Rev. Larry D. Smith; Church Schools chairman, Rev. Asa Sparks.

JOPLIN DISTRICT INCREASES GIVING

A total of \$740,000 was raised for all purposes—an increase of \$40,000 over last year—according to the report of Dr. Dean Baldwin, district superin-

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tendent, presented at the twelfth annual assembly of the Joplin District held at Carthage (Mo.) First Church.

Thirty-two churches reached the 10 percent level in giving for missions, and the district itself was a 10 percent district.

Highlights of the assembly included a 22-voice district youth choir on home missions night and the message of Dr. Raymond Hurn, executive secretary of the Department of Home Missions.

Dr. V. H. Lewis was presiding general superintendent—"Truly a great leader in every respect," said the reporter. Dr. Lewis ordained James L. Sanders, J. Maston Emmert, and Beverly Joe Meade.

Dr. Lewis challenged the assembly to witness and work with courage and confidence. "The urgency of the hour is greater than ever before," he said. "The kingdoms of this world are in jeopardy; but the Kingdom we serve shall never fail."

Reelected as NWMS president was Mrs. Dean Baldwin. Rev. Doug Mills was

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lected to head the NYPS, and Rev. Bob Lindley is Church Schools chairman. Elders elected to the advisory board were Rev. J. R. Smith and Rev. Wendell Paris; laymen, Don Van Dyne and A. R. Motley. □

YOUTH ADVANCE IN SOUTHEAST OKLAHOMA

Excerpts from the report of District Superintendent Glen Jones at the eighteenth annual assembly of the Southeast Oklahoma District, held at Durant, Okla., included these: "This year proved to be a very fine year in our overall emphasis for youth of the district"; "We are gradually lifting our sights General Budget-wise"; "This past year marked the highest number of *Herald* subscriptions in the history of the district."

Fifteen district churches won the 10 percent certificate and six churches made the evangelistic honor roll. The small church achievement award went to the Friendship Church, Rev. Tommy Loving, pastor; and the large church award was given to Ada First Church, Rev. Bill Chandler, pastor.

According to the assembly reporter, "The Spirit-anointed ministry of Dr. Jenkins pointed the way for revival in the church and brought great blessing to laymen and ministers alike."

Elections: advisory board—Rev. Harold C. Harcourt and Rev. R. B. Kelley; laymen, Lenard R. Stubbs and H. C. Rustin. NWMS president, Mrs. Glen Jones; NYPS president, Rev. Jack Smith; church schools chairman, Rev. Thomas Gilham. □

SOUTH ARKANSAS REELECTS HERMON FOR FOUR YEARS

With only three negative votes on a four-year call, delegates of the South Arkansas District assembly gave their incumbent superintendent, Rev. Thomas A. Hermon, a sweeping vote of confidence at the seventeenth annual meeting held at the Little Rock First Church.

The district superintendent noted in his report that the number of members received by profession of faith—317—was 60 above a year ago. A gain was also revealed in total giving figures, a total of \$669,245 being raised—up over \$30,000. The district was 10.4 percent in missionary giving and paid 90 percent of its NMBF budget.

A program was launched to raise \$10,000 for home missions pastors' salaries.

Presiding General Superintendent George Coulter ordained Jesse LeRoy Spradling and William Cole.

The advisory board consists of Rev. Gerald Green, Rev. Wayne Gash, I. L. Stivers, and C. R. Sawrie. Mrs. Thomas Hermon was unanimously reelected president of the NWMS, and Rev. Jay Ahleman was elected to head up the NYPS. Church schools chairman is Rev. Charles Kirby. □

FOUR-YEAR TERM FOR WHITE IN NEW YORK

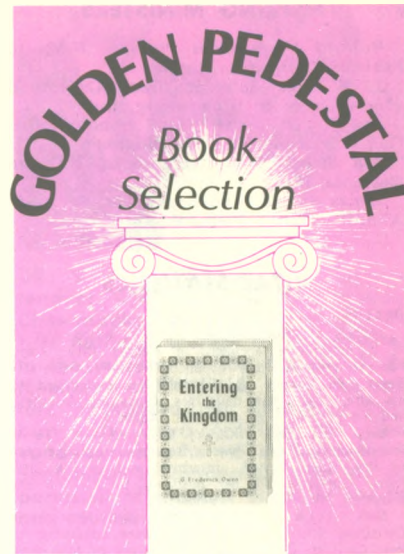
The sixty-second assembly of the New York District was held in Paterson, N.J. Dr. Edward Lawlor presided over the assembly with warmth and blessing.

The unity of the district was seen in the unanimous one-year vote given to Rev. Jack H. White, and in the near-unanimous four-year term he was given as district superintendent.

The district is a 10.3 percent district for world evangelism. For the sixth consecutive year the educational budget was paid in full.

Elected to elder's orders and ordained by Dr. Lawlor was Ronald M. Adams. The credentials of Rev. Edna M. West were recognized.

Clarence Jacobs and Arthur Hughes were elected to the advisory board as elders, and Raymond Reed and Lee Shevel were elected lay members of the board. Department leaders elected were Mrs. Mary White, NWMS president; Rev. David Wayman, NYPS president; and Rev. Neale O. McLain, church schools chairman—Arthur Hughes, reporter. □



ENTERING THE KINGDOM

By G. Frederick Owen

Man is a questing creature. Deep down in his heart is a yearning for God. Seeking fulfillment of that longing men have tortured the flesh, sought solitude, bowed down to idols of wood, stone, and metal, worshipped the sun, sought refuge in intellectual pursuits, engaged in good deeds—all to no avail as the soul hungers on.

"What shall I do to be saved?" is still the big question of every unregenerate heart. For the vagrant, the moral man, the intellectual—all are lost without the right answer to this momentous query. And the solution to the problem is so simple, the remedy so unflinching, the results so glorious!

There are many answers given but the only one ever found effective is recorded in God's Word. Based on this authoritative Source and backed by years of experience in the ministry, Dr. Owen discusses this inherent and universal longing for peace with God. He tells in simple, non-theological terms how to enter the Kingdom. And as a sort of clincher he records examples of individuals who have been transformed by power divine.

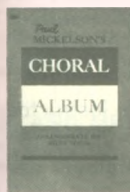
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Aubrey D. Smith from Donalsonville, Ga., to Macon (Ga.) Shurlington.

Asa Sparks from Greensboro, N.C., to Gastonia, N.C.

James Staggs from Cookeville, Tenn., to Allardt (Tenn.) Pleasant.

VITAL STATISTICS

DEATHS

JAMES M. HOFFPAUIR, 24, was killed Aug. 5 in a motorcycle accident in Kansas City, Kans. Funeral services were conducted by Rev. Everette Baker and Rev. C. C. Fulton. He is survived by his wife, Joyce; two daughters, Cindy and Mieshell; and his parents, Rev. and Mrs. Adam E.

MRS. MILDRED TOOLEY, 58, died Aug. 16 in Independence, Kans. Funeral services were conducted by Rev. Glenn Slater. Interment was in Elk City, Kans. Surviving are her husband, B. J.; and one daughter, Mrs. Joyce Baumgartner.

MRS. ELLA L. YATES, 87, died May 3 in Chrisman, Ill. Funeral services were conducted by Rev. Cecil H. Carroll. She is survived by four sons, Harmon Lee, Charles Elmer, Wilbur W., and John Russell; a daughter, Mrs. Imogene Starr; 12 grandchildren; and 17 great-grandchildren.

HARRY E. YATES, 81, died May 5 in Danville, Ill. Funeral services were conducted by Rev. Lena May Peters and Rev. William Wells in Chrisman, Ill. He is survived by his wife, Orlia; five sons, Fred, Harry E., Rev. Roy, Jim, and Dennis Wallace; two daughters, Mrs. Marjorie Ijams and Ruth Sanders.

MRS. DORCAS EDITH (DAISY) LESTER, 91, died July 4 in Oskaloosa, Ia. Funeral services were conducted by Rev. James Diehl. She is survived by a son, Evangelist Fred R.; a daughter, Margarite H. Howarth; and four grandchildren.

ORA D. POWERS, 69, died Aug. 7 in Louisville, Ky. Funeral services were conducted by Rev. Oren D. Thrasher and J. C. Roberts. Survivors are his wife; two daughters, Mrs. Thomas Shown and Mrs. Richard Mottilla; 12 grandchildren; and three great-grandchildren.

REV. WESLEY MARTIN, 87, died Sept. 10 in Anderson, Ind. Funeral services were conducted by Dr. Leo C. Davis. Surviving are three sons, Frank, Rev. Jesse, and Clifford; one daughter, Mrs. Grace Kindred; 11 grandchildren; and eight great-grandchildren.

DEWEY LOCKE, 71, died Aug. 11 in Winter Park, Ind. Funeral services were conducted by Rev. David Warren and Dr. C. Phillips. He is survived by his wife, Chloe; two sons, Robert and Kenneth; one daughter, Mrs. Dorothy Cooper; 16 grandchildren; five great-children; and one brother.

BIRTHS

—to Rev. and Mrs. David N. Good, Larimore, N.D., a boy, Dwight Neal, Sept. 15.

—to Rev. and Mrs. LaVerne D. and LaVelle (Bickford) Wilson, Englewood, Colo., a boy, Brian Kurt, Aug. 12.

—to Stuart and Julia Ann (Speck) Kaney, Jacksonville, Fla., a boy, Benjamin Mark, July 17.

—to George and Betty Swinehart, Jacksonville, Fla., a girl, Janet Danise, July 27.

—to Gene and Connie (Gordon) Glenn, Jacksonville, Fla., a girl, Lori Gaye, Sept. 3.

ADOPTED

—by Kenneth and Phyllis (Pannecouk) Schall, Kankakee, Ill., a boy, Scott Alan, June 27.

MARRIAGES

Miss Sheryl Houser, Lombard, Ill., and Daniel Slater, Independence, Kans., in Independence, Kans., Aug. 15.

Miss Sharon Kay Townsend and William Kuhl Turner in Jacksonville, Fla., July 26.

Miss Janice Rae Wickens, Carmichael, Calif., and Daryl Lynn Goodwin, Arcata, Calif., at North Highlands, Calif., July 25.

Miss Linda Peterman, Walla Walla, Wash., and Jeffrey M. Dunlap, Sitka, Alaska, in Walla Walla, Wash., Aug. 30.

Miss Sherry Storey, Kannapolis, N.C., to James Ballard, at Kannapolis, N.C., Aug. 9.

Miss Dorothy Dixon, Kannapolis, N.C., to David Beaver, at Kannapolis, N.C., Sept. 21.

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NEWS OF RELIGION

You Should Know About . . .

"DON'T BE OVERAWED BY MEN IN PUBLIC OFFICE," HATFIELD TELLS PREACHERS. Senator Mark Hatfield (R-Ore.), during his address to the U.S. Congress on Evangelism in Minneapolis, expressed mixed feelings about worship services conducted in the White House.

"It's great to have this kind of focus in the White House," he said. "Other activities have been held there which haven't always been up-bidding to the spirit of our nation. I only hope that those who speak there have no reservations about the President sitting on the front row.

"It is interesting that in every service which I've attended the preacher changed his text or went out of his way to pay a compliment to Mr. Nixon. People tend to be overawed with men in public office, and if this hinders men from bringing a spiritual message, we shouldn't have such services. I feel that people called upon to preach are to speak from the Word of God and minister to spiritual needs."

Hatfield, answering questions on church evangelism and/or social action, said, interestingly, that it is not a matter of priority, but that personal involvement in the combination of evangelism and social action was the answer.

"Christ is our Example," he said. "He made the blind to see, the lame to walk; He fed the starving, but He also told Nicodemus that he must be born again or he would never see the kingdom of God.

"The Church must proclaim the spiritual news of salvation; no other institution or organization will. But," he added, "we won't make headway with a person who has an empty stomach and a great social deprivation by saying to him, 'Don't be concerned about your stomach; I want to tell you about eternal life.'" □

PENTECOST BEFORE CALVARY? During the past three years more than 10,000 Roman Catholics in the U.S. have had Pentecostal-type experiences, according to Dr. David duPlessis, unrelenting promoter and observer of this type of renewal.

He said these experiences include baptism in the Holy Spirit and "speaking in tongues."

Attending the U.S. Congress on Evangelism, Dr. duPlessis was heard to say the charismatic renewal movement has reached dimensions no one could have predicted 10 years ago. He credited the Second Vatican Council with producing openness to the movement among Catholics.

According to his figures, more than 2,000 Protestant clergymen in denominations affiliated with the National Council of Churches also have had Pentecostal experiences.

This to many raises the question of whether it is possible for men to receive a "Pentecostal" experience before they accept and experience the biblical prerequisite of the new birth. □

LUTHERANS INTRODUCE BIBLE-BASED SEX EDUCATION COURSE.

Hundreds of congregations of the American Lutheran church will offer a new senior high school sex-education course that draws heavily on the Bible.

The course emphasizes sexuality as a "gift of God" and stresses the non-biological aspects of sex, according to the Rev. Norman Wegmeyer, ALC parish education leadership development director.

Materials for the 13-session course include a 95-page instructor's guide, student texts, pamphlets and folders, a series of pictures, wall charts, and suggestions for supplementing these with magazine articles, works of art, and literature.

Response, according to Mr. Wegmeyer, has been "most positive." He said teacher training for the course is the most comprehensive of any undertaken by the ALC. □

IT SAYS HERE—"When anybody says, 'Needless to say . . .,' you know he is going to tell you."—"Quote." □

Late News

TAIWAN COUNCIL MEETS

The beautiful Taiwan Nazarene Bible College on the hill of Kuan Tu was the scene of our 1969 annual Taiwan field mission council meeting.

Field Superintendent Rev. George Rench officiated with ease and excellence.

Challenging devotionals were brought by Revs. John Holstead, John Clayton, Phillip Kellerman, and George Rench.

Reports and statistics showed gains in every department. Most important, a spiritual growth was felt throughout the year.—MRS. DARLENE KELLERMAN, *council secretary*. □

ENROLLMENTS UP 1.5%

The latest incomplete enrollment figures from the Nazarene colleges are as follows:

Bethany	1,680
Canadian	158
Eastern	783
Mid-America	502
Mount Vernon	346
Northwest	1,101
Olivet	1,826
Pasadena	1,227
Trevecca	656
Bible College	409
Seminary	289

These figures reflect a 1.5 percent increase over last year. The three new colleges, each adding one more year of studies, account for virtually all of the increase. □

OF PEOPLE AND PLACES

THE METROPOLITAN HOLINESS ASSOCIATION will hold its annual convention at the Richmond Hill Church of the Nazarene, 95th Avenue and 108th Street, Richmond Hill, N.Y., November 4-9.

Dr. Russell V. DeLong is evangelist

REV. AND MRS. G. M. AKIN, of Minden, La., on the occasion of their fiftieth wedding anniversary. Mrs. Akin is also an ordained minister, and was 91 in September. Mr. Akin is 88. Open house sponsored by the Minden church brought many friends and relatives to the home.



and Rev. David E. Sparks is song evangelist. For further information, write to Rev. Clifton T. Matthews, Church of the Nazarene, 2650 W. Wilson Ave., Bellmore, N.Y. 11710. □

NORTHWESTERN OHIO district young adults sponsored a retreat on the campus of MVNC recently. The weekend accomplished two purposes: getting to know the college better, and being spiritually fed. The instructive and Spirit-filled messages of Rev. Ed Hundley, of Columbus, Ohio, added much to the success of the theme, "The Old-time Religion." □

DR. AND MRS. L. T. CORLETT, of Altadena, Calif., celebrated their golden wedding anniversary September 12. Dr. Corlett was president of Nazarene Theological Seminary for 16 years. □

MRS. KATHERINE NEASE, of Placentia, Calif., widow of former General Superintendent Orval J. Nease, was honored September 27 on the occasion of her eightieth birthday. Her many friends will be happy to know that Mrs. Nease is enjoying a remarkable recovery from her severe stroke encountered over a year and a half ago. She is now actively healthy in every way except for the restricted use of her right hand. □



Thomas

REV. J. MELTON THOMAS, pastor of Albuquerque (N.M.) First Church, has been appointed director of development and church relations at Mount Vernon Nazarene College, Mount Vernon, Ohio. The appointment was effective October 15. □

MR. RICHARD SNOW, member of the Clovis, N.M., church, has been elected national treasurer of the American College of Nursing Home Administrators. He is scheduled to become the administrator of Bresee Towers in Pasadena, Calif., early next year. □



DR. V. H. LEWIS, general superintendent, with Rev. and Mrs. Ignatius Chavunduka. Mr. Chavunduka is the first national worker to be ordained to the ministry in the Church of the Nazarene in Rhodesia, where he pastors the Kumbuzuma Church in Salisbury. Dr. Lewis ordained Mr. Chavunduka when he visited Rhodesia in September in connection with his supervision of mission fields in central and southern Africa.

NEWS OF REVIVAL

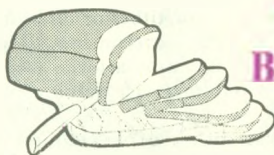
REV. CHARLES IDE and the Collegians from Olivet Nazarene College, Kankakee, Ill., recently conducted profitable revival services in Lansing (Mich.) church. A Saturday night teen emphasis saw 115 teen-age young people in the service with many finding Christ as a personal Saviour. Rev. David K. Ehrlin is the pastor. □

DR. HAROLD W. REED, president of Olivet Nazarene College, reports an unusually fruitful college revival with General Superintendent Eugene L. Stowe and Singer Gene Braun as workers. Dr. Reed's telegram states, "On Thursday evening there was no preaching as students sought God and found Him and another group replaced those who had found victory. The prayers of God's people are being answered." □



REV. AND MRS. DAVID HEAPS and family have pastored the Hazelwood, N.C., church while Mr. Heaps studies in preparation for medical missionary service. Mrs. Heaps is a trained nurse. The church, which had been without a pastor, has made substantial gains. Mr. Heaps is a native of Birkenhead, England.

Others Need



THE
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1969
THANKSGIVING OFFERING
for World Evangelism

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

REFORMS AMONG GOD'S PEOPLE

(October 26)

Scripture: II Kings 18:1-8; 22-23; Jeremiah 25:1-7 (Printed: II Kings 18:1-6; 23:21-25)
Golden Text: Isaiah 55:7

Israel's doom shook up Judah. The southern kingdom had brief reforms under good kings, but finally succumbed to evil and went into exile.

1. *The instrument of reform*

The reforms under Hezekiah (II Kings 18:1-8) and Josiah (II Kings 22-23) resulted from a rediscovery of God's written Word—"the book of the law"—and a humble acceptance of the living voice of God—the prophets. Every genuine reformation of God's people results from a renewed obedience to His Word.

2. *The method of reform*

In both reforms there was, first of all, a destruction of idols and their shrines and a restoration of the worship of Jehovah. Here is a lesson our current reforms need! Until man's relationship to God is put right, his relationship to others will not be rectified. Reform of spiritual life must give motive and direction for reform of social and political life.

3. *The leader of reform*

Hezekiah and Josiah each set before their people a personal example of obedience to the Lord. Of each it is said, "He did that which was right in the sight of the Lord." If national leaders seek reform, they must begin at home! They must do as a holy God demands, not as an apostate people expect.

4. *The sequel to reform*

Unfortunately, the reforms under Hezekiah and Josiah were neither complete nor lasting. Too little and too late! The downward trend of events was checked temporarily but not reversed permanently.

The passage from Jeremiah shows again the moral decay that eventuated in destruction. Once again we have a bad king, a stubborn people, and a heartbroken prophet calling unsuccessfully for repentance. And finally judgment comes and the nation is captured and exiled.

Can we learn this lesson? Security lies, not in spasmodic reforms, but in enduring commitment to God's will. □

Conducted by W. T. Purkiser, *Editor*

Matthew 12:8 states, "For the Son of man is Lord even of the sabbath day." Which day of the week is he referring to?

The next day after six days of work, as far as the weekly Sabbath is concerned.

The Son of Man is Lord of all Sabbaths. Sabbath means "cessation, rest."

There were many Sabbaths in New Testament times, as throughout the history of Judaism whenever the Mosaic law was followed (Romans 14:5-6; Colossians 2:16-17). For example, Leviticus 23:39 says, "On the first day shall be a sabbath, and on the eighth day shall be a sabbath."

The early Christians regarded the first day of the weekly cycle as the "Lord's day" (Revelation 1:10). For Gentile Christians, it was the seventh

day after six days of work and literally fulfilled the fourth commandment, which does not specify Saturday or the seventh day of a weekly cycle but simply the seventh day after six days of work.

The Greek of Matthew 28:1 literally speaks of the "first day sabbath."

So the Son of Man is Lord of the Saturday Sabbath of the Jews, and the Sunday Sabbath of the Christians. He is also Lord of the Sabbath of those present-day Christians who try to keep part of what they imagine is the Sabbath law of the Old Testament (that is, as far as the day of the week is concerned) while ignoring the rest of it (e.g., Exodus 35:3).

Would I be committing fornication if I had sex relations with a young lady that I loved if she was a Christian? Was not Paul only referring to a relationship between a Christian and a harlot in I Corinthians 6:13-20?

You would be committing fornication if you had sex relations with anyone outside the marriage bonds, regardless of religious profession.

There would also be some question about the "love" involved in such a situation. Love implies consideration and self-control, and should never be

confused with lust.

Paul's point in I Corinthians is that union with a professional prostitute compounds the sin. It does not constitute it. Fornication is any sex act apart from the divinely ordained place of sex in marriage.

I have always tithed my social security check. I was talking to a lady last night. She says it is wrong to tithe the social security, as it is not earnings, and income tax is not taken out of it. She says to put the amount in the offering plate instead of in an envelope. That way the government does not pay back so much when you make out your income tax report. Please explain if it's wrong to call the money tithe or is it an offering. To me it's important to know.

I would recommend that you continue to tithe your social security check. "Tithe" simply means "tenth," and whether or not the money is earned or counted as income for tax purposes is not the question.

The base on which the tithe is to be figured is simply described in the Old Testament as the "increase."

I can see no objection whatsoever in claiming as deductions from income for tax purposes all money given to the church, whether it be tithes or offerings. The fact that the government allows such deductions is simply a token recognition of the public-service value of re-

ligious and charitable organizations.

There is a sense in which a portion of the social security check is not "increase," but the return of money paid in through social security taxes and saved for you by the treasury. If you want to split the hair real fine, a tenth of this portion would not be a "tithe of increase" but an offering.

But I wouldn't worry about it. I'd just go on putting the tithe into my offering envelope with thanksgiving and in the joy of Christian stewardship. What you call it is less important than the spirit in which you give it.

What do you think of a young Christian man who believes that a man's responsibility as husband and father are complete when he pays the bills?

I think he has a very inadequate idea of his place in the home.

Perhaps you could get him to read

Milo Arnold's *This Adventure Called Marriage*; or John Riley's *This Holy Estate*.

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

—PHINEAS F. BRESEE

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“By All Means...”

“POTLUCK REVIVALS”

TOO many revivals are just “potluck revivals.” We enter into the revival with a vague hope that something will happen. We have to *make* something happen. Occasionally something does happen in a potluck revival, but all too often we just drag through an uneventful week.

We have potluck attendance. The announcements are sent out with the hope that someone will come. There is no definite plan to assure attendance. Perhaps this is a carry-over from the days when people did come just because there was a revival going on. Needless to say, people today find other things to do. But there are ways of stimulating attendance.

The Sunday school is a great source from which to draw. It is a ready-made mission field with a select population right under our noses. They are friendly to the church and have at least some identification with it. But they will not come just because the church is sponsoring a revival. It is up to the Sunday school to bring its members in.

There are many other groups that are ready-made for evangelizing. What about the Caravan? Scouts? Civic groups like Kiwanis and Civitans? These may be invited as a unit and given proper recognition. Other groups like the local firemen, railroad workers, police should be extended special invitations. Some of these will come in a group—perhaps sitting together—whereas they might not come individually. They enjoy going places with their own group. And be sure these groups are courteously recognized when they do come.

We often have potluck responses. What is it

we are trying to accomplish in the revival? Is the purpose to reach new people? To motivate the church? To win the unsaved? All of these are worthy purposes, but we ought to know which one is our objective and plan accordingly instead of aiming vaguely for “a little of all of this.” The results are usually “very little of any of this.” Better to concentrate on a single purpose, and plan and work for results at this point, than to scatter the shot all over the field.

We usually get potluck results. Sometimes we succeed in spite of our methods rather than because of them. Empty pews and near-vacant buildings are not inspiring to the evangelist, pastor, or people. Such revivals can do more harm than good. We often hear, “But they won’t come.” Then let us find others who will come. One of the problems of church outreach is that the nucleus of prospects with which we are working is far too small. We find a few and visit them to death. When they fail to respond the whole program collapses, we get discouraged, and are ready to quit. Sociologists say we are facing a world overrun with people within a generation or two. Why should we give all our time to a little handful of people who aren’t interested? Move on! Stay in contact with as many people as you can but continue to add new names to the prayer and visitation list.

Let’s stop serving potluck and prepare a banquet “fit for a king.”

—R. E. MANER
Nashville

SAVE SOME!

Cor. 9:22

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