

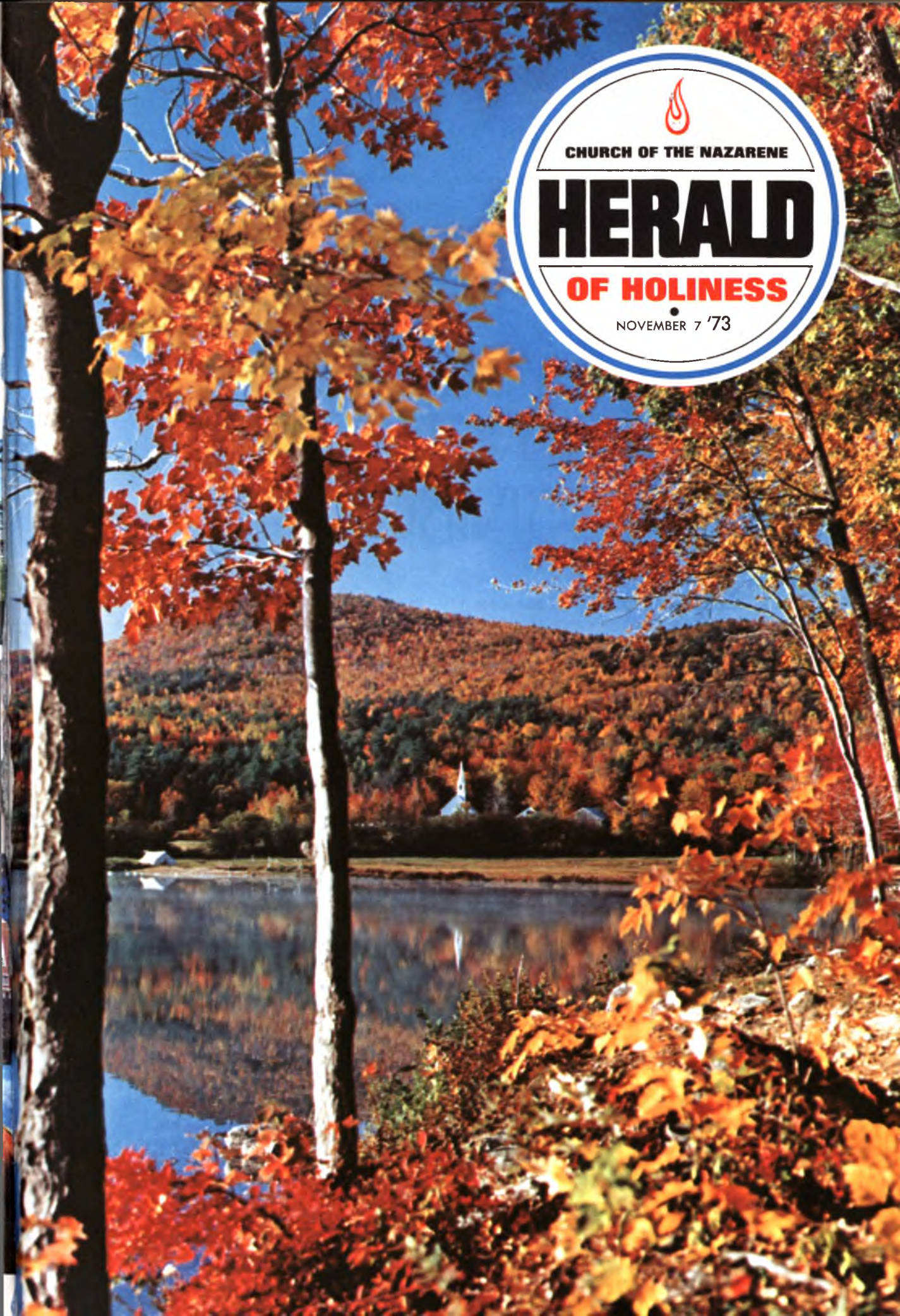


CHURCH OF THE NAZARENE

HERALD

OF HOLINESS

NOVEMBER 7 '73



General Superintendent George Coulter



WHAT A YEAR TO REDISCOVER THANKSGIVING!

As a day on the calendar Thanksgiving comes with uninterrupted regularity. For many it has become nothing more than a day of "football, feasting, and festivity."

What was once intended to be a sacred day has now become a day of celebration. Many Christian people have lost the awareness of thanksgiving as a spiritual exercise. The true spiritual meaning of thanksgiving needs to be rediscovered.

What a year this would be in which to make that discovery! Yes, what a year to lift our gratitude above the material level, to be thankful for God himself—Creator, Redeemer, and Giver of every good and perfect gift.

A national news magazine recently published this gloomy prediction: "Prices are soaring out of sight. . . . Money supply keeps growing in spite of curbs. . . . Interest rates are reaching record highs. . . . Shortages—especially in food and fuel—show no sign of easing. . . . Profits and dividends will be squeezed. . . . Wage restrictions have workers fuming as they watch their living costs rise. . . ."

New massive miseries are being announced each day. New revelations of deceit, corruption, and indiscretion strike at the heart of national morale.

What a year to be thankful for God's reality and providence!

What a year to be thankful for God's great love—who "spared not his own Son, but delivered him up for us all"!

What a year to be thankful for the gracious moving of God's Holy Spirit through the whole world!

What a year to be thankful for the blessed Comforter, who abides with those whose hearts are pure.

What a year to be thankful for the abundant supply of His grace which gives strength and enablement in every circumstance!

The Pilgrims did not associate thanksgiving with abundance, wealth, or an absence of hardship.

Like the Psalmist, they were able to "bless the Lord at all times."

Thanksgiving can be rediscovered—not only on one day in November, but every day of the year. □

Beauty and the BEHEMOTH*

By Milo L. Arnold, *Colorado Springs*

For years I have walked in springtime across broad acres of native grass and wild flowers, drinking in the beauty of it all. It is so primitive, so real, so honest and unsullied. It talks of things that really count. It helps orient my priorities with prudence.

This morning it was all different. The behemoths were coming. The land is being graded, leveled, shaped, and contoured. Soon it will be piled high with apartment houses and stern office buildings.

Hot asphalt streets and parking lots will replace the soft, natural loveliness.

The antelope who used to graze here have long ago gone. The jackrabbits are frightened away. The larks are going elsewhere to pour out their songs. The lupine, the daisy, the yucca, and the cactus will never again blossom on the gentle slopes.

The community calls it progress. Progress is never without its price.

A tiny pasture lily smiled a morning smile. I bent low to see it closely. It was as white as purity itself and as perfect as the fingerprints of Deity.

A sense of lonely farewell swept through me. The behemoths were only minutes away and coming, thundering closer.

To pick its flower would not save it. I touched it gently and looked into its lovely face.

It did not complain nor tremble. It had done its best; it had fulfilled its mission. It had been faithful every spring, but now its last sunrise had blessed it.

I promised I would keep its beauty in my heart and treasure it in memory. It would help in comforting the bereaved and guiding the young. It would be a resource in helping fallen people to stand again and discouraged people to aspire anew.

The behemoth was coming closer and I had to go. I could do no more.

As I walked away I was reminded that I too live in the path of the behemoths. I too have but a brief chance to flower and find fulfillment. I am part of my age and times and must yield to the inventions and practices of another generation.

As I turned, the lily whispered and I listened to it say, "I have given you my beauty as a trust. It is all I had. You have stored it in your own heart. Do not let it die there. Hurry to find a child and store it in his heart. Find young men and pass it to them. When you have given my beauty to another, there is no power on earth which can destroy me. My beauty which is part of your life will flower again and again in the lives of others."

Looking back, I watched the behemoth do its work. It spread its black wound across the meadow and all that was left of the lily was left in my own heart and mind.

Then I knew that longevity is not in years but in shared life. Only as the life lives beyond the man is its finest good found.

It is like the young Galilean whose life was being plundered by the behemoths on a hill called Calvary. Before He was silenced, He passed on His life and love, His hope and His loveliness to a few people who paused to listen. They in turn passed it on.

Through the centuries that Life has lived beyond the years of those who shared it. It has gone from heart to heart and life to life around the world. The secret of its persisting beauty is that humble individuals made it their own and passed it on. □



*Behemoth: something of large size and great or oppressive power; a monster.

Photo by Vivienne



Why Leadership Shortages?

The problem of leadership shortages is not new to the Church. During His earthly ministry Jesus faced this challenge. "The harvest is so great, and the workers are so few," he told his disciples. "So pray to the one in charge of the harvesting, and ask him to recruit more workers for his harvest fields" (Matthew 9:37-38, *The Living Bible*).*

The necessity of enlisting laborers for the harvest began in the early days of the Church and continues to the present. In *Better Leaders for Your Church*, Weldon Crossland says, "Four indispensables are to be found in every successful church. They are program, organization, morale, and leadership; but the greatest of these is leadership."

John R. Mott said that the main problem in the Church's life was that its forces were immobile. It cannot, of course, be otherwise unless due attention is given to dedicated and capable leadership.

But why does this problem of leadership shortages continue to recur? In *Leadership for Church Education*, Kenneth O. Gangel gives us an answer. He says that when there is a shortage of workers it is due basically to either spiritual or organizational deficiencies.

The tendency, of course, is to focus attention on either the spiritual or the organizational needs rather than on both. There is no substitute for the spiritual renewal of a church. This is primary, but it will not, as some have assumed, immediately solve all the needs of the church.

Without revival the believer may lose his perspective of the mission of the church and his role in it. Those whose hearts are freshly renewed by the Holy Spirit will have their vision clarified and will want to share in the responsibility of the redemptive mission of the church.

Many times, however, the contribution of organization to the church's ministry has been

overlooked. Some have minimized its importance. Yet organizational deficiency or administrative bungling has often been as much a factor in the shortage of workers as the spiritual problems of a church.

When a church has no long-range plans for recruitment and training of workers, it has to resort to stop-gap measures. It finds itself plugging holes in the dike when it needs a plan for its substantial repair. It finds itself fixing a break in the water pipe when it needs to replace the old system. It finds itself wringing its hands over present shortages when it needs to plan to recruit and train future leaders.

Jesus did not ignore the importance of calling and equipping leaders. He spent much of His time in training sessions with His disciples. The Sermon on the Mount was given to His disciples.

Furthermore, the New Testament Church did not overlook this matter of organization. Even a casual look at the New Testament reveals systematic structures in the Early Church. There were pastors and deacons designated. The infant Church did not hesitate to count its members (Acts 2:41). It experienced the historic revival of Pentecost (Acts 2), but did not overlook the appointment of deacons for the menial task of waiting on tables (Acts 6).

The spiritual needs of a congregation are paramount. The fire on the altar of the church must be rekindled again and again. The heart of the church must be warm and love constantly renewed.

But if the church is to turn its warm heart outward to touch its world redemptively, organizational needs must also be met. Workers must be enlisted and trained.

Spiritual fervor and sound organization must go hand in hand today as we labor in the whitened harvest fields for the Master. □

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By Earl C. Wolf,
Kansas City

Successful soul winning cannot be actuated by law or coercion. It must be the result of holy motivation, an inner drive, born of an intense desire to share the Good News regardless of the consequences of being put on the spot.

The Old Testament prophet, Jeremiah, faced up to an inner compulsion to declare the truth. He became frustrated and discouraged with the results and consequences. He had warned the people, only to be mocked.

Finally, the ridiculed prophet said he would not speak anymore in the name of God. Now the trouble was inside him! The word of God became a burning fire shut up in his bones until he could not hold it in.

If we need anything among holiness people, in our present generation, it is fire in our bones. Many ministers and laymen have come to Jeremiah's place in witnessing. Some confess a lack of courage to witness. Many do not confess it, but it is there nevertheless.

Only fire in the bones will successfully set our tongues on fire for the Lord.

This burning courage is not native-born, nor is it the result of working up emotions. It is an inner fire that overshadows natural fear and timidity with a divine urgency to tell the story of salvation.

It is not that kind of bulldog courage that does not know fear; it admits the probability of opposition, oppression, derision, and mockery; but the holy heartburn will not let up until the witness is made.

This holy fire may be called "the expulsive power of a new affection."

It is hard to define what we fear in regard to witnessing. Rejection? Ridicule? Embarrassment? Perhaps the unexpected.

Two ministers stood by a hospital bed endeavoring to lead a patient to the Lord. "If you would die right now, where would you go?" one of them asked.

The patient promptly responded, "To the cemetery!"

In spite of the unexpected, they continued their approach and won him to the Lord.

When St. Paul said, "For the love of Christ constraineth us" (2 Corinthians 5:14), he was talking about a burning compulsion, a compelling force, needed in evangelism, mass or personal.

This must have been what David felt when he said, "My heart was hot within me, while I was musing the fire burned: then spake I with my tongue" (Psalm 39:3).

It has been said, "The truth will out." But the burning, vital truth of God will do more than vindicate itself; it will come to the surface

By John W. May,
Ashland, Ky.



in conversation and dialogue in our daily human relationships.

This inner force is the result of the refining fire spoken of by Malachi. It is the fire-baptism spoken of by John the Baptist in his prophecy of the coming of Jesus. It is the crisis of Pentecost. It is a band of people bursting out of the Upper Room to share the Good News with the people in the streets. It is a group of New Testament Christians praying for boldness to speak the Word of God after being prohibited to do so by the authorities. It is Christians scattered by the persecution of Saul, going everywhere preaching the Word.

The modern-day emphasis on personal evangelism is not new or novel; it is as old as the Christian Church.

All Christians feel their need of specific training in this area (and there are ample opportunities for this), but we must not stagnate at lack of expertise in the matter and manner of soul winning. It does not matter the plan we use—if the plan works and we work the plan, and make the most of the opportunities that come our way.

A Christian nurse and I stood in a hospital recently talking about the power of prayer with a wife whose husband was seriously ill.

As we turned to leave, a strange lady accosted us, saying she had overheard us talking about prayer, and requested us to pray for her husband, who was in a nearby room with terminal cancer.

I told her I would be happy to go to the room and pray *with* him if she wished.

The three of us stood by the bed of the dying man and I explained in as simple terms as I could the plan of and steps to salvation.

After we had prayed together, I urged him to audibly thank the Lord. Even though it was difficult for him to speak with a tube in his throat, without hesitancy, he thanked the Lord for making him a Christian, and a beautiful smile crossed his face. That night he died.

The abiding presence of the Holy Spirit in the heart will impel us in season and out of season to tell the wonderful story of salvation. With Christians everywhere, I must have this continuing, abiding presence of fire in my bones. □



BUILDING FOR ETERNITY

Somebody's dream was shattered. The dream was a leisure home built high in the Colorado Rockies. But it was never enjoyed, because it was destroyed by extremely heavy snows which collapsed the roof and separated the walls. It lay in shambles and all of the money, labor, and time invested in it was lost. It did not survive the first winter.

The builder made two unfortunate mistakes: (1)

He did not calculate that the coming winter would bring the heaviest snowfall the area had had in years; and (2) He did not provide enough bracing in the roof to withstand the enormous weight of the snow. As a result, the home was destroyed.

It is sad when anyone's dream is shattered. It is tragic when the loss is spiritual. Not a few persons have had high hopes for their lives but never succeeded. Like the builder, they did not calculate the enormous pressure that life would bring, nor did they build into their lives the inner braces that would be needed to withstand great stress. As a result, their lives collapsed and their dreams were shattered.

One of God's great purposes is to give us the inner strength to withstand the worst that life can bring to us. He seeks to help us in the building of our lives so that we can stand when others fall. Someone has said that time will tell whether a man lays a good foundation for his life. That is true. But upon a solid foundation one must build each part of his life, so that it can survive pressure from all directions.

The building of a sturdy life takes planning, time, and effort on the part of the Christian and much grace on the part of God. Building a strong life is always a joint effort. We *cannot* build our lives without God's help, and He *will not* build them without ours.

John Wesley said of the early Methodists that they died well. This was so because they lived well. And they both lived well and died well because they built well.

We are building for eternity. Let us seek the aid of the eternal God, who alone can help us build lives that will still be standing when others have fallen into ruins. □

I LAY ME DOWN

This week we placed our mother, now 80, in a nursing home. Although forced by circumstances to do so and knowing it was best for all concerned, I came home from my first visit with mingled emotions. These are some of the thoughts that came to mind:

We brought nothing into this world, and it is certain that we shall carry nothing out.

When we are infants there are very few things that we really need. If we have a crib, someone to take care of our physical wants, perhaps a rocking chair nearby where someone who loves us can rock and comfort us in our crying, we are content.

And when life draws to a close and physical deterioration and mental disorientation take place, we again find that we are reduced to the same simple things as in early childhood. If we have a bed, someone to feed us and supply our physical needs, a rocking chair nearby where we may while away long hours of feeble existence, and someone to love and comfort us in our crying, that is about all we need.

But the saint of God takes into old age one thing more—his faith in Christ, acquired over the long years of life's varied experiences. The tragedy of old age is not that we get old, nor that our eyes grow dim, our steps faltering, and our minds dulled by pain and weariness. The tragedy is to come into the end time of life without knowing that all is well with our souls, that we have found and nurtured and now possess a Christian experience.

The saint of God in the course of his earthly stay has at one time or another met Christ for the pardoning of his sins, the cleansing of inbred sin, and the filling with the Holy Spirit. Upon these initial experiences he has built within his soul a set of beliefs, verities, rocks of support upon which he stakes his very life.

God may have allowed shadows to come to him as well as sunshine, pain as well as plea-

sure, sorrow as well as joy. But as he has accepted what has come, he has established an inward relationship with God and his fellowman that will stand the test of time.

At the end of our course we find those underlying foundations of our faith are still there, still true, still worth depending on. They do not change. They are basic to our spiritual



Photo by Grover Brinkman

IN PEACE

By Eleanor W. Cunningham,
Gaithersburg, Md.

existence. And whether we can verbalize them or not or testify to them as fluently as we once did, the God who changeth not, neither is weary, still stands back of His Word and will not allow it to be proved untrue.

These foundations are not merely a part of our earthly existence, but are linked to God's eternal world. When this earth is burned up, we shall still be safe in the fulfillment of His promises.

In other days we learned that we could "commit the keeping of our souls unto him as unto a faithful creator." So He is keeping us now.

We learned that He would never leave us nor forsake us. So He accompanies us now.

We believed that if we trusted the Lord with all our hearts He would direct our paths. So He is directing us now.

We quoted from childhood, "Surely goodness and mercy shall follow me all the days of my life." So His goodness and mercy are with me now. His faithfulness does not depend upon my physical and mental ability to grasp it.

Often our hearts were blessed by George Keith's immortal song:

*E'en down to old age all My people shall
prove*

*My sov'reign, eternal, unchangeable love;
And when hoary hairs shall their temples
adorn,*

*Like lambs they shall still in My bosom be
borne.*

*The soul that on Jesus hath leaned for re-
pose*

*I will not, I will not desert to his foes;
That soul, tho' all hell should endeavor to
shake*

I'll never, no never, no never forsake.

My mother's steps are trembling and slow,

her mind confused. She is often not aware of her surroundings and unable to recall recent happenings. It is difficult for her to remember people and her relationship to them.

Mother was an attractive schoolteacher, a deeply devoted mother, a Sunday school teacher for 40 years, a person of talent—outgoing, loved by many friends. Now her world is a bed, a window, a rocking chair, someone to supply her physical needs, and the love of those who are close to her.

If she realizes at all the transition of these last months, it must be deep suffering to her. No longer to be active, to enjoy churchgoing, company, laughter, and gaiety, the coming and going of the grandchildren, and the accomplishments of her children because she cannot grasp their meaning—this could bring depression of the deepest kind, except that mercifully her mind does not register the losses she has suffered.

In these days our joy comes in believing that the eternal God of heaven is still the same. He is love and will love her to the end. She is His child, and He her Father, and so will care for her in the twilight as He did in the dawning and noonday of her life.

The Rock upon which she built her hope is the eternal Rock of Ages, and it will not move beneath her staggering feet. And the One by whom she found salvation in other days is still her loving Saviour today, though she can repeat His name only feebly.

The last mile is not easy, but at its end is heaven, for which she has yearned these years.

We pray that the last mile will not be too hard or too long. But however it may be, her life is still in His hand until the veil is lifted and she catches that glorious first glimpse of her eternal abode.

So, like David, she can say, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalm 4:8). □

In his delightful book, *The Life of the Rev. Thomas Collins*, Samuel Coley tells how Collins would retire into lonely woods or among rocky seashore crags and give himself to prayer. There, in the passing of the hours, this sanctified Wesleyan minister of last-century England would find those "seasons of refreshing from the presence of the Lord."

Then Coley finely says, "Strong in the might of such baptisms he became bold to declare the Cross, and willing to bear it." In so saying, he places his finger on the pulsebeat of victorious, fruitful, Christian living, and puts into our hands the key to the door of entry into it.

I. THE BLESSING OBTAINED

"Strong in the might of such baptisms." Jesus promised that our Heavenly Father would give the Holy Spirit to those who ask Him (Luke 11:13), and said, "Ye shall receive power [Gk., *might* and *strength*], after that the Holy Ghost is come upon you" (Acts 1:8).

Thus, power for strong and satisfying Christian living is ours for the seeking—but not separate from the indwelling Holy Spirit.

Paul asked the Ephesian Christians, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). But in the light of what he said about the possibility of grieving and quenching the Holy Spirit, it might well be asked, "Have you *kept* the Holy Spirit since you received Him?"

Someone has humorously said, "The man who is resting on his laurels is wearing them in

the wrong place." We can mistakenly rest on a past experience of the Holy Spirit, and seek to encase Him in a nostalgic memory of the yesterdays. But we can know His power only as we find it in a daily relationship and renewed realization of His personal presence.

II. THE MESSAGE PROCLAIMED

"Bold to declare the Cross." No reader of the New Testament can mistake the centrality of the Cross in the Christian message of full salvation. "That which we have seen and heard declare we unto you."

The Cross was the means of death by which God permitted His Son to "give his life a ransom for many." Through His blood outpoured on the Cross, Jesus "cleanseth . . . from all sin" those who, in obedient faith, "walk in the light." In the "power of his resurrection" He indwells His people, and saves them by His life (Romans 5:10). On the Day of Pentecost, Peter preached of "Jesus of Nazareth . . . [whom] ye have taken, and by wicked hands have crucified and slain." St. Paul said, "We preach Christ crucified," and testified, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

III. THE BLESSING MAINTAINED

"Willing to bear it [the Cross]." With what unmistakable clarity Jesus presented the conditions of vital discipleship! "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). As the Israelites in the desert gathered fresh manna for each day's need, so the Christian is to obtain that sufficiency of grace by which "the inward man is renewed day by day."

Christ, who bore His cross towards Calvary and was hammered onto it by the hands of those He came to save, turns to us, and calls us to take up the cross and follow Him.

If we will do so, we shall be able to say, "I have been crucified with Christ" (Galatians 2:20, RSV),* and, "My present life is not that of the old 'I,' but the living Christ within me. The bodily life I now live, I live believing in the Son of God, who loved me and sacrificed himself for me" (Phillips).** □

*Revised Standard Version of the Bible, copyrighted 1946 and 1952.

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THE KEY TO VICTORIOUS LIVING

By P. A. Robinson
Dudley Park, Australia

INSIGHTS:



THE PSYCHOLOGIST'S PAGE

By James Dobson, Arcadia, Calif.

THE REAL MEANING OF ASTROLOGY

Of all the social developments occurring in recent years, none reveals our spiritual poverty more than the current devotion to astrology.

I have been amazed to observe how uncritically this foolish belief has been accepted by television personalities, politicians, and millions of American young people. Even France's President Georges Pompidou admitted in a press conference that he consults his astrologer before making important speeches or state decisions.

How utterly ridiculous to think that Adolph Hitler, Queen Elizabeth, and I should have everything in common because we were each born on April 21! How stupid to suppose that the success of our business adventures, our health, and even our sex lives are predetermined by the position of the stars and planets on the day of our births!

There is not a scrap of scientific evidence to support the validity of such illogical and actually atheistic notions. In fact, it was an all-knowing astrologist who advised Hitler to attack Russia—his biggest mistake! Nevertheless, millions of believers consult their horoscopes to obtain daily truth and wisdom.

I was recently introduced to a famous Hollywood actor while we sat waiting to appear on a television talk program. My wife was with me to observe the interview, and the actor commented on her attractiveness. He said, "I'll bet you are a Sagittarius, because most pretty girls are born under that sign."

I was so appalled by the silliness of his statement that I felt obliged to challenge what he said. Trying not to insult his intelligence (which was difficult), I asked him if he had made any effort to prove his hypothesis. I pointed out how simple it would be, for example, to check the birth date of every girl entered in next year's Miss America or Miss

Universe contests. I soon learned that the best way to end a conversation with an astrologist is to begin talking about scientific evidence.

In 1960, the world's astrologers announced that the worst combination of planetary influences in 25,000 years would occur that year. Seven of the nine planets were to appear in a line, which meant bad news for Mother Earth! Indian soothsayers were going crazy in sheer fright, and American sky gazers were predicting everything from the drowning of California to the cataclysmic end of the world. But the fateful day came and went, of course, with no more disasters than on any other day.

The astrologers had overlooked one fundamental fact: Man's destiny is not controlled by the planets. Both man and the heavenly bodies are under the indisputable authority of Almighty God!

But now we must deal with a very important question: Why are so many highly educated and intelligent people willing to pledge allegiance to a belief that is baseless and unsupportable? There are, I feel, three answers to that question:

1. In recent years, a tremendous spiritual vacuum has occurred in the lives of many people who previously believed in God. Now that their God is dead (may he rest in peace!), they are desperate for a substitute who can offer some measure of meaning and purpose to life.

Accordingly, someone has said, "Superstition is the worm that exudes from the grave of a dead faith." In other words, human beings *must* have something in which to believe, and in the absence of a meaningful faith in God, reliance is placed in superstitious nonsense.

2. Astrology is the only "religion" which imposes no obligation on its followers. One does not have to go to church for it, pay tithes to it, obey it, sing praises to it, be moral and honest for it, or sacrifice

for it. And certainly, its followers need not carry a cross nor die in its cause.

All one must do is read and believe the words of its self-appointed priests in the daily newspaper. (Or perhaps pay 25c for a supersignificant, individualized horoscope, autographed personally by an IBM computer!)

3. It would be unwise to underestimate the real force behind the current astrological interest; it is clearly the tool of Satan himself. Whenever astrologists do predict events accurately, it is because of the demonic insights of God's greatest adversary.

Why have I chosen to write these words in an evangelical Christian publication? Because I wonder if many Christians do also read their horoscopes and contemplate the words of the stargazers.

Astrology should be identified not only as a foolish myth, but as a dangerous tool of Satan to be scrupulously avoided.

This is not merely my opinion on the subject, which isn't very important. It is clearly the viewpoint of God himself, as expressed repeatedly in His holy Word. The following quotations from *The Living Bible** will serve to summarize His commandments to us regarding the practice of astrology and sorcery:

"Hear the word of the Lord, O Israel: Don't act like the people who make horoscopes and try to read their fate and future in the stars! Don't be frightened by predictions such as theirs, for it is all a pack of lies" (Jeremiah 10:1-3).

"Call out the demon hordes you've worshipped all these years. Call on them to help you strike deep terror into many hearts again. You have advisors by the

(Continued on page 20)

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Sinai Speaks to the

SPACE AGE:

“THOU SHALT
NOT STEAL”

It is an unusual day that newspapers do not carry stories about the breaking of God's commandment against stealing. Most of the stories are about bank robberies or home burglaries or embezzlements or vandalism or petty thievery of various kinds.

Occasionally, however, big stories of spectacular thefts provide headlines for weeks or months. Watergate is one example of how one burglary can mushroom into a national scandal and, because of its political overtones and its incredible ramifications, ruin the careers and blacken the names of countless people and even bring into question the credibility of an entire political system.

Most thefts, however, do not make headlines. Thousands of thefts occur every day that are not mentioned on the evening telecasts. Most of those who steal are never found out, either by the police or by the press; so they continue to break the eighth commandment daily, or nightly, and are never exposed or brought to trial.

It has been said that there are a thousand ways to steal, but only one way to be honest.

One of those thousand ways is to *steal from others*.

And this thievery takes many forms. Among the more obvious are thefts from stores. This is so widespread—by kleptomaniacs and others—that many large chains consider 3 to 7 percent shrinkage from theft to be normal and their prices reflect this loss, so everyone pays higher prices because of those who steal.

Home burglaries are of course a form of

thievery, and it is on the increase, partly because of the increasing drug addiction and the necessity for most addicts to steal to finance their vicious habit.

Taking so-called “souvenirs” from hotels and restaurants is another form of thievery that is common. Some consider this merely a harmless prank; but when the Pentagon cafeteria in Washington, for instance, announced that it had lost 10,000 place settings of silver and china through daily thefts by people who eat there, the practice is revealed for what it is: *stealing*. And those who take what they call “souvenirs” from hotels and motels and restaurants are as guilty of thievery as though they took a gun and robbed the cashier.

Another widespread form of stealing is the cheating in schools—at exam time, and at other times. When this is exposed at the National Service Academies—at West Point or Annapolis or Colorado Springs—it makes headlines and the guilty students are expelled. But it is so widespread and accepted elsewhere that, in a recent survey, over 60 percent of the college students questioned said they cheated, and close to 80 percent said they didn't see anything

RADIO SERMON OF THE MONTH
By C. William Fisher

wrong with it.

But another form of cheating, indulged in largely by adults, is cheating on income-tax returns. Some justify this form of stealing by saying that the government is so big that the difference between what they pay and what they should pay would make little difference—and besides, maybe the computers won't single them out.

And what about the featherbedding that goes on in labor unions, or embezzlements of all kinds in various organizations (including churches), or time reported when work was not done, or shoddy work at full price? They are all ways of stealing, and they are all in violation of the eighth commandment—whether they are ever found out or not.

But a far more subtle and sophisticated way to steal is by the adulteration of goods, or by concealment of defects, or by the misrepresentation of the quality of merchandise or products. And this is a violation of the eighth commandment against stealing no matter if it is done by Madison Avenue or by the corner market.

But whether stealing is ever found out by the police and exposed by the press or not, God knows about it. It is *His* commandment that is broken; it is *His* law that is disobeyed; and God is still saying, "Be sure your sin will find you out" (Numbers 32:23). And whether here, or at the judgment, stealing will be seen for what it is: a violation of the rights of others, and a sin against the law of God.

But surely another one of the thousand ways to steal, and one which is probably the most widespread and least exposed, is to steal from God.

Is that possible?

God says that it is. For He says in Malachi, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee?" And He answers, "In tithes and offerings" (Malachi 3:8).

There are those, of course who think that preachers dreamed up the idea of tithing. They didn't. It was God who said that the tithe—the tenth—belonged to Him, and if one was not faithful in paying the tithe, he was robbing God.

"Oh," some say, "but that was in the Old Testament." But in the New Testament, Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

According to Jesus, then, while tithing was not the most important duty, it was a duty, and

to fail or refuse to pay one's tithes to God was to break God's command.

One man was asked why, since he was so scrupulous in paying his other debts, he was so careless about paying his tithe to God. "Well," he admitted, "I guess it's because God's not pushin' me."

But whether or not God or others are "pushing," the only way to make sure that we are keeping the eighth commandment is to never steal, in any way, from anyone.

But the good news of the gospel is that if one *has* stolen—from others or from God—there is forgiveness! And that forgiveness comes, as it came to the thief on the cross, by penitence and by trusting in Christ. □

THE TEST OF FAITH

*It's easy when it's happy, gay
To smile along the cheerful way.
When all is well and going fine
And trouble's far across the line,
When all is joy and days are bright,
No heartaches great or grief in sight,
It's easy then to smile and say,
"Oh, I have faith" . . . and bless the day.*

*But when our problems seem to rise,
And clouds now blacken all our skies,
And all seems hopeless, almost lost,
And now days bring a mounting cost,
And tears in vain bathe broken heart,
And strength is weak right from the start,
Takes courage then to smile and say,
"Oh, I have faith" . . . and bless the day.*

*For faith's true test is when our path,
Not understood, brings mounting wrath,
And prayers unanswered seem to be.
Increasing burdens all we see,
And we can see more storms ahead,
And each new day we rise to dread—
Takes courage then to smile and say,
"Oh, I have faith" . . . and bless the day.*

*For in God's plan for faith to grow,
If we could see, then we could know;
But seeing thus could bring faith's doom,
For there would not for faith be room.
For all faith's strength on this depends:
Where knowledge ends, there faith begins.
Though seeing not, we learn to say,
"Yes, I have faith" . . . and bless the day.*

Gordon L. Hanna
Bethany, Okla.



HE IS NOT HERE

He is not here.
 We laid him there to rest upon a hillside
 Shining with the splendor of an autumn afternoon,
 While sun and sky and landscape joined
 As if to match the glory of his welcome over there.

He is not here.
 He heard a Voice which called his weary spirit,
 And went to join the company of those he loved
 Who waited for him in the home of God,
 Beyond the sunset, over in the everlasting hills.

He is not here.
 And yet the mind is filled with mem'ries which the
 Passing of the years can never dim. His kindness,
 His gentle, loving ways, his strength;
 In which so many placed their trust and, trusting,
 felt secure.

He is not here.
 We cannot wish him back. For him the trumpets
 Loud have blown. His race is over and the crown of
 life
 Eternal rests upon his brow.
 For him whose life is hid with Christ in God there is
 no death.

—Edward S. Mann

EVERETT S. PHILLIPS 1905-73

Everett S. Phillips was a big man by any measure. He was big in physical stature, big in heart, in spirit, in vision, and in single-minded dedication to the kingdom of God.

Everett Phillips was born in Manchester, Conn., March 26, 1905. He was called to the ministry after he had started a business career, and completed his college education at Eastern Nazarene College, where he received the A.B. and Th.B. degrees.

He married Miss Gertrude Thomas of East Liverpool, Ohio, September 3, 1934. Mrs. Phillips and three daughters survive: Mrs. Elizabeth Jean (B. J.) Oke, Mrs. Clair Hendrix, and Miss Karen Lee Phillips, all of Kansas City.

Rev. Phillips pastored the Pawtucket, R.I., church from 1935 to 1939; and in Somerville, Mass., from 1939 to 1942. He was pastor of Baltimore, Md., First Church from 1942 to 1948, and vice-president of Eastern Nazarene College from 1948 to 1950.

For 15 years, Dr. Phillips pastored the largest congregation in the Church of the Nazarene at Bethany College Church in Bethany, Okla. Bethany Nazarene College conferred the doctor of divinity degree upon him in 1953.

In June, 1964, Dr. Phillips was elected executive secretary of the Department of World Missions,

which position he held until his homegoing on October 12.

For seven and a half years, Dr. Phillips and his family lived with the cloud of malignancy hanging over their lives. Yet those very years were given to dynamic leadership in the world mission enterprise of the Church of the Nazarene. People who did not know could never have guessed from anything in "Ebbie's" spirit or service.

There was no self-pity, no gloom. He faced death squarely. "All my ministry, I have preached and lived for this," he said. "Why should I fear it now?"

Those who knew and loved him will sorrow. But it will not be as those without hope. We know where he is—"absent from the body" but "present with the Lord."

The funeral service was held at Kansas City First Church on Monday, October 15, with General Superintendent Eugene L. Stowe presiding and General Superintendent Emeritus Samuel Young giving the sermon. Burial was in Green Lawn Cemetery, Kansas City.

These *Herald* pages convey just a small part of the outpouring of tribute to the character and work and condolence to the family of Dr. Everett S. Phillips.

—W. T. Purkiser, editor

FALLEN IN THE MIDST OF BATTLE

Therefore we are ambitious, whether present or absent, to be well pleasing to him (2 Corinthians 5:9, Wesley).

Everett S. Phillips served four pastorates during his 35 years as a Christian minister of the gospel. His last two were Bethany First, Okla., and Baltimore First, Md. He was executive secretary of the Department of World Missions for his final 9 years of service. This was the cause dearest to his heart. His church called him to this special assignment, and that was mandate enough for him.

He answered the call of God to the Christian ministry a bit late in life, for he had begun secular employment at an early age. However, he refused to take shortcuts in preparation and earned A.B. and Th.B. degrees at Eastern Nazarene College in his native New England. His beloved Bethany Nazarene College (where he served as pastor for nearly 15 years) bestowed upon him the honorary D.D. degree in 1953.

Among his many extracurricular duties, his favorite one was as a member of the Book Committee of the Nazarene Publishing House. He served here for 17 years and was chairman of the committee for 13 years. During this period of service the Department of Publication undertook and accomplished more significant and far-reaching publications than all the previous years of service.

In his personal Christian experience—as Luther put it—“he flung the whole bundle of God’s promises at his Master’s feet and found the needed spiritual deliverance.” Holiness of heart and life became a reality as well as a daily challenge. He had dared to pray earnestly:

*Just as I am, Thy love unknown
Hath broken ev’ry barrier down;*

*Now to be Thine, yea, Thine alone,
O Lamb of God, I come!*

In his service as a minister, he was first of all a pastor and then an administrator. He seldom if ever entered the pulpit ill prepared. He was convinced that on Sunday morning it was his first-of-all task to “feed the sheep.” He stuck to the truth that was clear and emphatic. He believed it had survival power in every generation.

In recent years he had major bouts with serious illness; in fact, the period covered more than seven and one-half years. But he was a soldier to the last. He made duty a joy in actual service to God through the Church of the Nazarene. The long nights of illness and weakness in recent months made him long for the land where there is “no night.” Our beloved “Ebbie” again discovered for himself that all the promises of God, as well as the deepest hopes of man, are found in the big Yes he said many years ago and in the daily Amen that was his to the last hour.

The writer knew Everett S. Phillips for 50 years. It seems to us that John Whittier’s lines fit him well.

*The dear Lord’s best interpreters
Are humble human souls;
The gospel of a life like his
Is more than books or scrolls.*

*From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.*

—Tribute by Dr. Samuel Young,
General Superintendent Emeritus

In the passing into the eternal world of Dr. E. S. Phillips the church has lost a leader of unique capacity who had keen administrative ability and was greatly beloved throughout our Zion. His Christlike bearing made his ministry one of joy and enrichment. For his many friends and loved ones he has left a magnificent testimony of faith in his Lord, whom he loved so much and served so well. The members of the Board of General Superintendents join me in sending to the family assurance of our prayers and sympathy in the passing of this brother beloved.

—Edward Lawlor, Chairman
Board of General Superintendents

MESSAGES TO FAMILY

E. S. Phillips is enshrined in the fiber of the church around the world by the investment of his life in the enterprises of our church at every level of organization. We give thanks at the remembrance of his service to the General Assembly, the General Board, the Headquarters executive family, and the Church of the Nazarene at large, in the name of Christ.

—B. Edgar Johnson
General Secretary

Dr. Phillips' passing is a great loss to the Church Earthly, but a joyful gain to the Church Triumphant. His tender spirit, his friendly countenance, and his genuine interest in people made him a true leader among us, respected and loved.

—H. T. Reza, Executive Secretary
Latin Publications Division

Dr. Phillips will be greatly missed. He belonged to the whole church, serving with exceptional ability in many capacities: education, the pastorate, and world missions.

The General NWMS Council has greatly appreciated his wise counsel, understanding, encouragement, and helpful cooperation through the years that he has been executive secretary of the Department of World Missions and a member of the General Council.

—Mary L. Scott, Executive Secretary,
NWMS and General Council

A great and holy man has been removed from our midst. It was my privilege to work closely with Dr. Phillips, our executive secretary of the Department of World Missions, for a number of years when I served as general NWMS president and as a member of the Department of World Missions. I had utmost confidence in his friendship, his wise

leadership, and his love for God and lost men, even to the uttermost parts of the earth.

—Mrs. Louise R. Chapman
General NWMS President Emeritus

NO MAN IN OUR DENOMINATION HAS CAST A LONGER SHADOW THAN DR. E. S. PHILLIPS.

—Dr. M. Harold Daniels,
Superintendent, Colorado District

Our prayers are with you in this hour of your great loss. We all loved and appreciated Dr. Phillips. He was a prince in Israel. Love and prayers.

—Tom Hermon, Superintendent
South Arkansas District

Our prayers and concern are with the family and the general church at the loss of our personal friend, a great holiness preacher, and the World Missions administrator. May the sustenance of God's great grace abide with you today and in the tomorrows when only memory speaks.

—Superintendent and Mrs. Arthur E. Mottram, Missouri District

Be assured of our prayers in this time of your sorrow. We have lost a strong leader. His life of compassion for others will challenge the church for years to come.

—Dr. Forrest Nash, Superintendent
Chicago Central District

In the passing of Dr. Phillips, Eastern Nazarene College has lost one of its most illustrious alumni, who distinguished himself as a college administrator, pastor, denominational executive, and most of all as a Christian gentleman.

The administration, faculty, and staff extend their sympathy and assurance of con-

tinued prayer for the family.

—Leslie Parrott, President
Eastern Nazarene College
Quincy, Mass.

We are remembering you and your family in our prayers today. Dr. E. S. Phillips was a tower of strength in World Missions and we will miss him greatly. His life was spent in dedicated service to the pastoral ministry and to the cause of world evangelism. God bless his memory.

—Harold W. Reed, President
Olivet Nazarene College
Kankakee, Ill.

Dr. Phillips gave faithful and outstanding leadership to the church across many years, not only in numerous official capacities, but also by his warm and gracious spirit. His wise counsel will be missed greatly.

We have lost a dear friend. The entire church has lost a great leader and you have lost a wonderful husband. But his example of fullest commitment to his Lord remains with us all.

—President and Mrs. John Allan Knight,
Mount Vernon Nazarene College,
Mount Vernon, Ohio

Sincerest sympathies and prayers from the many friends of the Manchester church. We are comforted with you in the knowledge Dr. Phillips is with the Lord.

—Manchester, Conn., Church
(Home church of Dr. Phillips)

The people who were blessed by 14 years of his ministry send love and assurance of prayers to Mrs. Phillips and family. Much of what we are becoming is possible because of your lives among us. Remember life has only just begun.

—Ponder W. Gilliland and People,
Bethany (Okla.) First Church

Dr. Everett S. Phillips' contribution to the church was many-faceted: college administrator, pastor, and denominational executive secretary of World Missions.

In addition to these weighty responsibilities he was a member of the Book Committee for 17 years and chairman for 13 of those years.

It was in our association during that period where I learned to

appreciate his versatility, his sound judgment, his comprehensive but practical theological concepts, his unfailing loyalty and deep-seated interest in the various aspects of the total program of the church.

Our friend, "Ebbie," has been called to his reward but his leadership in many areas will be felt wherever the Church of the Nazarene ministers to the minds, bodies, and souls of those in need.

He leaves behind in the memory and tangible results of a work-filled life a striking exemplification of the power, the dignity, and the effectiveness of the Christian faith. As we remember him we shall rededicate ourselves to the immediacy of giving the gospel "in the same measure as we have received it."

—Bud Lunn, Manager
Nazarene Publishing House

Telegrams, condolences, and tributes have been received from Nazarenes throughout the continental United States and around the world. Expressions of sympathy and loss have been expressed by pastors and churches, district superintendents, missionaries, councils, college presidents and faculties, executives, retired missionaries, and a host of friends.

Messages from the following world areas have been received:

Missionaries, Coloured and Indian field, Africa; Republic of South Africa (South District) and field council; Republic of South Africa (North District); Jack and Emmor Barnell, Limbe, Malawi; George Coulters and Bruce Taylors, Johannesburg, South Africa; Swaziland Nazarene District and Mission Council; Griffiths, Costa Rica; faculty, Central American Nazarene Seminary; Swains and Halla, Ecuador; Mostellers,

Portugal; Chilean District; Juan Madrid and Western Latin American District; Leon and Emma Osborn, retired China missionaries; Puerto Rico-Virgin Islands District; Woods, Hencks, and Sraders, Cape Verde Mission Council; missionaries and church, Mozambique, Africa; Stanley Storey, Honduras District; New Guinea missionary family; Roy Fuller, Italy; Najarians, Wachtels, and Morgans, Israel.

THE FEBRUARY, 1974, ISSUE OF THE "OTHER SHEEP" WILL BE A MEMORIAL ISSUE.



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

A CHRISTIAN RESPONSE TO HOMOSEXUALITY

It seemed unreal. They couldn't believe it was their son sitting there sincerely telling them about his love for another man, admitting he had been engaged in homosexual activities since late teens.

They were a Christian family. They were suddenly overwhelmed with feelings of guilt, anger, sadness, shame, compassion, bewilderment, and other emotions too many to describe.

They cried, wringing their hands, wondering where they had gone wrong . . . wondering why this had happened to their son.

Don't be deceived. This was not an isolated incident. All over America homosexuality is becoming more and more evident, and church families are not being exempted from its destructive path.

The percentage of people who are homosexual is hard to determine, but many studies suggest it to be unexpectedly high and getting higher.

It is important that Christian families and individuals understand as much as possible about this phenomenon.

Homosexuality is defined as a clinical entity in which the individual is motivated exclusively or preferentially to seek sexual gratification with a member of the same sex.

Homosexuality is often a passing phase of early adolescence and this "passing phase" is not considered abnormal as such. However, if an individual's development and gender identification fixates at this level it is abnormal.

Stuart Barton Babbage, in the Inter-Varsity Press booklet *Christianity and Sex*, says that most psychiatrists regard homosexuality as acquired, that is, "the result of psychological rather than physical disturbances. Among these medical authorities, some would admit constitutional factors (such as aspects of temperament, energy, and body build) as predisposing

to the establishment of a homosexual pattern of sexual behavior, but not in a one-to-one causation; they believe such constitutional factors interact with psychological and social factors in a complex and varied pattern that differs from case to case."

Whatever the causal factors, it is important that aware Christians understand that a person with homosexual orientation cannot help the way he or she feels. Just as heterosexual persons desire sexual fulfillment with members of the opposite sex, so homosexual persons desire sexual fulfillment with members of the same sex, and they have minimal responsibility for the direction of that sex drive.

So what is the solution? Can a homosexual person be a Christian? Is there any hope for a normal life? What should our Christian response be to homosexuals in our families and communities?

One solution lies in distinguishing between homosexual orientation and homosexual activity.

Jerry Hull, ordained minister in the Church of the Nazarene and professor of sociology at Trevecca Nazarene College, responded to this knotty problem in a letter addressed to a homosexual student. He wrote, "In my opinion a biblical standard regarding homosexuality might be reduced to four general concepts:

"1. God forgives all persons who will seek Him with their entire being.

"2. On the basis of number one, it can be asserted that God loves and will provide grace for a homosexual. This does not solve the problem of what causes one to become a homosexual. However, regardless of the cause(s), the fact still remains that God loves you and His grace is sufficient for you.

"3. Although the Scriptures make it clear that even the homosexual is included in God's love it seems equally explicit regarding a condemnation of homosexual activities. To put it bluntly: God accepts the homosexual, but does not approve of homosexual activities. This, I grant you, is an awful burden which the homosexual must carry—that is, a chaste life of refraining from homosexual activities. Those of us who are heterosexual have an institutionalized way, in fact a religiously sanctioned way, by which we can gratify our sexual needs—marriage. However, gratification for the homosexual is not acceptable according to the following scripture references: Genesis 19:5; Leviticus 18:22; 20:13; Deuteronomy 22:5; Romans 1:24-27; 1 Corinthians 6:9-11; 1 Timothy 1:10; and Jude 7.

"4. The homosexual who is also a Christian has the option and right (obligation?) to pray for deliverance from homosexuality (see 1 Corinthians 6:9, 11). Two sources which speak about the possibility of changing to heterosexuality are an article by Justine Kovan in 'Decision' magazine, March, 1973, entitled 'Deliverance,' and a book by William Aaron entitled 'Straight: A Heterosexual Talks About His Homosexual Past' (Doubleday). However, some who have prayed for deliverance have not been delivered. If such is your case, it will be necessary for you to ask for strength and grace to live victoriously. Remember the words of strength, 'No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation [for homosexual activities] will also provide the way of escape, that you may be able to endure it' (1 Corinthians 10:13, RSV)."

*Revised Standard Version of the Bible, copyrighted 1946 and 1952.

The Measure of Thanksgiving

Not what we say about our blessings but how we use them is the true measure of our thanksgiving. Someone remarked that there is no better way to thank God for sight than to give a helping hand to someone in the dark.

An unnamed poet has written searching lines we well may ponder as we come again to the November 18 Thanksgiving Offering for world evangelism:

*Shall I thank God for bread,
And for the safety of the place I lay my
head?
In the din of crashing worlds
Shot through with screams of pain,
I will do better, far,
To thank my God that I am strong enough
To share my bread;
Alert enough to tell those blinded by their
woe
That I still see a star.
When hungry children
Shake with fright,
What can it mean to God
That I am safe at night?*

The truth is inescapable. We do not really thank God for bread in abundance unless we are willing to share that bread with those who have none.

That 4 million people starve to death every year in this last third of the twentieth century is a fact none of us can really grasp. While we feast on Thanksgiving Day, 10,000 people will die of causes directly traceable to malnutrition.

Behind the specter of mass starvation for lack of bread is the even deeper and more pervasive fact of starvation of the soul.

Indeed, the two are not unrelated. Most of the conditions that produce the crisis of starvation on earth today are directly or indirectly traceable to false or inadequate religious traditions and to the entrenched evils that flourish in spiritual darkness.

Nor is Communism the answer even to the physical starvation of earth. The weakness of Communism is not only its theoretical atheism. It is the simple fact that the system does not work where it has been tried most zealously.

Six percent of the people of the United States grow all the food the nation needs with surpluses to export, while 50 percent of the people of Russia

work on communal farms to grow far less than their own nation really needs. Such a system has nothing to offer the starving people of the undeveloped nations except more privation.

We share the Bread of Life and take the light of the gospel to those who sit in darkness, in obedience to our Lord's command, not simply to make their lot on earth easier. But healing the disease cures the symptoms.

One of the fads of our day is to blame the Church for world conditions, at home and abroad. But the world hasn't come to the mess it's in by taking seriously the message the Church has given. It has come to the mess it's in simply because it either has not had or has chosen to ignore the gospel.

Christian compassion has always included the bodies of men and the physical and social conditions in which they live. But its method has gone deeper than social reform and economic betterment.

So in "the din of crashing worlds," let us thank God for bread and thank God that we are strong enough to share. The measure of our thanksgiving will be the measure of our sharing.

Our Thanksgiving Offering goal this year is \$3.75 million. It will never be reached by perfunctory and halfhearted giving. It will be reached only if we take care to see that the emotion we feel is matched by the devotion we show.

Let us thank God for our sight by giving a helping hand to those who are still in the dark. □

The Manner of This Going Back

Outside the Bible itself, few books have had the enduring fame of Bedford tinker John Bunyan's *Pilgrim's Progress*.

In this allegory of the Christian life, not all who started made it through to the Celestial City. At one point, Hope asked, "What is the manner of this Going Back, the manner of this sliding backward, of this danger and despair descending now upon many?"

Christian's answer covered four points:

1. "They draw off their thoughts, all that they may, from the remembrance of God."
2. "Then they cast off by degrees private Duties, as Closet Prayer, and the curbing of their lusts, and such."
3. "They shun the company of lively and warm Christians."
4. "After, they then grow cold to Public Duty

One of the fads of our day is to blame the Church for world conditions, at home and abroad. But the world hasn't come to the mess it's in by taking seriously the message the Church has given. It has come to the mess it's in simply because it either has not had or has chosen to ignore the gospel.

and the like; they begin to play with little sins openly and soon become hardened to the big ones."

For all the quaintness of the language, there is penetrating observation here. "The manner of this sliding backward" is usually not that of a blowout but of a slow leak. It goes through stages pretty much as Bunyan's spokesman outlined.

Of course, no one need ever go back. If God's Word makes anything clear at all, it is His purpose, having begun a good work in us, to carry it through to the day of Christ (Philippians 1:6).

There is unqualified assurance in the Bible of grace sufficient for every child of God clear to the end of every possible need.

Every word of John 10:27-28 is blessedly true: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

TTrue, some read an unconditional "eternal security" into verses such as this by striking out the words "and they follow me." But those who "take away from the words of the book" are warned that "God shall take away" their "part out of the book of life" (Revelation 22:19).

Jesus said very simply and plainly that His sheep follow Him. Those who do not follow are not His sheep, no matter how loudly they bleat.

Some do get "credit" for going back who have never really gone forward. One can't really backslide without first "sliding forward."

1 John 2:19 speaks of these: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Nor is backsliding as easy as some have supposed. But it can be done, and Bunyan's Christian outlines the steps.

First is preoccupation with other things. Concerning those who went out in faith to "seek a country," the writer to the Hebrews says, "And truly, if they had been mindful of that country from whence they came out, they might [would, RSV] have had opportunity to have returned" (Hebrews 11:15).

One can get his mind so full of the world and the things of the world that little by little he loses the vision of God.

Quickly following is the neglect of prayer and the disciplines of the Christian life. "By degrees" this happens, says Bunyan.

Here is precisely the "danger of the drift" against which we are warned in Hebrews 2:1-3. Our peril is not rejection; it is neglect.

Third, "they shun the company of lively and warm Christians." They feel more comfortable among those who do not take Christianity quite so seriously.

It is a law of our human natures that the expression of an emotion one does not share tends to irritate him. Is this why some shrink away from the wholesome expression of Christian joy and praise to God?

The last step is almost inevitable after the first three are taken, unless the direction be reversed. "They then grow cold to Public Duty and the like; they begin to play with little sins openly and soon become hardened to the big ones."

This is what the wise man wrote in Proverbs 14:14, "The backslider in heart shall be filled with his own ways." "Turning away" begins in the heart, but its end result is that one who once followed God's ways is now filled with his own.

But the direction can—and must—be reversed. The prodigal, lost and dead in a far country, can come back to his Father's house. The address is still the same.

William Cowper's lines trace the sad decline and the joyous return:

*Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?*

*What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill.*

*Return, O holy Dove! Return,
Sweet Messenger of rest!
I hate the sins that made Thee mourn
And drove Thee from my breast.*

*The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.*

*So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.*

□

A THANKS-GIVING THAT'S REDEEMPTIVE

It was a rare smog-free night when our plane prepared for landing at Los Angeles International Airport. I looked out my window, on that crystal-clear night, at thousands of bright, shining lights. Their brightness seemed to chase away the darkness of night, so that even a child might easily find his way home.

On numerous occasions as I made my way through the neighborhood of the church in which I pastored, I sensed a darkness that no artificial light could penetrate, only "the true Light, which lighteth every man that cometh into the world" (John 1:9).

I am thankful for the ray of light coming from 1,014 Nazarene churches located in cities of 50,000 or more, some of which are earnestly striving to reach out in God's love to all men. Every church could more fully become a redemptive

agency by breaking out from behind its fortress, and without reluctance accept its Christian mission, whether it be Los Angeles, Calif., or Swaziland, Africa.

Our THANKS-GIVING will take on a redemptive quality if, while we thank God for the start we've made to evangelize the inner city, we stop to realize that only 20.6 percent of all Nazarene churches are serving 75 percent of our population in these strategic areas.

Our THANKS-GIVING will take on a redemptive quality if, while we thank God for the thrilling achievements experienced on various mission fields overseas, we stop to realize that foreign and home missions are two sides of the same coin.

Our THANKS-GIVING will take on a redemptive quality if, while we thank God for the message of heart holiness, we stop to analyze its practical applications associated

with personal relationships, regardless of race or skin color.

Our THANKS-GIVING will take on a redemptive quality if, while we thank God for helping us surpass our Thanksgiving Offering goal last year, we stir ourselves to rise to the challenge before us of \$3.75 million for world evangelism this year. Thanksgiving is so much more than bringing an offering, but by no means is it less than that.

THANKS-GIVING will take on a glorious redemptive quality if, while we thank God for our Zion, we also confess our shortcomings, ask the Holy Spirit to cleanse and fill us afresh, and then move out to the countless millions in our cities who are lost in the night and darkness of sin. □

By Roger Bowman

Director of Outreach

Department of Home Missions

(Continued from page 11)

ton—your astrologers and stargazers, who try to tell you what the future holds. But they are as useless as dried grass burning in the fire. They cannot even deliver themselves! You'll get no help from them at all. Theirs is no fire to sit beside to make you warm! And all your friends of childhood days shall slip away and disappear, unable to help" (Isaiah 47:

12-15).

"I will set my face against anyone who consults mediums and wizards instead of me and I will cut that person off from his people" (Leviticus 20:6).

"No Israeli may practice black magic, or call on the evil spirits for aid, or be a fortune teller, or be a serpent charmer, medium, or wizard, or call forth the spirits of the dead. Anyone doing these

things is an object of horror and disgust to the Lord, and it is because the nations do these things that the Lord your God will displace them" (Deuteronomy 18: 10b-12).

"So why are you trying to find out the future by consulting witches and mediums? Don't listen to their whisperings and mutterings. Can the living find out the future from the dead? Why not ask your God?" (Isaiah 8:19).

"But when you follow your own wrong inclinations your lives will produce these evil results: impure thoughts, eagerness for lustful pleasure, idolatry, *spiritism (that is, encouraging the activity of demons)*, hatred and fighting, jealousy and anger, constant effort to get the best for yourself, complaints and criticisms, the feeling that everyone else is wrong except those in your own little group—and there will be wrong doctrine, envy, murder, drunkenness, wild parties, and all that sort of thing. Let me tell you again as I have before, that anyone living that sort of life will not inherit the kingdom of God" (Galatians 5:19-21). □

10,000 Broken Promises



In the July 18 *Herald of Holiness* we alluded to shortages of material causing delay in delivery of the second edition of the new *Manual*. At that time we expected to ship early in August—we apologize for the delay, which was beyond our control.

All 10,000 back orders for the new *Manual* have now been released and we have an ample supply available for immediate shipment. Order yours today.

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This quality-constructed pen features a reproduction of Hook's popular painting, "The Christ," with John 14:6 printed in black on the barrel. All metal with gold-colored satin finish. Pocket clip.

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OF PEOPLE AND PLACES

DAYTON (OHIO) KNOLLWOOD CHURCH recently celebrated its twentieth anniversary. Ten charter members were present. Former pastor, Harold Frye, brought greetings.

A taped music program, "Echoes from the Past," was featured. Guest soloists were Judy Allen Clibber of Columbus, Ohio, and Mrs. Clair Umstead of Harrisburg, Pa., both former members. Donald King is pastor. The present membership of the church is 365, and the Sunday school average attendance for 1972-73 was 354.

The church broke ground for a new center, part of a 58-acre development plan for a retreat-type recreational complex and other related Christian ministries. The new facility will be located in the township and will become a multipurpose activity building to accommodate 800 for worship and education. □

FIVE JUNIORS FROM THE MANNINGTON, W.VA., CHURCH were presented Christian Service Training diplomas for completing three required courses. Gracie Moore instructed the three classes. Recipients of diplomas were Chipper and Skipper Moore, Nicky Jo Regillo, Jonathan Green, and Jamie Price. Irma Regillo is CST director and Robert L. Green is pastor. □

PASTOR ROBERT E. PUTNAM, Waterville, Vt., has been appointed for a one-year period as a member of the Renal Advisory Committee of the Renal Dialysis—Kidney Transplant Unit of the University of Vermont Medical Center. He served as a chaplain for the unit from September, 1972, to April, 1973, while participating in an accredited graduate program of clinical pastoral education.



Rev. Putnam

Putnam is specializing in pastoral counseling in the field of grief and crisis ministries. He was commended for his work at the center.

The Waterville church received the small-church honor award at the New England District Assembly. □

STEVE AND KAREN WALKER, recently won to the Lord through the pastoral leadership of Rev. Forest Godin, Heppner, Ore., church, held a special barbecue in their backyard. Several friends witnessed as the couple burned a book on witchcraft along with their Ouija board.

The Walkers have been baptized and have joined the Heppner church. Weekly, they open their home for Bible studies.

The *Heppner (Ore.) Gazette-Times* ran a news item captioned "The Devil Catches Hell," featuring an account of the Walkers' barbecue. The paper quoted Steve Walker as saying, "We don't want anything to do with satanic power through witchcraft, and if there is any other way in which Satan can come into our lives we'll do away with that also." □

THE MONONGAHELA, PA., CHURCH celebrated its fiftieth anniversary with a week of homecoming services ending October 28. Charles M. Collier is pastor. □

JOHN R. TEERINK, member of Sacramento (Calif.) First Church, has been appointed director of the Department of Water Resources for the state of California by Governor Ronald Reagan. Prior to his appointment, Mr. Teerink served as deputy director for six years.



John R. Teerink Mr. Teerink has served his local church in many areas of leadership. □

THE NORTH CAROLINA DISTRICT registered 192 adults for its sixth annual laymen's retreat at Lake Lure, N.C. Bob Donald of the Northeast Oklahoma District was speaker, and music was provided by the Trevadors Quartette of Trevecca Nazarene College, Nashville. The retreat was led by Rev. George Privett and Rev. Aubrey Smith. □

REV. LILLIAN WILSON, 84, retired mid-year from her Nazarene pastorate in Prague, Okla., where she has ministered since 1966. She has pastored for the last 62 years in 10 states west of the Mississippi.

Mrs. Wilson has helped to strengthen churches financially and has led churches in building projects. She can name over 100 people who were converted under her ministry and called to preach. There are a number of missionaries in world areas to whom she ministered over the years.

In April, 1972, her husband, Wilbur, suffered a severe stroke. The couple have moved to Denver and will live next door to their only son. Mrs. Wilson plans to continue preaching as opportunities are afforded. □

REV. AND MRS. CARL H. ROBERTS were honored at a farewell reception hosted by the Aroma Park, Ill., church on the occasion of Rev. Roberts' retirement, ending 32 years in the pastoral ministry. Rev. Roberts has pastored churches in Kenton, London, and Greenfield, Ohio; and in Tampa, Fla.

Prior to assuming the pastorate at Aroma Park five and one-half years ago, Rev. Roberts had pastored 11 years at Blue Island, Ill. He organized a day-care center in Blue Island which was named Roberts Hall in 1969.

Dinner was served to approximately 70 visiting guests; many were members from former pastorates of the Robertses. A generous love offering was presented on a money tree.

Mrs. Roberts is on the faculty of Olivet Nazarene College, Kankakee, Ill., where she has taught 26 years in the business education department. The couple will live in Bourbonnais and Mrs. Roberts will continue her faculty duties at the college. □

MR. JAMES BRYAN was presented a gift by the Scottdale, Pa., church in recognition of over 34 years of service as Sunday school superintendent. Mr. Bryan has also served as a member of the church board and as Bible class teacher. He is a charter member of the church, which was organized in 1938. John Goodworth is pastor. □

THE OAKWOOD, ILL., CHURCH celebrated "Old-fashioned Day" on August 12. Everyone was encouraged to dress in old-fashioned clothes for the Sunday school rally. At noon, a potluck dinner was served in the backyard of the Lester Williams home.

A number of families brought kerosene lamps and lanterns to the evening service. The service closed with the entire congregation encircling the sanctuary, joining hands, and singing "We Are One in the Bond of Love." Jesse Cundiff is Sunday school superintendent and Jim Folsom is pastor. □

THE AUBURDALE, FLA., CHURCH reports outstanding results from the summer ministry of the Home Missions Vacation Bible School Team headed by Dale Fallon. Children responded, youth were inspired, and the team made a tremendous impact on the city, according to Pastor James O. Deal. □

THIRTY-SEVEN RIDERS completed the second cross-country tour with the Spokesmen Bicycle Club sponsored by two Bethany Nazarene College professors. Riders ranged in age from 12 to 65.

On July 4, the entire group pulled into Canadian Nazarene College, Winnipeg, Manitoba, Canada (one month after takeoff). The 2,000-mile tour route passed through

Texas, Oklahoma, Kansas, Missouri, Nebraska, Iowa, Minnesota, and into Canada.

Leaders reported that the reception of Americans along the route was outstanding. Thirty-one cities provided everything from free meals, water, ice cream, lodging, to just plain encouragement.

A minimum of trouble was encountered—13 flat tires and one serious accident. Next year's trip (June) is planned from Oklahoma City to Washington, D.C. Interested participants may inquire by contacting the Spokesmen, Box 664, Bethany, Okla. 73008. □

DAYTON (KY.) FIRST CHURCH celebrated Homecoming Day, August 12. Former pastors and friends, and former district superintendent and wife, Dr. and Mrs. D. S. Somerville, attended. Bob Palmer is pastor.

Distinguished members and guests included Rev. and Mrs. Nelson Goodlett, Mr. Lippert, Walter Turley, Rev. and Mrs. Roy Adams, Mr. and Mrs. Joe Fryman, Elnor Evans, Ethel Ward, Walter Glover, and Lawrence Rettig. □

CANADA ATLANTIC CAMP MEETING was held this summer at its new site near Oxford, Nova Scotia. Dr. W. T. Purkiser was evangelist and Rev. and Mrs. Barry Dutton, recording artists from Quincy, Mass., led the music.

The newly erected auditorium on the campsite was dedicated in memory of Rev. John E. W. Turpel (pioneer preacher) in a special ceremony on Sunday afternoon. Former District Superintendent Robert F. Woods prayed the dedicatory prayer. Rev. William Bahan is now superintendent of the Canada Atlantic District. □

FIFTEEN CHURCHES OF COLUMBUS (OHIO) SOUTH SIDE cooperated in a Key 73 Crusade for Christ the week of August 19-26. Dr. John L. Knight, executive secretary, Department of Evangelism, was evangelist. Nightly services were held at the South High School football stadium. There were seekers in every service. Pastors from the various cooperating denominations served as chairmen of the crusade committees. □

(Continued on page 35)

DR. RICHARD TAYLOR ACCEPTS NEW POST

Dr. Richard S. Taylor, professor of theology and missions at Nazarene Theological Seminary, Kansas City, has accepted a position as associate in the Department of Education and the Ministry with Executive Secretary Edward S. Mann. Dr. Taylor has served his seminary post since September, 1961. He plans to assume duties of the new assignment on July 1, 1974.



Dr. R. S. Taylor

In the appointment announcement, Dr. Mann stated, "Dr. Taylor is uniquely suited for this position. He first took the home course of study, then attended Bible school and eventually college and graduate school. He has written three books in the ministerial course of study."

Dr. Taylor holds four earned degrees—Th.B., Cascade College, Portland, Ore., 1943; A.B., George Fox College, Newburg, Ore., 1944; M.A., Pasadena College, Pasadena,

(Continued on page 24)

SHARING CHRIST IN THE CITY

There are multitudes in the great cities of today's world who have never heard the glorious news of God's strength to free from the guilt and power of sin. There are millions in these urban areas who struggle through their daily existence with deep feelings of loneliness, meaninglessness, and despair. In the largest cities of our world there are thousands who are alone, without hope or peace, because of their separation from God's love in Christ.

Will we let them struggle through their guilt-ridden life of fear, desperation, and loneliness, when our Christ can give them new life?

What will your response be? Will you pray that God will provide the

power, ability, and resources to meet this great challenge? Surely, each individual can share and support through prayer.

Will you give, so that the tremendous financial need will no longer prevent us from effectively ministering in many metropolitan areas? With few exceptions, everyone can give something to provide the financial support.

Through the annual Thanksgiving Offering for world evangelism the Church of the Nazarene is centering its attention on the greatest mission field in the world—the city. This offering for world evangelism will help penetrate a few of these growing cities of the world.

For some, the response to this

great challenge and need will not, and should not, end with prayer and financial support.

Hundreds of volunteers are needed. Pastors, youth ministers, teenagers, single young adults, young married couples, and others can have a vital part in the great task which is ours—sharing Christ in the city. Will you go? Is this what your share is to be?

All of us must do our part and give our share.

What will your part be in this great venture of evangelizing the greatest mission fields of our day? □

By Harold O. Parry

Office Editor

General Stewardship Commission

(Continued from page 23)

Calif., 1945; and Th.D., Boston University, 1953.

In addition to pastoring 20 years, Dr. Taylor has been involved in a wide range of related services. He served as professor of practical theology at Cascade College, 1944-46; president and professor of theology at Nazarene Bible College, Sidney, Australia, 1952-60; visiting professor of theology at Japanese Nazarene Seminary, 1966-67; interim president of European Nazarene College, 1969-70; and as editor of the *Preacher's Magazine (Nazarene Preacher)*, 1964-71. □

A BRIDGE OF LOVE

By Richard H. Smith
Akron, Ohio

Building bridges of love is Christian. It is also exciting. Presently, the Kenmore Church of the Nazarene in Akron, Ohio, is enjoying some of the best days of her nearly 50-year history by her interest in building these special bridges.

It all began on February 18, 1973. Pastor Richard Smith had just moved to Akron from Norfolk, Va. During the introductory worship service that Sunday morning, Ken-

more's new pastor shared with the congregation a story which was uniquely tragic.

On February 10, the Norfolk, Va., First Church of the Nazarene had entertained the Smiths at a farewell dinner in the fellowship hall of the new educational and administrative wing, opened for use just six months previously.

Because of prevailing blizzard conditions that evening, the festivities ended early with the building vacated by 9:30 p.m. Parsonage family and parishioners headed homeward, each one entertaining his own ideas about the activities of the following day, farewell Sunday.

But by 4:30 Sunday morning, fury erupted. A violent pounding on the parsonage door awakened the parsonage family. At the door a breathless, teen-age boy said, "Hey, your church is on fire!"

The word "fire" struck terror to our hearts. Through our bedroom window, we could see the church complex less than 100 yards distant. Already fire had burned its way through the roof, and the flames were stabbing high above the roof line.

Within the next half hour the new annex and the sanctuary became a roaring inferno, the flames

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CHURCH SCHOOLS

Norman J. Brown reporter

DISTRICT CONVENTIONS EMPLOY HEADQUARTERS STAFF

A large number of districts have chosen to employ the staff of the Department of Church Schools for their district conventions this fall. During the months of September, October, and November, department personnel will participate in the following district conventions: Sacramento, Northwest, Canada Pacific, Central California, Northern California, Northeastern Indi-

ana, Michigan, Northwestern Ohio, Chicago Central, Southwestern Ohio, Joplin, San Antonio, Houston, Southeast Oklahoma, Kansas. Departmental staff involved in the various district conventions include: Dr. A. F. Harper, Dr. Kenneth Rice, Maureen Box, Norman J. Brown, Ruth Gibson, Elizabeth Jones, John Nielson, Melvin Shroul, Wes Tracy, Robert Troutman, J. Paul Turner, Don Whitlock, Jeannette Wienecke, Melton Wienecke, Bill Young. □

Norman J. Brown



Dr. Kenneth Rice



AMERICA'S LARGEST SUNDAY SCHOOL CONVENTION

Detroit, Cobo Hall, October 25, 26, and 27, was the scene of America's largest Sunday school convention, the MSSA (Michigan Sunday School Association). More than 50,000 evangelical Christians from many denominations were registered for the sessions. Dr. Kenneth Rice and Rev. Norman J. Brown, of the Department of Church Schools, conducted workshops. Dr. Rice shared "Basic Fundamentals That Will Double Attendance," while Rev. Brown's subject was "Techniques in Teaching Young Adults." The Eastern Michigan District Church Schools Convention was held jointly with the MSSA. □

fanned by 40-50-mile-an-hour winds. Within one and one-half hours, the dream of many years had been turned into ashes. The fury of hell transformed a dream into a nightmare. Now, one week after the fire, another pastor had already moved into Norfolk, and Pastor Smith was relating this unique incident of tragedy to his new congregation in Akron. As they listened, the Kenmore Nazarenes were gripped by a holy hush. They reacted immediately in a spirit of true Christian compassion. There were tears. There was prayer. There was Christian action. During the regular, monthly church board meeting which followed the telling of this incident, Mr. Ross Anglin, Sunday school superintendent, spoke spontaneously for the entire group. His suggestion to provide some practical help became a motion to give a love offering to Norfolk to help them rebuild. Initiated by the church board, the action to build a bridge of love to Norfolk was continued by the Akron Kenmore congregation. The offering finally totaled \$1,500. By prearrangement, Sunday, May 27, was designated "Bridge-of-Love Day." A delegation, numbering 15, traveled more than 500

miles to represent Norfolk at the Akron Kenmore Church for the special presentation ceremony. As one small segment of the great family of God, we sat together that day "in heavenly places in Christ

Jesus." The Norfolk Teen Quartet sang beautifully, in the Spirit and with a near-professional perfection, and Pastor Smith amplified the Bridge-of-Love theme in his sermon.

(Continued on page 26)

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Members of the Akron (Ohio) Kenmore Church board look on with tears of joy and smiles of happiness as the "Bridge of Love" to Norfolk (Va.) First Church is completed. Pictured front center (l. to r.) are James Hickman, Norfolk; Pastor Richard Smith, Akron; and Loyd Harrison, Norfolk.

Then the climax of the bridge-building process took place as the Kenmore Church presented the Norfolk church with the \$1,500 love offering. The atmosphere was permeated by the fragrance of heavenly love, and heavenly breezes caressed our spirits. We mar-

velled. The work of building a "Bridge of Love" was completely forgotten in the joy of the experience.

Building bridges of love is now our predominant theme at Akron Kenmore. We're excited by the prospects this approach has to offer.

Some of the blessing may be predictable. This is thrilling. But the unpredictable blessings which are related to these bridge-building adventures add measurably to the thrill and excitement of each of these experiences.

Happiness is building a bridge of love. Akron Kenmore tried it. And likes it. □

CARAVAN NEWS

TWO AWARDS PRESENTED PUBLICLY

Wayne Robbins, Caravan director at Olympia (Wash.) First Church, reports that two Caravanners have earned the Esther Carson Winans award. Awards were presented in a Sunday evening service to Lonnie Wentz and Kella Hallen. □

GENERAL DIRECTOR PRESENTS AWARDS

Bill Young, general Caravan director, conducted an all-Caravan award night at Kansas City (Mo.) St. Paul's Church. Caravan's highest award, Esther Carson Winans, was presented to Ramona Moore and Cindy Mullies.

Open house followed the evening service with displays and demonstrations of the achievements completed during the year. Jim Shipman and Rosalee Moore are the Caravan directors. Howard Borgeason is pastor. □

Ramona Moore and Cindy Mullies



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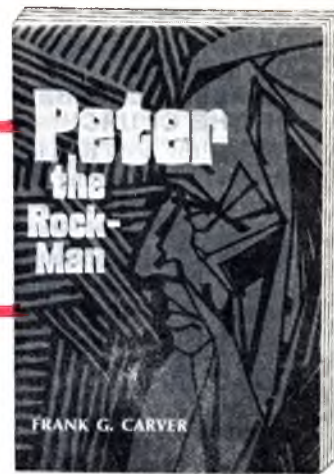
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NOV. BOOK OF THE MONTH



By Frank G. Carver



PETER THE ROCK-MAN

This is no simple biography of the Apostle Peter but an incisive treatment of the man as a key disciple, typical of most of us in his reactions, and one who despite his human frailty was transformed by the power of the Spirit into a great leader of the Early Church.

There is a strong emphasis on the grace of God alongside or as the antidote or corrective of human weakness. The clear note of redemption is a wholesome one. The description of the work of the Holy Spirit in building Christ's Church, taking into account human frailty, is much needed. Repentance is not alone the duty of the sinner but of the Christian who falls short—as we all do.

There are numerous scripture quotations and excellent quotes from blue-ribbon sources. But it is not so "scholarly" as to keep it from being easily read.

Dr. Carver is a professor at Point Loma College.

BERNARD M. ARCHER



"Since I had written a thesis on the subject of Peter, reading this book was like meeting an old friend. It has a great amount of interesting and up-to-date material, especially valuable to the homiletician and Bible student. Carver helps us identify with one of the Lord's chosen men."

J. CLYDE COX



Throughout my years in the Christian ministry, Peter has been one of my favorite biblical characters. I have read many books regarding this great man. In my humble opinion, Dr. Frank Carver presents the best factual information on Peter that I have ever read.

I was particularly struck with the fact that he emphasized that Peter, the fisherman, did not become "Saint" Peter in one step, but that there were many steps, trials, testings, and then triumph.

CHAPLAIN (COLONEL) CLIFFORD E. KEYS

(U.S. Army photograph)



I met Peter as I had not seen him before. I felt a kinship to him as his human weaknesses surfaced; and also a love, admiration, and respect for him as he realized that it was Christ in him and through him that enabled him to find self-fulfillment. This is a good book to give to new Christians.

T. W. SCHOFIELD



Seventy-five pages of a down-to-earth examination of human response to God's call to service.

No temperament is too tempestuous for the Holy Spirit to tame, no inadequacy too inhibitive for the Christ of God to invade. It is not what a man is, but what he can, with divine grace, become, that this story of Peter under-

lines.

Dr. Carver's book underscores indelibly that every man is usable by God—if he will submit to Him.

Once I started reading it I found it difficult to put it down until I had finished. This book is a must for every hesitant, tentative Christian.

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—Carver

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DAVID WHITELAW ON MISSION TO FEEL HEARTBEAT OF THE CHURCH

A healthy body demands a healthy heart. How strong is the heartbeat of the Church of the Nazarene?



Rev.
Whitelaw

Rev. David Whitelaw of South Africa is on assignment in the United States—an assignment which he shares in a sense with every Nazarene.

"I am here," he says, "to feel the heartbeat of the church, to experience a practical involvement in the operation of the church, and to share the heartbeat of South African Nazarenes with our brothers here."

Rev. Whitelaw, who was appointed principal of the Nazarene Bible College of South Africa in January, is a temporary resident of Shawnee Mission, Kans., while he attends classes at Nazarene Theological Seminary in Kansas City and travels throughout Canada and the United States to observe and gather administrative and operational procedures which may be applicable to the work in the Republic of South Africa.

With him in the United States are his wife, Myrna, and their children: Beverly, 10; Ruth, 7; Andrew, 4; and Paul, 1.

Rev. Whitelaw once thought of coming to the United States in quite a different capacity. A grad-



Rev. and Mrs. David Whitelaw and family

uate chemical engineer, he had considered advanced study at Massachusetts Institute of Technology. Instead the call of the Lord has led down a much different path.

"I first met the people called Nazarenes," he says, "in a little rented room on the second floor of an old building used for billiards, snagglers, and saloons in Johannesburg. A banner boldly declared to a handful of worshippers that the church was in a 'Mid-Century Crusade for Souls.' It was there that I, too, rather hesitantly at first, was caught up in that spirit and vision."

Reared in an evangelical denomination, Whitelaw had been saved through a personal encounter with Christ at the age of 13. Some years later he reports he found the blessing of entire sanctification "without knowing what to call it."

Feeling a definite call to preach, he enrolled in Nazarene Bible College of South Africa and upon graduation served as pastor of the Durban Morningside and Horison churches before appointment as principal of the Bible college.

"It is our conviction in the South African church," he says, "that our God gave the Church of the Nazarene to South Africa for just such a time as this."

He may be correct in this, for South Africans are responding in a vigorous way to the ministry of the Church of the Nazarene.

Dr. Bruce Taylor, district superintendent of the South African District, reports 24 churches on the district with a combined total membership of 963 and a Sunday school enrollment of 2,251, with a self-support level of over 75 percent.

The Church of the Nazarene is an international church and its voice has many national accents, but its heartbeat rings the same from every clime and nation.

It is an exciting assignment that embraces Rev. Whitelaw—to feel the heartbeat of the church. It is an assignment in which we all can share, for in Christ we are the Church. □

—John C. Oster, Reporter
Department of Home Missions



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

November 11—"Thou Shalt Not Steal"

November 18—"Thou Shalt Not Bear False Witness"

ANNOUNCEMENTS

Lost! An Address. If anyone knows the address of Mr. Henry Archbold, please send it to the Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131; attention: H. Temple. His letter requesting information reached our desk without a return address.

Rev. Darrell and Betty Dennis have left the field of full-time evangelism to pastor the Calvary Church of the Nazarene at Danville, Ind. They are cancelling their entire future slate of meetings.

RECOMMENDATIONS

"David Blue, Etc." is a musical group with a spiritual thrust and professional quality. I find it easy to recommend them for revivals, conventions, camps, retreats, and concerts. Contact them at Box 11465, Nashville, Tenn.

37211. (615-255-7918).—Robert H. Spear, Jr., South Florida district superintendent.

Rev. Clarence Dishon, who has served on three districts as a pastor for a total of 32 years, is available as an evangelist. He is a good man with a fine family. His address is 1634 E. National Ave., Indianapolis, Ind. 46227.—James E. Hunton, Illinois district superintendent.

Rev. Albert J. Lown, who has pastored for many years in the British Isles, has resigned from the pastorate and will be available for evangelistic conventions and teaching ministry in both the United Kingdom and the United States. We recommend his very fine and able ministry. Address him c/o 27 Elm Way, Airedale Park, Steeton, Keighley, Yorkshire, England.—T. W. Schofield, British Isles South district superintendent.

Rev. Lawrence W. McCoy is available for

revivals and weekend meetings. Write him at 3419 Second Ave., Council Bluffs, Ia. 51501.—Forrest E. Whitlatch, Iowa district superintendent.

Rev. W. Q. Sheridan, Rte. 2, Box 182, Rising Fawn, Ga. 30738, entered the evangelistic field October 15. Rev. Sheridan has been an excellent pastor, and I heartily recommend him.—Jack H. Lee, Georgia district superintendent.

The "Singing Smiths Evangelistic Party" are reentering the field after 14 years in the pastorate. Their ministry is geared to personal evangelism. The Smiths' home address is: c/o General Delivery, Winnsboro, S.C. 29180.—Jack H. Lee, Georgia district superintendent.

Rev. H. M. Smith is a commissioned evangelist and an elder on the North Arkansas District. He is a warm and intense holiness preacher who carries a burden for our lost world. I heartily recommend him. He may be contacted at Rte. 1, Box 87-B, Jacksonville, Ark. 72076.—Boyd C. Hancock, North Arkansas district superintendent.

EVANGELISTS' OPEN DATES

L. Dean Thompson has some choice open time this fall and in the spring of 1974. He is a song evangelist. Contact him at 715 W. Cedar, Girard, Kans. 66743.

MOVING MISSIONARIES

MISS NORMA ARMSTRONG—P.O. Box 912, Commercial Center, Makati, Rizal D-708, Republic of the Philippines

MR. AND MRS. JACK BARNELL—After Nov. 1, 1973, P.O. Box 1055, Salisbury, Rhodesia

MRS. MARGARET BIRCHARD—2195 Dudley St., Pasadena, Calif. 91104

MISS JOYCE BLAIR—c/o Rev. L. Blair, 1301 Lee Boulevard, Winnipeg, Manitoba R3T 2P7, Canada

MR. AND MRS. EDWIN BOADWAY—Church of the Nazarene Mission, P.O. Box 456, Mount Hagen, Western Highlands, Papua New Guinea

MISS GERALDINE CHAPPELL—Chikhli, Buldana District, Maharashtra, India
REV. AND MRS. HARRISON DAVIS—101 Kobuke Cho, Chiba Shi 281, Japan (Phone: 0472-82-2234)

REV. AND MRS. PAUL DAYHOFF—5 Tarentaal Street, Ext. 11, Brits, Transvaal, Republic of South Africa

MISS BETHANY DeBOW—P.O. Box 804, Monrovia, Calif. 91016 (Phone: 213-358-2108)

REV. AND MRS. LEE EBY—39 E. Orchard Rd., Ft. Mitchell, Covington, Ky. 41011 (Phone: 606-331-0754)

REV. AND MRS. REX EMSLIE—c/o Department of World Missions/Attention: Miss Eldora Browning

REV. AND MRS. HARRY FLINNER—Manuel Perez 5942, Montevideo, Uruguay, South America

REV. GEORGE FRANKLIN—10701 N.E. 59th St., Apt. N, Vancouver, Wash. 98682

REV. AND MRS. HUGH FRIBERG—Brook House, 109 Brook Street, Brooklyn, Pretoria, TVL, Republic of South Africa

REV. AND MRS. STEPHEN HEAP—6332 Monrovia, Shawnee, Kans. 66216 (Phone: 913-631-7213)

REV. AND MRS. ROBERT HUDSON—1454 Belle, San Bernardino, Calif. 92404 (Phone: 714-888-3585)

REV. AND MRS. TED HUGHES—2418 N. Heliotrope Dr., Santa Ana, Calif. 92708

REV. AND MRS. JERALD JOHNSON—9901 Melrose, Overland Park, Kans. 66214

REV. AND MRS. WILLIAM KELVINGTON—951 Tawaraguchi, Ikoma, Nara-ken 530-02, Japan

MR. AND MRS. WAYNE LARSON—1208 Sailing St., Medford, Ore. 97501

REV. AND MRS. PAUL MARSHALL—9 Clint Ct., Little Rock, Ark. 72205

MR. AND MRS. WILLIAM MOON—311 12th Ave. Rd., Nampa, Ida. 83651

REV. AND MRS. EARL MOSTELLER—(Phone: 65-5223 in Portugal)

MR. AND MRS. WILLIAM PATCH—Church of the Nazarene, Young Deung Po, P.O. Box 63, Seoul, 150 Korea

REV. AND MRS. KENNETH ROGERS—9421 Myrtle, Apt. 144, Kansas City, Mo. 64132 (Phone: 813-765-4273)

MRS. LILLIAN SHORT—(retired) Erick, Okla. 73654

REV. AND MRS. GENE SMITH—P.O. Box 1323, Port-au-Prince, Haiti

REV. AND MRS. TOM SPALDING—Casilla 1757, Cochabamba, Bolivia, South America

MISS CLAUDIA STEVENSON—215 S. Madison, #211, Pasadena, Calif. 91106

REV. AND MRS. OSCAR STOCKWELL—Nazarene Mission, Manjacaze, via Lourenco Marques, Mozambique, Africa

MISS FRANCIS VINE—c/o Mrs. W. B. Alexander, 1815 East 50th Avenue, Vancouver, B.C., Canada

REV. AND MRS. THOMAS WALTERMIRE—1 Davis St., Wollaston, Mass. 02170

MISS VENUS WARD—P.O. Box 14, Manzini, Swaziland, South Africa

DR. EVELYN WITTHOFF—3178 W. 115th St., Chicago, Ill. 60655 (Phone: 312-597-9576)

The following missionaries will all now use this address—P.O. Box 456, Mount Hagen, W.H.D., Papua New Guinea:

MR. AND MRS. NEVILLE BARTLE, MISS MERNA BLOWERS, MISS HELEN COLLINS, MR. AND MRS. HAROLD FRYE, DR. AND MRS. GLENN M. IRWIN, MRS. SIDNEY KNOX, MISS MARJORIE MERRITTS, MISS CAROLYN PARSON, DR. EVELYN RAMSEY, REV. AND MRS. DARYL SCHENDEL, MISS VIRGINIA STIMER, MISS ELLEN SYVRET, MISS MARY LOU TIEMANN, REV. AND MRS. WALLACE WHITE.

MOVING MINISTERS

RONALD LEE ALEXANDER from associate, Walla Walla (Wash.) First, to associate, Nampa (Ida.) First.

KENNETH L. ANDERSON from New Lothrop, Mich., to St. Johns, Mich.

LESLIE R. BEARDEN from Fairborn (Ohio) First to Bakersfield (Calif.) First.

JOHN BRADLEY from Sparta, Tenn., to Carthage, Tenn.

DON BRASHER from Mid-America Nazarene College, Olathe, Kans., to associate of Jonesboro (Ark.) Edgewood.

EARL M. CRANE from Racine (Wis.) First to Worth, Ill.

CLYDE DAVIS from Loudon, Tenn. to evangelism.

J. W. DOSS from South Pittsburg, Tenn., to Crossville, Tenn.

PAUL DRAKE from Brownsburg, Ind., to Willow Grove, Ind.

RONALD E. ELLINGTON from Dayton (Ohio) Ft. McKinley to associate of Dayton (Ohio) Central.

SAMUEL E. FARRIS from Cherry Grove, Mich., to Alpena, Mich.

MAX GAFFIELD from Lake City (Ia.) Community to Missouri Valley, Ia.

DWIGHT GREINER from Yellowknife, Northwest Territory, Canada, to Prince George, British Columbia, Canada.

DUANE E. HASKINS from Fordyce, Ark., to Cherokee, Okla.

CHARLES HILL from Fayetteville, Tenn., to Warren Chapel, Dechard, Tenn.

DALE HILL from associate to Gladwin, Mich.

JIMMY HODGE from Lenoir City (Tenn.) White Wing to Fayetteville, Tenn.

ROBERT W. HURLBUT from Mid-America Nazarene College, Olathe, Kans., to Ulysses, Kans.

RAY A. KELLUM from Sunnyvale, Calif., to Lynden, Wash.

MARVIN C. KELMAN from Perryton, Tex., to Richmond, Mo.

JAMES LYNCH from Mid-America Nazarene College, Olathe, Kans., to Pleasant Hill, Ark.

DONALD EUGENE MAY from Ulysses, Kans., to Huntington, Pa.

T. LYNN REYNOLDS from associate to Okemah, Okla.

J. C. SUMMERLIN from Cookeville, Tenn., to Lenoir City (Tenn.) White Wing.

PAUL W. THORNHILL from Albany (Ky.) First to Columbia (S.C.) Grace.

HAROLD WEBSTER from Uhrichsville (Ohio) Rush Community to Jonesboro (Ark.) First.

WILLIAM G. WILLIAMS from Pittsburgh (Pa.) First to Paragould, Ark.

MRS. F. ELBERTS BRUMMETT, 78, died Sept. 9 in Shattuck, Okla. Funeral services were conducted by Rev. Roy Bickford, Rev. Butch Lipscomb, and Rev. Paul Canen. She is survived by 4 sons, Dale, Aldon, Bob, and Bill; 1 daughter, Neta Jones; and 17 grandchildren.

REV. MRS. CLARA E. COPE, 81, died June 2. Funeral services were held at Enid, Okla., with Rev. Frank Skillern, Rev. Loy Watson, and Dr. Jerald R. Locke officiating. She is survived by her husband, C. E. Cope; 2 sons, John P. and William M.; 1 daughter, Wilma E. Parker; and 11 grandchildren.

HAZEL B. CROUCH, 81, died Sept. 8 in Brownfield, Tex. Funeral services were conducted by Rev. Harold Rains. Survivors include two brothers and one sister.

EDITH M. DARTON, 89, died Sept. 10 in Lompoc, Calif. Funeral services were conducted by Rev. Earl Lee. She is survived by a sister, Mabel Silverbrand.

MILLARD T. DAVIS, 78, died Sept. 18. Funeral services at Springfield, Ore., were conducted by Rev. Arnold Carlson.

REV. RAYFORD L. FEASTER, SR., 58, died June 1 in Windber, Pa. Funeral services were conducted by Rev. Roy E. Carnahan. He is survived by his wife, Helen; and five children, Rayford, Michael, Susan, Mark, and Mary Ellen.

PEARL GASH died Aug. 18 in Soquel, Calif. Funeral services were officiated at by Rev. D. R. Peterman. Survivors include one son, Wayne T.; one daughter, Mrs. Leo (Bernice) Baldwin; and five grandchildren.

REV. F. R. GUY, 84, died June 17 in Owasso, Okla. Funeral services were conducted by Dr. Jerald Locke, Dr. Fred Floyd, Dr. C. Harold Ripper, and Rev. R. B. Meek. Survivors include his wife, Augusta; one son, Alpha; and two grandsons.

MEREDITH G. HAKES, 61, died Sept. 23 in Wilmington, Ohio. Funeral services were conducted by Rev. J. Kenneth Copenhaver. He is survived by his wife, Alice; 3 daughters, Mrs. Marilyn Baker, Mrs. Arline Bayless, and Mrs. Charline Cooper; 1 son, David; and 13 grandchildren.

E. WENDELL HEDMAN, 62, died April 9 in Lompoc, Calif. Funeral services were conducted by Rev. Paul Best. Survivors include his wife, Florence; two sons, Donald and David; and one grandson.

STANLEY HORNER, 67, died Sept. 7 at New Egypt, N.J. Funeral services were conducted by Rev. Melvin Kuhn. He is survived by his wife, Mary.

CLARK W. LITTEN, 61, died suddenly in Madera, Calif. Funeral services were conducted by Rev. Stewart Johnson and Rev. Gene Van Note. He is survived by his wife, Emily; two daughters, Mrs. Marilyn Beck and Mrs. Carol Holly; and a son, Wallace.

EDWARD DICKSON PERKINS, 74, died Sept. 13 at Fairview, Tenn. Funeral services were conducted by Rev. Edward Matlock. He is survived by 5 sons, Edward, Harry, J. A. Lee, Jesse, and Henry; 3 daughters, Mrs. Sarah Brunger, Mrs. Katherine Teasley, and Mrs. Mary Dunman; and 31 grandchildren.

MRS. ANNIE H. TALLY, 81, died Sept. 5 in Shreveport, La. Funeral services were conducted by Rev. D. M. Duke. Survivors include 4 daughters, Mrs. Ellen Griffith, Mrs. Hazel Parker, Mrs. Mattie Baskin, and Mrs. Dixie Linowski; and 10 grandchildren.

JUDITH P. VANDEVENTER, 38, died July 28 in North Highlands, Calif. Funeral services were conducted by Rev. Marshall Pryor. She is survived by her husband, R. H. (Van); two children, Patricia and Michael; and her parents, Dr. and Mrs. Milton Stockman of Los Angeles.

VIRGIL O. WELTY died Aug. 30 in Santa Cruz, Calif. Funeral services were conducted by Rev. D. R. Peterman. He is survived by his wife, Harriette; one daughter, Virginia

VITAL STATISTICS

DEATHS

RALPH H. ARNOLD, 70, died Sept. 17 in Sarasota, Fla. Funeral services were conducted by Rev. R. Lester Hale. He is survived by his wife, Cora; two sons, George and Ralph; two daughters, Mrs. Lillian Porter and Mrs. Clara Carbaugh; eight grandchildren; and eight great-grandchildren.

Smith; four sons, Dr. Guy, Doug, James, and Thom.

BIRTHS

to ROBERT AND CAROLYN (HALE) BLAISDELL, JR., Champaign, Ill., a girl, Rebecca Lynn, Aug. 22.

to REV. DAVID AND NANCY (SMITH) DENSON, a girl, Kimberly Lynn, Aug. 28.

to GIL AND DOTTIE DINGMAN, Romulus, Mich., a girl, Nancy Yvonne, Aug. 22.

to MARVIN AND NANCY (AHLEMEIER) FAITH, Valparaiso, Ind., a boy, Nathan Lee, Sept. 2.

to REV. DUANE AND MARY JO (FARQUHAR) HASKINS, Fordyce, Ark., a girl, Cynthia Joy, Aug. 27.

to DENNIS AND LUCY (STATEN) KUGLIN, Lansing, Ill., a girl, Jill Kristine, Aug. 9.

to MICHAEL AND NINA (PAPPAN) LONEY, Del City, Okla., a boy, Christopher Marcus, Sept. 22.

to WAYNE AND SHIRLEY (WILLIAMS) RUSS, Vero Beach, Fla., a boy, Sean Marshall, Aug. 8.

to MIKE AND BECKY (SLOAN) SEXTON, Ashland, Ky., a boy, Michael Alan, Aug. 29.

to JIM AND MARILYN (GREINER) WINFREY, Shawnee, Okla., a boy, Jimmy Lee, Jr., July 31.

ADOPTED

by JON AND SHIRLEY (WALLWORK) HASSELL, Nashville, Tenn., a girl, Janet Carol, Sept. 27.

MARRIAGES

CAROLYN JOY MARTIN and RICHARD CLARK GRAHAM at Glendale, Calif., Oct. 20.

NICKIE BARTLOW and MARK PEED at Pomeroy, Wash., Aug. 24.

ADELE SALISBURY and HARVEY GOODNOUGH in Moscow, Ida., June 29.

DIRECTORIES

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

General Superintendents Emeritus. Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

NEWS OF RELIGION

AWAY WITH A MANGER AT CAPITAL PAGEANT THIS YEAR. Washington, D.C.—Jesus won't be allowed in the Christmas Pageant of Peace this year near the White House.

"A lot of people are upset," said Arthur J. Lamb, chairman of the week-long event. "But it looks like we have no other choice."

The Court of Appeals' decision applied to a longstanding suit which sought an outright ban of the Nativity scene, traditionally a part of the display around the nation's Christmas tree at the 19-year-old pageant.

Actually, the court gave the government the option of withdrawing its full-fledged sponsorship of the event, while still contributing technical and financial help, in order to avoid the church-state conflict.

The suit involved was filed four years ago by an Episcopal pastor, the president of the American Ethical Union, a rabbi, a Roman Catholic priest, and an atheist. □

FUGITIVES KILL KENTUCKY MINISTER, FIVE OTHERS. Fort Thomas, Ky.—A pair of fugitives from federal prison shot and killed a minister, his two children, and three other persons in an 80-mile flight across Kentucky before police captured them.

The escapees were wearing the clerical clothes of Rev. John K. Barnes, 47, whom they said they murdered, along with his daughter, Francien, 18, and his son, John, 14. Mrs. Barnes had been attending an Episcopal church convention in Louisville. □

VIOLENT CRIMES INCREASE 4 PERCENT. Washington, D.C.—A remarkable increase in murders both in cities and rural areas has pushed the FBI's statistics on violent crime up 4 percent in the first half of 1973.

Murder statistics jumped 9 percent themselves, compared with a similar period in 1972. The other three categories of violent crimes—rape, robbery, and aggravated assault—rose by smaller percentages. Property crimes decreased 2 percent nationwide. □

PUBLISHERS SAY PORNOGRAPHY LAWS MUST GO. Washington, D.C.—The 260 book publishers who are members of the Association of American Publishers have called for repeal of all laws prohibiting sale, exhibition, or distribution of sexually explicit printed material to adults.

The association insisted that repeal of all such federal, state, and local laws is the only recourse in light of a United States Supreme Court decree made June 21 which tightened the legal definition of obscenity.

Members of AAP, who say they publish 85 percent of America's books, said they would not oppose any "carefully drawn" legislation prohibiting commercial distribution or display of sexual materials to young people.

AAP has decided to endorse a 1970 report by the President's Commission on Obscenity and Pornography. The 18-member White House commission appointed by President Johnson under a 1967 act of Congress found "no evidence to date that exposure to explicit sexual materials plays a significant role in the causation of delinquent or criminal behavior among youth or adults." □

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION (SEE INSTRUCTIONS ON PAGE 2 REVERSE)

1. NAME OF PUBLICATION: **HERALD OF HOLINESS**

2. NUMBER OF ISSUES PUBLISHED ANNUALLY: **12**

3. DATE OF THIS STATEMENT: **SEPTEMBER 30, 1973**

4. OWNER: **HERALD OF HOLINESS SOCIETY, INC., 2112 TRINITY AVENUE, KANSAS CITY, MISSOURI 64110**

5. MANAGER/PUBLISHER: **HERALD OF HOLINESS SOCIETY, INC., 2112 TRINITY AVENUE, KANSAS CITY, MISSOURI 64110**

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the answer corner

Conducted by W. T. Purkiser, Editor

■ **How often should we celebrate the Lord's Supper? I don't find it in the Manual. Also, I realize there is no male nor female in the Lord, but I feel strange to have women, as dear as they are to me, administer the elements. Is it right, when many men are available?**

The section in the *Manual* dealing with the duties of the pastor lists one of these as: "To administer the sacrament of the Lord's Supper at least once a quarter" (paragraph 109.10), or at least once every three months.

The *Manual* also provides that members of the board of stewards elected by the local church shall "provide the elements for the Lord's Supper, and, when requested by the pastor, to assist in

the distribution of the same" (paragraph 140.2).

I understand your feelings about the participation of women in distributing the elements, and since you are a woman they certainly don't originate from any kind of male chauvinism.

But I would just point out that "administering" the sacrament, which is a function of the pastor (male or female), is different from distributing the elements to the

congregation.

Just as we seem to prefer male ushers, we probably would prefer to have men acting in this capacity. If there are other ministers present, they are usually called upon to help.

Quite a number of churches, however, seem to elect women as stewards and men as trustees in making up their church boards. This would be what accounts for the practice you report.

■ **Someone has said that Jesus will return to the same place which He left. Is there scripture to bear this out?**

The view that Christ's return will occur on the Mount of Olives near Jerusalem is based on Zechariah 14:1-4 understood in the light of Acts 1:11.

It is possible that this has reference to a phase of the day of the Lord that some students of prophecy call "the revelation" as distinguished from "the rapture."

The rapture is understood to be the calling away of the Church as described in 1 Corinthians 15:51-52 and 1 Thessalonians 4:13-5:4.

The revelation is taken to mean

the phase of Christ's coming again described in 2 Thessalonians 1:6-10; Revelation 1:7; and 2 Peter 3:8-14.

The two sets of references (which are typical of others that could be added) seem to refer to events which do not necessarily happen simultaneously but both within the span of "the day of the Lord."

I would understand the rapture to be worldwide. It is coming "as a thief in the night." Christ will call His own to himself as a mighty magnet draws bits of iron metal

from a pile of sawdust.

The revelation, on the other hand, may well start in Palestine and from there spread throughout the earth in a series of climactic judgments against rebellious men.

Still and all, the geographical aspects of Christ's coming are less important than the spiritual realities. The word of Jesus still stands: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12:40; cf. Matthew 24:42-44).

■ **I have gone to Sunday school and church all my life and find it puzzling that I have never heard any preaching or teaching of the Song of Solomon. It seems to be a neglected book. Since it is a part of God's Word, it must have a message for us today. Would you explain this?**

I'm not sure I can.

The Song isn't the easiest part of Scripture to understand, and there are differences in the way it is interpreted.

Many regard it as a spiritual allegory relating to God and His people or Christ and His Church.

Some regard Solomon as a type of Christ, and the Shulamite maid as a type of the Church.

Others prefer a three-character interpretation in which Solomon attempts to win the Shulamite maid away from her shepherd lover, to whom she remains faithful to

the end.

In the three-character understanding, Solomon is a type of the world (for which role he seems much better suited); the shepherd is Christ, the Good Shepherd; and the Shulamite is the Church or the individual Christian.

I have heard (or preached) sermons on: "They made me the keeper of the vineyards; but my own vineyard have I not kept" (1:6).

"His banner over me was love" (2:4).

"Take us the foxes, the little foxes, that spoil the vines: for our

vines have tender grapes" (2:15).

"My beloved is . . . the chiefest among ten thousand. . . . He is altogether lovely" (5:10, 16).

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (6:10).

"Love is strong as death. . . . Many waters cannot quench love" (8:6-7).

The messages on texts such as these are almost always topical and not expository. But the texts in themselves are certainly noteworthy.



Christmas

Is Just Around
the Corner

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**"BY ALL MEANS...
SAVE SOME"**

THE WAY PREPARED

Some days ago a man came to my office and asked if I would go to the Baptist Hospital and try to get his uncle saved.

The uncle knew the way. He had had a godly father and mother, but would never listen to their pleas or admonition. He might order me out of his room or curse me and tell me to let him alone.

Things happened that prevented me from going to the hospital the next day. The third day I visited the patient with much fear and trembling. I had tried to pray before going, but I am afraid that I had worried more than I had really prayed. I was afraid that I might say the wrong thing.

As I entered the room, I tried to be calm. We passed the time of day. I asked about his sickness. He was very frank to tell me that he had only a few more days to live.

I asked if he were prepared for his long journey. To my surprise, tears be-

gan to flow down his cheeks and he said, "Last night I settled everything, and now Christ assures me that everything is all right."

As I walked out of his room I saw a man across the hall. The Spirit seemed to say, "Go in there." I introduced myself, passed a few words about the efficiency of that hospital, then asked him about his soul's salvation. He said he did not know Christ as his Saviour. In a few minutes he had given his heart to Christ. He rejoiced in his newfound peace and joy.

The man I expected to be abusive had already surrendered his heart to Christ. The stranger, I found out later, had a Christian wife and a Nazarene church back home praying for him.

I wish I had another 50 years to live and be a soul winner. To this, Christ has called all of us. □

By Frank McConnell,
Bethany, Okla.

(Continued from page 23)

BENTON (ARK.) FIRST CHURCH received 213 Christian Service Training credits during the year with 138 earned through the home study plan. Fifteen people were recipients. The Sunday school reports a staff with one registered Sunday school administrator, three registered teachers, six qualified teachers, and three certified teachers. David Chandler is pastor. □

(CENTRAL) FLORIDA DISTRICT conducted its first church schools convention, August 31—September 1, at Orlando (Fla.) Central Church. Superintendent A. Milton Smith reported over 500 per month increase in attendance during June, July, and August over the record of the previous year. Dr. Glen Jones, superintendent of the East Tennessee District, was the featured speaker. □

PAULINE E. SPRAY of Sparta, Mich., was recently named to *Who's Who of American Women*. She is the author of the devotional book *Daily Delights*, and *Planned Programs for Women's Groups*. She has contributed to most Nazarene publications. Her articles appear in the *Herald of Holiness* from time to time. She is listed also in *Contemporary Authors*. □

MARY E. LATHAM, director of NAVCO in Kansas City, was selected to be included in the 1974-75 edition of *Who's Who of American Women*. Miss Latham, an ordained minister, has had a diversity of assignments in church work. She has authored three books, directed the production of numerous films and slide presentations, and has been closely associated with evangelism and Christian education ministries. Mary's name has been included in the *Who's Who* volumes for the eighth consecutive year. □

WASHINGTON (PA.) FIRST CHURCH is celebrating its fiftieth anniversary through the month of October. An anniversary dinner is planned for October 27. Former pastors Carl M. Brown and William G. Ardrey were scheduled as special pulpit guests during the month of celebration. John C. Kuhn is pastor. □

THE IOWA FALLS, IOWA, CHURCH honored Mrs. Luella Voigt for her dedication as a Sunday school teacher for 53 consecutive years. She is presently teaching the junior class. Sunday School Superintendent Harlan Else presented a potted plant to Mrs. Voigt at a special celebration—"Old-timers' Sunday."

The church also honored Mr. and Mrs. Lewis Voigt for 56 years in various capacities of service. Paul Hegstrom is pastor. □

DRAPER TO PASTOR OLIVET COLLEGE CHURCH

Rev. Bill Draper has resigned as assistant to the president at Mid-America Nazarene College, Olathe, Kans., to accept the pastorate at College Church, Kankakee, Ill.



Rev. Draper

Rev. Draper came to Olathe in December, 1966, closing an eight-year ministry at the Oklahoma City Lakeview Park Church. He had previously served as associate pastor of the Oklahoma City First Church.

Following his graduation from Bethany Nazarene College, Bethany, Okla., Rev. Draper's early ministry included pastorates in

Texas and Louisiana.

Scholarships for students has been a keen interest of Rev. Draper. During the summer, he devised a special fund-raising plan to increase MANC's scholarship fund. On November 9, the "Send Your Calf to College" auction will be held on campus. More than 50 calves from MANC's educational zone have been donated for the auction.

Rev. Draper and his wife, Frances, have four children—daughters, Robin and Sherry; sons, Brad and Russell.

Draper has seen MANC grow from 275 students in the first class, 1968, to an enrollment of 855 students this fall. The college has applied for full accreditation with North Central Association. □

JENKINS—OVERSEAS ASSIGNMENT

General Superintendent and Mrs. Orville W. Jenkins will leave Kansas City, November 14, for an overseas assignment.



Dr. Jenkins

They will visit the fields of Peru, Ecuador, and Chile. While in Chile, Dr. Jenkins will ordain the first two national preachers.

The Jenkinses will go to Haiti for the First Caribbean Nazarene Pastors' Conference. They are scheduled to return to Kansas City about December 1. □

PRAYER REQUEST FOR MISSIONARIES FACING MIDEAST CRISIS

Word from Israel indicates missionaries Najarians, Wachtels, and Morgans are safe at this writing.

The Gordon Johnstons and the Larry Buesses from Lebanon are home in the United States on furlough. Correspondence received from the Ivan Lathrops in Lebanon seems to indicate that business continues as usual.

Conditions are changing rapidly. Newspaper and television accounts of the crisis offer daily reminders of the need for prayer for the Middle East.

The church does not have missionaries in Syria and Egypt. □

MISSIONARY RECEIVES CORNEAL TRANSPLANT

Rev. William Pease, missionary on furlough from India, underwent surgery for a corneal transplant at University Hospital, Edmonton, Alberta, Canada, on October 4. Following two weeks in the hospital, doctors projected a three-month period for recuperation.

Mr. Pease's furlough address is 511 Northmount Dr. N.W., Calgary, Alberta, Canada. □

We would like to express appreciation to the hundreds of friends around the world who have sent cards and letters of sympathy to our family on the passing of our husband and father, Dr. Everett S. Phillips, and especially to those who have made contributions to the scholarship fund which will be used for the training of national students.

MRS. EVERETT S. PHILLIPS
AND FAMILY

NEW EXECUTIVE SECRETARY—DEPART- MENT OF YOUTH

Due to the resignation of Mr. Paul Skiles, who has been elected as executive director of the Communications Commission, the Board of General Superintendents submitted nominees for the election of a new executive secretary for the Department of Youth.



Rev.
McCullough

The mail ballot has resulted in the election of Rev. Melvin McCullough, 34, presently pastor of Seattle First Church, as the executive secretary of the Department of Youth.

Rev. McCullough was ordained in 1966, and has served pastorates on the Dallas, Abilene, and Kansas City districts, prior to his Seattle assignment in 1971. He is a graduate of Bethany Nazarene College, Bethany, Okla., and Nazarene Theological Seminary, Kansas City.

He is married to the former Geneva Faye Powers. They have two children: a daughter, Ginger; and a son, Christopher.

Rev. McCullough will assume his new assignment November 15. □



new books

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Romans 6:22

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52 SUNDAYS OF WORSHIP FOR CHILDREN, Book 2

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Emphasizes new dimensions in teaching. The six chapters show how to make and utilize a variety of techniques for the most learning . . . paper, workboards, etc. Illustrated. A CST Text for Unit 141.5a "Teaching Tools and Equipment." Paper.

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Love is the dynamic and "the heart of Wesleyanism." In this in-depth study that probes the very foundations of our faith, Dr. Wynkoop explores minutely the teachings of Wesley. This is a real "opus" on the subject of holiness—well worth the price! 372 pages. Cloth.



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