

November 19, 1969

Herald of Holiness

CHURCH OF THE NAZARENE

The Tithe or the Typewriter?

(See page 3.)

THIS RELEVANCE BIT

(See page 4.)



Thanksgiving Offering for World Evangelism
Sunday, November 23



General Superintendent Coulter

Be Ye THANKFUL

IN Paul's letter to the Colossian church, he lists the ethical responsibilities of a true Christian; namely, compassion, humility, meekness, forgiveness, and charity. But as a capsheaf to all these Christian graces he exhorts, "Be ye thankful" (Colossians 3:15). Thanksgiving is the inevitable response of those whose lives have been transformed by the grace of God.

Gratitude then is just as mandatory as humility, or compassion, or meekness. It cannot be optional in the life of the true child of God.

Perhaps no exhortation is more needed today than the words of Paul, "Be ye thankful." Much of the clamor and cynicism of our day would be silenced if men had grateful hearts. Thanksgiving maintains an awareness of the "giver of every good and perfect gift." Serious spiritual and moral loss can result from an ungrateful heart.

Thanksgiving is a corrective to worry and anxiety. Paul also wrote to the Philippian church, "Be careful for nothing; but in every thing by prayer and supplication *with thanksgiving* let your requests be made known un-

to God" (Philippians 4:6). The words *with thanksgiving* are central, suggesting that the antidote to our feverishness and fretfulness is to be found in genuine expressions of thanksgiving.

It's time to give thanks! For the daily benefits and mercies which He supplies so bountifully. "Blessed be the Lord, who daily loadeth us with benefits" (Psalms 68:19). For God's mighty redemptive acts on our behalf. For Christ's atoning death on the Cross, providing forgiveness and cleansing through His precious blood. For the blessed assurance that He has gone to prepare a place for us and that He will return to receive us unto himself.

Genuine thanksgiving is more than a pleasant emotion, more than a blissful sentiment. To be genuine it must be expressed in terms of conduct. This makes the appeal of the Thanksgiving Offering basic and dynamic. Thanksgiving is the motivating dynamic which will enable Nazarenes to provide \$2,400,000 for world evangelism.

It's more than an option—it's a command, "Be ye thankful." □

THE TITHE

• By R. E. Maner
Nashville



OR THE TYPEWRITER?

OUR church will be a 10 percent church this year," I told my wife, "if I have to pay it myself."

Little did I realize just how much God will bless a determined heart. To be a 10 percent church would be a big step for us. The tithe of the tithe had just been introduced and my heart was challenged by the magnitude of the undertaking.

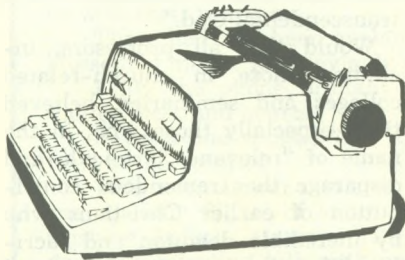
We had had a difficult time paying the General Budget as it was. To be a 10 percent church would mean doubling the amount over the preceding year. Would the church board agree? Could we raise that much money? I had accepted the challenge and was now riding home with my doubts.

My first Sunday back in my pulpit after the district assembly was filled with apprehension. When I made the morning announcements I told them of my burden.

In a rather unorthodox approach, I made the bold assertion that we were going to be a church that gave 10 percent of our total giving for missions. Further, I was going to give that extra \$100 which had been intended for a new typewriter. The old, worn-out typewriter would last another year and I would put the money in the Thanksgiving Offering.

I don't think I got one "Amen." The people just sat looking stunned and bewildered. But God set in motion that morning what was to be a set of events in the nature of a chain reaction.

One of the board members had done a carpentry job on credit for another church down the road. He decided that if the church paid him before Thanksgiving he would see to it that his



pastor got the typewriter anyway. They paid him in just two weeks. He brought a new typewriter by the parsonage the day after he was paid. He had actually paid more for it than the \$100 pledge I made. It was hard to tell who was the more blessed by the typewriter, the pastor or the board member.

Thanksgiving time came and the usual offering was taken. But it was not a usual offering. I joyfully put my pledge in.

But others caught the spirit of the plan; the total came to more than \$500. We had had great difficulty raising \$400 in a whole year. But now the same group of people gave well beyond that in one day. But better still, they seemed so blessed in their giving.

But in spite of our efforts we were not quite a 10 percent church that year. For here is where the chain reaction began. The impact was evident all through the church. We had over 180 people at our altar that year seeking spiritual help. We took in the largest group of members we had ever received in one year. We broke the Sunday school record attendance that year.

But the biggest surprise of all was in the total giving of the church. We had a 48 percent increase in total giving. We had actually solved our local financial problem by giving beyond our local interests.

Needless to say, missionary giving became my approach to church finances from then on. In two successive pastorates after that it worked consistently. In my most recent pastorate, by giving major emphasis to missions, the finances increased 300 percent in a five-year period. All of this is in addition to the countless spiritual and numerical blessings which God adds.

I do believe the Lord loves a cheerful giver! □



This RELEVANCE Bit

DON'T know about you, but I am fed up to here with all the fancy, faddish talk about "relevance."

It has become the magic word—say it, and you win the prize.

Some get-with-it preachers, for instance, and some "swinging" churches, have become so desperate in their attempt to be "relevant" that they have desecrated the sanctuary with rock-and-roll dances and jazz combos and pornographic art shows and obscene plays, and have debased the pulpit with a so-called theology that has more in common with the *Playboy* "philosophy" and the *Daily Worker* than with the Bible and orthodoxy.

Those who are selling their souls and their churches for a mess of so-called "relevance" should listen carefully to Rabbi Arthur Hertzberg, who is also a professor at Columbia University.

"Religion as an ongoing force," says Professor Hertzberg, "cannot be saved by making it 'relevant.' People come to religion because they are possessed of an ultimate metaphysical hunger, and when this hunger is not satisfied, religion declines. Christians who are trying to revitalize religion by making it socially relevant should note the experience of Jews who started it a century ago. It doesn't work. The very moment clerics become more worldly the world goes to hell all the faster.

"The role of religion," the professor continues, "is not to gain acceptability in the secular world, but to expound the existence of

God and man's obedience to a transcendental God."

Would that all professors, including those in church-related colleges and seminaries, believed that—especially those who, in the name of "relevance," ridicule and disparage the tremendous contribution of earlier Christians who by incredible devotion and sacrifice filled the reservoir of spiritual heritage that is now being emptied by their descendants who mistake cleverness for commitment, and ridicule for relevance.

And students, also, should heed the rabbi's warning—especially those students who are either too inexperienced to know or too prejudiced

to see that the spectrum of truth and the "whole counsel of God" are much wider than the selfish concerns of a few students who are "uptight" about their own insecurities and compromises, and so take out their frustrations on, and brand as "irrelevant," anyone—preacher, professor, or parent—who does not spend his entire time discussing their own particular "hang-up."

Scriptures?—When will you become reverent about the deity of Christ?"

What, after all, makes a church, or a preacher, relevant? Softsoap? Smooth public relations? "Exciting" social programs? Carrying placards in protest parades? Dances and dirty plays in the sanctuary?

Does a guitar in place of an organ *really* make the church more relevant? Is a preacher carrying a sign in a parade really more relevant than one on his knees helping a sin-sick soul to Christ? Does it really make the church more relevant to lower its standards to the level of the unregenerate until it becomes easier to join the church than to join Kiwanis or Rotary? Or to dilute the Gospel until it is indistinguishable from the political platform of Americans for Democratic Action? Are sit-ins and cookouts really more relevant to the Church's redemptive mission than revivals?

No. The only thing that makes the Church relevant is its witness to the crucified and risen Lord. And the only thing that makes that witness *redemptive* is the power of the Holy Spirit.

It is still relevant to proclaim that "all have sinned, and come short of the glory of God" (Romans 3:23). No amount of education or sophistication has changed that.

It is still relevant to warn a secularized, sex-crazed, hell-bound generation that "except ye repent, ye shall all likewise perish" (Luke 13:3). No amount of money or

Radio Sermon of the Month

uded to see that the spectrum of truth and the "whole counsel of God" are much wider than the selfish concerns of a few students who are "uptight" about their own insecurities and compromises, and so take out their frustrations on, and brand as "irrelevant," anyone—preacher, professor, or parent—who does not spend his entire time discussing their own particular "hang-up."

I feel like saying with Jess Moody, "I want to stare right back into the faces of those who keep saying, 'Get relevant,' and say to them: Get reverent! When will you become reverent before the

missiles or moon-walks have changed that.

It is still relevant to remind all of God's "gravediggers" and the church's "undertakers" that Jesus said, "I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18). There were those who one day thought the ark of God was falling—but it was not the ark that was falling at all; it was a swimming in their own heads.

The most relevant question in the world is still the question asked by the Philippian jailer: "Sirs, what must I do to be saved?" And the most relevant answer in the world is still, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30-31). And that is true and relevant for individuals, or for nations.

If the Vietnam War were over today, the race problem settled tonight; if every man lived in a mansion and had a Ph.D—there would still be a lost world to save and a great Gospel to proclaim.

Talk about relevance! No one is more relevant than Christ, for He is the same "yesterday, and to day, and for ever." Men write books and title them *Beyond Barth*, or *Beyond Freud*, or *Beyond Bonhoeffer*. But no one has ever written a book and titled it *Beyond Jesus*, for Jesus Christ is always up-to-date. In every age, He is the Eternal Contemporary.

Yes, by all means, let's be relevant. But may God forgive us if, in the name of relevance, we lose our *reverence* for everything we say we believe and stand for.

Instead, may we find our *true* relevance in fearlessly and urgently proclaiming the Gospel of Christ to a bewildered, alienated, and sinful world. That Gospel is not only relevant; it is *redemptive*, for it is still "the power of God unto salvation to every one that believeth."



Faith at Home

In His Hands

THERE were others in the dim hospital waiting room, but I didn't really notice them. Nor did I see the magazines I blankly leafed through.

My husband, Warren, was steps away in one of the many operating rooms behind the double doors marked surgery. Whether he would ever walk again depended on God and the trained hands of our surgeon.

This thought became my strength: God is with me, Warren, and our doctor at one and the same time. I had surrounded us all with prayer. Now came the time for faith.

Suddenly, I thought of those who for weeks had undergirded us with their prayers.

There had also been avalanches of get-well cards, visits, gaily blossomed mums, food lovingly prepared and brought to our home.

Daily the phone brought the sustaining warmth of sympathetic voices and hearts.

Several had slipped "gas money" into our hands for the long trips to the hospital.

This morning our minister, avoiding the snail-paced elevators, ran up four flights of stairs to Warren's room to be certain of arriving before surgery. His inspiring Scripture reading and gentle, comforting talk with our Lord will never be forgotten.

How do you ever repay such kindness, such Christian fellowship in action?

The swinging doors periodically flew open to emit whiffs of ether and patients. My heart skipped a beat. My eyes strained to see. . . .

No, it wasn't Warren—not yet. Others, rising as though yanked erect by invisible ropes, rushed to their loved one's side. Then, amidst a flourishing of clattering wheels and rustling, stiff-starched uniforms, they all disappeared down the hall.

It was taking a long time, this operation. Longer than the doctor had expected—

Trust! I told myself. This is what your Christian beliefs mean. This is one of the acid tests.

Another was death. I skirted around the word in my mind. It was like touching an open wound. . . .

Yes, it might happen. How could I face that?

Not alone. God would be there in the dark places of my mind and soul, where no one else could see or be. I would hang on to Him with all my might.

I reminded myself that I'd surrendered my husband to God's will. I dared not selfishly try to impose my own desires. . . .

Now the doors swung open for me. It was Warren, living, breathing—crippled or not—still mine.

Thank You, God!

By **Rosemary Lee**
Worthington, Ohio



Herald of Holiness

W. T. PURKISER, Editor in Chief
PHILLIP BLAIR, Staff Artist

Contributing Editors:

SAMUEL YOUNG EDWARD LAWLOR
V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS

General Superintendents
Church of the Nazarene

Volume 58, Number 47 November 19, 1969 Whole Number 3004

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo, Harold M. Lambert



PHOTO BY DAVID S. STRICKLER

becoming what they ought to be, we help them become what they are capable of becoming."

Yesterday a mother asked me a very difficult question. "Tell me, for I want an answer, what would you do? My son has just returned from Vietnam and he started drinking while he was away. I found beer in the refrigerator which he had hidden away in the back. If I take it out, he will go down to an old bar and drink with the crowd."



She insisted that she wanted an answer. I said, "Mother, I would let him know how it hurts you and grieves you for him to bring it into your house. Tell him you are praying for him. Every time he goes to that refrigerator door, your words will ring in his ears."

There are difficult things we must face for others. Just to have the right answer is not always easy. But power to become what one should be to help another will be found in "Christ's way of holiness."

Christ's way is power to become an intercessor. The life of the sanctified could really be summed up in one word—intercessor. It is life lived for others—this is to be Christlike. Jesus was continually giving out. Every step Christ took was for others—instructing others—healing others—giving to others—blessing others. The initial work of entire sanctification is to make one ready to live one's life for others. Jesus said, "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me."

A small boat was wrecked at sea. Finally another ship sighted it and pulled alongside. The sailors saw a man on board the listing vessel. When they rescued him he was so near gone he could only whisper. As they were moving him one of the men listening intently caught his faint whisper—"There is another man—there is another man—"

Deep in the heart, one is constantly hearing Him say, "There is another man; go to him, help him, love him, pray for him." A saint told me she had over 700

Power to Become

• By Gene E. Phillips
West Des Moines, Ia.

WHEN Sir Ernest Shackleton found himself and his crew stranded on an expanse of Antarctic ice with land over 300 days away and food rations for only 42 days, he made camp on a square mile of floating ice. In mastering their daily routine, these stranded seamen learned to possess their souls with what patience they could until favorable conditions appeared.

The experience of a Christian is also one of finding himself far away from his homeland, cut off from any nearby help. It is then that one finds Christ's way—power to become triumphant over every difficulty that he may face. One does not know whether he is now 300 days from the homeland or longer. It makes little difference,

for Christ's way gives a calm, inner rest in the face of any difficulties. What a life—to have an inner assurance that all is well—to be able to master the daily routine of life, living one day at a time!

How is all of this possible? Jesus said, "I am the way." He is the Way to all the power we need to become what He died to make possible. Here is our answer in Christ: "I am the way" to holiness of heart, to true happiness, to clean everyday living, to victory over the world, to living with daily strength renewed, to an inner assurance that all is well.

Christ's way is power to become understanding. Someone has said, "If we take people as they are, we make them worse; but if we take them as if they were capable of

names on her prayer list. I asked if she prayed for them once each week. She replied, "No, every day."

There is another man—go search for him, bring him; we must not let him go. His soul is valuable to Christ.

Christ's way is power to become properly centered. A ship with a list sails unevenly. A top when it loses speed or is not properly centered spins unsteadily. An individual who does not keep his balance soon finds himself in trouble.

Christ's way gives inner certainty—a stabilizing power that keeps one steady when tested. It held Job steady—God said he was a perfect and upright man. This experience was not for Job alone. It is for you and me. Job kept an even balance under tests that he had no way of understanding. All through the Book of Job is pictured the conflict of holiness. It is found in every chapter. Job sailed through that continual conflict with an inner certainty, so that it could be written, "In all this Job sinned not, nor charged God foolishly."

Today, our only hope is a certainty within. There are storm clouds gathering everywhere. One never knows when he will find himself in the very center of one of these storms. If you have found Christ's way, it will assure you of power to become stable, and will give you an influence over others who know not of this divine power
(Continued on page 12)

• **By Chrystelle Robertson**
Emmett, Idaho

BEYOND ENDURANCE

RECENTLY I talked with a friend who "does not need God." She is a humanist.

This young woman told me in reference to Christians, "They don't love, and love is the basis of Christianity." She, who was a Christian teen-ager, definitely believes that the most important thing is helping others and is doing so on her own.

This conversation struck me deeply. Could it be possible that those professing an experience of perfect love (sanctification) "don't love"?

I came to the realization that my own prayers were filled with requests for strength, fortitude, patience, and endurance, but few pleas that I might love. It is so true that God graciously answers our prayers for these other virtues, but have we honestly asked for love?

What I had forgotten is that perfect love not only fulfills all these

lesser needs, but overflows into sharing with others. Our "endurance" is rarely a thing to share. We are commanded, not to tolerate, but to love one another.

I have substituted perfect love as my main goal in prayer, action, and study of the Scriptures and am thankful I received this insight into what is more important and effective.

Love in marriage must be cultivated and nurtured in order to grow, and so must Christian love. We cannot keep plodding along, content with the standbys of fortitude and patience, but must allow ourselves to rise above these into perfect love, which alone can bring joy and satisfaction.

It is our obligation to pray for love, seek love diligently, and, if necessary, read Paul's thirteenth chapter of I Corinthians and other love passages over and over until we catch the true meaning of love.

I pray that all Christians might be set afire by a vision of the radiant, transforming, victorious power of love, which through the Holy Spirit fulfills our own needs and serves humanity. Let us not phase Christian love out of our church programs but keep it a central theme. In doing so we cannot help but come closer to the fellowship enjoyed in the Early Church and provide living proof that we do love.

This is my prayer: *O God, teach us to pray for love. Help us to go beyond the mere endurance of Christian living and be transformed by Thy love, that we might love as Christ did. May love so fill our hearts and radiate forth that we need not ask for tolerance of others, but find true joy in service. For Jesus' sake. Amen.* □

With gratitude to God we enclose our check for the **THANKSGIVING OFFERING** to help spread the gospel.

Name _____

Address _____

Send to: **DR. JOHN STOCKTON, Treasurer**
6401 THE PASEO
KANSAS CITY, MISSOURI 64131



God and the NOBODY

You have known many years of successful service to God. People listened to you and many heeded. Your counsel has been sought. You were included in plans and programs.

What thrilling years those were! All who knew you were convinced of your love to God, your dedication to His work, and your willingness to give your all in endless effort.

Then one day it was all over. The phone stopped ringing. No longer is your advice asked or even needed. You meet on no committees, nor serve in any public capacity. As you stand on the outside looking in, you see the action going on as before. But you are on the sidelines and have described yourself as a "nobody."

You feel such a loss. The action before was so much a part of your life. Whether health, age, or other circumstances contribute to the change, you now shrink from the pending obscurity ahead. No longer in the limelight, you live and move with those who never experienced your road of prominence and accomplishment.

Perhaps John the Baptist had some of the same feelings. He had enjoyed great success and popularity. What a calling to prepare the way for the Christ!

Then to prison! No more crowds. Few listened to him now. Discouragement and depression may have overpowered him as he sent the message to Jesus, "Art thou he that should come, or do we look for another?" (Matthew 11:3)

The Lord knew how John felt and He knew how to reassure him. Reminded of the power and glory of this One who had come, John

could now resign himself as a "has been" in the public world. His purpose in life had indeed been realized. This fact would take him victoriously through to the end.

Philip, a Spirit-filled deacon of the Early Church, could minister with power to multitudes. Or he could listen to that "still small voice" directing him to the desert where a lone soul needed him.

This glorious life of public service had its end for Philip, too. Mentioned only briefly later, Philip had gone into comparative seclusion at home with his family, having raised four righteous daughters. No restlessness is apparent, and no self-pity (Acts 21:8-9).

What of the rest of us? Can we adjust this gracefully into a new kind of living, with serenity—and even zest? Most of us would prefer dying with our "boots on"; but here, with perhaps many years ahead, a change must be made.

At such a time as this, three important facts can be realized:

1. The same Lord who empowered for active, public service can provide the courage and grace to step down or stand aside. Let Him work supernaturally in you.

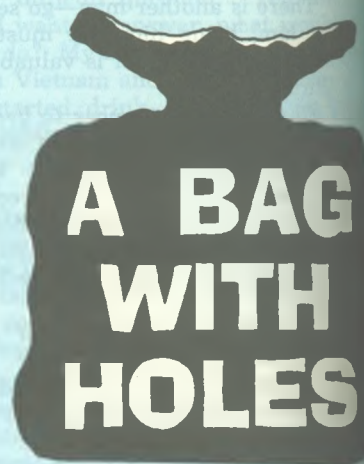
2. Knowing Him only, without the acclaim of men, strengthens character and develops faith. The beauty of the Lord can be seen more clearly as we shed the influences of others which necessarily affected us before.

3. God needs you in a new and fulfilling work when you are ready. Wait for Him to work; trust Him. He'll show you the way.

Great days are ahead. Anticipate your adventure as you prepare for this new way of life. □

He who earns wages earns wages to put them into a bag with holes.

Haggai 1:6, KJV



• By Morris Chalfant
Evansville, Ind.

GAMBLING is big business. Our nation spends an estimated \$36 billion annually on wheels of chance, slot machines, numbers, lotteries, pools, betting on contests, and a legion of other risk-schemes.

It would seem that a large number of people, even church people, are caught in this magnetic pull—rich and poor, educated and uneducated, executives and laborers. People from every walk of life are pouring their money and time into various kinds of small- and big-time gambling.

Gambling has been defined as "participation in any game of chance in which a prize is offered to the winner at the loser's loss."

Is gambling wrong? Can a Christian be a good steward of God's resources and gamble? From whatever viewpoint we assess it, the practice of gambling condemns itself as a revelation of man's folly and wickedness.

A remark of the prophet Haggai is pertinent, spoken in another context, but with all the pungent sarcasm of this messenger of God: "He who earns wages earns wages to put them into a bag with holes."

Once it is realized that gambling is indeed "a bag with holes," the individual Christian can formulate his personal course of action intelligently and in obedience to the command of our Lord and Master.

The Miracle of the Melted Mirrors

• By Bruce Chamberlain

Denton, Tex.

And he made the laver of bronze from the mirrors of the . . . women (Exodus 38:8, RSV).

THIS was written before the glass industry had been developed, and mirrors were made out of highly polished brass. Many of the Israelitish women heard that brass was needed for the construction of the laver at the Tabernacle. They willingly donated their mirrors to this worthy project. These were then all melted together and the laver was constructed. Thus these women had a share in the Tabernacle which served Israel for hundreds of years.

No one knows where the laver is today, but it still speaks and teaches us that cleansing must precede all effective Christian service. Think of the millions of lives that have been enriched because of these women's mirrors! These melted mirrors teach us that our material possessions can bring spiritual enrichment and our temporal goods can produce eternal dividends.

In my imagination I watch the pile of mirrors grow. In one tent lives an elderly lady. She has two mirrors—one on the inside and one on the outside of her humble abode. She has enjoyed this extra convenience, but in her heart she says, God's work is more important than my convenience. With her cane in one hand and a mirror in the other she makes her way to the center of the camp and presents her looking glass to the Levite in charge of building materials.

In another tent a housewife also has two mirrors. One is rather small but the other is huge and artfully engraved. It is the center-

piece of the home, and has won the admiration of everyone who comes to visit. The wife hears about the need of brass, so she removes the small mirror and starts toward the place where supplies are being collected. She has scarcely gone past four tents when she stops and asks herself, Is it right to keep the best for self and give God only the leftovers? Back to her tent she hurries, exchanges mirrors, and on her way to the Tabernacle site says, "The work of God is more important than vanity."

In a third tent a young mother looks over a mirror which is an heirloom. It has meant much to her family, but she yields to a voice in her heart which says, "God's work is more important than sentiment." She places her mirror on the growing pile and returns home with a glowing heart.

Hundreds of other similar incidents happened as common, unnamed women brought their small contributions. So it was—the laver was made by the miracle of the melted mirrors.

God still works this way. Most of what the church does is made possible by the faithful contributions of common and ordinary people. Their names will never go down on the pages, but their melted mirrors will change some of its chapters.

The miracle of the melted mirrors happens every Sunday in thousands of Nazarene churches throughout the world. The offering plate is passed and faithful members put in their "mirrors" in the form of tithes and offerings.

One man's weekly tithe seems very small compared to the big job

(Continued on page 12)

Jesus Christ. And Christians together can make the voice of the Church heard.

What's wrong with gambling? It is morally wrong, for it is a violation of four important obligations we all have:

1. *Our duty to God.* The Bible says we are not owners of our money, but stewards. As stewards we must give an accounting to God for the way we use the money He has entrusted to us. If we squander any of it on a bet, we must answer to Him.

2. *Our duty to ourselves.* Gambling destroys character. It undermines one's honesty and consumes his ambition. It takes away his respect for himself and for others. Gambling makes people mean, unscrupulous, and cruel.

3. *Our duty to our neighbors.* Gambling is an attempt to get something from someone else without giving fair value in return. One person's gain is another's loss. He who loves his neighbor will not gamble with him unless he intends to lose—which is highly improbable. For gamblers do not help their neighbors intentionally. Gambling makes man selfish.

4. *Our duty to society as a whole.* Gambling is wasteful. It siphons off money that ought to be circulating and producing benefits for society. It does not enrich the government, even if it is legalized and taxed. The idleness, theft, swindles, drunkenness, bad debts, domestic problems, and poverty it produces cost the government far more than the tax dollar it brings in.

If gambling violates our duty to God, to ourselves, to our neighbor, and to society as a whole, who can ask, "What's wrong with it?" Instead we ask, "What's right with it?"

God is a God of law and love. His universe is organized and ruled by immutable order. It has purpose and is dependable because God is like that. Gambling worships the gods of luck, and laughs at the God of law. Gambling serves the gods of greed, and turns its back on a God who "so loved the world, that he gave his only Son."

So inevitably we come to Christ, as always we must. What does He think about gambling? Or do we care?

(Continued on page 12)

Editorially Speaking

● By W. T. PURKISER

One Short Hour

Every passing day bears witness to the need for haste in carrying out our Lord's "Great Commission" to go into all the world with His gospel.

Robert Moffat, one of Africa's all-time great missionaries, said: "We shall have all eternity in which to celebrate our victories, but we have only one short hour before the sunset in which to win them."

There will indeed be all eternity in which to celebrate our victories.

The Church, almost alone among human organizations, labors not only for time but for the ages. Programs for the betterment of human life on this earth are worthy causes. But they are largely confined to the here and now. Their effects end at the door of death—and all, without exception, shall pass through that door.

But the gospel that is the power of God to salvation has both "promise of the life that now is, and of that which is to come" (I Timothy 4:8). Those who labor and give for its proclamation labor and give not only for time but for eternity as well.

Yet victories for eternity must be won within the narrow limits of time. There is but one short hour before the sunset in which to win them.

One of the marvels of human life is the way the entire future may be shaped by the events of a single hour. Wars have been won, fortunes made, and success gained because someone had the genius to recognize and seize the opportunities of a crucial hour.

William Shakespeare wrote:

*There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;*

*Omitted, all the voyage of their life
Is bound in shallows and in miseries.*

*On such a full sea we are now afloat;
We must take the current when it serves,
Or lose our ventures.*

THAT WE STAND at the turning of the tide in human affairs, few if any of the observers of human affairs would deny. Most of the sand has already run out of the hourglass. All over the world the gathering forces of nationalism and the awakening of long-dormant ethnic religions are

closing the doors to effective missionary service.

This is no signal for retreat. This is a challenge to advance, to put redoubled effort and increased resources into the struggle for the minds and souls of men.

So much in our world depends upon it. Christianity's competitors can never provide a "faith for one world." They are disruptive and divisive. Whatever unity among men they produce is the unity of men chained together rather than bound together by cords of love.

Day by day it becomes more clear that the struggle against Communism and atheism will not be won by force of arms. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). And "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (II Corinthians 10:4).

The hope for society and for the world is a breakthrough of the divine and eternal into the realm of the human and temporal. To this end, the Gospel is far and away the greatest weapon we have. It is God's own power—God's dynamite, as the original of Romans 1:16 suggests—for salvation to all who believe.

That "untold millions are dying untold" is a truism becoming more grimly real with every passing day. The "population explosion" is no figment of the sociologist's imagination. Each passing day sees the Christian portion of the world's population—taking the word "Christian" in any sense you will—dwindling, and the pagan percentage increasing.

Each of the girls and boys and older people represented by the statistics we so glibly toss off is a human being for whom Christ died. Each one will spend eternity in heaven or in hell. Which it will be depends at least in some measure on you and me.

All this and much, much more gives urgency to the annual Thanksgiving Offering we shall lay on the altars of our church next Sunday. The goal of \$2.4 million is large enough to be challenging but realistic enough to be met.

The obligation of knowledge is to teach. The obligation of possession is to share. The obliga-

tion of abundance is to give. The time to do it is now.

Robert Moffat's words were wise. They speak to us even more clearly than to those to whom he addressed them. We shall have all eternity to celebrate our victories. We have but one short hour before sunset in which to win them. □

A Bend Is Not the End

Someone has made the point that what to us often seems like the end of the road may not really be the end but only a bend. The road winds on to a destination we cannot always see at the time.

The road of life does seem to come to an end many times abruptly and unaccountably. Our reaction is almost always predictable. Our question is the single word inscribed on the wreath placed on the grave of Dag Hammarskjold after his untimely death in the crash of a United Nations plane in Africa: "Why?"

The answer is not always easy to accept. But Oswald Chambers wrote it in a letter to Missionary Nellie Riley, who had been a student of his at the Bible Training College in England and whose work was interrupted by serious illness:

"When God allows one of His children to be put on the shelf, He knows where they are. Don't get off the shelf before He lifts you off. Nothing is impossible when God says it is to be. Just possess your soul in patience."

We must try to see that the end is in truth only a bend and the road leads on. Even what is from the human point of view the final end, the experience of physical death, is the gateway into eternal blessedness for the child of God.

T. B. Maston tells of two children, a girl of 12 and a boy of six, who had lost their mother in an accident. They were being sent from their home

in Europe in care of steamship and railroad officials to join their father, who had gone to America to provide a new home for the family.

The little boy stood the trip well until the transfer to the train in New York. Night was coming and he was tired. Above all, he missed his mother and began to sob softly.

His older sister, with a mother's instinct, took him in her arms and sang softly a familiar lullaby she had heard her mother sing many times. As he quieted, she tucked a robe around him and said, "Go to sleep now. This is the last night, and when morning comes we shall see Father."

Dr. Maston adds: "How grateful we should be that sometime the last night will come: in the morning we shall see our Heavenly Father."

BUT BEFORE we ever come to the last bend in the road, there are others—some very sharp and very critical. Disappointment, the betrayal of trusted friends, shattering illness, stubborn sinfulness in those dearly beloved, financial loss, and the unaccountable way things have of turning out all wrong when we have done our best—these are some of the bends in the road that have a way of looking like the end.

William B. Ward recalls the words of Robert Louis Stevenson in a letter to George Meredith written in 1892: "For 14 years I have not had a day of real health. I have wakened sick, and gone to bed weary. I have written my books in bed and out of bed, written them between hemorrhages, written them when I was torn by coughing, written them when my head swam from weakness. . . ."

"But the battle still goes on. . . . I was made for contest, and the Powers That Be have willed that my battlefield shall be the dingy, inglorious one of the bed and the medicine bottle."

Stevenson penned this prayer:

*If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, Thy most pointed pleasure take
And stab my spirit broad awake.*

The limitation of our time-bound humanity is to see only the step just ahead. But the God whose we are and whom we serve is not bound by time as we are. He sees beyond the step just ahead and beyond the bend that seems the end. In His wisdom and the perfection of His loving will we put our trust and rest our hope. □

Sometimes folks get the idea that great men are simply men who chanced to arrive at an ideal situation. Great men are men who live in the same generation with a majority of mediocre men, a large number of nobodies, and a few towering personalities. Greatness is a quality of soul which rises to full stature in life's encounters with difficult things. They are men who sensed their own inadequacy and drew heavily upon the help of God. They are men who do extraordinary tasks in a setting of ordinary care.—Milo L. Arnold.

Power to . . .

(Continued from page 7)

that may be known in every individual life.

Christ's way is power to become triumphant over death. It is said of the noted infidel Voltaire that when he was dying he cried out, "I am abandoned of God and man. I shall go to hell. O Christ, O Jesus Christ!" Tom Paine, who wrote *The Age of Reason* as an attack on religion, was deserted by his friends and left in poverty. And here is his confession on his deathbed: "I would give worlds if *The Age of Reason* had never been published. O Lord, help me! O Christ, help me! It is hell to be left alone."

But an old saint, who had heard Christ say, "I am the way," and had followed Him, said when dying, "Eternity rolls up before me like a sea of glory. How bright the room! How full of glory!" And another saint testified, "Can this be death? Why, it's better than living! Tell them I died happy in Jesus."

The Apostle Paul said, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." □

A Bag with . . .

(Continued from page 9)

Here we face the Cross. Look at Him there, nails pinning His hands to the crossbar, spikes riveting His feet to the beam, thorns biting into His forehead, blood oozing from His wounds, and flies buzzing about His head, while the agony eats like fever and the thirst burns like fire. Look at Him, the Son of God, the Master of men, giving His all in utter sacrifice. Take a long, long look.

Then look again, at the foot of the Cross, at the men who nailed Him there. They couldn't help it. They were under orders. They bore Him no ill will. They were just utterly indifferent. It was a job to be done and they did it. And now, at the foot of the Cross . . . they gamble . . . for His robe.

Inevitably it comes to this:



THE TRUSTEES and members of the building committee of the St. Bernice (Ind.) First Church take their turn at a ground-breaking service for a new educational building at the church site. The brick-and-block building is scheduled for completion in mid-January, 1970. Rev. Claude D. Wilson is the pastor. Pictured from left to right are: Maurice Shaw, Sunday school superintendent; Ron McDonald, secretary of the board; Chancy Lewis, trustee; J. Les Maloney, trustee; Ted Plank, trustee; Warren Ferguson, trustee; T. R. Endicott, chairman of the board of trustees; and Ted Gordon, member of the building committee.

Where do you stand? With the Man upon the Cross, or with the men at the foot of the Cross? □

The Miracle of . . .

(Continued from page 9)

to be done, but if he tithes each week over a lifetime, the amount becomes very impressive. A tither whose average income is \$6,000 per year in a 40-year period will invest over \$24,000 in God's work! This would purchase a much better house than most of our people now have, or it could buy four brand-new Cadillacs or 12 speedboats. Should a person prefer travel, he could take six leisurely trips around the world. Instead of spending the tithe on self, our people have brought it "into the storehouse."

When all of these mirrors are melted, God is able to transform them into thousands of lavers to bless a needy world.

It is these melted mirrors that make it possible for our pastors and evangelists to be free from secular work, so that they can give themselves "continually to prayer, and to the ministry of the word," and to the visiting of the sick and needy.

It is these melted mirrors that erect church buildings which testify 24 hours a day to the fact that God and His people care for the lost.

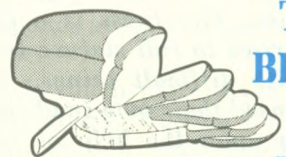
These melted mirrors help run our camp meetings, sustain our colleges, which stand for purity in the midst of a polluted world and which stand for convictions when many have only opinions.

At the Publishing House these mirrors have been turned into Christian literature that we can always depend upon to be true to the Word of God and to the souls of men.

These mirrors have been melted down and sent into the dark corners of the world. There they have become lavers of cleansing in the compounds of Africa, the jungles of New Guinea, on the mountain slopes of Peru, and Mexico, and around the world.

Only eternity can reveal the magnitude of the miracle of the melted mirrors! □

Others Need



**THE
BREAD
OF
LIFE**

1969
THANKSGIVING OFFERING
for World Evangelism

Partnership with a Miracle

By Darrell E. Luther*



PHILADELPHIA District Superintendent James E. Hunton, Evangelist Warren Rogers, and Collingdale Pastor Darrell Luther in the pulpit for the evangelistic crusade in south Philadelphia, Pa.



MEMBERS of the Philadelphia District N.E.T. (young people's evangelistic team) assist with a class for the VBS emphasis in the south Philadelphia inner-city campaign.

THE city reached out to grab my heart four years ago! The place: inner city, Philadelphia, Pa. I had been called to pastor the Collingdale church, situated in one of the suburbs of Philadelphia.

In the heart of greater Philadelphia, with its 4.5 million people, is an asphalt jungle, walled in by brick and mortar, clouded by apathy. One million black-skinned people needed to know the love of God as presented by the Church of the Nazarene. The words of Dr. Bresee haunted me: "I am debtor to every man to give him the gospel in the same measure that I have received it."

Our church board worked with the pastor in preparing a blueprint for the future. It was decided that our objective would be "the creation of a church which would become the most influential center of New Testament evangelism in metropolitan Philadelphia." One of the goals in this objective would be the establishment of a church in inner city.

The events started unfolding under the guidance of the Holy Spirit. One of our members, Nancy Kelly, schoolteacher in South Philadelphia High School, had caught the vision. She was witnessing. Some of the students were listening. They wanted to know more.

We were confronted with a question. How would we arrange transportation to our church until work would begin? As we were asking the question, Dr. G. W. Casler moved to our area. His great burden was home missions. He bought for us a Dodge Sportsman van for the transportation of those who wanted to attend our church. As many as 21 were squeezed into the bus. The first district camp meeting for these high school students found some of them giving their lives to Christ. Three of this number enrolled in Nazarene colleges this semester.

Inner city invasion was set for August 18-31. The workers were called:

*Pastor, Collingdale, Pa.

Rev. Warren Rogers, evangelist; and Rev. Richard Brooks, vacation Bible school director. Yet we had no place to conduct these meetings. June and July passed. God had promised. We believed. By the first of August, God provided the facilities of a Presbyterian church, whose membership was in sympathy with our cause. We were ready for the invasion.

God had been working out the details of this evangelistic effort for a few years before the thrust. Through the guidance of Rev. Paul Zeigler, who had labored in the black community, God led in piecing the strategic details together. All the pastors who had served in the steering committee had genuine interest in this spiritual thrust.

The district gave invaluable assistance. The district NYPS president, Rev. Robert Faulstick, and the IMPACT director, Rev. Curtis Lewis, arranged to schedule the IMPACT Team for VBS and the evangelistic services. These 10 dedicated, talented teens were totally involved in the new form of missions.

District Superintendent James Hunton provided his full support. The district matched the Collingdale

TIME out for "cookie break" during vacation Bible school, held during the day while the south Philadelphia crusade was in progress.



ALL TOGETHER NOW

We can lift this load!

**\$2,400,000
IS THE GOAL**

Let God tell you what He wants YOU to do
in the Thanksgiving Offering for **WORLD EVANGELISM**

church in financial support. The superintendent was in attendance in almost every service and gave of his wisdom in the guidance of the campaign.

The events can be summarized as follows:

1. We cared. We cared for the situation of those living in the ghetto and for their salvation.

2. We were involved. We could not love and not be involved. We taught, preached, fed, loved, and visited. The community gave us a warm response.

3. Lives were touched. Some accepted Christ as Saviour; some wanted to work and worship with us.

4. The future. A young Negro holiness preacher has united with us as a result of this spiritual concern. He is well-trained and will be a great asset in developing and shepherding our new work.

We at Collingdale have learned that there is a price to pay for anyone who dreams a dream for God. Winning the inner city through Christ will not be done through slogans. The black ghetto of Philadelphia moved us to compassion as the black jungle of Africa motivates the missionary.

Throughout history every great event or institution was once a dream within the heart of one person. Money we have; people we have; institutions we have; organization we have; re-

ligion we have. We desperately need a dream.

The Collingdale church, like the disciples of old, followed the instructions of Jesus. We launched out into the deep and let down our nets at the command of our Lord. Through faith and work, God is giving the increase.

It is exciting to be in partnership with a miracle! □

NEWS OF REVIVAL

GEORGE AND CHARLOTTE DIXON were evangelists for revival at the Flushing, Mich., church during which several persons were converted for the first time. Rev. L. A. Wilson is the pastor.

THE CAYCE, S.C., CHURCH experienced revival with Evangelist and Mrs. Ben F. Marlin in which several new members were received by profession of faith. Pastor N. D. Cline was recently elected president of the county ministerial association with a membership of 57 churches. □

REVIVAL WAS ALREADY in progress in the Van Buren, Ind., church when Rev. John Lanier and the Singing Moody Family came for special services. Twenty-five seekers were recorded, and nine were baptized at the close of the meeting. The revival spirit is reported to be continuing. Rev. Robert A. Barkley is the pastor.

THE HOMESTEAD, FLA., church reports revival with Rev. and Mrs. Ben Marlin with victories at the altar in each service. First-time converts were noted, and new people brought into the church, according to Pastor W. L. Chambers, Jr. □

EASTERN MISSIONARY CONVENTION REPORTED

The fourteenth annual missionary conference, held recently on the Eastern Nazarene College campus, was richly blessed of God in both presentation and effectiveness.

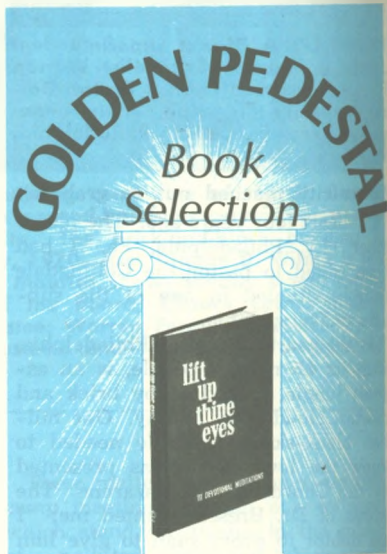
The Sunday services were climactic. In the morning, following the anointed message of Rev. Samuel Taylor from Barbados, the altar and front of the church were lined with people whose hearts were burdened for the winning of souls. In the evening, in response to a message by Dr. Charles Gailey, missionary on furlough from Swaziland, Africa, at least 175 young people crowded the front of the church presenting themselves for service as missionaries at God's call.

Inspiring messages were also delivered by guest missionaries: Rev. Norman Salmons, who is in charge of the Tete District of Mozambique,

Africa; and Rev. Fred Forster, missionary to Japan since 1964.

The conference, which had as its theme "Strategies of Modern Missions," was geared to present each student with the opportunity to consider the call and work of modern missions.

The students accepted the challenge to raise \$1,500 for the construction of a parsonage for the San Salvador First Church of the Nazarene in Guatemala.—JANET STIEFEL, director, ENC News Service. □



LIFT UP THINE EYES

A compilation of 111 articles selected from our devotional quarterly "Come Ye Apart." The selections have been made so as to represent, as fully as possible, the personnel of the church: general and district leaders, pastors, evangelists, educators, missionaries, and, of course, laymen.

Many of these you may already have read, but they will come with fresh inspiration. So why not keep a copy of this book alongside your current issue of "Come Ye Apart," for use in your daily devotions.

And if you need a worthwhile gift for a friend or loved one, at Christmas or anytime during the year, what could be more appropriate than this volume? 120 pages. Deluxe Kivar.

\$1.95

Order from your

NAZARENE Publishing House

OPPORTUNITIES FOR SERVICE

HEADQUARTERS INTERNATIONAL CENTER

Church of the Nazarene
Kansas City, Mo.

OPENING FOR QUALIFIED SECRETARIES AND STENOGRAPHERS

For Additional Information, Write:

Paul Spear
Mgr. Personnel and Services
6401 The Paseo
Kansas City, Mo. 64131

MITCHELL HEADS BROADCASTERS



Mitchell

DR. H. DALE MITCHELL, executive director of the Nazarene Communications Commission, was elected vice-president of the Midwest Chapter of the National Religious Broadcasters at their convention held in St. Louis, October 13-14.

each Sunday. Song evangelists Wally and Ginger Laxson are the singers and musicians on the program for which Evangelist McCullough is the speaker.

DR. HARRY D. RUSSELL, assistant professor at Ohio University at Chillicothe, Ohio, was recently appointed by University President Claude Sowle to a special educational task force to determine the educational needs of southern Ohio residents. The Russell family attends Chillicothe First Church, where Rev. Daniel McNutt is the pastor.

MOVING MINISTERS

George O. Cargill from San Luis Obispo, Calif., to Walla Walla (Wash.) First.
 Ronald E. Corbin from Willows, Calif., to Canon City (Colo.) First
 Francis G. Crandall from Rumford, R.I., to Wolfeboro, N.H.
 James V. Hawkins from Emanuel, Ga., to Athens, Ga.
 Frank Laci from associate pastor Nampa (Idaho) Bethel to Carthage, S.D.
 J. W. McClung from Shreveport (La.) Queensboro to Lake Charles (La.) First.
 LaRolf McCoy from San Anselmo, Calif., to Montrose, Calif.
 Kenneth E. Martin from Rock Falls, Ill., to Wateksa, Ill.
 Lemuel Rodgers from Waltersburgh, Pa., to Cable (Ohio) Kennard.

NEW AUDIOVISUAL GROUP FORMED

Mission Film Associates, a fellowship of evangelical film makers, was formed October 10 in Chicago at the conclusion of a two-day missions film seminar.

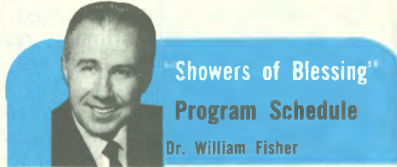
Mary E. Latham, director of NAVCO (Nazarene Audiovisual Committee), was elected secretary. She was one of six persons elected to form the executive committee of the new organization.



Latham

OF PEOPLE AND PLACES

EVANGELIST FORREST McCULLOUGH announces the beginning of the fourth year of the "Heart Warming Hour," a 30-minute evangelistic broadcast now carried on 15 stations



November 23—"All This—and Heaven Too!"
 November 30—"This Relevance Bit"

NEW "SHOWERS OF BLESSING" OUTLETS

WUDO	Lewisburg, Pa. 1010 kc.	7:45 a.m. Sunday
KMDO	Fort Scott, Kans. 1600 kc.	9:00 a.m. Sunday
WALD	Walterboro, S.C. 1060 kc.	6:45 a.m. Tuesday
WNAZ-FM	Nashville, Tenn. 88.9 meg.	2:30 p.m. Sunday
KCRH-FM	Nampa, Idaho 91.5 meg.	5:00 p.m. Sunday
WIRA	Fort Pierce, Fla. 1400 kc.	8:30 a.m. Sunday
WTHE	Mineola, N.Y. 1520 kc.	5:15 p.m. Saturday
WKLA	Ludington, Mich. 1450 kc.	8:30 a.m. Sunday
KBOK	Malvern, Ark. 1310 kc.	12:45 p.m. Sunday
WPUL	Bartow, Fla. 1130 kc.	1:00 p.m. Sunday

VITAL STATISTICS

DEATHS

CLARENCE SUMNER, 74, died Oct. 12 in Colorado Springs. Funeral services were conducted by Rev. Bill Sullivan. Survivors include his wife, Gladys; two daughters, Gertrude Louise Jones and Irma Pauline Lawrence; seven grandchildren; and three great-grandchildren.
 MRS. RUBY WHITLOCK, 66, died Aug. 29 in Bartlesville, Okla. Funeral services were conducted by Rev. E. Keith Bottles. She is survived by three sons, Clarence, Hugh, and Billy; and one brother.

WILLIAM HENRY HOWELL, 70, died Sept. 17 at Sydney, Australia. Funeral services were conducted by Rev. Charles Garratt and Rev. Gavin Thompson.

MISS ALICE A. BEEKS, 56, died Sept. 19 at Hartford City, Ind. Funeral services were conducted by Rev. Gene Personett. She is survived by three sisters, Mrs. Mildred Colemon, Marie E. Beeks, and Ruth A. Beeks; and several nieces and nephews.

REV. W. E. ALLISON, 68, died Sept. 16 in Scottsdale, Ariz. Funeral services were conducted by Rev. Leslie Wooten in Decatur, Ill. He is survived by his wife, Pansey; one son, Walter A., Jr.; four daughters, Mrs. Daniel Greenwald, Mrs. Charles Condiff, Mrs. Richard Unger, and Mrs. Kenneth Pate; nine grandchildren; three sisters; and one brother.

MRS. OMA BEATRICE JONES WISE, 67, died July 21 in Nashville, Tenn. Funeral services were conducted by Rev. T. E. Martin. She is survived by one son, John Howard; and two daughters, Mrs. Olivia Griffin and Mrs. Steve Luttrull.

Hymn of the Month for DECEMBER

Hark! The Herald Angels Sing

A meaningful way to become better acquainted with one of the great hymns of Christendom.* Feature it during DECEMBER in your music program with the arrangements found in these publications.



For MALE VOICES

MEN'S VOICES Number 3—Includes 47 sacred songs for quartets or male choruses. \$1.00
MEN OF GOD—Includes 28 Paul Mickelson arrangements for male chorus or quartet. \$1.00

For PIANO

THE CHAPEL PIANIST Book 2—Includes 15 simplified hymn transcriptions arranged by Eleanor Pankow. \$1.75
CHRISTMAS TRANSCRIPTIONS FOR PIANO—(MC-203) Includes 12 of the season's favorites arranged by Wilda Jackson Auld. 1.25

For INSTRUMENTS

SACRED INSTRUMENTS—Includes 32 easy-grade solo and duet arrangements. Four books: **BOOK B** for "B-flat" instruments, **BOOK C** for "C" instruments, **BOOK D** for bass clef instruments, **BOOK E** for "E-flat" instruments. Each book, \$1.25
HYMN-ORCHESTRATION—Four books containing 228 numbers from "Praise and Worship": **BOOK B** for "B-flat" instruments, **BOOK C** for "C" instruments, **BOOK D** for bass clef instruments, **BOOK E** for "E-flat" instruments. Each book, \$2.50

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE
 PASADENA 91104 KANSAS CITY 64141

Toronto 9

Plan NOW for
 This DECEMBER
 Music Feature

*For hymn-story, see December Nazarene Preacher.



EVERY FALL the Future Farmers of America take Kansas City over, en masse. Kirby Brumfield, Nazarene layman from Portland, Ore., gave a challenging and spiritual devotional at the opening session of the F.F.A. convention in the Municipal Auditorium. Kirby is farm director for KATU television station in Portland and is a member of the First Church of the Nazarene.

BIRTHS

—to Joel and Kathy (Linn) Daniel, Kansas City, a boy, Jason Mark, Oct. 6.
 —to Doyle and Kaye (Moore) Henderson, Colorado Springs, a boy, Gary Dean, Sept. 14.
 —to Loren Ray and Sandy (Moore) Hafner, Perry, Okla., a girl, Melinda Loray, Aug. 26.

ADOPTED

—by Rev. Paul and Rosemary (Hollis) Aurand, Aledo, Ill., a girl, Teri Rene, on Sept. 30, born Sept. 23.

MARRIAGES

Miss Beverly Jane Kannady, Tulsa, Okla., and Larry Woodward, Moravia, Ia., in Tulsa, Aug. 23.

ANNOUNCEMENTS

The newly organized home mission church in Millington, Tenn., is located near a large navy base and desires to contact Nazarene young people stationed there. Names and service addresses should be sent to Mrs. Wayne S. Finch, 7932 Harrold St., Millington, Tenn. 38053.

EVANGELISTS' OPEN DATES

Fred Thomas, 177 Marshall Blvd., Elkhart, Ind. 46514 (phone 219-522-3223) has open dates January 4-11, 16-18, 19-25; Jan. 26—February 1; March 2-8 and 16-22.

DIRECTORIES

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

NEWS OF RELIGION

You Should Know About . . .

EVANGELICAL CHURCH AND HOLINESS METHODISTS MERGE. The Evangelical Church of North America, composed chiefly of churches in Oregon, Washington, and Montana which did not choose to be part of the merger of the Evangelical United Brethren and Methodist churches, has announced its merger with the Holiness Methodist church, whose greatest strength is in Minnesota. The Evangelical church numbered 65 congregations. No figures are available for the Holiness Methodist church. □

COURT ACTS ON SCHOOL PRAYERS. Prayers are being read in the Albert Gallatin School District in Fayette County in Pennsylvania and the practice is being challenged by Federal Court in Pittsburgh.

In two days of testimony, residents of the southwestern Pennsylvania soft-coal mining area are defending their action in resuming prayers and Bible reading. Only two witnesses opposed the practice—a Roman Catholic and his 16-year-old son.

Edwin J. Mangold, the opposition witness, brought the suit contending that reestablishment of forced prayers and Bible reading defied a 1963 U.S. Supreme Court ruling. He was joined in his legal action by the America Civil Liberties Union, the American Jewish Congress Committee, the Greater Pittsburgh Council of Unitarian-Universalist churches, and four ministers.

Mr. Mangold said his constitutional rights were being violated because religion was being forced on his two sons. □

NAE DECLARATION CALLS NATION TO GOD. A concerted effort to call Christians of America back to God and spiritual values has been launched by the National Association of Evangelicals.

The program asks all U.S. Christians to declare themselves in a nationwide stand for the priority of moral and spiritual values as taught in the Word of God.

The announcement came at the Chicago Conrad Hilton Hotel following the semiannual meeting of the NAE Board of Administration. The Back-to-God program was submitted by the executive committee.

Declared General Director Clyde W. Taylor: "In my 25 years in the nation's capital, I don't believe there has been a time when so many international problems have confronted: a record crime rate, student revolts, a growing polarization of the races, flagrant pornography, and drug use."

Taylor said one political observer stated, "Our problems are beyond us."

The NAE leader added: "[We] believe, however, that there are Christians who care enough to want to do something. That is why the National Association of Evangelicals is sponsoring the 'Christian Declaration.'"

The text of the declaration follows:

A CHRISTIAN DECLARATION

BECAUSE Christian principles have played a major role in the founding of this nation and in the life and progress of our society, and **BECAUSE** there has been such a neglect of moral and spiritual values in our nation that we now have largely a secular society, and **BECAUSE** we have too often failed both God and man in our Christian commitment, and

BECAUSE we face a new decade with pressing national and international problems which cannot be solved apart from moral and spiritual considerations, and

BECAUSE God has promised to bless the nation that honors Him: "Blessed is the nation whose God is the Lord" (Psalms 33:12),

I HEREBY DECLARE my commitment to the nationwide effort to call men to God and to the moral and spiritual values in the Bible. To this end, I will . . . support the ministry and outreach of my local church,

. . . share my faith in Jesus Christ as Lord and Savior on a person-to-person basis,

. . . demonstrate love, concern and neighborliness toward all races of men without partiality and without prejudice, especially to the poor, the oppressed and the disadvantaged,

. . . participate in public affairs by voting my convictions and seizing every opportunity to uphold the cause of righteousness, and

. . . pray for the nation and spiritual renewal in the land. □

A CHRISTMAS BONUS*

Waiting for YOU in the



Christmas Gift Selector

Mailed to all Herald of Holiness subscribers October 20

An enjoyable, relaxing way to Christmas-shop! Gifts for pastor...missionary and NYPS president...SS superintendent...teachers and pupils...many relatives...special friends.

* Free books with orders over \$5.00

Late News

DR. JENKINS TO FAR EAST

Dr. Orville W. Jenkins left Kansas City on Friday, October 17, for an official assignment to the Far East.

He will contact mission fields in Japan, Okinawa, Taiwan, Korea, and the Republic of the Philippines.

Among his responsibilities he will include the ordination of ministers, speaking in preachers' meetings, and conducting council meetings.

Dr. Jenkins will also speak in servicemen's retreats in both Okinawa and Korea.

He is accompanied by Mrs. Jenkins. This will be his first overseas trip for world missions since his election as general superintendent.

Dr. and Mrs. Jenkins expect to return to Kansas City about November 26. □

MOUNT VERNON STARTS SECOND YEAR

Mount Vernon Nazarene College has opened its doors for its second year of academic activity on a high spiritual note. The opening convention held annually at the beginning of the school year has set a spiritual level that all were praying for.

Dr. John A. Knight was the special speaker for the convention. He has just been added to the MVNC faculty

this year as the chairman of the division of religion and philosophy. His fresh, vital, and penetrating messages have helped students and faculty alike.

The enrollment of the college this year is 346 with students coming from about 10 different states. This is nearly double that of last year, which was the "pioneer" year for MVNC. Over 200 of these students are incoming freshmen, and there are a number of sophomores that have transferred into the college to join the returning students from last year.

The faculty is nearly double to what it was last year also. In addition to Dr. Knight, who will also be the college chaplain, Rev. John Nielson, formerly principal of the European Nazarene Bible College in Schaffhausen, Switzerland, has been added to the religion department.

Other new faculty members are Donald Martin, English and journalism; Lester Smith, history; Robert Hendrickson, music theory and organ; Harvey Burger, physics; Tom Eidemiller, physical education; Roger Cox, mathematics; Esther Schlosser, English composition; and JoAnn Thomas, art.

New staff members are Rev. J. Melton Thomas, director of development and church relations; John Williamson, assistant to development director; Rev. Jon P. Johnson, director of student affairs, and a number of secretaries.

Two new buildings have been added to campus facilities. A second dormitory has been built which will house 160 men; this building was completed in time for the opening of school. It is an exact mate to the other residence hall on campus, which has become the women's dormitory.

Also new this year is an all-steel, multipurpose building, the first unit of the physical education complex. It will serve as a chapel and auditorium until the planned chapel can be erected. The construction of this building began on August 22, and it is nearing completion now. The cost was \$80,000. □

OF PEOPLE AND PLACES

KEITH A. PAGAN, associate professor of music at Pasadena College, has been elected president of the California College and University Faculty Association for the 1969-70 year.

The association has a membership of more than 2,500 representing over 70 institutions of higher learning in the state. Mr. Pagan is a candidate for the doctor's degree in music education at the University of Indiana. In addition to his college duties, he is minister of music in Glendora (Calif.) First Church. □



Pagan



Mr. and Mrs. L. S. Thompson of Pine Bluff, Ark., celebrated their sixty-fifth wedding anniversary October 16. They have seven children and 15 grandchildren, all active members of the Church of the Nazarene. The sons are Rev. Jack Thompson, Oklahoma City; Prof. Lewis Thompson, Pasadena, Calif.; and Luther Thompson, Eugene, Ore. The daughters are Mrs. G. E. Hawkins, Paragould, Ark.; Mrs. Neil Hightower, Downsview, Ontario, Canada; Mrs. Hampton Anderson, Lubbock, Tex.; and Mrs. Harold Mannon, Tulsa. A grandson, Lt. Wayne Thompson, is serving in Vietnam.



Dr. D. I. Vanderpool, General Superintendent Emeritus, paid an unexpected visit to the Publishing House and was brought up-to-date on what has taken place since his last visit prior to the General Assembly in 1964. Pictured left to right: Dr. Norman Miller, Elvin Hicks, Dr. Vanderpool, M. A. (Bud) Lunn. Dr. Vanderpool quipped: "I've left you 'boys' alone the last five years because I thought you could do the job." □

PASTOR RICHARD L. FISHER, Mishawaka (Ind.) Southside Church, recently received Emma Foster, 92, into church membership by profession of faith. Mrs. Foster was just recently converted, and desired to join the church although unable to attend regularly. □

DR. JAMES CAMERON, head of the Eastern Nazarene College history department, was the Founder's Day speaker at the college this year.



Cameron

Dr. Cameron is the author of the ENC history, *The First Fifty Years, 1900-1950*. His Founder's Day theme was "A Vision Shared," in which he challenged his hearers to preserve the dynamic and content of the college heritage along with its traditions and form. □

THE WALKER-DIXON GOSPEL-AIRES, composed of Evangelists Lawrence Walker and George and Charlotte Dixon, report a successful series of "Musical Nights" in 30 churches on four districts. A similar tour is planned for next summer. □

REV. AND MRS. A. B. SAMPSON were surprised by members of their congregation in the Toronto, Canada, Main Street Church with a supper commemorating 30 years in the active ministry. The company of more than 100 included District Superintendent and Mrs. Bruce Taylor, friends from congregations formerly served by the Sampsons, and the Sampsons' three children: Mrs. Sara Stetson; Mrs. Esther Branson and husband, Robert; and Mr. Zenas Sampson and wife, Dawn. □

By W. E. McCumber

GOD'S REMNANT REBUILDS

(November 23)

Scripture: Ezra 1; 3; 6; Nehemiah 2: 11-20; 4; 6:15-16 (Printed: Ezra 1:1-4; Nehemiah 4:15-20; 6:15-16)

Golden Text: Nehemiah 4:6

Rebuilding takes more courage and faith than building. The remnant who returned to Jerusalem and restored its walls, Temple, and cultus deserve special respect!

1. *Unexpected allies* (Ezra 1)

"Cyrus, king of Persia!" Who could expect a pagan king to initiate the restoration of Israel? But God "stirred up the spirit of Cyrus" to decree the rebuilding and inspire a "freewill offering for the house of God in Jerusalem" (vv. 1-4). The foundations were laid with joy (3: 11-13).

When construction lagged, another Gentile ruler, Darius, decreed its completion "with speed" (6:1-12). God has access to all hearts, and raised up for His people unexpected help.

2. *Unrelenting enemies* (Nehemiah 2; 4; 6)

For every supporting friend there is an opposing enemy. God raises up such men as Cyrus, Darius, Artaxerxes. And the devil counters with the likes of Sanballat, Tobiah, and Geshem (2:19).

When Nehemiah led the people in rebuilding the city walls, they were compelled to labor under an armed guard. A trowel in the hand, a sword at the side, was standard equipment (4:17-23).

3. *Undismayed workmen* (Nehemiah 4; 6)

"The people had a mind to work" (4:6). In the face of threats they prayed and rallied behind the cry of Nehemiah—"Remember the Lord . . . and fight" (4:14).

From dawn to dark they plugged away at the grueling task, refusing to accept discouragement or defeat (4: 21). And in that spirit they got the job done. Their "enemies" and "all the heathen" about them recognized that God's hand was in this project (6:16). The wall became a witness in stone.

Nothing and no one can defeat the work of God when His people pray and believe and toil and sacrifice as did this remnant, sustained by faith that "our God shall fight for us" (4: 20) as we labor for Him. □

Conducted by W. T. Purkiser, *Editor*

How come I cannot have more than one wife and be a Christian when Old Testament men had more than one wife? Please explain how this has changed, but God has not changed.

It's hard to believe you are serious. But in case you are, the answer lies in the fact that the Scripture consistently reports that God's plan for marriage is one man and one woman in union as long as they both live.

Jesus clearly indicates this when He points to the fact that God created one man and one woman and ordained that a man shall leave his father and his

mother and cleave unto his wife (not wives), and they shall be one flesh (Genesis 2:24; Matthew 19:4-6).

What you think has been a "change" is not a change in God's part, but is explained in exactly the same way God allowed pre-Christian (and sub-Christian) standards of divorce (Matthew 19: 7-9).

How do you feel about Nazarenes investing money in the stock market? Isn't this a form of gambling as forbidden in the General Rules?

Investing is not gambling. Speculating (that is, trying to make money by outguessing the day-to-day fluctuations of the market) would come too close to gambling to suit me.

Common stock is a share in the ownership of the company that issues the stock. Its value, over the long run, is determined by the worth of the busi-

ness. As that worth increases, the value of the stock increases—and vice versa.

Common stock is one of the ways people with money to invest try to protect themselves against inflation.

I would say, if done with the right motive, it could be a very valid expression of Christian stewardship (Matthew 25:14-30; Luke 19:12-23).

Our pastor seems to say that God has limited power. Is he right?

I'm not sure what may be included in the phrase "limited power," but most theologians would recognize the fact that the freedom God has given to man limits His power in some sense.

The only thing is, it is a limitation which is self-imposed, not one arising from some outside source.

Omnipotence itself is best defined as the power to do anything possible. There are some acts that by definition are impossible. God cannot deny him-

self (II Timothy 2:13). He cannot lie (Titus 1:2; Hebrews 6:18). Nor, I suppose one could say, could God draw a square circle or in a second of time make a 100-year-old oak tree.

But having said this, we need to take care that we do not limit the power of God by our lack of faith. Religion easily drifts into empty humanism if the sovereignty of God be obscured in our thinking.

I am writing you for information. I have been going to Sunday school for the past 30 years and six months. Have not missed being in church but seven times, and that was when we were in Canada on a fishing trip and my Sunday school teacher was with me and the other men. He taught the Sunday school lesson while we were there on Sunday morning. The question is, Does it count that I haven't missed Sunday school for this length of time?

Congratulations on your splendid record.

I'm not sure exactly what you mean by "Does it count?" What you want to count it for could make a difference.

However, if the Sunday school lesson was taught in a session lasting at least 30 minutes, it would qualify as Sunday school attendance in an extension class.

If you have the "Cross and Crown" perfect attendance program in mind,

each local church develops its own ground rules for reckoning attendance. Generally, credit for perfect attendance is given for Sunday school attendance anywhere, even though not in the local church.

Certainly in terms of your own personal satisfaction, you would be justified in claiming perfect attendance for 30 years and six months.

How can a pastor stay at a church and never have a renewal of call? Is that *Manual*? There hasn't been a vote in our church for at least three years.

A pastor cannot serve a church without a renewal of call at least once every four years. After the first year, a pastor may be given an extended term up to a total of four years—subject, of course, to

renewal after that.

Next year may be the time for the renewal vote. The best way to find out would be to ask.

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

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO •

PREACHING • TEACHING • PRAYER • SHARING • CONCERN

“By All Means ...

I HEARD GOD'S CALL

LAST assembly in Lakeland, Fla., I was hearing General Superintendent Stowe pour out his heart for an appeal of 1,000 new Nazarenes this year on the Florida District.

As I listened to Dr. Stowe, a louder Voice spoke to me: “What about the area you live in [Seminole, Fla.]—over 80,000 people not served by any Nazarene church or any other holiness church?”

I heeded God's voice, and in my second report as a full-time evangelist on the Florida District, I stated that as I had listened to Dr. Stowe's message I felt like telling District Superintendent A. Milton Smith that if he had a home mission church I would accept it and help win part of those 1,000 new Nazarenes this year.

At times, as I observed a full slate ahead, including many of our large churches, I was trying to free myself of what might have been momentary zeal, but the urge kept returning stronger than ever.

I shared my burden with my district superintendent, who seemed thrilled about the venture, and a four-acre site near the Seminole high school and new junior high was secured for the building project. We obtained the Ridgewood Auditorium in Seminole, and services are being conducted there until we complete the new facilities.

What does it matter that I have been privileged to pastor some of our finest churches? God's voice is still the pre-eminent one in my life, and to serve Him in everything is my aim.

As we survey the community of the new church, it is thrilling to observe the response.

Will some of these new prospects become a part of those 1,000 souls? If you pray for us, they will.

—ROY M. VAUGHN
Seminole, Fla.

SAVE SOME”



FOR WORLD EVANGELISM...

SHARE THE BREAD OF LIFE With Others



If You Care -

You'll Share



1969 THANKSGIVING OFFERING