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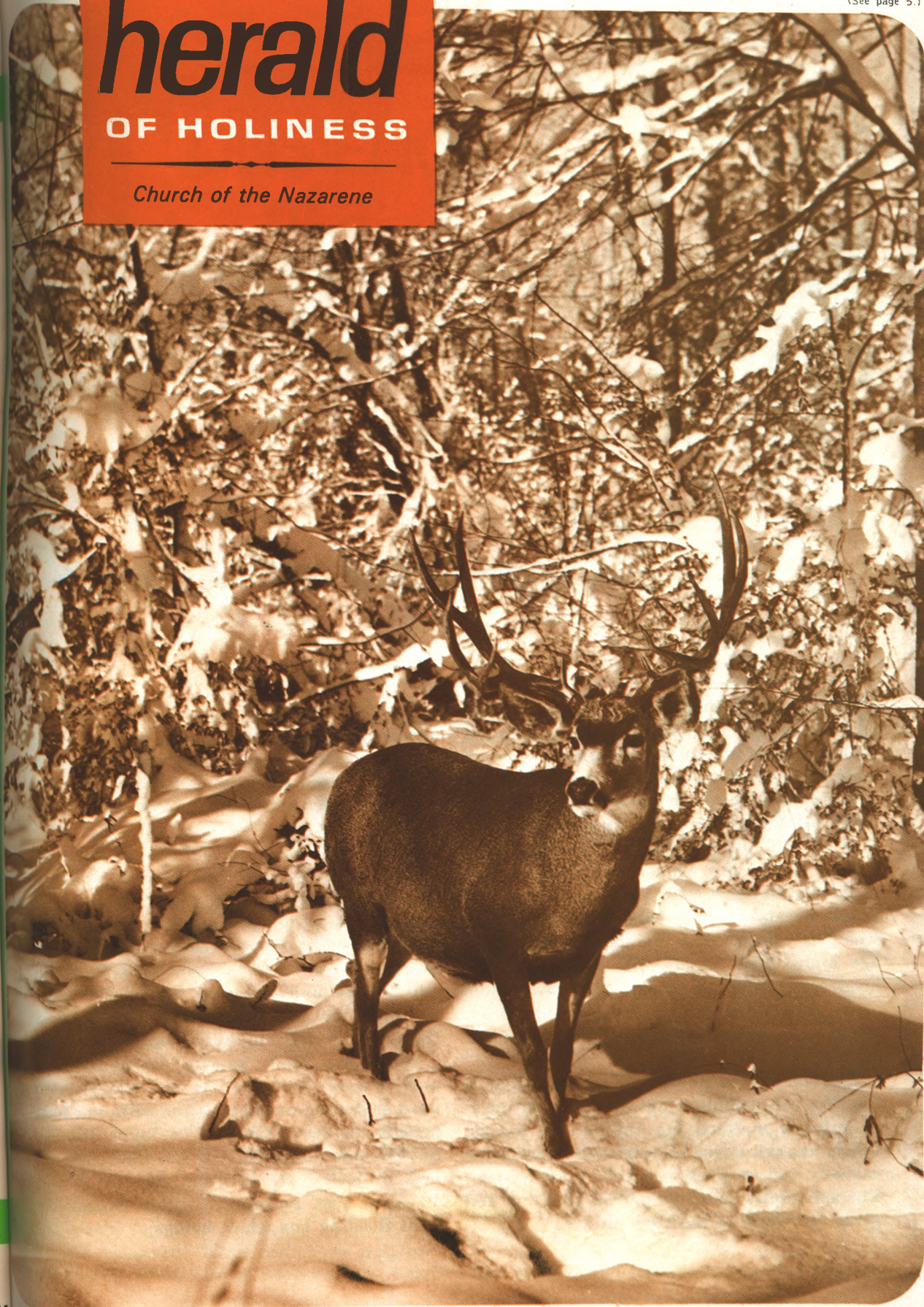
The Aftermath of Sin

(See page 5.)

# herald

OF HOLINESS

*Church of the Nazarene*



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*General Superintendent Jenkins*

## *Singleness of Heart*

**S**PIRITUAL progress depends on our ability to keep our eyes fixed upon a spiritual goal and move toward it. A soul can no more make a successful voyage on the journey of life without setting its course than can a ship.

We need singleness of purpose and singleness of eye. Jesus said, "If therefore thine eye be single, thy whole body shall be full of light" (Matthew 6:22). We need singleness of eye because time is rationed. Any person who has crossed over the border of middle age knows how rapidly life unrolls. Childhood seems only yesterday, and the middle years race by with increasing speed. Often we have so little to show for our quick-spent lives.

Each of us is a steward of the time that is his. We can dribble it out on many harmless or inferior matters; but unlike lost money, lost hours can never be retrieved. Each hour casually and unwisely wasted is gone forever. The spiritually sensitive person sees this and gives his hours to the right things.

We also need singleness of vision because our energies must be focused to obtain our spiritual goals. Almost everything for which we long in the spiritual life is on the other side of singleness of heart. We want peace of mind; but peace of mind does not come from inner division; it comes from inner integration. We want joy, but the most unhappy people are the people with divided hearts. We want a sense of purpose and achievement, but we achieve the least when we wander first in one direction and then another. To attain our desired objectives we must focus heart and mind and soul in one direction. We must fix our eyes and our hearts upon Jesus.

To set our goals, to struggle to motivate and energize ourselves, is not enough. We must surrender our hearts, our wills, our total persons to Jesus Christ. To know Him as Saviour and Sanctifier is to have inner singleness of heart. He becomes our All in All! To have Him enthroned within brings His light flooding our whole beings. □

# CONSCIENCE of a CONSERVATIVE CHRISTIAN

**M**OST people seem to prefer being labeled liberal, progressive, middle-of-the-road—anything but conservative.

But, like it or not, we Nazarenes have a measure of identification with the conservative cause. According to *Time* magazine, our church is “conservative in doctrine.” Here’s the way they described us following the 1964 General Assembly: “That subspecies of fundamentalism, the ‘holiness church,’ lays such stress on goodness, consecration and sanctity that most Christians bog down at the thought of meeting the standards. But the Church of the Nazarene has no fewer than 15,000 members who are willing to try” (*Time*, July 3, 1964, page 74).

Political conservatism is not the subject of this article. You mark your X on the ballot wherever you wish. But we Nazarenes are unmistakably pegged in the camp of Christian conservatism.

How does our conservative conscience relate the Christian faith to the world we inhabit? The church has been charged with being the taillight rather than the headlight of society. Is that charge valid? If so, what’s the reason?

Each individual lives in his own personal “world”—the limited circle of his social contacts, the daily routine of life experiences he knows, the spiritual battleground on which he faces the enemies of his soul. It is in this area that we must first examine the operation of the conservative Christian conscience.

The conservative Christian respects his conscience, his own built-in code of conduct. It’s an inner voice ready to speak on any subject and in any situation. Now it offers mellow words of approval. Again, it bristles with strong words of condemnation. Again, it wields the stinging whip of rebuke for advice unheeded.

Someone observed, “Your conscience may not keep you from doing wrong, but it can sure keep

you from enjoying it!” The conservative Christian obeys his conscience; he’s convinced God had a part in its formation. He wants to be able to testify, as the apostle Paul did on trial before the Jerusalem Council: “. . . I have lived in all good conscience before God unto this day” (Acts 23:1).

Do you ever tamper with your conscience? Don’t do it! Titus 1:15 indicates one’s conscience can become “defiled.” Here’s one way: deliberately set out to change what has been a standard of your life. So everybody’s doing it? Well, so what! Does that make it right? You live with other people only part of the time; you have to live with yourself all the time.

And there’s God, too. You can’t escape His all-seeing eye. He’s concerned about what you do with your soul’s conception of right and wrong. It’s the only voice God can be sure you’ll hear. He knows you can ill afford a conscience seared to insensitivity.

Does a conservative conscience never change? Of course it may change! Babies grow and develop. So do “babes in Christ.” The attainment of understanding is a process which never ends. God does not give all spiritual light at once. The Corinthians were subsisting on “milk” because they were not yet ready for “strong meat.” One’s conscience may become more strict in some areas and more lenient in others as his understanding increases. Change doesn’t necessarily mean spiritual decline.

Although changes may come, the conservative Christian is slow to change. He makes sure God is in it before he allows his conscience to scuttle any standards once held. Christian standards should be divinely inspired, not humanly acquired. Then they should be guarded with bulldog tenacity.

Compromise has its place in human relationships, but it’s a dangerous guest in the living room



of your conscience. Vance Havner cited the example of a Civil War soldier who decided to play it safe by dressing himself in a blue coat and gray pants. He tiptoed cautiously onto the battlefield and got shot at from both directions.

Conscience is personal, but it shapes our lives in a complex world. Jesus Christ prayed for His disciples not to be taken out of the world, but to be kept from evil in an evil world. "In the world but not of the world"—that's our conservative status. The "salt of the earth," the "light of the world," the "leaven" of society—that's our evangelistic mission. And we can't fulfill it by barricading ourselves within cloistered walls of sanctity.

Maybe we've allowed our conservative conscience to be a bushel over our light. Afraid to dirty our hands to help a sin-splattered soul. Obsessed more with preserving human standards of conduct than the propagation of the redeeming gospel. Content to sit in our tower of purity, protecting our image. Maybe it's true that "conscience gets a lot of credit that really belongs to cold feet."

Two Christian men were discussing the human weaknesses in their lives. Said one, "Remember the Bible says dust we are and to dust we will return." The second replied, "Yes, but should we be as dusty as we are?" Salt that has "lost its savour" is nothing more

than worthless dust, and it can never bring healing to a sick world.

The eyes of the world are upon us. They want to see the gospel in action. They want to know if the twentieth-century Church has enough first-century power to purge itself of prejudices and spiritual pride, so it can preach a meaningful message.

So prick your conscience, my friend. Needle it until it hurts for a doomed and dying world. Prick it until it aches to heal the wounds of heartbroken humanity.

Your status—conservative Christian. Fine! But remember your mission, too; don't let a reactionary conscience dim your light.

## Big Hat, Little Head

**T**O WEAR a big hat or to stand on a high ladder is tempting. A splendid public image provides both pleasure and opportunity. News media, however, tell of frustrated people who shine in public but are inadequate in private life. A doctor was shot by his wife because he was a beast to live with. A minister preached well but lived beneath his office. A corporation president could not manage his own life. A person who was publicly acclaimed ended life because inwardly it was unbearable.

Society places great pressure upon young people to prepare for successful careers. Education is essential to usefulness in our complex society and should surely be sought by all. However, preparation for being a successful public figure is not tantamount to preparation for living life.

It is a proud moment when a graduate nails his nameplate on an office door. But the "shingle" which indicates his professional qualifications does not indicate his strength of character, his inner qualities, or his ability to live effectively. Diplomas do not indicate that a man has learned to love adequately, serve unselfishly, or discipline mind

and body wholesomely. College degrees may be gotten by persons who have but dipped their toes testingly into the great depth of learning.

Young and old alike should continually seek learning because of the deep personal qualities it places within reach of the individual, but to seek knowledge for the mere sake of prestige is folly. If academic diplomas are sought only as tools for making money or steps toward public image, they are cheap pieces of paper.

Success in a career justly dignifies a man, clothing him with a desirable public personage. His neighbors call him Judge, Reverend, or Doctor. This opens doors of opportunity and provides an honest pleasure only when the inner person is big enough to comfortably wear the public dimension. A large hat is troublesome on a small head.

Jesus said much about becoming a real person but nothing about the value of becoming a public personage. He taught that men should cultivate the inner man. If He walked our paths today He would surely urge people to measure themselves, not by the praise of men but by the usefulness, the value, and the Christlikeness they possessed. He would measure the person, not the personage; the head, not the hat; the heart, not the jacket. □

# SO THIS IS LIFE

By MILO L. ARNOLD





# The **AFTERMATH** of Sin

**W**HEN one sins, he does something to himself which even two works of grace will not completely rectify. This blunt statement indicates the seriousness of the matter to be further developed in this article.

Sin has been defined biblically as "the transgression of the law" (1 John 3:4).

One large segment of the Christian Church believes that a transgression must be willful in order to be a sin. Another large group believes that all offenses against God's laws, including involuntary transgressions and mistakes, are sins.

Some kind of harmony between these positions is sometimes attempted by classifying sins into two types: (1) willful sins and (2) sins of ignorance. Willful sins are no doubt the more serious because they separate from fellowship with God, and because being intentional they produce more lasting effects upon the personality due to the operation of certain laws or principles of learning. It should be noted, however, that all offenses against God's statutes, whether willful or not, are serious in their implications and results.

"Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes . . . And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee . . ." (Deuteronomy 6:17-18).

"And the Lord commanded us to do all these statutes . . . for our good always . . ." (Deuteronomy 6:24).

If keeping God's statutes is "for our good always," disobeying His statutes would logically have an

opposite effect. So it is important not only to obey the known will of God, but to seek to know His statutes.

A first point then indicating the seriousness of sin is that it is by nature damaging to the individual and to society, having its own built-in destructive tendencies—serious not only because it involves disobedience against God's will but because it is against one's own best interests.

Some psychologists claim, and there is evidence to support the view, that any experience which a person has alters him so that he is never the same again. This indicates that the effects of sin extend beyond conversion and also beyond the infilling of the Holy Spirit.

Among the permanent results of sins are memories, for an experience with God does not abolish the memory of sinful acts. This is especially true of willful sins.

It is well-known that intention and purpose make learning more effective. So intention and purpose in sinning may make the effects of sin more lasting.

Willfulness is also likely to make for greater intensity in an experience.

Since intensity is one of the laws of learning, willful sins may be well-nigh unforgettable.

In fact, there is some question as to whether one ever completely forgets anything which happens to him. The relearning of materials or skills seemingly forgotten is accomplished with greater ease than the original learning—which indicates that effects of original learning remain even if below the level of recall. Likewise under certain conditions such as hypnosis, ex-

periences seemingly long since forgotten can be recalled in great detail.

At any rate, as is well-known, memories of sins do remain after conversion and cleansing to tempt, torture, and discourage. Happy is the person who comes to God with a minimum of such items in his background.

Memory is not alone among the permanent effects of sin. Once an act is committed, it is usually easier to perform that act again. When an act is engaged in a number of times it is on its way to becoming a habit, especially if it is accompanied by any degree of pleasure. There is pleasure in many kinds of sins, and this pleasure even if it occurs only occasionally is reinforcing.

Tendencies to act and habit patterns, which are apparently recorded in some way in a person's nervous system, are not necessarily removed by salvation and cleansing from sin. Though in a spiritual sense one is a new creature, habit patterns previously formed may still be ready to be revived and put into operation. This explains why a person tends to fall as deep as "the pit from whence he was digged" when he backslides.

This also indicates that one should be pretty sure he is in the will of God before marrying a person recently converted from a life of deep sin. The risks along this line can be great. Thus the seriousness of sin is indicated in the permanence of its results.

It is well-recognized that some sins such as social sins, drunkenness, and other excesses leave marks upon one's physical body



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which may persist after conversion. It is not so well recognized that *any* sin may leave physical effects in the form of marks, traces, or changes in or upon the nervous system.

The fact of these neural traces explains why memories and ready-to-act patterns are not removed when a person is saved and cleansed from sin. While our souls may be saved in the present, we must await the redemption of the body. Sin like leprosy may be cleansed, but its scars remain. So sin has physical effects some of which may not readily be seen.

The guilt, inferiority feelings, and conflicts produced by sin may result in various personality disturbances such as faulty mechanisms of adjustment, compulsions, psychologically based illness, and even psychosis or insanity. Neither salvation nor cleansing appears to be a cure-all for personality maladjustments resulting from faulty experiences.

A word of caution is appropriate here. Despite the fact that sins may cause personality disturbances, all personality disturbances should not be ascribed directly to sin in the life of the afflicted person. Such difficulties may result from faulty training or difficult experiences beyond the control of the individual in the same way that physical difficulties may result from causes beyond the individual's control. Nevertheless, its possible connection with personality disturbances further indicates the seriousness of sin.

The necessity for obedience in order to act with the greatest wisdom or to receive divine guidance is a great principle of Christian experience. It is a scriptural basis in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself"; and also in Psalms 111:10: "... a good understanding have all they that do his commandments ..."

Some years ago in a class in advanced psychometrics at Boston University the professor in charge pointed out that people who do well on the part of the Wechsler-Bellvue intelligence test having to do with judgment (comprehension) as compared with other parts of the test are often from religious homes with definite moral training. This would indicate that this type of background is helpful to good judgment.

On the other hand when a person sins he is likely to try to preserve his sense of personal worth

by rationalization. Rationalization is a form of self-deception by means of which a person falsely justifies his failures or questionable things he wishes to do.

An extreme form of this mechanism is found in those people who believe themselves to be saints while almost everyone else can see the most glaring inconsistencies. More alarming are the purveyors of false doctrines who, refusing to accept deliverance from sins, have taken another way, have persuaded themselves it is right, and have succeeded in leading others astray. Certainly no one ought to make any important life decisions when he knows himself to be outside the will of God, for one aspect of the seriousness of sin is that sin and faulty judgment go hand in hand.

From this partial review of the effects of sin in this life, it should be evident that even apart from its possible eternal consequences sin has serious and permanent physical, personality, and mental effects. The persistence of some of these effects even after one is converted and cleansed indicates that every effort should be made to keep people out of sin before they get into it.

Besides other good reasons which might be mentioned for early conversion and surrender to God, these experiences are important in order to prevent the further development of undesirable thoughts and habit patterns and to foster the building of desirable ones. Memories and habit patterns accumulated in one's being as a result of sin should be counteracted as early and as much as possible.

The experiences of conversion and being baptized by the Holy Spirit, because of their intensity and emotional content, may do much to crowd out and break up these unfortunate memories and patterns, and God at times appears to render a wonderful and immediate deliverance from them. Often, however, the individual has to put up a dogged, determined resistance to these memories and patterns which, it should be understood, are not sins unless put into operation.

The struggle which goes on to counteract the effects of sin which remain after conversion and the infilling of the Spirit may be a part of what is meant by "working out your own salvation with fear and trembling," and certainly it may be a part of what is involved in growth in grace and Christian character. □



## Pen Points

### Winning Souls by Saturation Concern

**E**VANGELIST Jack Hyles tells of an experience in one of his revivals in which one of the seekers was a middle-aged woman, staggering drunk.

His first reaction, he confessed, was one of disgust and hopelessness, but as compassion swept over him, he dealt faithfully with her and prayed for her salvation. She also prayed, and as sincerely as she could asked Jesus to save her.

Following the altar service, Mr. Hyles turned to the congregation and asked for 30 volunteers who would in turn, for the next 30 days, visit the woman for 30 minutes in her home—one visitor a day for a month—for a time of prayer and encouragement. The people accepted the challenge.

A year later the woman again appeared when Hyles was preaching in the same church. She identified herself and testified to him that she had not touched alcohol since that night a year before when she had come to the altar in her stupefied condition to be saved. She had not only been regenerated, but was now teaching school and had been completely reclaimed for society and the Church.

Could not any church that is determined to win souls for Christ learn something from this display of saturation concern? It not only would establish the new converts through visits, love, and prayer, but many new doors would be opened to the Gospel if such a swarm of concern could take wings.

You might call it "operation saturation," or whatever you will, but don't sit on your hands when the pastor pleads, "I need 30 volunteers ..."

GEORGE L. SMITH  
Office Editor.



# HOW TO MEET TEMPTATION



• **By Herman R. Holler**  
Fresno, Calif.

**I**F WE are to live successful lives, we need to know the nature of temptation and how to deal with it effectively.

Let us take heart when we are tempted, because this is an experience common to Christians everywhere. When it comes, it does not mean that there is something amiss in our Christian experience.

For experience has shown that goodness is no special insurance against temptation. The best Christians are tempted, and sometimes the better the person, the greater the temptation.

Was not Jesus himself tempted in all points as we are? Yet He was without sin. We remember vividly the wilderness experiences of our Lord as a shining example of this truth that no one faced greater temptations than He did.

The Apostle Paul in his writings likened the Christian life to that of a soldier in warfare. He tells us to put on the whole armor of God, and the armor is described in detail. We are in a fight against evil and the enemy of our souls. The scriptural way is "to be forewarned is to be forearmed." Spiritual preparedness is the price of victory.

But how can we be prepared? One way is to know what temptation really is. Temptation is a mental suggestion (by Satan or others) of some proposed attitude or action which is contrary to the will of God or to what is ethically or morally right.

Notice that it is mental suggestion of some proposed attitude or

action, something that is to take place or change, something under consideration. Therefore, temptation is not sin. It shows us a doorway which we have not as yet stepped through.

Three areas into which most of our temptations fall are: (1) the realm of money, (2) the realm of sex, and (3) the realm of power or personal pride.

We live in a society that wrongly measures us by the money we make—how we should acquire or retain it. As Christians we must ask ourselves, Should we make money a means to an end or an end in itself? Are my attitudes toward money thoroughly Christian or are they questionable?

In the second realm, sex, let us ask—Is sex clean and pure, an expression of love within the boundaries of marriage?

Thirdly, when we are given power, positions of leadership, do we use this for self or the exploitation of others, or do we use it rightly—for the benefit of our fellowman and for Christian service of God?

Temptations in these areas are common to many. There are others. How can we meet and master them? Here are several suggestions that might prove helpful.

*First, store the Word of God abundantly in your heart.* Literally saturate yourself with scripture. Put it on the tip of your tongue.

Make its recall quick and easy by exposing yourself daily to the great truths of God's Word.

Memorize particularly helpful verses and study them in their context for correct meaning, lest the enemy of your soul defeat you with half-truths that you mistake for the real thing.

Remember, it was the Psalmist who said, "Thy word have I hid in mine heart, that I might not sin against thee." And Jesus, when He was faced with great temptations while preparing for His life-work, won His victories by using the Word of God.

*Second, do not entertain temptation too long—nip it at the bud.* Someone has said, "When Satan knocks at the door, you do not need to let him in."

What is the door? The door is the door of attention. Satan first got the attention of Eve in the temptation which later ended in a defeated life for both her and Adam.

You are strong at first. It is then you should focus your consciousness on something else. Turn your attention in another direction. You are the master of your fate. In these early moments you can control your thinking. Direct your mind at once into the right channels and you can win. Do not entertain temptation too long.

*Third, keep yourself as well-adjusted as you possible can.* Probably no one will be completely adjusted in life. Adjusting to life is a continuous process. But there



is a reasonable degree of adjustment that all of us should have or attain in order to be the happy and efficient individuals we should be.

We are born with certain legitimate desires which require satisfaction, such as hunger, desire for love, self-respect, and others. Legitimate satisfactions for legitimate needs are important to healthy living.

Usually our trouble is not so much with the goal or the desire as it is with the ways and means of reaching it. We seek wrong methods to reach right goals.

For example, there is nothing wrong with desiring certain food when hungry, but there is sin in getting food by the method of

stealing. Temptations are often suggestions to use wrong methods to achieve legitimate ends. The better adjusted in life we can become, the less likely we will become the victims of using wrong methods to reach right goals.

*Finally, win the victory over temptation by living in the presence of Jesus.* Make His presence wonderfully real in your life and temptation will disappear like fog in the noonday sun. Temptation loses its power when Jesus becomes the unseen Companion along the way and the unseen Guest in the home.

How can we lose when we can say like David, "I have set the Lord always before me" (Psalms 16:8)?

No one was ever expected to live the Christian life in his own strength. As a matter of fact, the teachings of Jesus are quite impossible to successfully live unless we have "a power not our own which makes for righteousness."

Perhaps this is where we have failed. In a fast moving, complex age, with temptations on every hand in much variety, strength and disguise, we have tried to meet them in the limitations of our own human weakness.

Let us remember in the moment of our greatest need, Jesus is standing by to help us to live our best. We can have the assurance of St. Paul, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

• **By Roma Joy Smith**  
Fayetteville, Ark.

## *They Couldn't Shout*

**E**VERYTHING was conducive for rejoicing! Effort had been made and something worthwhile had been accomplished. The foundation of the Temple had been laid. It was a great day—for some people, that is.

Standing on the outer edge of the happy crowd was a minority group that couldn't shout (Ezra 3:12), or thought they didn't have anything to shout about. This group was composed of good people who had experienced blessing from God in former days, but now their vision was fixed on the past. They remembered better days, a better Temple.

Oh, there wasn't any doubt that God had helped them lately, but it was so much better years ago! Memories hounded them. Oh, for the "good old days"!

Isn't it sad that, while God's blessing was falling on so many, there were a few who missed the blessing because they were living in the past? God was moving among His people, but some of them couldn't receive a blessing because they had blocked the channel with their own attitude.

Those people finally passed off the scene of action, but their descendants are still around.

You'll find them on the outer edge of blessing. They could move up where the glory is, where the shouting crowd is, but they never will until they realize that God is still on the move and they must move too if they keep up with Him.

You can overhear some of them occasionally "Oh, the new church is nice, but what was wrong with the old one? We did have a better spirit in the old one." Or: "When Brother —— was pastor, the services seemed more spiritual. The new pastor doesn't have the fire he had." Or: "We did it this way when I was the Sunday school superintendent." And on they talk with a backward look.

It is good to remember past blessings in order to praise God, but we can never go back in search of blessing unless we are making wrongs right or seeking to renew our broken vows to God. We must keep in step with God.

Jesus said, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62). By this statement He made it plain that God's servant must be one with a forward look.

Paul had the right attitude when he said ". . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

It is possible to move from past blessings to present ones, for God still blesses. He still gives revivals. He still answers prayer. Pilgrim, don't look back. Look up! God is still on His throne!



# The "SPECIAL" herald



• **By James O. Deal**  
Lake City, Fla.

**T**HE CAR was moving down Interstate 10 with a steady hum, and if I had figured correctly I would be at St. Vincent's Hospital in about one hour. The distance from Lake City to Jacksonville, Fla., was approximately 60 miles. Just a few minutes before, the call had come. Now I was on my way to pray with Carolyn for the last time.

Carolyn was a young mother of three lovely children and the wife of a fine husband. I had met them only last week as I visited in the local hospital where Carolyn had been placed. The diagnosis was leukemia, but she would be transferred to St. Vincent's for further diagnosis and treatment.

As I had stood by her bed and talked to her, I learned she was not a Christian but was anxious to

be led to Christ. We had prayed for her salvation, and as the tears had flowed freely, she said, "I feel so much better now."

I was glad that on my way to the hospital that day I had stopped at the office for a supply of the special issue of the *Herald of Holiness*. I had left her something to feed her mind upon while no one else was around.

As I walked down the corridor of St. Vincent's toward Room 404, I prayed for something I could say to this mother who was dying and would soon be gone. Had she really found Christ? Could I in these last few minutes with her help her further?

But as I entered the room, the conversation was almost one-sided as Carolyn began to testify. It went something like this: "Pastor, I'm so glad you have come. I felt that I must see you once more before I go to be with Jesus. I am on

the critical list and will not live, but wanted you to know that through your prayers and the *Herald of Holiness* I found my way back to God and now have peace with Him."

Carolyn was buried yesterday in a distant city but it seemed to me that there was a halo over her grave.

Today I made my usual call to the local hospital and to the room where I first met Carolyn. Another patient was in the bed where Carolyn had been but was reading the same issue of the *Herald of Holiness*. I presented the patient with a new copy and took the old one.

In a day or so I will make my way to see Grady and the children and will take with me the special issue of the *Herald*—for I had promised Carolyn that I would do everything possible to lead her family to Christ. □



# Editorially Speaking

• By W. T. PURKISER

## Four Things to Learn from Life

The late Miss Helen Keller has been for thousands an inspiring symbol of courage and faith. Left blind and deaf in infancy, Miss Keller was able to bridge the chasm to the world of normal human life in spite of almost unbelievable odds.

Miss Keller once said, "I have four things to learn from life:

"To think clearly without hurry or confusion;

"To love everybody sincerely;

"To act in everything with the highest motives;

"To trust in God unhesitatingly."

With sight and hearing, we should seek to learn no less from life than the speaker of these words.

Whatever the new year demands of any of us, we need to think clearly without hurry or confusion.

This is the age of the "snap judgment" when the only exercise some people take is "jumping to conclusions." Far too few of us are willing to engage in the labor of patiently gathering the facts and weighing all the evidence before coming out with our half-digested notions.

In the realm of religion, this mood shows itself in a distaste for the clear, hard thinking about God and man which is the nature of theology. Oswald Chambers said a generation ago, "There is a vast amount of unintelligent antipathy to theology. Thinking is of second importance, but it is second, and theology is the thinking side of religion."

Cartoonist Charles Schultz has created a great deal of interest with his imaginative cartoon strip entitled "Peanuts." In one set of panels, Lucy and Linus were looking out the window at a driving rain.

Lucy said, "Boy, look at it rain . . . what if it floods the whole world?"

Linus replied, "It will never do that . . . in the ninth chapter of Genesis, God promised Noah that would never happen again and the sign of the promise is the rainbow. . . ."

Lucy said, "You've taken a great load off my mind . . ."

And Linus concluded the strip with the words, "Sound theology has a way of doing that."

So it does. And in times of anxiety and frustration with the course of events national, political,

and personal, we need to think about spiritual things clearly and without confusion.

THEN THE CALL of our times is to love everybody sincerely. Here again we have much to learn.

Most of us have little difficulty with loving our neighbors as ourselves as long as the neighbors are friendly and at least in part responsive. But the Christian demand is not only for neighbor love when the neighbor is a friend-neighbor. We are also called upon to love the unlovely neighbor, the foreign-neighbor, and even the enemy-neighbor.

Just here is the acid test. Jesus reminded us that even the publicans love those who love them and salute their brethren. If the Christians do no better than this, they are no better than publicans and sinners (Matthew 5:43-48).

What is needed in our world is not a new invention or the devising of better techniques of social adjustment, but as Bertrand Russell—of all people!—confessed, "The root of the matter is a very simple and old-fashioned thing, a thing so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion." And this from a book entitled *The Impact of Science on Society!*

And "the fruit of the Spirit is love"—love that expresses itself in the graces of joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, and self-control (Galatians 5:22-23). Against love like this, said Paul, "there is no law."

Indeed, love like this is itself the fulfilling of the law—not the loveless law of the legalist nor the lawless love of the sentimentalist, but the lawful love and loving lawfulness of a life infused with the divine.

AGAIN, WE MUST ACT in everything with the highest motives. This does not of itself guarantee that the actions will always be right. But it does assure that the purpose will be pure.

Right here, in fact, is the essence of Christian holiness. If holiness demanded perfection of performance, none of us could ever hope to qualify.



But holiness is concerned with perfection of purpose, a motive purified by love.

And when mistakes are made, as they surely will be, the sanctified Christian will not hesitate to confess them and make things right. The defensiveness which always puts the blame for failure on someone else is not a proper part of the holy life.

When Paul was taken before the Sanhedrin in Jerusalem, he testified to a life lived in all good conscience before God. Ananias, high priest at the time but dressed in ordinary garb, commanded those standing by to strike the prisoner on the mouth.

"God shall smite thee, thou whited wall:" Paul retorted; "for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?"

Horrified, some of the bystanders said, "Revilest thou God's high priest?"

Paul's apology was quick and sincere: "I wist not [I did not know], brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people" (Acts 23:1-5).

Another way of saying this is that we must be blameless even though we cannot be faultless until we are presented "before the presence of his glory with exceeding joy" (Jude 24).

FINALLY, WE MUST LEARN to trust in God unhesitatingly. Never has trust been tried as it will be in the year just opening up to us. The more the horizons narrow down on us, the more important it is that we learn to walk by faith.

Mary Gardner Brainard's lines have long been favorite lines with me:

*So I go on, not knowing,  
—I would not, if I might—  
I would rather walk in the dark with God  
Than to go alone in the light;  
I would rather walk with Him by faith  
Than walk alone by sight.*

God speaks through silent things. Words of wisdom are absolutely essential, but acts of wisdom add depth to what we say. A beautiful life frames the word fitly spoken as "apples of gold in pictures of silver." . . . God can build only with the material we give Him. Let us never "mistake the map for the journey." It has to be "Follow me, as I follow Christ."—Hazel C. Lee.

We would very naturally like to be able to see far down the path ahead. But strong faith, it is said, is not curious about details. It is willing to trust when it cannot see because it has learned to walk with One who is completely trustworthy. "They who trust Him wholly find Him wholly true."

Here, then, are four things to learn from life. We have a faithful Teacher. May we not fail to be good disciples. □

## Riding the Tiger

There is a well-known limerick with a touch of satire that reminds us of much in our present world. It reads:

*There was a young lady of Niger  
Who smiled as she rode on a tiger;  
They returned from the ride  
With the lady inside  
And the smile on the face of the tiger.*

People "ride the tiger" when they compromise with known evil. The temptation is always present in human life.

It is seen in the double-talk of much politics. Asked how he stood on a certain issue, one politician replied, "Well, some of my friends are for it and some of my friends are against it. As for me, I always stand with my friends."

There is, to be sure, a necessary give-and-take in the area of methods. Equally good people may sincerely differ as to the best way to gain the right ends. When they do, they must learn to adjust, each to the other.

But there can be no compromise in the realm of moral purpose. To ride the tiger here is to end up inside.

Others "ride the tiger" when they adjust their gospel to what they think the natural man will receive. When we have said all we must about the necessity of making our message clear and plain to the average man, the fact remains that the wisdom of God always seems to man to smack a bit of foolishness.

We can never afford to distort or dilute our faith to the extent that men of the world can accept it without being changed themselves. The gospel must always make a man either quarrel with his sins or quarrel with the preacher.

We cannot cut Christ down to conform to the modern world. It is the world that must be brought to Christ's terms if it would know His power and His peace.

"Tiger riding" may seem to the sophisticated soul quite the thing to do. But when it is tried, the last smile is one the face of the tiger. □



# "But I WANT to Do It"

**I**F I WANT to do it, it must not be God's will," is a philosophy that lies deep in human thinking. So deep is it that men interpret all tragedy as God's will (e.g., "God needed Father more than we did"); and insurance companies often protect themselves from paying damages on loss from natural causes, earthquakes, flood, *et al.*, by a clause in fine print about "acts of God."

Two Japanese expressions betray the same sad fatalism. When things go wrong, the Japanese say, "*Shi-ka-ta-ga-nai*," which means, "Why fight it? It's in the stars." Even the lovely "*Sayanara*," which is said when friends part, means not, "Good-bye" (or "God go with you," as in English), but, "Life is nothing but a series of partings. Let it be so."

I was infected with this same spiritual malaise. I shuddered before the unpalatable alternatives in Christian life. I was "comforted" by the thought that I saw only the ugly underside of the beautiful pattern. But how could I know how to choose among the uninviting threads and knots so as to make beauty? Perhaps a voice from heaven or a dream, an angel or a letter would guide me and anesthetize the pain of the deprived life I expected and release me from the anguish of decision regarding it. I prayed, "God, You could tell me in so many words what You want me to do. Why don't You?" I waited. Nothing happened.

We do talk a lot about finding and doing God's will, listening to God, and being in the center of God's will. It may sound as if we hear voices or as if there is an esoteric "in," a "hot line" to God which bypasses ordinary means of communication and is reserved for the spiritual "400." But it isn't

this easy and I hope we aren't really saying such things.

In a particularly desperate spot in my life I found the answer: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalms 37:4). I first saw the last clause and it made me literally dance for joy at the amazing promise that God would give me what I wanted. Not bad!

But gently and firmly I was drawn back for an "in-depth" look at that verse. Slowly the first clause came into focus. "Delight thyself also in the Lord." What a winsome receipt! No bitter bills, no thwarted desires, no lingering misery or unfulfilled life, but rather life springing up out of delight and issuing in desires fully granted. What could be better? I would cultivate the Lord's attention more, so I could get what I wanted from Him.

But then the deeper meaning began to come through. One can take delight only in someone he trusts and truly loves. "Taking delight in" must be honest. It takes time. It means sharing oneself with, leaning on, and learning from the Friend. The closer friends become, the deeper is the mutual understanding. There is a satisfying fulfillment in love itself which overshadows the gifts one expects.

Then I saw that the correctness of a Christian's decision rests in a lifetime of delighting in the Lord. The closer I was to Him, the more I began to think like He thinks. Desires born in fellowship with Him could be trusted. They were "natural," now. God's will did not "cut against the grain," nor did it require some magical intrusion of an idea into my mind at decision time.

Such vital decisions are entrusted to us—decisions that hook us into orbit for life! And yet these

moments come to us on "cat's paws," silently, unheralded. The choice of schools and majors, vocations and avocations, friendships and marriage, work and play—all must pass before the council of our inner minds. All are voted in or out by the prevailing desire which has captivated the mind.

Great decisions are seldom if ever made at variance with the desire which was molded in the furnace of that in which we secretly take delight. The reason even diversions are influential on moral and Christian life is that, having been permitted by an inner commitment, they create the atmosphere in which apparently casual choices are made.

Some decisions are forced upon us under pressure without time for reflection and prayer. They are spontaneous, we think. But today's decision began long ago. The discipline or permissiveness, the quality of our diversions, the preferences when controls are gone, become a part of the fabric of the self. Now, in the crisis, the sum total of this self arises imperiously to take control of the entire life, committing it, against our better judgment, to a sadly limited and mediocre existence—or lifting it into the freedom of a life in which God's good and desirable will (Romans 12:2) can be worked out. It is not so much that we do God's will as that His will can be worked out in our lives if we are in the place of service when He needs us.

I face a decision. What shall I do? Well, if I take delight in the Lord, then I can trust my desires, and the council of Christian friends can help me to see through the problems. It is imperative, then, that I begin and continue to "sort out the priorities" presented by life in the light of my commitment to Him in whom my soul takes delight. □





## TRAINING CONFERENCE IN THE ROCKIES

July 7-11, July 14-18

**S**UMMER, 1969—and another first in the Church of the Nazarene. It's a Training Conference sponsored by the CST Commission in cooperation with the Nazarene Bible College. The sessions will be held in the new buildings at the college, which is in the heart of Vacationland, U.S.A.—Colorado Springs.

Two identical weeks are planned to accommodate vacation times—July 7-11 and July 14-18. Take your pick, load up the family, and come along for a profitable week. Classes and chapel will be held Tuesday through Friday from 9 a.m. to 12:30 p.m. Lunch will be served at the college at 12:30, and the afternoons are yours for family vacationing at the foot of Pike's Peak, the "garden spot of America."

An outstanding staff has been selected to present a wide variety of courses that will appeal to all age-groups. Child care will be provided for small youngsters during class sessions.

The faculty and courses include:

G. B. Williamson—Preaching Scriptural Holiness and Bible Study

Jim Main—Church Choir Directors

Norman Shoemaker—Youth Music, and Developing a Youth Program

A. F. Harper—The Work of the Sunday School Superintendent

Paul Miller—The Work of NYPS Presidents and Teen-age Witnessing

Mary L. Scott and Helen Temple—The Work of the NWMS and World Missions

A NATIONAL CST conference takes planning—lots of mountains to climb before such an undertaking is perfected. Much of the groundwork was laid by these committee members: from left, Rev. Bennett Dudney, CST director, Kansas City; Rev. Bill Sullivan, pastor, Colorado Springs First Church; Rev. Robert Leffel, public-relations director, Nazarene Bible College; Rev. Neil Wiseman, pastor, Colorado Springs Southgate Church.



WHEN Lt. Zebulon M. Pike discovered Pike's Peak in 1806, all he discovered was Pike's Peak. But Nazarenes attending the new, exciting CST Conference in July will discover not just that majestic, 14,110-foot summit spiraling above the beautiful city of Colorado Springs. They will also discover new mountain peaks of learning and inspiration for effective Christian service at the first CST Conference on a national level.

Mrs. G. B. Williamson—*Far Above Rubies* and Speaking to Small Groups

Special classes for primary and junior age children—*Music and Beliefs of My Church*

Registration cost for a week at the conference is \$15.00 for the first member of a family, \$7.50 for the second, and \$5.00 for youth and children. Housing may be selected from motels, hotels, campgrounds, cabins, and campers in the area at a wide range of prices. Housing reservations may be made directly or assistance may be secured from the registrar. Registrations, to be honored on the "first come, first served" basis, are limited and should be completed before April 1, to assure housing.

The arrangements committee in Colorado Springs consists of Rev. Bob Leffel, chairman and registrar; Rev. Bill Sullivan, Rev. Neil Wiseman, Dr. Chester Meyering, Mr. Harold (Bud) Ischam, Rev. Paul Berger, and Mr. Cecil Brown.

Request for information and registration materials should be sent to:

Rev. Bob Leffel, Registrar  
CST Training Conference  
Nazarene Bible College  
Box C  
Colorado Springs, Colo. 80901





# THE CHURCH AT WORK

## General Statistics for 1968

### Church of the Nazarene

#### CHURCHES

United States .....	4,674	
British Commonwealth .....	267	
Overseas Home Mission* .....	41	
Total (Domestic) .....		4,982
Net Gain .....	24	
Churches on World Mission Fields		1,229
Main Stations and Outstations on		
World Mission Fields .....		1,346

#### CHURCH MEMBERS

United States .....	364,789	
British Commonwealth .....	11,442	
Overseas Home Mission* .....	1,475	
Total (Domestic) .....		377,706
Net Gain (1.78 Percent) .....	6,589	
World Mission Fields		
(Full and Probationary) .....		87,256

#### MINISTERS

Ordained Ministers .....	6,674	
Licensed Ministers .....	2,054	
Missionaries (Under Department of		
World Missions) .....		543
National Workers on World		
Mission Fields .....		2,895

#### CHURCH PROPERTY

Value of Church Property (Local)	\$305,246,168	
Value of Parsonage (Local) .....	53,383,427	
Total (Local) .....	\$358,629,595	
Value of Parsonages (District) ...	2,427,343	
Value of District Centers .....	7,376,907	
Value of Other District Property ..	4,385,122	
Total (District) .....	\$ 14,189,372	
Value of Headquarters Property ..	2,476,905	
Value of Nazarene Publishing		
House .....	2,184,381	
Total (General) .....	\$ 4,661,286	
Value of Educational Institutions ..	43,721,458	
Value of Property on World		
Mission Fields .....	17,043,797	
Grand Total (All Property) ...	\$438,245,508	
Indebtedness on Church and		
Parsonage Property (Local) ...	102,935,842	
Indebtedness on All Property		
(District) .....	3,815,899	
Indebtedness on Educational		
Institutions .....	20,849,899	
Total Indebtedness on All Property	\$127,601,640	

#### CHURCH FINANCES

Paid Local Interests .....	\$ 61,607,591	
Increase .....	\$4,629,459	
Paid District Interests .....	6,224,670	
Increase .....	532,047	
Paid General Interests .....	8,849,638	
Increase .....	958,285	
Total Paid All Purposes .....	\$ 76,681,899	
Increase .....	\$6,119,791	

#### ANALYSIS OF GRAND TOTAL

Paid by the Church .....	\$ 65,173,206
Paid by the Church School .....	4,320,533
Paid by the NYPS .....	678,833
Paid by the NWMS .....	5,642,832
Paid Supplemental .....	866,500

#### PER CAPITA GIVING

Local Interests .....	\$ 163.11
District Interests .....	16.48
General Interests .....	23.43
All Purposes .....	\$ 203.02
Net Gain .....	\$ 12.89

#### SUNDAY SCHOOL

Number of Sunday Schools .....	4,870
Increase .....	3
Number of Branch Sunday Schools	103
Increase .....	16
Enrollment:	
Active Members .....	747,649
Officers and Teachers .....	68,050
Cradle Roll Members .....	38,400
Home Department Members ...	25,418
Branch Schools .....	4,205
Total (Domestic) .....	883,722
Increase .....	48,522
Average Weekly Attendance	
(Including Branch) .....	436,586
Increase .....	1,034
Number on World Mission Fields ..	2,255
Enrollment on World Mission Fields	166,053
Attendance on World Mission Fields	103,152

#### VACATION BIBLE SCHOOL

Number of VBS's .....	2,772
Decrease .....	191
Membership (Inc. Off. & Teach.) ..	290,462
Decrease .....	11,074
Number on World Mission Fields ..	807
Membership on World Mission	
Fields .....	62,115

#### CHRISTIAN SERVICE TRAINING

Number of Churches .....	1,898
Decrease .....	306
Number of Credits Awarded .....	74,045
Decrease .....	7,360

#### NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies .....	4,073
Increase .....	6
Membership:	
Junior Fellowship .....	56,533
Teen Fellowship .....	54,962
Young Adult Fellowship .....	56,927
Total .....	168,422
Increase .....	5,032
Number on World Mission Fields ..	1,094
Membership on World Mission	
Fields .....	30,956

#### NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies .....	4,621
Increase .....	22
Membership:	
Junior Members .....	59,132
Active Members .....	197,187
Associate Members .....	24,936
Total .....	281,255
Increase .....	9,036
Number on World Mission Fields ..	1,204
Members on World Mission Fields	44,968
Members Prayer & Fasting League	
(Domestic) .....	220,398
(World Mission Fields) .....	20,981

\*Bermuda, Middle European, Northwest European, Samoa and South African.

B. EDGAR JOHNSON  
General Secretary





DR. NICHOLAS A. HULL, district superintendent of the Southern California District, recently dedicated the Long Beach (Calif.) Bixby Knolls Church. The 10,000-square-foot, year-and-a-half-old church was purchased out of the proceeds of the sale of the Lakewood Church. The facilities include a sanctuary seating over 200 with additional overflow room, an educational wing, office wing, fellowship and kitchen facilities. The property, recently appraised at \$240,000, was purchased for \$112,000, enabling the church to be dedicated without indebtedness. Rev. Thomas L. Goble is the pastor.

*The organization of a junior church may be the answer to the problem of . . .*

## Children and Reverence

LATELY, I HAVE read several articles and heard much discussion on the subject of irreverence among our children. I am happy to see that so many people are concerned about this problem.

I agree that there has been entirely too much irreverence among our children and youth and too many of them are growing up without the respect for worship necessary to a Christian life. This hinders church growth, of course, for God cannot speak to an irreverent heart.

Several solutions are possible, but I'd like to tell you what our church has done about this problem and what it has meant to both adults and children.

The Sunday morning service is, in our church as in most others I'm sure, the best attended service of the week. Many times visitors, just passing through, will stop to worship with us.

It was, then, a source of embarrassment and concern to many of us to see children running in and out and back and forth or whispering loudly during these services. A nursery was provided for the babies, but children

from three years on up were brought to the regular morning worship services. So on an average Sunday morning we might have 25 children moving about, or restlessly shuffling in their seats. You can imagine the results.

Then God began to speak to us about junior church. Our church had never had one and indeed, to many people, the idea was completely new. Some felt, in fact, that it was wrong. Children, they said, should be *made* to sit in adult services and listen. This, of course, was precisely the problem.

I agree that the discipline of sitting still and listening would not harm any child; but if our purpose is—as it should be—to win the souls of men, women, boys, and girls to the Lord, then we must provide something for each level. No minister can effectively preach to both adults and children at the same time.

I am not saying that a child cannot be convicted of sin during an adult service. Conviction is the work of the Holy Spirit and can come at any time the child's heart is sufficiently prepared for it. A child

# GOLDEN PEDESTAL

## Book Selection



OVERCOME EVIL WITH GOOD

Meditation on Romans 12  
By Audrey J. Williamson

Four devotional meditations on the twelfth chapter of Romans delivered by Mrs. Williamson at the Nazarene Laymen's Conference held in Hollywood, Fla., in August, 1966.

The author chose Romans 12 for the basis of her messages "because it offers in concrete and climactic progression a comprehensive guidebook for effective Christian conduct."

Christian life and conduct is the theme of this chapter which has been designated by one writer as "the most demanding of all Paul's disturbing writings."

Here's a compact book you can read in one sitting or, if you prefer, in four rewarding devotional sessions. Either way, you'll agree that perhaps never has so much been said so well in such limited space.

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brought up in the church may feel this conviction, not necessarily because of anything the minister says, but because of the preparation of his heart through years of attending Sunday school and church and being taught the Bible by his parents.

But what of all the children whose hearts have not had this prior preparation?

I maintain that they need teaching on their own level. If we do not truly evangelize our children *today*, there will be no church tomorrow. Oh, the



excitement and challenge of leading children to Christ! There is nothing like it!

So, with God's help, we began our junior church. All children from ages three through 12 are included. After singing and prayer the preschoolers are sent to a class of their own and I "preach" to the older children. I don't feel adequate for such an enormous responsibility, but do feel God has led me into it, and so I will serve in this way until He tells me to do something else.

Many people have commented on the greater reverence in the adult services since the junior church be-

gan. But it is with the children that I can see the biggest difference. Many boys and girls have been saved since we began, and others regularly remain for the services who once went home after Sunday school.

From the beginning, reverence has been our theme. I can now ask the smallest three-year-old in the junior church, "What are we to do in God's house?" and he will answer, "Be reverent." And he shows by his actions that he knows what it means.

Jesus said in Mark 10:14, "Suffer the little children to come unto me, and forbid them not . . ."

Children CAN be reverent when they know what reverence is all about.—JAN SPARKMAN, Frankfort, Ky. □

changing moods in the personal experience of the children of God. His survey of "The Causes of Moods" is enlightening and his discussion of "The Perils of Moods" will enable many people to enjoy a more stable fellowship with their Lord and Saviour, Jesus Christ.

It will help young Christians to understand that being a child of God is not always a "mountaintop" experience but that there will also be valleys, darkness, burdens, and perplexing circumstances in their lives.

While some excellent suggestions are given for guidance in the response of the Christian to the changing moods of life, it seems to this writer that too little was written regarding the stabilizing value of the continuing practice of expressing gratitude, thanksgiving, and praise as counteractive principles and methods to the variability of feelings which commonly beset the child of God.

This is a good book for anyone to read who does not have a clear understanding of daily Christian living. Also a pastor will find this book a helpful one to give to a believer who is battling with the uncertain feelings of nervous reactions or to a person who has conflicts with doubts which result from prolonged tensions of physical illness.

Also it would be beneficial to the person who has a limited understanding of the real meaning of "heaviness through manifold temptations."

The author has made a good contribution to the Christian literature of this generation.—L. T. CORLETT. □

# Give Me an Answer



## Here's Your Answer!

Over 100 pertinent questions as answered by DR. W. T. PURKISER in the popular "The Answer Corner" column.

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## The Book Corner

### MASTERING OUR MOODS

By Albert J. Lown, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 32 pages, paper, 50c.

All people, including Christians, are subject to variable moods. So a book which explains and gives guidance in this area is always timely. This is an interesting discussion by a man who has experienced both the buffeting of human changeableness and the generosity of divine grace.

The author faces the reality of

DISTRICT SUPERINTENDENT W. D. McGRAW recently dedicated this new church for the people of Prineville, Ore. The building is valued at \$100,000, but due to the sacrificial labor of many of the members and friends, the present indebtedness stands at only \$40,000. Rev. John Brockmueller, pastor since 1967, is the tenth pastor to serve the Prineville church, which was founded in 1939 under the leadership of the district superintendent, Dr. D. I. Vanderpool.





## MOVING MINISTERS

John W. May from Newport (Ky.) First to Nashville Grace.  
Mar R. Mitchell from Lake City (Ia.) Community to Franklin, Ind.  
Don Redmond from Indio, Calif., to Anaheim (Calif.) West.  
Ward M. Satterlee from La Crosse, Wis., to Spencer, S.D.  
Norman Sheets from Goose Bay, Canada, to Wapella, Saskatchewan, Canada.  
James Smith from Live Oak, Calif., to Holtville, Calif.  
E. Keith Wiseman from Sacramento (Calif.) West to Yuba City, Calif.  
Leon Wyss from evangelistic field to Norwalk, Calif.  
Carlton R. Zehrt from Sunnyside, Kans., to Phillipsburg, Kans.  
Paul Andrews from Anderson (Ind.) Indian Meadows to Redkey, Ind.

## MOVING MISSIONARIES

P. W. Marshall, Box 566, Limbe, Malawi, Africa.  
Mr. and Mrs. Hilbert O. Miller, P.O. Box 14, Manzini, Swaziland, South Africa.

## VITAL STATISTICS

### DEATHS

GILFORD E. BELL, 77, died Nov. 22 in the Veterans Hospital at Allen Park, Mich. Funeral services were conducted by Revs. L. A. Wilson and James Krauss. He is survived by his wife, Rhoda; two sons, Raymond and Harold; a daughter, Mrs. Ruth Silvis; two brothers; and a sister.  
WILLIAM FOSTER, 94, died Nov. 20 in Zephyrhills, Fla. Funeral services were conducted by Rev. Leslie C. Poe. He is survived by one brother, one niece, and three nephews.  
GARLAND E. WILSON, 53, died Nov. 21 in Parkersburg, W. Va. Funeral services were conducted by Rev. John Hay and Dr. Gene E. Phillips. He is survived by his wife, Martha; two sons, Garland, Jr., and Philip; four daughters, Mrs. Barbara Ralph, Mary Lou, Carol, and Donna.  
FRANK W. ROSS, 67, died Nov. 12 in Muscatine, Ia. Funeral services were conducted by Rev. Sherman D. Hunter. Surviving are his wife, Delma, three sons, and two daughters.  
AMBROSE HUSTON ROY, 72, died Nov. 18 in Yuba City, Calif. Funeral services were conducted by Rev. Russell R. McCollom. He is survived by his wife, Florence; two sons, Ambrose G. and Harold; one daughter, Mrs. Maurice Roberts; six grandchildren; and one brother.  
JOHN F. STRUNK, 75, died Nov. 20 in Viborg, S.D. Funeral services were conducted by Revs. James W. Humble, R. R. Vandermate, and J. Wilmer Lambert. Surviving are four daughters: Mrs. Wayne Nelson, Mrs. Merl Ilse, Mrs. Jacque Hart, Mrs. David Siemon; a son, Warren; 13 grandchildren; two sisters; and three brothers.

### BIRTHS

—to John and Miar (Newsham) Davidson, Kansas City, Mo., a son, Daniel Edward, Dec. 3.  
—to Rev. and Mrs. William M. Fields (Haroldene Davis), Abilene, Tex., a son, Lance Harold, Dec. 3.  
—to Larry and Jacqueline (Bianchi) Lockman, Sheridan, Ill., a son, Gregory Stephen, Dec. 2.

### ADOPTED

—by Bernard F. and Jo (Kreie) Paden, Rockville, Md., a boy, Gregory Edward, born Aug. 26.

## ANNOUNCEMENTS

### RECOMMENDATIONS

I am recommending Rev. J. A. Faver, an elder on the Illinois District, who is reentering the field of evangelism. His address is 517 12th St., Henderson, Ky. 42420.—L. S. Oliver, Illinois District Superintendent.

### EVANGELISTS' OPEN DATES

C. T. Corbett, Olivet Nazarene College, Kankakee, Ill. 60901, has open February 16-23 and March 17-23.  
George P. Woodward, 326 Dry Run Road, Montgomery, Pa. 15063, has open March 28—April 6.

## DIRECTORY

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

## NEWS OF RELIGION

# You Should Know About . . .

### SPOT TELEVISION COMMERCIALS DECLARE WAR ON ALCOHOL.

Children are now experimenting with alcohol at the average age of 11, according to Billy E. McCormack, executive director of the American Council on Alcohol Problems.

Desiring to take advantage of every possible opportunity to de-glamorize drinking for the sake of our young, McCormack states that already 39 well-known personalities in the fields of entertainment and sports have agreed to make spot film commercials for the ACAP on the problem of drinking, similar to the American Cancer Society's films on smoking.

In December, 18 spot television commercials were mailed to television stations all across America. Featured in some of these spot films are the Osmond Brothers, a young singing group well-known to the youth of the land; Robert Peterson, opera singer from the production, "Camelot"; Heather Young, of ABC television; Don Adams, from TV's "Get Smart"; and Billy Casper, famous golfing champion.

"Think how many of our youth may be spared the devastating consequences of drinking by adhering to the testimony of some of their favorite personalities urging them not to use alcohol," McCormack said. In a recent telephone call to the "Herald of Holiness" from his office in Washington, D.C., McCormack expressed his enthusiasm and hope regarding this new breakthrough in the Council's untiring war against beverage alcohol in our nation. □

**THE CHRISTIAN AND MISSIONARY ALLIANCE** has scheduled its first worldwide conference on evangelism and church growth for February 18-26, 1969, at Bangkok, Thailand.

Nearly 100 delegates from the younger national churches on the 24 Alliance mission fields are expected to attend, together with a delegation of Alliance officials and North American missionary personnel headed by Dr. Nathan Bailey, president of the Christian and Missionary Alliance.

Dr. Louis L. King, secretary for Alliance overseas work, said the agenda for the multilingual meeting will include the practical results of Christian evangelism and a study of how young churches can become more missionary-minded. It will also discuss evangelical Christian fellowship groups and ecumenical developments, city evangelism, youth and Sunday school work. □

### WHEATON COLLEGE STUDENTS STUDY BLACK AMERICANS' HISTORY.

A spontaneous, unscheduled class on the campus of Wheaton College draws some 40 students each Thursday evening for studies in Afro-American history.

Dr. John Pageler, assistant professor in philosophy, who has worked with student leaders on the project, says that "our picture of black Americans in our history has been inaccurate and should be corrected."

Members of the faculty and of the community are also attending the sessions. Two or three book reports are required but no credit is given. The class features announcements of events in the area emphasizing black culture, lecture, and discussion. "Before the Mayflower," by Lerone Bennett, is the basic textbook and required reading. □

". . . in the last days perilous times shall come . . ." (II Timothy 3:1-5).

**BAPTISTS WILL DANCE AT GEORGETOWN**—A 139-year-old ban against dancing on the campus of Georgetown (Ky.) College was recently voted out by the trustees of this Southern Baptist school.

Officials said Georgetown would become the only college operated by Southern Baptists which "explicitly" permits on-campus dancing, although they observed that other Baptist schools allow dancing—without an official policy statement to that effect by trustees. The trustees at Georgetown voted to drop the ban after a majority of students and faculty had urged the policy change. □



## Late News

### AMENDMENT GENERAL BOARD SESSIONS

The General Secretary's office has announced an amendment in the times previously announced for the annual meeting of the General Board.

The first meeting will convene at 7:30 p.m., Monday, January 13. Preceding this opening meeting of the General Board, the departments will meet on the following schedule:

Group I (Education, Ministerial Benevolence, World Missions, Youth) —8:30 a.m.—11:45 a.m.

Group II (Church Schools, Evangelism, Home Missions, Publications) —1:30 p.m.—4:45 p.m.

Tuesday will follow the schedule of meetings previously announced for Monday, and Wednesday will be given over to additional departmental meetings (if needed), and the closing General Board business meetings. □

### OF PEOPLE AND PLACES

MR. AND MRS. WILLIAM LOGAN CLABORN, of Jasper, Ala., are celebrating their golden wedding anniversary at a reception sponsored by their children January 12, in Jasper. Mrs. Claborn is an elder on the Alabama District and a sister of the late Dad Speer of the singing Speer family. □

MR. RALPH HORNBECK, member of the Pasadena (Calif.) Bresee Church, was recently elected acting superintendent of schools for the city of Pasadena. □

### NEWS OF REVIVAL

EVANGELISTS CARL AND ETHEL PRENTICE were the leaders in a revival at the Valdosta, Ga., church, where Rev. H. G. Snellgrove is pastor. The outpouring of the Spirit was manifest as several prayed through to definite victory and 10 members were received into the church on the closing Sunday. □

PREPARATION was the key to what some claimed to be the greatest revival seen in many years at Muncie (Ind.) First Church. According to Pastor Lester L. Zimmerman, two months of cottage prayer meetings, plus preschool prayer meetings in the mornings at six o'clock by the teens, set the spiritual tone for the outstanding revival that followed, under

the direction of Dr. H. Dale Mitchell as evangelist and Roger D. Kennedy as music director. Pastor Zimmerman stated, "With the 103 souls that bowed at the altar during the revival and the 30 others that found spiritual help just before and since the revival, a new surge of spiritual life has come to First Church." □

EVANGELIST GEORGE P. WOODWARD recently concluded a victorious revival series at the new Goodwin Memorial Church in Anderson, Ind. □

"A NEW DAY FOR OUR CHURCH," reports Rev. J. Donald Carrico, pastor of the Columbus (Ohio) Warren Avenue Church, following a revival with Evangelist W. B. Walker and Song Evangelists Ralph and Joann Dummire. Many stated it was the greatest revival they had experienced in 18 years in the church, and some insisted it was the greatest revival they had ever seen. Over 50 bowed at the altar, most of them new, and 13 members were received. □

LITHOPOLIS, OHIO, church recently enjoyed an outstanding revival experience during a 10-day meeting with Rev. Ed Hundley as evangelist and Mr. and Mrs. Ishmael Horseley as singers. Fifty-one seekers found definite spiritual help and many new families were reached. Rev. Clem Dozer is pastor. □



**THANKSGIVING OFFERING—**"Weighed" in the balances and came out pennies! Mr. Lloyd Persell, left, Trenton, Mo., NWMS treasurer, and his pastor, Rev. Earl Marvin, empty a barrel of pennies on the floor of General Treasurer John Stockton's office in Kansas City. The idea all started when Mr. Persell, a grocer, was weighing candy. Why not weigh himself and challenge the church to match his weight in pennies for the Thanksgiving Offering? he thought. So Pastor Marvin weighed the treasurer in front of the church, and everybody joined in the fun. Even the children worked to bring in a pound of pennies (about \$1.50 per pound). The result was the barrel of pennies, wrapped and ready for banking. Total weight? 229¼ pounds—\$242.26.



DR. V. H. LEWIS, general superintendent, preached the sermon for the recent dedication of the new sanctuary and educational building of the Sarasota (Fla.) First Church. Paul McNutt was in charge of the music and singing. Seating 250, the sanctuary also provides a pastor's office, choir assembly rooms, and baptistry. The educational building contains 23 class and assembly rooms, nursery, and rest room facilities. Both buildings are fully air-conditioned, and valued at \$150,000. Rev. R. Lester Hale has served as pastor since 1964.



## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### JESUS' POWER AND COMPASSION

(January 12)

Scripture: Mark 1:21-45 (Printed:  
Mark 1:21-34)

Golden Text: Mark 10:45

Pity, power, prayer—these are the components of Jesus' ministry to human need. They show Him adequate for all needs at all times in all places!

1. HIS CONQUEST OF EVIL (vv. 21-27, 30-34, 40-42)

The authority of Jesus was unrestricted as to places. The synagogue, a residence, a highway are the settings of these miracles. Not at our sanctuary altars only, but wherever men toil and suffer, He will be found working!

His authority was unrestricted as to cases. He has power over demons, delivering the possessed man from an unclean spirit. He has power over disease, healing Simon's mother-in-law. He has power over defilement, cleansing the leper. All our troubles, burdens, needs yield to His power!

2. HIS CONCERN FOR MEN (vv. 30, 38, 41)

His authority is exercised in compassion. It was an evident compassion: "They tell him of her" because they knew He cared. It was a demonstrated compassion: "Jesus, moved with compassion . . . touched him," because the leper was lonely for the touch of a friendly hand. It was an unrestricted compassion: "Let us go into the next towns," because men everywhere stand within the circle of His love. In a world where greed and ambition are prime motives, He was moved with compassion.

3. HIS COMMUNION WITH GOD (vv. 35-38)

Jesus was never too busy or weary for prayer. A solitary place, a quiet time with God, was the secret of His love and might. Close to God, He could come close to men. Touched by God, He could touch men's lives with blessing.

"Let us go," He said. He continues His ministry through the Church. Should not pity, power, and prayer mark our activities? Do they? □

Conducted by W. T. Purkiser, Editor

**We have several friends who have left the Church of the Nazarene claiming that our church and most other churches are Babylonian churches. They also claim that the Bible states, "Come out from among them, and be ye separate."**

The Bible does indeed state, "Come out from among them, and be ye separate." But the "them" from among whom we are to "come out" are unbelievers, unrighteous people living in darkness, followers of Belial, infidels, and idolaters (II Corinthians 6:14-18).

The people by whom your friends have been influenced are now known as "separatists." They used to be called "come-outers."

Years ago some of our people were charged with being "come-outers." Actually, they were "put-outers," as the record clearly shows.

What you report is an unfortunate attitude, and in my opinion (pardon me for saying it) a profoundly unchristian and sinful attitude because it involves a blanket judgment against almost a half million humble and devout followers of the Lord Jesus Christ.

I don't know all Nazarenes, of course, but of the many hundreds I've met there isn't one who could be described as an unrighteous unbeliever, living in darkness, a follower of Belial (the devil), an infidel, and an idolater.

The Bible is quite explicit on this matter of judgment. Jesus said, "Judge not, that ye be not judged" (Matthew

7:1; Luke 6:37). Paul asks, "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Romans 14:4). And James writes, "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (James 4:11).

The early Christians were so far from the separatist attitude that they even worshipped in the Temple (Acts 3:1; 21:26; 22:17), and Jewish Christians worshipped in the synagogues until they were expelled for their faith in Christ.

Separatists may not really feel that way, but underlying their emphasis seems to be the conceit that "we and we alone are the people." When in the face of Mark 9:38 a professing Christian says that, neither God nor man can do much for him.

The Pharisees were by name (*pharisee* means "separated"), by intention, and in fact, the first separatists in the Bible. What Jesus thought about them, He leaves us in no doubt at all (Matthew 23).

**Does the Bible teach that you can receive the witness that a soul you are praying for will be saved? I have received the witness that my prayers were heard, and my burden was lifted. But I never have felt that the person I prayed for was sure to be saved.**

This is a very complex and many-sided matter. I know of no Scripture references that bear directly on the question.

"Praying through" may be understood in several ways. Possibly the best is to define it as coming to the assurance that God has heard the prayer and that He has taken the matter into His hands and will work it out in His own way and according to His own wisdom.

When the prayer involves the salvation of another person, there is another will in the picture besides the will of the one who prays and the will of God. I find nothing in the Bible to indicate that God overrides the capacity for self-determination He has put within each

human being.

I sincerely trust you will witness the salvation of the person for whom you have so earnestly prayed. But if you do not, you can know that you have done your best and your earnest, believing intercession has made it possible for the Holy Spirit to bring influences to bear on the one you have prayed for that could not otherwise have been brought.

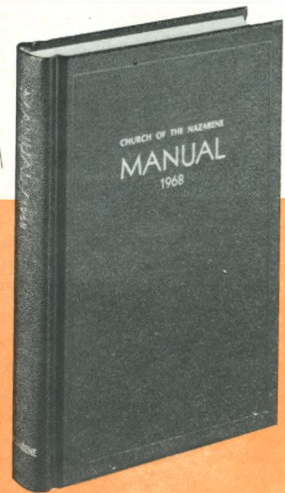
There are mysteries in intercessory prayer, to be sure. One thing we know is that the Spirit of God can and does work when we pray in ways that He does not and cannot work when we do not pray.



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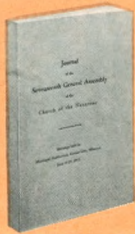
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