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Herald of Holiness

CHURCH OF THE NAZARENE

ONE VOTE MAKES A DIFFERENCE

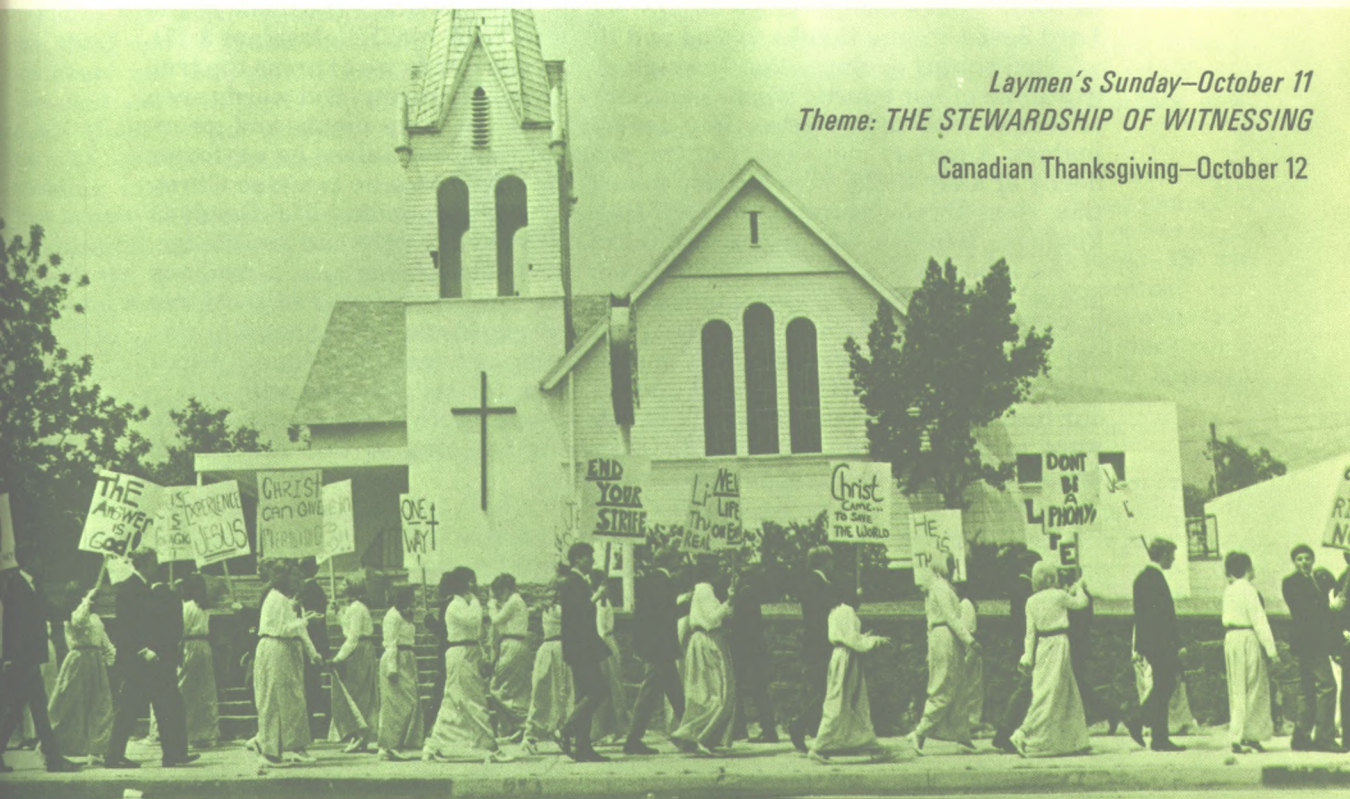
(See page 8.)



"The Church of This Day Is Facing Two Things: **DECADENCE OR DARING**"

—Pastor Earl G. Lee

(See page 3.)



Laymen's Sunday—October 11

Theme: *THE STEWARDSHIP OF WITNESSING*

Canadian Thanksgiving—October 12

THE ANSWER IS GOD
LIFE EXPERIENCE
CHRIST CAN GIVE US
THE ANSWER
ONE WAY
END YOUR STRIFE
LIFE LIFE
THE REAL
Christ
CAME TO SAVE
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General Superintendent Jenkins

GRATITUDE

MY WIFE and I had learned she badly needed a new Bible and had ordered her one. Though the gift was not an expensive one, still this saintly woman was so expressive in her gratitude that we had remembered her.

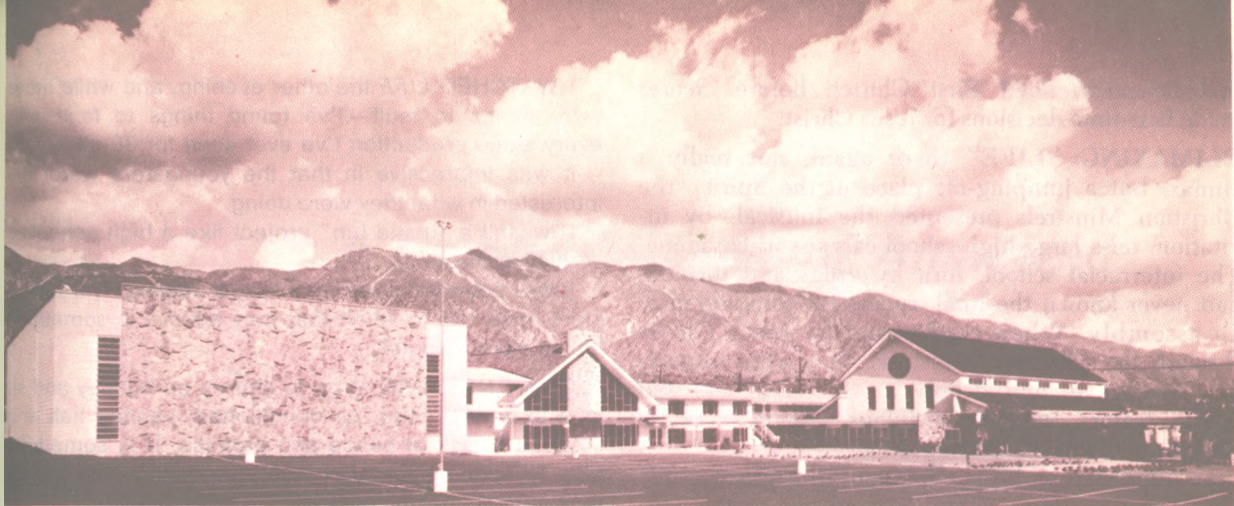
Gratitude is a virtue worthy of praise. We invariably take note of those who are appreciative of the kindnesses, courtesies, and assistance of others and who so express themselves.

Ingratitude is a curse of any age, and seemingly has always been a common temptation among men, for Jesus healed the 10 lepers and only one returned to express his gratitude.

Paul expressed what should be the guideline for every Christian when he said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

Paul simply declares that through words and deeds we express the true gratitude of our hearts. Words invariably reveal character. But words even of thanks without corresponding deeds of proof become empty and meaningless. A person may testify of the grace of God, but unless he performs deeds of daily living which prove before the world that he is a true Christian, then his words mean nothing. Deeds – a corresponding life! Deeds of kindness, honesty, consistent with the measure of our light and knowledge.

As a people we once again approach the Thanksgiving season and our annual offering for world evangelism. We do so with true joy and gratitude because we are afforded the opportunity of expressing in a tangible way our thanks to God for His grace and salvation. No mere prating of words concerning our devotion to God and our love for the unsaved will satisfy our hearts; we want to prove with our deeds the depth of our gratitude. We want to pray and give in the Thanksgiving Offering so that others can know Jesus too. Because we care, we share. □



■ By Robert L. Owen

Pasadena, Calif.

Pasadena First Church . . .

Into the Seventies—with “Stream of the Spirit”

THE church of this day is facing two things: decadence or daring,” said Pastor Earl Lee, “one or the other. Jesus came at a time when the established religion was decaying. And He didn’t try to save it. He talked about salt . . . He talked about leaven . . . He talked about light . . . He talked about new life.

“Jesus saw a decadent religion leaving, and He wasn’t about to try to save it. And today I don’t believe that Christ is interested in trying to save a dead church.

“But He is interested in getting a church that wants His will to move into what He calls ‘My Church.’”

Pastor Lee spoke these words at the third annual retreat for board members and educational council members and their spouses, at Pasadena (Calif.) First Church. The two-day retreat climaxed over a month’s intensive, exciting, creative activity. The Spirit of God was experienced in Pentecostal intensity as the group shared, planned, discussed statistics, and looked to the future.

In a sense, though, the meeting was not a climax at all, only a new plateau. And that in turn, merely a new beginning—which will go on and on till Jesus comes.

MAY 24. FOCUS ON MISSIONS

Weeks of planning preceded this all-day affair. Beginning at 9 a.m. with the blare of trumpets, and 50 junior-highers marching down the aisle bearing flags of that many different nations, and climaxing late that same day, missions “came alive” for children, teen-agers, and adults. Sunday school classes

discussed missions (many with missionaries as guest teachers), then ate lunch together on the grounds. A number of projectors continuously showed slides of different fields; scores of posters and other displays added interest.

Newly assigned missionaries, John and Mary Alice Smee, spoke on “Why Jamaica?” Mrs. Koishi Yamamoto from Japan sang. A home missions pastor, Rev. Roy Smith, of Los Angeles Grace Church, spoke on “Inner-City Missions.” Rev. and Mrs. Suresh Borde, from India, and longtime friends of Pastor and Mrs. Lee, spoke of their conversion and calling. Many other missionaries and children of missionaries were present. A new song, “Shares for Others,” was created by Mrs. Dorothy Kajmar and sung for the occasion.

Records were broken! Traditions were broken! And a new interest in telling “The Old, Old Story” was created. The day was dynamic, disturbing, glorious, heart-searching.

AND THE CLIMAX: The evening service highlighted the entire day when Neil Morse (himself a returned missionary) nudged the hand of the huge, clocklike indicator past the \$50,000 mark—\$50,000 pledged for world missions! “Unprecedented!” said Dr. Henry B. Wallin, tears streaming down his face. The congregation rejoiced as at an old-time camp meeting. “Praise God, from whom all blessings flow!”

FOCUS ON LIFE

Then what can we say about *Life*, the new teen-age folk musical created by Otis Skillings, premiered by the Christian Minstrels? Including two concerts on Sunday, Monday through Wednesday, over 3,500 people had had their lives assaulted by the Holy Spirit through the ministry of 70, totally-sold-out Christian high schoolers. One-third of that number



Earl G. Lee

had never attended First Church before. Scores made first-time decisions for Jesus Christ.

CLIMAXING "LIFE" (here again, not really a climax, but a jumping-off place in the Spirit), the Christian Minstrels presented the musical, by invitation, on a large high school campus in Pasadena. The interracial school, torn by drugs and turmoil, had never known the total, successful completion of an assembly. When confronted by Jesus Christ through the Christian Minstrels, they were respectful, responsive, and deeply moved. Teachers and administrators were incredulous. Again, "praise God, from whom all blessings flow!"

So impressed with the Christian Minstrels was one newspaper columnist who attended one of the concerts that he devoted his entire column to Dee Freeborn and the Christian Minstrels. These kids are making an immeasurable impact upon the youth of Pasadena.

A COLUMNIST'S COMMENTS

EVERY ONCE IN A WHILE you have to pause at whatever you are doing to notice something that someone else is doing and be a little appreciative of the fact that you (yourself) are not the only one who is working long hours and weekends at a hundred diverse chores.

Today I'd like to say thank you to Dee Freeborn at the First Church of the Nazarene on Altadena Drive in Pasadena for the incredible work he has done with a group of young singers called the Christian Minstrels.

WHAT IS INCREDIBLE about his feat is that the youngsters have changing values these days. The days of accepted orthodoxy are gone. Religion, in order to be accepted by young people, has to be presented to them in terms that they understand. Religion was born of love and the only way it will survive is through love.

Somehow Dee Freeborn has made a mixture like this work for the young people in the area, has not only imbued them with a sense of dedication to religion, but has let it spill over into long hours of rehearsal and practice in a new evangelical production they are doing called *Life*.

I WATCHED *LIFE* the other evening, and while there were things to fault—I've found things to fault with every stage production I've ever seen for 30-odd years—it was impressive in that the youngsters were this interested in what they were doing.

It wasn't a "make fun" project like a high school or JC play or musical.

It was something born of a deeper feeling. The youngsters have had to admit that they believe in something and to work hard at it.

IT IS ONE THING to go to church on Sunday and sit in a pleasant, quiet, air-conditioned, vaulted hall and listen to words of peace and promise. It is something else to spend hour after hour practicing new songs, movements, making costumes, rehearsal after rehearsal—the kids this time-of-the-year would much rather be at the beach or in a pool or just listening to records than working that hard.

But 70 of them are that dedicated; and not only that, this summer the Christian Minstrels will hit the road again, taking their production of *Life* across the nation and into Canada, visiting Nazarene parishes and singing themselves hoarse.

AS A SORT of Wednesday oblique look at young people and hardworking people and dedicated people, I just thought you'd like to share a few thoughts about those such as Dee Freeborn and his Christian Minstrels.

In a world where not many things work, they're working.—**Columnist Russ Leadabrand.**

BACK TO THE BOARD MEMBERS' RETREAT: Some concluding remarks made by a young man who grew up in Pasadena First Church. Deeply moved, Phil Reed said, "One way or another, we had better be the company of the committed..."

As Pastor Lee served Communion to the entire group, the power and presence of the Holy Spirit reminded one of the Day of Pentecost and the Upper Room. "Praise God, from whom all blessings flow!"



Freeborn

THE CHRISTIAN MINSTRELS



A Classic Example of Answered Prayer

WHAT a problem! She was frustrated, emotionally disturbed, and at the point of despair. She was ill and had been away from work for several weeks.

Employed by a local firm as a section supervisor, she had seven people reporting to her. By now she felt that her job was almost too much for her. Yet as a very proud and competitive person, she could not bring herself to the point of asking her boss to relieve her of this supervisory responsibility.

Bothered by her absence, her boss called to say that she must be back on the job soon or he would have to replace her. If she was replaced, it meant a non-management job when she returned to work.

This development added to her frustration, but it also forced her to face up to the basic problem. I asked if the problem involved lack of finances. She said, "No." Her husband made good money and his income was adequate to cover their needs.

The real seedbed of the problem, she related, was that her husband had a serious drinking problem. She told about the "lost weekends," quarrels, bickering, and fighting. The drinking bouts had brought reproach upon their two boys, who were 10 and 11 years of age. She said that if it weren't for the two boys she would take steps to divorce her husband at once.

I asked, "Do you have a church home or a minister with whom you could counsel?" "Yes," she answered, "we belong to a church, but we never attend and I don't even know the pastor." I offered to have my pastor discuss their problems with them, but she

declined. I prayed silently, "Lord, what can I do to help this lady solve her problems?"

The Spirit seemed to say, "Share with her what the family altar has done in your home." So, with joy, I told her how for over 25 years we have made it a habit to pray together before starting the tasks of the day. Through the power of prayer, we have been able to overcome many pressing problems and face each day with courage and conviction.

With pathos in her voice she asked, "Do you think that God would hear our prayers . . . my husband's and mine?" I said, "If you are sincere, I know that He will!" It seemed inconvenient to pray right then, but she pledged that, starting the next morning, they would pray together and seek God's face.

I saw her several weeks later and she told me that through prayer and Alcoholics Anonymous the alcohol problem had been solved. Their marital difficulties had also faded. She was a new person—happy, assured, and confident. She had returned to work and had been advanced to a more responsible job assignment.

Several months passed when she sent us the following note: "Please let me take this opportunity to express my never-ending gratitude for the prayers you gave on behalf of me and my family. I want you to know that they were so wonderfully answered. We've had the most wonderful year! My husband has obtained sobriety and peace of mind. I have obtained a deep belief in God. And the boys have simply bloomed."

Another classic example of what God will do for a person who sincerely seeks His help. □



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The Reincarnation of Noah

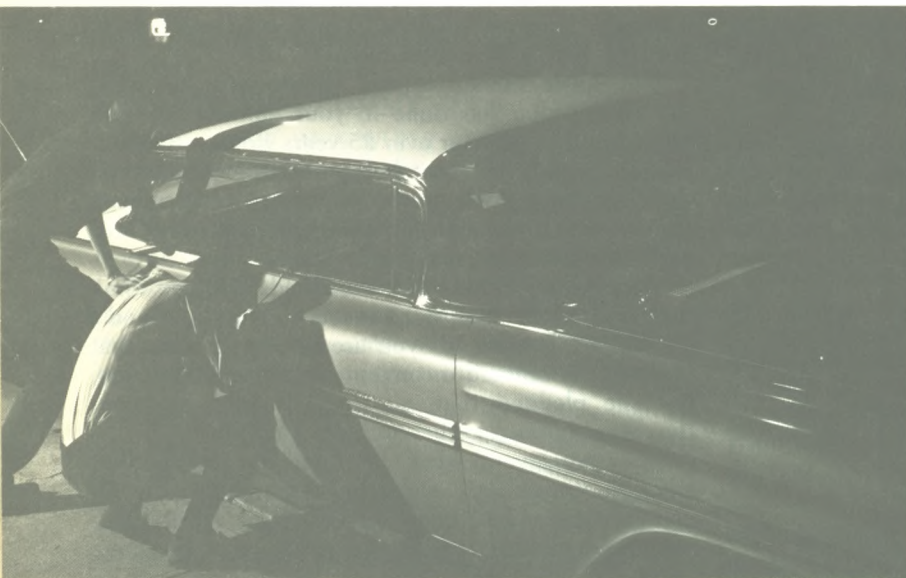


Photo by Camerique

Today as never before there is a strange spirit of expectancy in the air. Many people feel that something extraordinary is about to happen, something horrifying, some type of cataclysmic catastrophe, yet without knowing just what it is they feel so strongly.

In the last few months there has been much said concerning coming events, by non-Christian groups and individuals. Secretary General U Thant of the United Nations said, "I believe man has a rendezvous with unspeakable terror." French Philosopher Jean Paul Sartre said, "There is no exit from the human dilemma."

However we as Christians believe that the next great event in world history will be the second coming of Christ. How soon this event will occur we do not know. Nevertheless in His Olivet Discourse, Christ gives us several signs that indicate, in some degree, when He will return.

Our Lord said, "As the days of Noe were, so shall also the coming of the Son of man be" (Matthew 24:37). What were the days of Noah like? A close look at the fourth, fifth, and sixth chapters of Genesis will reveal the answer. Adding this to what Christ said, we see the reincarnation of Noah in our day.

Christ said, "They were eating and drinking" in the days of Noah.

Today we live in a period of gluttony. In fact, in America we are spending millions of dollars each year to find ways to stop eating. We have all kinds of diet pills and low-calorie foods to choose from. The biggest recent fad to sweep the country is jogging. Some people have gone as far as to wear weight-reducing belts in order to lose a few pounds around the waist. Here is America even our dogs eat "high on the hog." Recently General Foods spent \$35,000 to produce a 30-second "Gravy Train" commercial.

Yet, in underprivileged countries, thousands are starving each day.

Christ went on to say that in the days of Noah the people were "marrying and giving in marriage."

In 1970, the great emphasis is sex. Magazines, newspapers, and TV stations advertise through the use of sex appeal. The motion picture industry is making millions annually by exploiting sex. Nowadays the "in thing" with youth is premarital sex, while at the same time, among the married, the divorce rate is at an alarming high.

Looking closely at the Genesis account we find that Noah's day was an age of entertainment. It all started with Jubal—"the father of all such as handle the harp and organ" (Genesis 4:21).

The sixties ushered in a crescendo of musical groups and entertainers, such "rock" group as "Blood, Sweat, and Tears," "Clear Water Revival," or the "Beatles."

Genesis 6:1 says, "Men began to multiply on the face of the earth" in the days of Noah. Today the population explosion has brought hunger and sorrow to many in China and India. Truly we are in the days of Noah.

Noah also lived in a world of violence. In fact "the earth was filled with violence" (Genesis 6:11).

Christ, as He sat on the Mount of Olives, knew that worldwide rebellion would be a sign of His coming, just as it was a sign of the approaching flood of Noah's time.

A recent issue of *U.S. News & World Report* carried a crime time clock with figures given by the FBI. The startling statistics show an 11 percent increase in crime in 1969. A rape was committed every 15 minutes, a murder every 36 minutes, a robbery every 20 minutes, a burglary every 16 seconds, and an automobile was stolen every 36 seconds. With the Cambodian involvement came 1,000 violent demonstrations on 200 different campuses, causing many schools to be closed.

These are extremely grim things to think about. However, by understanding the days of Noah and comparing our days to them we realize the nearness of the second coming of Christ, the Christian's "blessed hope." This awareness should cause sinners to repent, believers to go on to holiness, and Spirit-filled Christians to meet this day of urgency by scouting every tenement building, every alley and boulevard, every cottage and mansion, every village and rural area for those who need to know our Lord and Saviour. We should be conducting more evangelistic campaigns,

writing more Christian literature, and doing more personal witnessing than ever before.

Nor is this a day to hoard money. Today is the day when every available dollar should be invested in the kingdom of God. Would not Jesus be

pleased to see us working on a new church building, laying the walls of a new Christian college, or thatching the roof of a mission station when He returns?

Let the materialistic-minded men vaunt their ways, but let the wise

provide themselves with an emergency supply of oil, the Holy Spirit's energizing presence, and then go out everywhere preaching, teaching, calling men to Christ with an urgency born of deep conviction and dedicated earnestness. □

■ By George L. Smith

Stanton, Calif.

What if Your Child Goes Wrong?

A HOME filled with the love of God is no absolute guarantee of the salvation of the children who live there. But it is the best guarantee there is.

And yet some do slip through this web of love and go astray.

Some homes, of course, make it easy for children to get a wrong picture of God. Some parents are only nominally Christian—even worldly. Others, while neither nominal nor worldly, are often rigid, legalistic, and negative.

When these latter type homes lose a young person to the world, it is not uncommon to see them blame and shame the wayward one in their preoccupation to protect their own reputation. It seems they are more concerned about their own Christian image—if indeed they really have one.

They are often embarrassed and indignant. They "taught him better than that," and now he has brought "disgrace" to the home. And since their home is "Christian," they cannot tolerate this young person's bad habits and rebellious attitudes. Oh, he is welcome back into the circle of the saints, but only when he "straightens up" and shows his appreciation for "all we have done for you."

And so it goes. It is too sad to describe. But it happens too often to deny.

But there is a better way.

And the home filled with the love of God still has the best chance of making it work. Even though Christ-centered parents may not understand how their

child slipped through the atmosphere of love with which they surround him, they are not about to try to prove who is wrong.

What does it matter who is to blame? A soul is lost. And if that precious soul does not see the compassion of God in his parents, he will not see it at all. God *does* care, but it is through the parents that He will demonstrate it.

Above all, *the lines of communication must be kept open* between the parents and the young person. It is no compromise to assure him that he is welcome *just as he is*. If he *never* changes, he must believe that his parents love him just the same. The lines of communication cannot be kept open if he feels his parents have cast him in the role of the family black sheep.

He already knows he has brought them heartache. It only closes the door to dialogue if they rub it in. He needs grace now—love he knows he doesn't deserve, love which he hasn't earned and which he has done everything to destroy.

Here he is, the perfect picture of the rest of us parents before God's grace kept open to us the *lines of communication*. We were once where he now is—in need of grace.

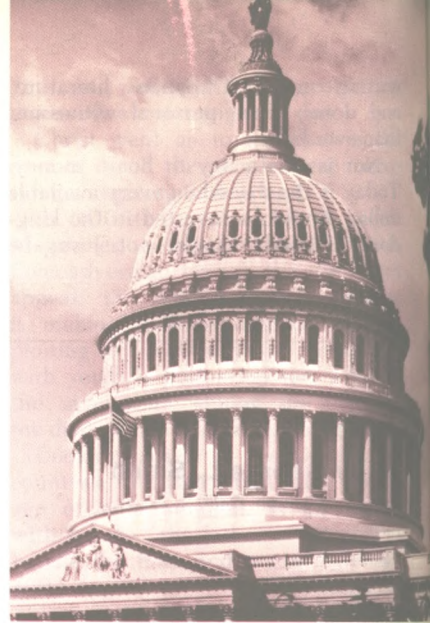
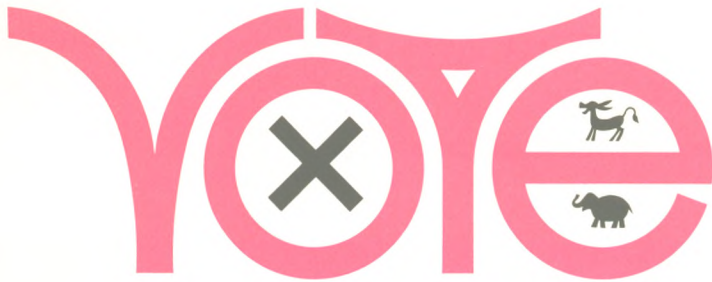
Such is the miracle of love.

It is no absolute guarantee of the restoration of the one who has slipped through it. But it is still the best guarantee there is. □



Photo by Dave Lawlor

One



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Makes a Difference

IT HAS been said, "Bad officials are elected by good people who don't vote." Or as Edmund Burke, a British statesman, put it many years ago, "For evil to triumph, it is only necessary for good men to do nothing."

A survey of voting habits in Chicago for the years 1956 through 1960 showed that a mere 17 percent of the Protestant ministers voted during this period, while 99 percent of the tavern keepers and 97 percent of the gamblers made it their business to vote.

Whether nationally, on the state level, in the community, or in the annual church meeting, Christians should be interested enough in the business at hand to express their views by exercising their precious privilege to vote.

President Dwight Eisenhower said, "The future of this republic is in the hands of the American voter. Politics ought to be the part-time profession of every American."

But does a Christian really have a responsibility to become active in government? In Mark 12:17, Christ said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

While it is not my intent to recommend a political party, it is my purpose to challenge each evangelical Christian to become informed and involved in the governmental affairs of his community.

In discussing this vital subject, Dr. Edward L. R. Elson, chaplain of the United States Senate and a trustee of the Freedom Foundation at Valley Forge, Pa., declared: "Jesus made it clear that the highest loyalty is to God, but that a man also has other responsibilities. We have obligations to think, to discuss issues and concerns with others, to vote, to pray for and encourage our leaders in coming to wise conclusions."

The Apostle Paul supports this philosophy in 1 Timothy 2:1-3, where we read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."

President Richard Nixon challenged the Christian when he stated, "There are times that we need help beyond ourselves, beyond what any man can give us in order to make the right decision for the nation. . . . we will be sustained and inspired by the prayers of millions of people across this world. Those prayers do mean something."

For a memento let us examine the oft-heard excuse of the non-voter: "MY ONE VOTE WON'T MATTER."

History tells us that many crucial issues and elections have been decided

by a single vote. I offer a number of illustrations:

- One vote cost King Charles I of England his head in 1649.

- Elizabeth II is Queen of the United Kingdom today because some 250 years ago the House of Commons voted in favor of the House of Hanover, 96 to 95.

- By one vote, 353 to 352, France in 1875 decided for a republic instead of a monarchical form of government.

- In 1774 a single vote by a member of the First Continental Congress would have transformed the American colonies into a British dominion ruled by an English type of parliament and a British governor.

- In 1782 by one vote Congress adopted legislation approving the wild eagle as our national emblem.

- On at least two occasions a single vote has elected a president of the United States. In 1825, one of our most religious presidents, John Quincy Adams, was elected by the House of Representatives by one vote.

In 1877, Rutherford B. Hayes was elected president by perhaps the most spectacular one-vote presidential upset in American history. Before New York Representative Stephen Van Rensselaer cast the deciding vote, he bowed his head and prayed for divine guidance. While in the White House, Hayes made it a regular practice to read his Bible and have morning prayer after breakfast. Also, each

person present read a Bible verse in succession before all knelt and repeated the Lord's Prayer.

• Several states were admitted into the Union by one-vote margin.

• In the shadow of World War II, the U.S. House of Representatives on August 12, 1941, extended the peacetime draft law by a one-vote majority. During World War II the Selective Service System drafted 10,110,103 men for duty in the armed forces. The millions affected by this "one-vote law" were just as much a part of the armed forces as though the 435 members of Congress had voted unanimously for the draft extension.

In the 1960 presidential election only 63.8 percent of voting-age Amer-

icans went to the polls. That same year John F. Kennedy won the presidency by less than one vote per precinct and became the youngest person ever elected president of the United States.

In 1968 only 69 million voters or 60.6 percent of the 113.9 million Americans of voting age bothered to express themselves in the presidential election.

President George Washington in his first inaugural address proclaimed, "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States."

However, have we in our abundance forgotten our past hardships? Have we, as Abraham Lincoln said, "for-

gotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us; and vainly imagined in the deceitfulness of our hearts that all these blessings were produced by some superior wisdom and virtue of our own?"

Yes, freedom is fragile; and like religion, it has the hazards of apathy and familiarity. For these reasons it is increasingly clear that all who profess the name of Christ should take time prayerfully to cast their ballots. In reality, ONE VOTE DOES MAKE A DIFFERENCE, and that one vote could be a Christian vote! □

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THE epitaph of Pharaoh Amenemhet, founder of the twelfth dynasty in Egypt, 2000 B.C., has an interesting inscription: "... he restored that which he found ruined."

This summary fits much more perfectly the life of Christ. For Christ restored that which He found ruined. Where He found fallen man, He lifted him. Where He found diseased bodies, He healed them. Where He found distorted minds, He corrected them. Where He found doubting hearts, He touched them with faith. Where He found darkened lives, He shared the light of eternal truth.

And Christ bids us to follow Him in the task of restoring the ruined. He has equipped us for such a mission. He has given us abundant life, to share, that those with depleted resources might be restored. He has shed abroad His love in our hearts, that we might in turn, love others. He has brought eternal light into the dark chambers of our hearts, so we might in turn penetrate another's darkness and restore him. He has lifted our hearts through faith, that we might touch empty lives and restore them to faith and hope.

Always where you find Christ at work He is restoring man. Never do you find the Master cutting man down. Not that He didn't have plenty of opportunity—the kind of opportunities we humans take advantage of—to our peril. Christ viewed the ugly, ruined lives with a view toward restoration.

His rebukes were toward this end. His words and ways were for this purpose.

When the adulterous woman was brought to Him, He passed by the occasion to rebuke and scold. Instead, He sought to restore.

When Judas planted an ugly kiss on the Master, I'm sure Christ was contemplating some way, yet, that Judas might be restored and saved from ruin. I have to believe it, for it was the temper of His life and teaching. If you doubt it for a minute, read again the Sermon on the Mount.

This is not to imply that Christ did not use rebuke. He did. And often. But where His words were words of rebuke and chastisement, His motive was to restore and to draw out of man his best, and to lift him to a higher level of living.

Rita Snowden tells of seeing this epitaph on a gravestone in an English churchyard: "He lighted fires in cold hearts." A better summary of Christ's life would be hard to come by. Truly, He lighted fires in cold hearts. And in a cold world. He waits to share that Light today, through His disciples, through His Church—through His "instruments of reconciliation."

■ By C. Neil Strait
Uniontown, Ohio

He Restores the Ruined

At a time when gloom spreads and confusion mounts and the resources of a great land seem ruined on so many fronts, might we have faith enough—and courage enough—to share the one thing—the one Person—that restores, the Lord Jesus Christ.

Bishop Gerald Kennedy reminds us that "Christianity has been called . . . the gospel of another chance." No matter what has happened, there is hope. Back of the clouds in the east there is the promise of a rising sun."

Instead of spreading pessimism, we must spread hope. Leslie D. Weatherhead put it like this:

*Though deep in mire, wring not
your hands and weep.*

*God lends His arm to all who
say, "I can."*

*No shamefaced outcast ever sank
so deep.*

*But he may rise again and be a
man.*

The hope we have to share with our world is that man can rise from his ruined, pitiful state, and be restored. May the confidence of the Psalmist be ours: "He restoreth my soul . . ." (Psalms 23:3). □

Editorially Speaking

By W. T. PURKISER

Remembrance and Reality

For many today, religion seems mainly a matter of remembrance. Its face is turned to the past. Its best days are the "good old days."

Remembrance has its place in religion. This is vividly seen in the Bible. The facts of faith are anchored in the reality of what God has done for His people, and chiefly what He has done in the life, death, and resurrection of the Lord Jesus Christ.

Remembrance has its place in individual life. A person's walk with the Lord has its birthday and its anniversaries, never to be forgotten.

Yet it goes without saying that a religion of remembrance is not enough for the demands of an ever changing scene. Whatever the glories of the past, it is the reality of the present that counts.

Nor is this note lacking in the Bible. Jesus warned against trying to plow straight furrows while looking back. Paul 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).

What we need, then, is reality with roots in remembrance. In Shakespeare's memorable line, "The past is prologue." It is preparation for the present and for the future.

What we need to avoid is the tendency to take undue satisfaction in the achievements of the past to the neglect of efforts in the present. Yesterday's toil will never accomplish today's task.

It is this present-tense reality of grace within that shows the wisdom of John Wesley's rule for his class meetings, that no testimony should be received that is more than one week old. One could well fear that some of our testimony meetings would be slower than they are if this rule were enforced today!

It is the fact that the day of salvation is always "now" that alerts us to the peril of the drifting life, the trends that harden into directions, the slow atrophy of muscles not used.

Someone reported overhearing some people praying at the altar with a fellow church member. One man prayed, "Fill him full, Lord; fill him real full."

Down the altar another groaned and said in a stage whisper that carried to the ears of those closest around, "Won't do any good, Lord; he leaks!"

It is this that gives point to the marginal translation of Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have

heard, lest at any time we should run out as leaking vessels."

A blowout is sudden and shocking, but a slow leak is much more common. And the end result is the same.

Life moves on and so must we. We do not live without our past, but neither can we live in it. And for the people of God, the best is yet to be—the end of the Christian life, for which the first was made. □

The Stewardship of Witnessing

Stewardship has many faces. It relates to every area of the Christian life. It is, in fact, consecration spelled out in clear and practical terms.

We have fallen into the habit of relating stewardship chiefly with money. The application here is basic, to be sure. If a person is not faithful in the stewardship of his means, he is not apt to be faithful in anything else.

But one may be a faithful tither and a liberal giver and still fail in the larger demands of Christian stewardship.

That many find it easier to give for world missions than they do to reflect Christ in their own neighborhoods is clearly illustrated in Ken Anderson's astriking lines:

*Manda Beel was sure to be
At the mission lady's tea,
Cutting, rolling, tying knots,
Praying for the Hottentots.
But though she wept when told the plight
Of rickshaw boys in heathen night,
Coolies, waifs, and Chinese sages
Unevangelized for ages,
Millions who had never heard—
Said to her neighbor not a word!*

Britain's lay evangelist Tom Rees reminds us that "there's no short cut; no escaping our responsibilities or salving our consciences by supporting professional evangelists to do for us what we ourselves are not prepared to do. We must get deeply involved with our workmates and neighbours in praying for them by name, in opening our hearts and homes to them, in getting to know them, in showing them practical Christian kindness and love, and working patiently and tirelessly towards their conversion."

Rees also makes an important point in the observation that "many years ago I learnt that usually to

witness effectively I must first prepare a man's heart by prayer, then by showing him love and friendship, win his confidence, and earn the right to speak to him about the Lord Jesus."

THE STEWARDSHIP of witnessing involves both "lip" and life. It is well-known that the New Testament term for *witness* is the word from which our English word *martyr* comes. This simply means that a witness is one who tells what he knows, and backs it up with his life—or death.

God is Light, the Scripture says. But light is properly reflected only as it strikes a polished surface, free from distortions. The mirror is nothing in itself. Still it serves its purpose only when it is perfectly straight.

When Jesus promised the power of the Holy Spirit to His disciples, He put special emphasis on the quality of character behind the spoken words: "Ye shall *be* witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In the original Greek, the *be* is quite emphatic, a verb form added to the act of witnessing.

We have chuckled over the story of the boy who stuttered. A friend asked him if he has seen the psychologist Dr. Smith.

"N-n-n-no," replied the stutterer. "C-c-can he c-c-cure s-s-stuttering?"

"He sure can," was the answer. "H-h-h-he c-c-cured m-m-m-e!"

But in the area of personal influence, the matter isn't funny. As Robert Woods puts it, "Religion that makes people look sick will not cure the ills of the world."

Crusade evangelism has won much attention the past two decades. It has given new life to the whole idea of special seasons of revival preaching as a means of bringing people to Christ.

But crusade evangelism itself depends on both preparation and follow-up—and these are matters of person-to-person, "eyeball-to-eyeball" contacts. The revival meeting can never take the place of shirt-sleeve evangelism 52 weeks a year.

Stewardship is the practical recognition that Christ is Lord of all of life—every talent, every moment, every possession. If we make the impact we must on our generation, we shall be stewards of the shared life and spoken word as well as stewards of our dollars and cents. □

*From *Stains on Glass Windows*. Published and copyrighted, 1969, by Word Books, Waco, Tex. Used by permission.

Discords in the Sirens' Song

In one of his holiness classics, Dr. Daniel Steele recalls the story of the island of the sirens in the Aegean Sea taken from Greek mythology.

The sirens were creatures whose singing was so alluring that it caused passing sailors to forsake their ships and swim to shore. But the sirens were pirates, and made their living from the plunder of the vessels they took after murdering the seamen who manned them.

The story recounts that Jason sailed by the island on one occasion. Knowing the danger, he directed his men to tie him to the mast—and then plug their own ears with wax.

When the ship came within sound of the singing, Jason struggled to be free—but was firmly held until the singing died away in the distance and his sailors released him.

But Ulysses also came that way. With him in the vessel was Orpheus, God of music and the sweetest singer of all.

When the ship came near the island of the sirens, Ulysses signaled Orpheus, who struck a tune on his lyre and sang with such beauty that the song of the sirens sounded like discords to the passing Greeks. So they safely sailed on by.

Dr. Steele's obvious application was the fact that the inner Presence fortifies the soul against the siren song of temptation.

*As by the light of opening day
The stars are all concealed,
So earthly beauties fade away
When Jesus is revealed.*

TEMPTATION MAY INDEED be met with sheer force of will. As a matter of fact, temptation demands choice—and the choice to refuse must be made with force and determination. The best safeguard in facing the tempter's plea is to have made up one's mind in advance never to yield.

Edward Bok, immigrant from Holland and a distinguished editor, was once asked what is the most difficult English word to learn to say. He replied with a smile, "No." Yet this must be one of the first words we learn to speak, and we must speak it clearly and without hesitation when temptation comes.

Without minimizing for a moment the importance of strong resistance to the suggestions of the enemy, there is still a better way. It is the way suggested by Ulysses and the song of Orpheus. It is the enthroned presence within the heart of the One more lovely than any earthly pleasure and sweeter than the most seductive sin.

The man who has just left a well-laden dinner table is not likely to be allured by the garbage pail. One who is fully satisfied with the Saviour is not too susceptible to the cheap imitations of the world.

Temptation wins its easiest victories over those whose hearts are restless and dissatisfied because the issue of their ultimate loyalty has never been fully settled.

Christ within is not only the hope of glory to come; He is also the assurance of victory here and now. It is His loveliness and the joy of His presence that puts notes of discord in the sirens' song. □

SECOND INTERNATIONAL LAYMEN'S CONFERENCE DRAWS TREMENDOUS RESPONSE



Setting by the sea



Palm-lined drive

Photos by NAVCO

The beautiful palm-lined, circular drive before the Diplomat Hotel in Hollywood-by-the-sea, Fla., echoed with the slamming of automobile doors, the sound of suitcases slapping pavement, gay laughter, and voices full of happy anticipation. Fifteen hundred people from all over the country had come to this Second International Laymen's Retreat, held August 18-23. They were laymen searching to define their role in the church today—this day of fantastic, breathtaking change. They came wanting spiritual refreshment, a chance to discuss vital issues, and fellowship.

From the first song, "Blessed Assurance," in the opening Tuesday evening service to the last song, "He Leads the Way," in the Sunday morning Communion service, that quest to know and understand God's goals for our role could be felt.



Conference assembly

The general superintendents, beginning with Dr. Orville W. Jenkins in his keynote address Tuesday night and in the morning services, all gave insights to help us discover that role.

Acts 22:15, "For thou shalt be his witness unto all men of what thou hast seen and heard," was the text used by Dr. Jenkins to center our thoughts on evangelism.

"Evangelism," he said, "is a necessity because it is the will of God. God has chosen to work through you and me. We must ask ourselves, Do we really want evangelism and all it involves? Our answer demands that we would do what God demands of us individually. It's a necessity be-

■ By Carolyn Lunn

Farmington, Mich.

cause we live in a world of lost men. And evangelism is a necessity for our own souls' sake and the sake of our church." □

Dr. Eugene L. Stowe emphasized that, while Pentecost cannot be repeated in a historical manner, "the infilling or baptism with the Holy Spirit must be repeated in the life of a born-again Christian. The Spirit gives the power to be and the power to do.

"The rules of the Church of the Nazarene reflect the biblical standard of spirituality," Dr. Stowe stated. "This standard inveighs against mental and physical impurity, indecency, and impropriety." □

Dr. George Coulter urged that "Christians need to take on a holy boldness based on what Christ did for us in His earthly ministry and His victory at Calvary. This boldness is based on the resources Christ has promised to every Christian, and the awareness that we are the children of God." □

"The world needs a church better than the Church of Jesus Christ is now," said Dr. Edward Lawlor. "We cannot meet a passionate paganism with a passive gospel. We are called to be holy crusaders! We cannot survive if we become concerned primarily with the conservation of possessions or privileges. We cannot evangelize until we are deeply spiritual ourselves!" □

Tracing the history of the leadership of God, Dr. V. H. Lewis said, "He led an entire nation. He led individuals. He led to achieve His goals and desires. He has been and will always be everything we need Him to be for our hour." □

Dr. Samuel Young, senior general superintendent, warned—"The church will decay from the inside unless our laymen maintain the practical outreach necessary to discipleship. Every man must be a propagandist for the faith if it is to be maintained." □

After listening to the messages of the general superintendents, who preached with concern and burden, we realized that they were not just "pushing a program"; they want us to join forces—laymen and ministers alike—to win the world for Jesus Christ!

On Wednesday evening, Dr. John Knight, executive secretary of the Department of Evan-

gelism, portrayed Barnabas as the "model churchman." Said Dr. Knight, "Barnabas was a good man. He was full of the Holy Spirit and He was full of faith. Through the Holy Spirit, he developed two great characteristics of leadership—the ability to see not only what a person is now, but what he could be transformed by God; and though a leader, he was so filled with Jesus Christ he was able to take second place if need be." □

That night the altar was opened and a large number knelt in honesty before God, committing their lives to Him.

Two laymen gave an international flair to the conference when they shared speaking responsibilities on Thursday evening. They were retired Brigadier General Rodolfo Curti of the Mexican army and Sidney Cairns, an industrialist from Ireland.



Dr. Reza and General Curti

Dr. H. T. Reza, director of the Spanish Department, was the translator for the tall, white-haired General Curti, who stood in dark green uniform and spoke with fervency. This man who had been instrumental in closing all churches in Mexico in the 1930's, and is now a lay evangelist on his district, told of his conversion and experience of holiness. In a stirring, convinced manner he said, "Holiness is for everyone. It is in the Bible. Holiness makes the difference. It brings power. We all need to seek holiness."

Sidney Cairns, a lay pastor of the North British Isles District, with effervescent spirit, spoke of the change

Jesus Christ had made in his life. Sidney shared the way in which the Holy Spirit had been his Guide through the years.

"At time of decision as to whether I should go into business for myself," Cairns said, "I asked myself whether it was money I was looking for, or was it the will of God? As time passed I realized this was the will of God for me. Now I own five companies and the glory goes to God."

Commenting on his stewardship to God, Mr. Cairns said, "One week I give a tenth. Some weeks I give two-tenths. Sometimes I say to God, 'This week I'll take the one-tenth and You get the nine-tenths!' Then the Lord fills my soul with joy. I praise my Saviour!" □

A highlight of the conference was the message by Dr. Oswald C. J. Hoffman, "Lutheran Hour" speaker. Speaking from the text Hebrews 12: 1-2, Dr. Hoffman urged us to lay aside every weight. A cloud of witnesses have gone before us. They have had their day. NOW is our day. The answer is to "Look unto Jesus," which he proclaimed in ringing tones.



Dr. Hoffman

Paul Skiles, executive director of the Department of Youth, directed the service on Saturday evening. It was a night we will remember. Special music was provided by the "Lost and Found," a musical group which consists of college students who had given their summer to witnessing and singing across the nation for Jesus Christ. Three Student Mission Corps members were there sharing impressions of their work on the mission field during the summer.

Jim Bond, newly appointed missionary to Brazil, challenged us to begin accepting our youth for what they are, and not what they look like.

Speaking in quiet, yet dynamic tones Mr. Bond said: "Our young people are not particularly impressed with our successes. They question our values. What impresses them?"

"They are looking to see if what we believe as Christians is deep enough for us to be willing to stake our lives on it! They need good examples of the kind of Christians that are almost considered 'mad' by the world."

It was exciting to not only listen to stirring messages, but to be able to participate in seminars in which we were able to discuss openly the issues we were concerned about. These seminars on churchmanship were held

each morning. Laymen were the moderators and speakers. A layman would speak for 20 minutes and then the rest of the two-hour period was given to discussion.



Norman Shoemaker leads seminar

What were some of the questions discussed?

Merritt H. Mann, from Washington, D.C., asked, "What is the single, most serious deficiency among the members of the church, preventing it from being a strong, effective church? I believe it is lack of involvement. Christ himself was an involved Person. His whole life was entwined with the problems of others."

J. Harlan Milby, from Springfield, Ill., asked, "How do we draw men to Jesus Christ? First we draw them to ourselves that they might see Jesus Christ in us and thereby be drawn to Him."

L. Milton Durby from Sacramento, Calif., said, "I have seen a survey showing that token givers outnumber tithers in our church. If this is true, shouldn't we be alarmed? Shoddy stewardship can be destructive."

Other speakers raised questions such as:

How effective is "on-the-job" training in witnessing?

What is the role of the laymen in the urban-rs situation?

What are we doing to become involved in community affairs to best make our witness felt?

What part can we as laymen play to influence the situation on the campuses of our nation?

The realization seems to be spreading that trained laymen are the untapped key to evangelism. How can we help our pastors to stimulate laymen who have not been willing to respond? Or how can we help a pastor who has not yet caught the vision?

Isn't churchmanship exemplified first in our homes? Do we leave our children's religious training to the Sunday school alone?



Seminar session

It was encouraging to hear the discussions of these provocative questions and more. Yes, we do care!

Through all the discussions in the seminars, the casual conversations over coffee, or just standing around talking in the lobby—there was a unity, a harmony of purpose, a fellowship that was delightful. You could feel the friendliness . . . the awareness that it was exciting to see this many Nazarene laymen gathered together.

There was fun as evidenced in the "fun-o-rama" following the evening

service. Would you believe that the general superintendents sang together wearing beautiful colored shirts with bright ties under conservative suits? We appreciated the way they "entered in" all during the week.

There were skits, a patriotic section with an army drill corps—then more seriously the audience singing with the choir "The Lord's Prayer." Don Bell, minister of music at Long Beach (Calif.) First Church, closed the program with the choir singing the beautiful number "Now Walk with God," by Otis Skillings.



Day of departure

The important question now is, Has the spirit of this conference gone deeply enough to make a change in our lives? The conference will be valuable only as it is reflected in the lives of laymen across the nation.

As one layman stood in front of the hotel waiting for his car to be brought around said, "Wouldn't it be fantastic if everyone here went home and determined to let Jesus Christ work in his life unhindered?"

Then he continued thoughtfully, "I believe Jesus is coming soon. I've made up my mind. I'm going to be an open channel for Christ."

Will You? □

THANKSGIVING

"Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." (Luke 6:38, 39)

CHURCH of the NAZARENE
THANKSGIVING OFFERING
... For World Evangelism

REVIVAL CAME TO . . .

GUAM—"Where America's Day Begins"

Rev. Harold R. Dalrymple, an Air Force retiree, studying theology at Bethany Nazarene College, volunteered to go to Guam in a lay missionary appeal by the Executive Secretary of the Department of Home Missions in early 1969. With his large family he traveled at his own expense to Guam, where, supporting himself, and at no expense to the Department of Home Missions, he has become a spiritual leader of the flock.

The story is a thrilling account of answered prayer, guidance of the Holy Spirit, and the overruling providences of God. During his Air Force career he served for more than three years on Guam. During these years he felt God's call into the work of the ministry.



Rev. and Mrs. Harold R. Dalrymple and family as they appeared in the summer of 1969 before flying to Guam. Two sons remain stateside in college.

When District Superintendent Rev. W. T. Johnson learned of this new home mission assignment, he invited Brother Dalrymple to give a brief testimony to the 1969 district assembly in session of the Southwest Oklahoma District. In just a few moments \$2,000 was given to help the church be established in Guam.

Guam, U.S.A., "Where America's Day Begins," is located 5,900 miles west of San Francisco, 1,350 miles south of Tokyo, or 3,796 miles south-



General Superintendent Dr. Orville W. Jenkins, and District Superintendent W. T. Johnson present a \$2,000 check to Rev. and Mrs. Dalrymple, while their pastor, Rev. Talmadge Johnson of Oklahoma City Western Oaks Church, looks on. This church has given \$1,134 on the Guam project.

west of Hawaii. Since 1898 Guam has been an American territory, ceded to the United States by the Treaty of Paris. Near 100,000 people live here; one-half are Guamanian. A growing tourist trade is developing and many new building projects are under construction. Twenty thousand students attend Guam's public schools.

For several years Nazarene services have been held on the island of Guam by stateside military personnel and Nazarene school teachers. The work has not been organized, officially, as a church, but has functioned as a Nazarene fellowship with careful attention to organizational detail as though it were a fully organized work, including Sunday school, youth meetings, worship services, and prayer meetings.

A great bond of fellowship among statesiders far away from home developed. Periodically, military rotation removed families to other parts of the world, but brought in new families to carry on this important work. Feeling the need for denominational connection, they have carefully filed monthly reports in the Department of Home Missions for several years. The general superintendents have stopped by

periodically to encourage our Nazarenes in this outpost.

When they officially organize as a church the temporary worship facilities must be given up. So a great burden has developed on Nazarenes in Guam for adequate worship facilities. They also felt a great spiritual need for a pastor to lead them in spiritual matters.

Those who teach in the public schools have seen the need for vital salvation among the Guamanian people. For some years a vision and a burden has developed among Nazarenes to bring revival to the Guamanian people. That revival has now come! A dozen Guamanian young people were converted and stateside Nazarenes were greatly revived and encouraged under the ministry of Hawaii District Superintendent Rev. W. Lee Gann.



Two servicemen are shown with a number of children and young people who were recently converted during revival.

With their own money they have supported all phases of their work and bought and paid for more than an acre of ground, valued at around \$10,000, on which to construct a new church. They have developed a building fund made preliminary plans for construction of a new church. Recently a \$10,000 gift was presented to the Department of Home Missions for the purpose of building the church in Guam. A \$15,000, 10 percent missionary special has now been approved and the day approaches when the building will be constructed.

Recently a letter with three checks marked for world evangelism and totalling \$422 was sent to Kansas City from the Guam church.

Pray for our dedicated Nazarenes and their self-sacrificing pastor as they labor to build God's kingdom on this island outpost.

For details about the location and services of the Guam church contact Rev. Harold Dalrymple, Box 1887, Agaña, Guam 96910.

Those wishing to give on the 10 percent special for a new building may do so. Send checks to Dr. Norman Miller, general treasurer, 6401 The Paseo, Kansas City, Mo. 64131, marked "Guam."—RAYMOND W. HURN □



Pictured are those who attended a Sunday morning worship service held on the military base on April 5.

CHURCH ENDS CONFERENCE WITH COMMITMENTS



Left to right—Rev. Herb Smith, Elaine Pankratz, Dr. Williams, and Louise Chapman.

The Westchester, Calif., church was led by Pastor Herb Smith and NWMS President Elaine Pankratz in a July missionary conference. The week's planning included missionary films and slides, special prayer services, a "flags of the nations" presentation, a banquet, and special speakers.

Dr. Jean Williams from Japan was the main speaker for the week. Mrs. Louise Chapman was a special guest for one of the services.



"Flags of the nations" presentation

Rev. Herb Smith reported an enthusiastic response resulting in outstanding commitments in supporting the missionary giving through the local church. □

NEWS OF REVIVAL

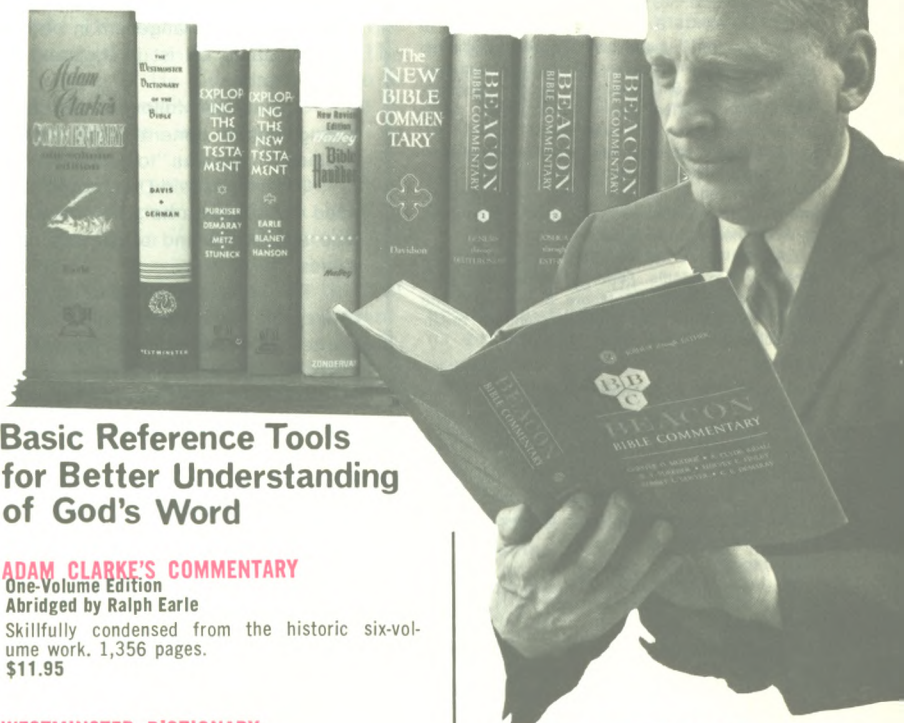
A YOUTH REVIVAL AT THE CARUTHERSVILLE, MO., CHURCH was held by the pastor, Rev. Steward Reed. The meeting ended on August 30, and 40 young people stood at the altar on Sunday night to dedicate themselves to God for Christian service. They promised to witness daily for Christ at school.

Nightly, during the revival, the altar was filled with seekers. Almost daily for two weeks young people were saved. Nine new members have joined the church on profession of faith and others are preparing for membership in the near future.



PRATT (Kans.) First Church recently dedicated their new church with District Superintendent Ray Hance as the special speaker. The church, educational unit, and fellowship hall will accommodate 250. The church is valued at \$100,000. It was built at a cost of \$86,000 and has a present indebtedness of \$36,000. Rev. Harold Jones is in his second year as pastor of the congregation.

Happy is the layman who has these books in his library.



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"Showers of Blessing" Program Schedule

Dr. William Fisher

October 11—"Happiness Is Having a Sensitive Heart"

October 18—"Happiness Is Having a Controlled Heart"

VITAL STATISTICS

DEATHS

A. J. GRONEWALD, 91, died Aug. 14 at Golden-dale, Wash. Funeral services were conducted by Rev. George O. Cargill and Rev. Roscoe Hohn. He is survived by one son, Charles; four daughters, Mrs. Vera Roberts, Miss Alice, Mrs. Eva Hohn, and Mrs. Boyd Turner; six grandchildren; and seven great-grandchildren.

MRS. EULA MARCELLA WARNER, 80, died July 14 at a convalescent hospital in Fortuna, Calif. Funeral services were conducted by Rev. Lee Top-liff. Interment was at Whittier, Calif. She is survived by her husband, Jay B.; three daughters, Mrs. Mar-cella Rogers, Mrs. Viera Boyd, and Mrs. Maxine Flaten; one son, Royal; six grandchildren; one great-grandchild; two brothers; and four sisters.

MRS. FRANKIE B. JOHNSON, 89, died Aug. 19 in Muncie, Ind. Funeral services were conducted in New Castle, Ind., by Rev. Aleck Ulmet and Rev. Morris Chalfant. She is survived by one daughter, Mrs. Robert Carter; three grandchildren; seven great-grandchildren; and three sisters.

JOHN SEITZ, 90, died Aug. 20 in Phoenix. Funer-al services were conducted by Rev. William Duke. He is survived by his wife, Cora, two daughters, two sons, 13 grandchildren, 10 great-grandchildren, three brothers and four sisters.

CATHERINE E. (GRIFFITH) McMILLION, 86, died July 2 in Seattle. Funeral services were con-ducted by Rev. Donald C. Moore. Surviving are one son, Lee Griffith; four grandchildren; 14 great-grandchildren; and one sister.

BIRTHS

—to Rev. and Mrs. Joe Ben Cagle, Jasper, Ala., a girl, Paula Jo, Aug. 5.

—to Robert and Carol (Partee) Hubbard, Temple, Tex., a girl, Christy Lynn, Aug. 13.

ADOPTED

—by William B. and Evelyn (Woodcock) Ga-noung, Slaterville Springs, N.Y., a three-week-old girl, Jan Michelle, on Aug. 12.

MARRIAGES

Miss Karen Louise Johnson, Pasadena, Calif., and Richard Paul Wilson, Miami, Fla., at Princeton, Fla., June 30.

Martha Jane Moore, Eustis, Fla., and Leroy Pep-per, Sebring, Fla., at Leesburg, Fla., Aug. 8.

Yvonne L. Sprouse, Chillicothe, Ohio, and Har-lyn Schmidt, Sawyer, N.D., at Chillicothe, Ohio, Aug. 22.

Miss Brenda Sue Davidson, Lawrence, Kans., and David K. Doerr, Jamestown, N.D., at Lawrence, Kans., July 3.

Teresa Gayle Ramsey, Columbia, Mo., and Jan Dee Sailors, Palisade, Neb., at Columbia, Mo., Aug. 14.

Shigeko Shojinaga, Honolulu, and Randall Harold Deese, Kailua, Hawaii, in Honolulu, June 27.

ANNOUNCEMENT

Dr. C. B. Widmeyer, 86, was ordained to the ministry prior to 1908. He is anxious to correspond with any other Nazarene elders whose ordination occurred before 1908. Any knowing of such men should write to Dr. Widmeyer, 1185 Bresee Ave., Pasadena, Calif. 91104.

DIRECTORIES

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

NEWS OF RELIGION

You Should Know About . . .

"COMPASSION" AD SUGGESTS NEW INCENTIVE TO STOP SMOKING. In a page ad for *Harper's*, July, 1970, issue, smokers are urged to drop the habit and take the money saved to support a needy child.

The unusual ad was placed by Compassion, Inc., whose directors say *Harper's* is the only national periodical which dared to touch the ad. A U.P.I. correspondent in Manila spotted the ad and put on the wire a story of its de-velopment.

Ironically, the ad was created by Draper Daniels Advertising of Chicago, a former pro-cigarette promoter. Daniels is father of the famous "Marlboro Man." His creative efforts are now channeled in the opposite direction, e.g., the ad for *Compassion*. □

NAZARENES CHALLENGED TO DOUBLE MEMBERSHIP DURING SEVEN-TIES AT CHURCH-WIDE LAYMEN'S MEET. A denomination-wide Laymen's Conference on Evangelism in Hollywood, Fla., challenged Nazarenes to win a half-million to Christ in the next decade and thus double the size of their denomination.

Communion followed the closing message, August 23, by Dr. Samuel Young, senior general superintendent. He told the laymen that their main business in life was "to build God's kingdom."

Christians, said Dr. George Coulter, a Nazarene general superintendent, need to take on a holy boldness, based on their faith in Christ, to overcome "the arrogance and brashness of those in this day who have no sense of values."

This was the second laymen's conference for the 480,000-member Church of the Nazarene (plus a Sunday school enrollment of 1,100,000). The eighteenth quadrennial General Assembly of the denomination will be held at Miami Beach in June, 1972.—E.P.A. NEWS. □

OLD TESTAMENT "BROAD WALL" FOUND. Israeli archeologists have un-covered remains of the "broad wall" mentioned in the Old Testament Book of Nehemiah (3:8 and 12:38). The biblical reference occurs in connection with a description of the restoration of Jerusalem fortifications after the return of the Jews from Babylonian exile.

Professor Nahman Avigad of the Hebrew University said that an 80-foot stretch of wall approximately 23 feet thick had been found on bedrock 300 yards west of the Temple Mount. The wall of boulders and roughly cut stone varied from three to 10 feet in height, he reported in Tel Aviv. □

SATAN WORSHIPPERS ROB ITALIAN TOMBS. Authorities in Turin, Italy, alarmed about the spreading practice of devil worship, have had to remove human remains in an abandoned cemetery.

The reason is that vandals engaging in devil worship have been raiding tombs of San Pietro in Vincoli (St. Peter in Chains), an abandoned city ceme-tery.

"Following these rampages," city officials said, "this municipality has decided to remove the remains still buried in St. Pietro in Vincoli cemetery and move them to the city's main cemetery." □

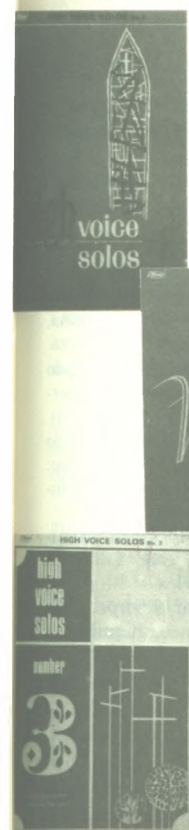
SEMINARY STARTS EARLY. The Nazarene Theological Seminary in Kansas City started classes August 28 in its twenty-sixth academic year. It opened two weeks earlier than ever before.

Dr. William Greathouse, president, said the change was made in order to bring the Nazarene institution in line with other seminaries that now bring their first semester to a close with Christmas vacation. The NTS first semes-ter will close December 18. The second semester will be January 18 through May 7.

The seminary has 284 students enrolled.—N.I.S. □

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

I heard a man say that we shouldn't use new translations of the Scripture, that they are not the Bible, that only the King James Version is the Bible. Is this true?

Your friend seems to be confused. "Scripture" and Bible mean the same thing. A "new translation of the Scripture" is a "translation of the Bible." "Version" in "King James Version" means "something rendered in another language: a translation."

God did indeed speak "all these words" (Exodus 20:1) through the lips of inspired men (II Peter 1:21). The only thing is, He didn't speak them in English. He spoke them in Hebrew, a minor section in Aramaic, and in Greek.

Only a few people today understand Hebrew, Aramaic, and Greek. Most of us depend on "versions" or "translations."

The King James Version is the best known and most dearly loved translation of the Hebrew (and Aramaic) of the Old Testament and the Greek of the New Testament into the English language of the Elizabethan era in the sixteenth century.

The problem we have is that nobody speaks the English of the Elizabethan era, on either side of the Atlantic. Our language has changed and continues to change with ever increasing rapidity.

We no longer use King James's words *advanced* (appointed), *assay* (attempt), *betimes* (early), *botch* (boil), *chapmen* (traders), *charity*

(love), *conversation* (manner of life), *fray* (frighten), *meat* (meal), *prevent* (come before), *putting away* (divorce), *wot* (know), and so on to more than 500. Complete dictionaries do give the meanings of these italicized words but most people need to be able to read the Bible without a dictionary at hand.

I am not suggesting that we abandon the King James Version. It has a beauty and charm all its own, and certainly can be claimed to have liturgical value in public worship.

But we can, with profit, supplement the KJV with other translations into the language of our own day.

Practically every translation (I would rule out only the "New World Translation" of the Jehovah's Witnesses) has some values, and can help us get back to the meanings of the original Greek and Hebrew.

I would only caution you against being influenced too much by those who compare new translations with the old translation as if such were the criterion of accuracy.

Not many would actually say, "The King James Version was good enough for St. Paul and it's good enough for me." But some people act that way. New Translations should be judged by comparison with the best available texts of the original Hebrew and Greek.

What is the *Manual* provision for filling a vacancy on either the board of stewards or the board of trustees of the local church? Is it proper for the person receiving the next highest number of votes in the annual meeting to be appointed by the pastor to fill a vacancy that may occur later in the year?

Vacancies occurring on the board of trustees or board of stewards are filled by vote of a specially called church meeting (*Manual*, 1968, 141, 147; pages 82-83).

Some churches, however, have the annual meeting adopt a resolution of convenience authorizing the church board, at its initiative, to elect as steward or trustee the individual receiving

the next highest number of votes in the event of a vacancy during the year. This would seem to be perfectly in order, and could save the calling of a church meeting to fill an occasional vacancy.

It would not seem to me that an "appointment" by the pastor would constitute a valid way of filling a vacancy of this sort.

Letters
to the
Editor

PRO **CON**

Pro: "Older Christians"

I have just read your editorial in the current issue of the *Herald of Holiness* ("Temptations of Older Christians," July 15). It is great, and of course fits my case in a real way. I read them all but this one is for me at this time.

God is helping me to see some of the things you mention. I want more and more to have a sympathetic approach to our youth. They do face problems that we did not face and the methods we used would not apply as of today.

I do try to give every encouragement to those who have leadership responsibility now, and hope not to complicate their problem. . . .

Mrs. Gibson and I are both past 80 and have just reasonable health, but are thankful for that. . . .

CHARLES A. GIBSON
Illinois

MOVING MINISTERS

Jerry Bunch from Horton Chapel, Okla., to associate pastor, Tulsa Central.

E. W. Edwards from Laurel, Ind., to Connersville (Ind.) First.

Richard Harper from Muskogee (Okla.) Grandview to associate pastor, Tulsa Central.

Robert M. Inglad from New Cumberland, Wash., to Salem (Ohio) First

Russell J. Long from New Philadelphia, Ohio, to Barberton, Ohio.

Mayne Minich, Jr., from Tidewater (Va.) Central to Oil City, Pa.

Woodrow F. Moore from Chicago Mt. Greenwood to Dover (Tenn.) Long Creek.

Walter E. Mullen from Anson, Me., to North Waldoboro, Me.

Eugene U. Ratz from Deer Isle, Me., to Woodstock, Ontario, Canada.

Raymond Schermerhorn from Kittanning, Pa. to Grove City, Pa.

MOVING MISSIONARIES

Rev. and Mrs. Robert McCroskey, c/o General Delivery, Angeles City, Pampanga, Republic of the Philippines.

Miss Carolyn Myatt, leaving Bombay for furlough Oct. 28 and arriving in Los Angeles, Oct. 31.

Rev. and Mrs. Robert Perry, Private Bag, Endigeni, Pigg's Peak, Swaziland.

Rev. and Mrs. Harold Ray, 27 de Febrero 1660, Rosario de Santa Fe, Argentina, South America.

Rev. and Mrs. C. G. Rudeen, Apartado 3911, Managua, Nicaragua, Central America.

Rev. and Mrs. Mark Rudeen, Apartado 27-166, Adom 27, Mexico 7, D.F., Mexico.

Rev. and Mrs. Darrell Spoon, 615 Linwood, Pleasant Hill, Mo. 64080.

Rev. and Mrs. Oscar Stockwell, Nazarene Mission, Manjacaze, via Lourenco Marques, Mozambique, Africa.

Rev. and Mrs. Raymond Thorpe, P.O. Box 5, Ottery, Cape Province, Republic of South Africa.

Rev. and Mrs. Royce Wilkerson, 1211 W. Alden, Voldosta, Ga. 31601.

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THE "New Life Singers" of Portland (Ore.) First Church sang at the governors' prayer breakfast held at the Oregon State Fairgrounds in Salem, Ore. This group, which recently participated in two mayors' prayer breakfasts, appears regularly on Portland television. They recently returned from a tour to southern California. Director Ken Riggan, choir director of the church, and Pianist Rachel Hanners appear front and center.



NEW "BASIC" PENSION PROGRAM UNANIMOUSLY RATIFIED BY DISTRICT ASSEMBLIES

The New York District assembly in session on Saturday, September 12, 1970, became the seventy-second and final district assembly to ratify the new "basic" pension program. The new program had been proposed by the General Finance Committee to Study the Report of the Pension Study Commission set up by the General Assembly of 1968.

This action concluded the unanimous acceptance of the new NMBF budget to begin with the 1971-72 assembly year and the new "basic" pension program which becomes effective April 1, 1971. The program was presented and outlined at each district assembly this summer by the general superintendents.

Final details must be approved by the Board of General Superintendents and by the General Board in January of 1971.

Information concerning eligibility, applications, and the administration of the program will be made available through the *Herald of Holiness* following the final vote of the General Board in January.

When technicalities have been completed, the first "basic" pension checks should be issued April 1, 1971. Applications and policy statements will be ready in February, 1971. □

MID-AMERICA NAZARENE COLLEGE HOLDS OFFICIAL OPENING

Saturday, August 22, was the official opening day for Mid-America Nazarene College, Olathe, Kans.

Following the idea suggested by the school's nickname, "The Pioneers," officials participating in the

Pictured in the stagecoach (row nearest windows), left to right: Dr. Curtis Smith, college president; Congressman Larry Winn; Mike Parks, attorney general for the Republic of MANC; and Mayor Robert Manning.



ceremony arrived on campus in a Wells Fargo Express Stagecoach.

Official speaker for the occasion was Kansas Congressman Larry Winn. Olathe Mayor Robert Manning presented the keys of the city to President Curtis Smith and the student body.

In his official opening proclamation, President Smith said:

"... by the power invested in me by the board of Trustees of Mid-America Nazarene College (north Central Zone College of said church) and by the power granted me in consideration of the charter granted said college by the state of Kansas, I hereby open, start, begin, and commence the 1970-71 academic school year of Mid-America Nazarene College."

A total of 679 students are enrolled in the freshman, sophomore, and junior classes. The college will add its senior grade in the fall of 1971. □

OVERFLOW CROWDS ATTEND YOUTH & MISSIONS TOUR

Overflow crowds packing churches the first two nights of the Youth and Missions Tour were reported by Tom Wilson, director of program and promotion for the Department of World Missions.

The tour began September 15 with services in Des Moines First Church.

The church was packed to capacity and all standing room was filled; 375 youth attended the teen hamburger banquet and evening rally. The church arranged for additional community facilities to assist in accomodating the crowds.

Over 1,200 people were in attendance on the second night of the tour at Lansing (Mich.) South Church. Meeting areas on both floors of the church building were filled. There were 500 teens present. Busloads had to be turned away.

Some of the youth that could not get into the church formed a circle in the parking lot behind the church and shared testimonies. Rev. Wallace White, field superintendent of New Guinea, who is traveling with the tour team, was sent out to speak to the group.

Another crowd in front of the church heard Don Dunnington, Student Missions Corps representative, who told

of his experience of the last two summers. He has worked in Peru and Guyana.

Jim Bond, general NYPS president (under appointment to Brazil), spoke to capacity crowds both nights.

Dr. Mary Scott, executive secretary of the Nazarene World Missionary Society, spoke to large audiences crowded into banquet halls for the NWMS dinner meetings.

Others travelling with the tour include Dr. E. S. Phillips, executive secretary of the Department of World Missions; Rev. Franklin Cook, administrative assistant of the Department of World Missions; and Mr. Ray Hendrix, director of promotion and sales of the Spanish Department.

Interviews for possible missionary services are conducted each evening by Franklin Cook prior to other events in the rally schedule. The nationwide tour will conclude October 24 with the final service in Seattle. A full tour schedule is listed in the September 9 issue of the *Herald of Holiness*, p. 12. □

MINISTER DIES AT 85

REV. MARVIN COOPER, 85, died in Arlington, Va., September 15. He had been an elder in the Church of the Nazarene for 55 years and had organized 38 churches.

During his active ministry he served pastorates at Washington, D.C., First; Flint (Mich.) First; Arlington (Va.) Calvary; and Fort Wayne, Ind. In addition to his pastoral ministry, he served on a ministerial council at the White House during the presidency of Franklin Roosevelt to study ways the Church could assist in the community and nation. He also served for a period of time as district superintendent on the Nebraska District.

He is survived by his wife, Katie L.; two sons, Marvin S. and James F.; two daughters, Miss Harriett and Mrs. William Brown; six grandchildren; and four great-grandchildren.

Funeral services were conducted by Rev. William Brown. □



Scott



Phillips



White



Cooper



Bond

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

“By All Means...”

REVIVAL REACHES OUT

A TINY church secluded on an unpaved side street in the small community of Kirwin, Kans., was the scene of an out-reaching revival. Carried along by the Holy Spirit, the eight-day revival stretched on for 15 wonderful days and three glorious Sundays.

Actually the revival outreach began six weeks before when a local filling station owner and his wife were converted—the fruit of the labors of a faithful pastor. The new converts subsequently turned their filling station and laundromat into a gospel light-house. As the date for revival approached, there was an indescribable feeling that the unusual was going to transpire—and it did indeed!

During the opening four days of the revival, six brand-new people were converted to Christ—a high school sophomore who had never before attended the church or known Christ, a new young couple with two small children, two new ladies—husband and 17-year-old daughter of one were also later converted. It was not uncommon for services to continue for an hour or more after the altar service. Openness, honesty, and confession of problems and needs were freely communicated as Christians were strengthened in love and faith.

One of the highlights of the revival came the second Sunday evening when an open-air revival service was conducted on the town square—preceded by a parade. Permission from the mayor to hold the service and parade was readily granted; folding chairs were secured from the superintendent of public schools; an excellent public-address system was obtained from the American

Legion—and the excitement began to mount.

At 6 p.m. the Sunday evening activities started with a prayer meeting at the church. Then 6:30 p.m. found Christians lined up for a Christ-centered parade.

Marching down the main street of Kirwin, the parade proceeded to the town square, where the service started at 7 p.m. Invitations to attend the service had been distributed to every home in town. Though the Kirwin Church of the Nazarene had been averaging only 16 to 20 in Sunday school, yet an estimated 125 to 150 heard the gospel of Christ sung and preached that beautiful spring evening.

A dramatic moment in the service came when \$25.00 worth of tobacco was publicly burned—merchandise that had been placed on the altar in a previous service. Three new converts added fuel to the fire as they threw their cigarettes into the blaze after giving a public testimony to their new faith in Jesus Christ.

As the revival continued for another big week, further advertising was unnecessary. The revival and the service on the town square were the talk of the town and surrounding communities. A high school English class, a local tavern owner, other places of business, and the citizens at large discussed it pro and con. The parade was called a riot, picketing, and a march-in.

The final victorious service of the revival was climaxed by the conversion of a husband and father in his own home as the pastor and evangelist led him to Christ. Just as the revival was preceded by fruit, so I am confident that it will be succeeded by fruit as well—as revival reaches out.

—WESLEY ADAMS
Gaylord, Kans.

SAVE SOME”

