

July 20, 1966

herald

OF HOLINESS

Church of the Nazarene



No, Never Alone

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For Wings and Wheels

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Swallows in Solid State

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General Superintendent Lewis

WORSHIP

God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:24).

You went to church last Sunday. Did you worship while there? The second does not automatically go along with the first. How many people who attended church last Sunday really worshipped? How many next Sunday will worship? We go to church to worship God.

The verse at the beginning of this editorial again is one of the most profound statements of Scripture. It is our Lord's declaration of God and our avenue of worship.

"God is a Spirit." There are things visible and things invisible. The life and energy of the world are much in the realm of the invisible. Our atomic age convinces us of this as well as the unfathomable power and energy in the minute and the unseen.

We also recognize in ourselves a spirit. God in the sense of worship can be thought of as a Spirit all-powerful, to be found where and when we seek Him.

Wordsworth stated it in beauty as he wrote,
*A presence which disturbs me with the joy
of elevated thoughts; a sense sublime of something
far more deeply interfused,
Whose dwelling is the light of setting suns
And the blue sky.*

God is personal. Personality is the highest form of spirit. The God who is revealed to us

in Christ is the personal Ruler and Father of all. To worship Him is ecstasy to the spirit of man and strength to the soul. God must be worshiped in spirit.

Worship is an affair of the heart.

Worship is an inward reverence, the bowing of the soul in the presence of God, the yielding of our spirits in the care and love of Him.

It is an awareness of His nearness. The outward expressions of the service are worship only when they become the expressions of the soul that is in touch with God.

It was St. Augustine who said, "If perchance thou seekest some high place, some holy place, make thee a temple for God within."

God must be worshipped "in truth."

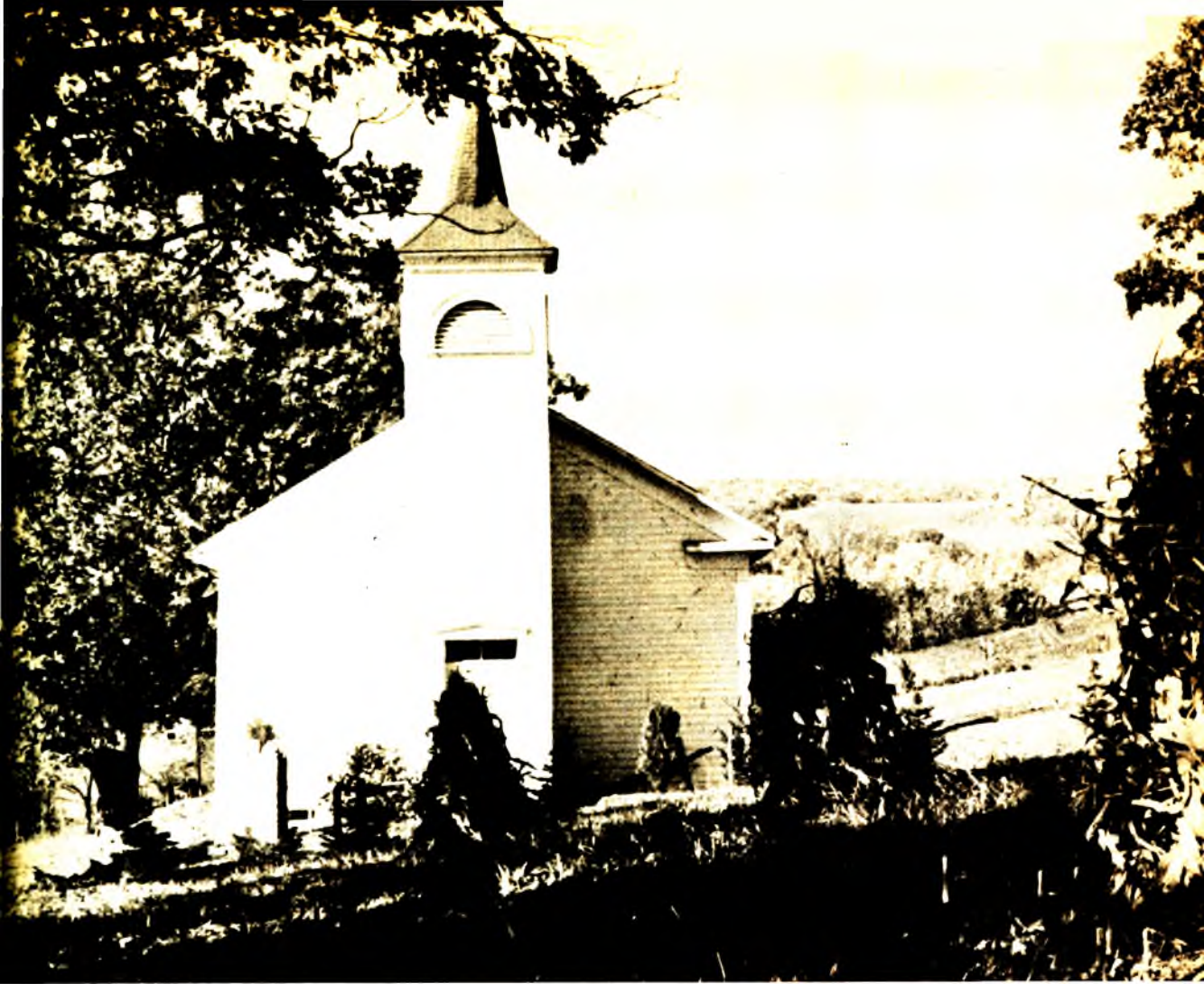
Worship is an affair of the mind as well as the heart. Sincerity is no royal road in itself to worship. Truth must be the path the soul follows into the presence of God.

Next Sunday, go to church and worship. Make the activity and form of the service expressions of your soul in worship of God. Let the truth of the songs speak to your mind while the music sings to your spirit.

Let the scripture speak to your thoughts while your heart is lifted in its inspiration.

Make the prayer of the pastor the echo of your heart as you enter into worship.

Then your Sunday will be wonderful, uplifting, strengthening, food, light, grace. It will be a holy day and you will in your worship be blessed.



The church may be scenically set, but it fails if it avoids "street level" where the sorrowing city walks

For Wings and Wheels

• **By Milo L. Arnold**

A man who had arrived at a large airport was met by friends and en route to the city fell into conversation with the small son of his host. The trip being quite long, he remarked that he wondered why they had built the airport so far from the city.

Without hesitation the youngster replied that they had to build it there because that was where the planes were all landing. In the

boy's mind the locating of an airport was as simple as watching the planes come in and there constructing the facility.

Someday the boy will discover that airports have to be strategically located where they provide an adequate meeting place for the city and the sky. It must be so much a part of the sky that the planes which live and move in the lofty expanse of sky can find a wide-open place at ground level.

It must be a meeting place for wings and wheels, for skyway and highway. It must lead the pilot from the trackless, wild blue to the track of white and yellow lines on paved runways. There the giant denizens of space must be able to gently embrace the solid ground.

The airport must also be a place where the earthbound men and women who are accustomed to walking on sidewalks and riding

on pavement can find an intersection with the sky. There they can leave the honking of horns and the tension of traffic and, leaping free of the ground, adventure into the habitations of the winds and the clouds. The airport must be a place where earth and sky join hands in serving human need.

How like the airport is the church! It must be a meeting place of the earth and sky, the sublime and the mundane, the heavenly and the earthy, God and man. Where should the church be located? What demand should the church make upon society? Should men need to go outside the world's shabbiness and evils to find a place in it?

Some modern ecclesiastics have sought to locate the church wherever they see people landing. They have looked at the situation of humans and said the church must be located there. They fail to see

that the purpose of the church cannot be served unless it is accommodated to both the needs of man and the demands of God. To place it where it is convenient for men but inaccessible to God is folly. Likewise, to place it where divine grace is found but humans cannot arrive is folly. The church must be situated to accommodate wings and wheels, divine grace and human need, the broad sky and the hard human path.

The chief concern of the church must be a rightly locating itself morally, spiritually, socially, and culturally. The church must be adjusted to the will and convenience of God. It must be so situated that God has access to it freely and where it serves His purpose. It must always seek first His kingdom and righteousness.

The church must be religious. It must have no obstructions to the demands of God. It must build no human structure which inhibits the ministry of the Holy Spirit. The church must provide an access from above. However, this is but half of the need. The church must, likewise, be situated at the level of human traffic and be within reach of the city's human stream.

The church must provide an open door for the feeble, the fallen, and the dissolute. It must be within reach of the poor and the lonely; it must provide a welcome to the rich and great. The church must, like the airport, be the meeting place between the highway and the skyway. It must be a place where the wide-open glory of God and the hard, hot pavement of the human path can intersect.

The finest runways of the world would serve no purpose if the people could not meet the planes there, nor would the finest airport buildings serve their purpose by accommodating people if the planes could not arrive there. The church, likewise, can fail its purpose while

keeping true to the divine laws if we fail to maintain contact with people or if, maintaining closeness with people, we fail to glorify God.

Today our church must honestly guard its location, its posture, and its position between God and man. It dare not accommodate itself so much to men that it cannot be divinely used nor does it dare be so utterly religious that it cannot provide free access by people. The church must stay at ground level while keeping its sky wide-open. It must be very earthly in its human encounter and very sublime in its spiritual experience.

The church must always mark its location by the clear beacons of Sinai, Bethlehem, Calvary, and Pentecost. It must be unobstructed by either legalism or worldliness. It must accommodate itself to the demands of God but it must always be at street level where the sorrowing city walks.

About the Cover . . .

Lloyd Center in Portland, Ore., is the site of numerous attractions. Many Nazarenes will remember browsing through the large shopping complex while at the sixteenth quadrennial General Assembly in 1964.

Within the sprawling mall is a rendition in metal of a huge flock of birds in flight. Dave Lawlor, Nazarene Publishing House artist/photographer, trained his 20-mm. lens on a small segment of the cluster, and came up with a creative treatment of an interesting art object.

—Managing Editor

BLESS ME, LORD!

Fill my heart with songs of gladness

That will never, never cease.

Bless my soul with joy and sunshine,

Plus Thine everlasting peace.

Take away all fear and doubting—

Oh, renew my faith in Thee!

Let me live within Thy presence

Now and for eternity.

May I walk a little closer

On the path that lies before.

May I see a little clearer,

As I trust Thee more and more.

Let me come a little nearer

To Thy heart that is divine—

And to have the sweet assurance

That I am forever Thine.

● By F. W. Davis

HYPHENATED CHRISTIANS

• By Harold E. Platter

In World War I, Theodore Roosevelt called German-American citizens who were divided in their loyalties over the war in Europe "hyphenated Americans." He charged them with having changed their homes but not their hearts, their abode but not their allegiance. They wanted the privileges and the benefits of America without the necessary patriotic duties, denials, and responsibilities. They wanted to live in America but still support another sovereign power.

Sanctified people are not "hyphenated Christians." This is not a divided way of life. To equate sinfulness with holiness in Christian living cheapens the grace of God. Any insistence on continued sinning by professing Christians stabs at the effectiveness of the divine economy. The demand for heart purity and total allegiance to Christ is reasonable and practical.

The cure for sin is costly. Spiritual victory for man cost God His only Son, Jesus Christ. But this isn't the only side to the coin. It costs a man his very life also to meet the demands of holy living. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). In the light of God's sacrifice for man's sin, it is revealed that man must also make a sacrifice. It is on God's altar of full commitment that man must sacrifice himself. In view of such cost we dare not hyphenate our

living with sin, for we would thus negate both sacrifices.

Men face a choice in life. They choose to go in the ways of sin or they choose to follow Christ. The spiritual terrain of these ways is disturbingly different! Our Lord suggested sin as a "broad way" and righteousness as a "narrow way."

In the broad way of sin, anything goes. You may fairly well do as you desire. But in the narrow way of righteousness, there is a vast difference. Disciplined living is the rule in this way of life. To walk in this way we must share a commitment that is unique. For the very word "narrow" suggests that some unloading must take place before we can enter in.

At this point we may have difficulty. The narrow way is disturbing because man must trim himself down to "go in thereat." There isn't much that we can carry with us from the Cross if we fully surrender to Christ!

However, our Lord is more deeply concerned with a man's heart than He is with the things that a man may possess. It is man that is so deeply concerned about things. A man's heart is his own domain. One might drop everything of this life but still not share in a blessed experience of sanctifying grace. For in the deep of his will, God looks closely to see how the heart's die is cast. God listens for his heart to cry out, "Not my will, but thine, be done" (Luke 22:42); or, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51:10). This is the sound of sur-

render and this the sure basis for a holy allegiance. The "sin hyphen" is not found in the lives of those who have shared this experience.

Divided loyalties make effective service impossible. "Ye cannot serve God and mammon" (Matthew 6:24), is the blunt reminder of our Lord. Spiritual patriotism is not mere lip service. There is action in the sanctified life. It may not always be the "big brass band" sound that will accompany what committed people do, but they will be doing. The love of Christ, which is so real in their hearts, will constrain them to be doing. The Word of God tells us, "For where your treasure is, there will your heart be also" (Matthew 6:21); and life proves it every day that where our heart is, our hands are busy with its treasure!

In these days when division of interest and concern is so apparent in many walks of life, holiness people must guard against that which can divide their hearts and their loyalties. The forces of evil will attempt devious ways to infiltrate the heart or to capture its attention. Such attempts must not be allowed to succeed. That sacred bastion of the life must be kept secure.

Daily feeding on the Word of God and faithful exercise of the privilege of prayer will supply you with that divine resource which will enable you to maintain the victory. We must live above sin. *Cleanness*, not *cleverness*, is the holy code. Sanctified people are not hyphenated Christians!

Let's Pray God Back to Life

• By Joseph Kanzlemer

Most of the congregation had already left the evening service when a young man walked up to me and commented, "I'm sorry I helped kill Him."

"Helped kill whom?" I responded.

"I helped kill God!"

That evening I had preached on the theme "God Is Dead." To the amazement of many good laymen, the fact that some well-known religious personalities proclaimed that God had died had been pointed out. They were told that W. H. Hamilton, a Baptist clergyman teaching at Colgate Rochester, a Baptist seminary, had declared that God is dead. Then there was Paul M. Van Buren, an Episcopalian who teaches at Temple University, who also testified that God is dead.

Certain comments of Professor Thomas J. J. Altizer, a teacher at Emory University (a Methodist institution), were quoted. "No longer," says Altizer, "can the Christian find security in an absolute sovereign God who exercises a beneficent and providential dominion over the world." To clarify himself, Altizer continues, "We must recognize the death of God as an historical event: God has

died in our time, in our history, in our existence."

The astonishment registered by the reporting of this matter was eclipsed only a moment later as the pastor declared, "God is dead."

"Of course God is not dead in the sense that He has ceased to live," explained the pastor. "Nor has He ceased to exist. God has never been more alive and active than He is today. God is eternal and does not suffer from the fluctuations of 'well-being' as do His earthly creatures. But nevertheless there is a sense in which God is dead.

"I'm certain that you will find, if you will visit many religious institutions of our day, that there is no *evidence* of a living God. If you will honestly consider many of *your* so-called 'Christian experiences,' you will find that there is no evidence of a living God. In fact, the programs of most so-called Christian churches are not even compatible with the assignment left by the Master before His ascension into heaven.

"Thus in a very practical and real sense God is dead! He is dead in the life which serves sin, even though the person is religious. God is 'practically' *dead* in the life

which does not serve Him in the building of His kingdom on earth. God is dead so far as the millions who never have heard the gospel are concerned.

Now I realize that there are some who feel that we can prove the continued 'life' of God by pointing to what He is doing. He has enabled us to build great churches and fabulous buildings. He has helped us to send out a few hundred missionaries and to provide literature in many languages.

"But does this prove the 'life' of God? To argue from such a stand would be to confirm the rightness of Communism? It is building *more* than so-called Christianity! Communism is sending out many times more workers than twentieth-century Christianity. The 'membership rolls' of Communism are bigger and growing faster than those of Christianity. Actually, most of what we call Christianity is doing little *with God* that could not be done *without Him*."

As the message was drawing to a close a final point was suggested: "Now rather than to fuss over whether or not God is alive (for this is an absurd discussion), let us discuss how much God is 'dead'

or 'alive' as far as our lives are concerned."

The people were directed toward Romans 12:5. "So we, being many, are one body in Christ, and every one members one of another." Yes, we are God's hands and feet. We are His "mouth" or "witness." It is *our* muscles that build the material structure of "Kingdom facilities" and *our* money that sends out "apostles" into all the world.

Thus, if God is depending to such an extent upon us for the expression of His "life" in this temporal sphere, He is quite "dead" if we refuse to surrender these tools to Him. Thus the "death" or "life" of God depends upon *you*—upon *your* submission—upon *your* readiness to *serve* and *support* His interests.

The young man volunteered to explain himself: "I have refused to witness boldly for Christ. I have not been willing to offer time and effort aside from attending services. I have paid my tithe, but would not give sacrificially for special projects that would further the Master's work. While I have been religious, I have not really allowed God to 'live' through me before the world. If God has appeared 'dead' to the world, I am an accomplice in His assassination.

"But, Pastor, I am going to bring God to life again. I am going to pray until God lives once again in *my* life. Then the world will see and know that God is indeed alive."

... God, the Invisible, would become visible through your "lamp" and mine. Our lamps will burn only as the connection is maintained between God and your spirit and mine. And this "connection" is the Holy Spirit. When we are filled with Him, the light shines and God is glorified. So let your light shine by being filled with the Holy Spirit. Yes, let the Light shine! Be filled with the Spirit!—Paul T. Culbertson.

Our Children and Religion



How may we spiritually garrison our young children against inflowing tides of materialism and low moral standards? There is only one complete answer. Our children must come to know and to love Christ in the revolutionary crisis of conversion in their tender and formative years.

A genuine heart knowledge of divine grace will, without doubt, gear and

sustain them for the demands of the tomorrows. So deep and precious may be their experience of Christ's love and grace that they will endure any hardships and triumph in the hottest furnace of affliction.

Christian children have no immunity against the reproach of Christ, and are often the butt of ridicule and sarcasm for conscience' sake when they do not conform to commonly accepted practices in their world of preparatory learning. But they do prove Christ sufficient and enjoy His peace in the performance of His will. God has His way of rewarding their stand for right.

Any child old enough to know what sin is, is old enough to be saved from sin. Any child old enough to be saved can genuinely enjoy the Lord and maintain grace through the blessing of a clean heart. The writer was clearly and happily saved at the age of nine, and knows of many who were truly born again at a much earlier age.

Christian children can and should enjoy the Lord in their early years if Christlike parents and teachers train them, pray for them, and set a spiritual lead by scriptural precept and godly example. It is essential and right to catechize and instruct, but never let us stop short of constantly pressing the claims of Christ upon young lives, urging them with sincerity and courtesy to yield their hearts to Christ in true repentance and faith.

We do our children incalculable harm in presuming them to be too young for spiritual exercise. The truth is that none is more alert to spiritual need or more immediately prone to follow Christ than are children when they are prayed for, loved, and kindly wooed for the Lord.

Let us consistently press the claims of the gospel of Christ upon the young, so they may be eternally saved. What could be more horrifying than to lose them to the god of this world?

A truly blessed child has the best preparation for spiritual victory in the teen-age years, and on out into God-glorifying manhood and womanhood.

May we pray, believe, work, and hope for the best God can do in the hearts and lives of our children. A decade from now, should Christ tarry, their witness to God's transforming grace in a sin-torn and bewildered world will be desperately needed.

Other foundation can no man lay than that is laid, which is Jesus Christ (I Corinthians 3:11).

● By A. A. E. Berg

50 Years Ago

(From the July 19, 1916, "Herald of Holiness")

On a Live God

There is always hope while God lives. . . . Never seek the majority side. Majorities are seldom ever right. . . . God seldom gets the crowd to go with Him. He is generally lonesome, and so must those who espouse His cause be willing to be and remain. (From an editorial by B. F. Haynes.)

A Just Criticism

(A) clipping taken from the "Questions and Answers" department of the *Christian Herald* is a just criticism of some things into which some holiness people may have been betrayed. We are in danger of losing sight, in our zeal for the "second blessing," of the fact that the great grace for which we stand, and which is the very heart of entire sanctification, is *perfect love*. . . . How can we call names, and how can we act harshly one to another, and expect the unsanctified to have any confidence in our profession? More, how can we win them to the experience of perfect love?—B. F. Haynes.

Little Jobs

It is natural for young folks—perhaps all of us—to read with glowing hearts the deeds of splendid service and sacrifice. . . . To connect our common, every day lives with the thought of anything heroic, or especially worth while, is difficult. But it is the doing of the necessary thing in the self-forgetful spirit that really marks the hero, whether it be leading a forlorn hope in battle or "reading to grandmother."—B. F. Haynes.

Bud: On Culture

Don't let the Devil steal your gold and give you brass, take your fire and leave you hot air. . . . When a preacher is so cultured that the language of Jesus and St. Paul grates on his cultured ear, just a few yards down the road you will find a blowout and a puncture. If you do, don't be surprised.—Reuben A. (Bud) Robinson.

No, N

• By Charles F. Shaver, Jr.

He pitched forward from his chair onto the floor, the newspaper he had been reading fallen askew. He had never had a heart attack before. He was only forty-two. Now, this December 28, 1964, he was gone—just that quick.

Tragic as was his untimely death, it seemed that another sad fact immediately presented itself. What was to become of his sixteen-year-old daughter, Linda? Her mother had been gone since she was little. True, Daddy and Linda had shared Grandma's home—but the grandmother's health was not good and her resources limited. Later, Linda wrote, "I felt I never could go on living, because Daddy was all that I really had . . ."

However, in the background, a chain of prayer had been forged for Linda by an aunt and uncle. She had been in church and Sunday school only a few times, and had been in service—some would say coincidentally, and some would say providentially—only the Sunday before her dad's death. Linda wanted the Nazarene pastor to hold the funeral service. The Sunday following the funeral Linda, with

er Alone



aunts, uncles, cousins, and grandparents, were in the Sunday night service.

When the invitation to accept Christ was given, Linda and six of her relatives came to the altar to seek the Lord. There were tears and testimonies before that night was over! Although Linda's attitude had once been, "I was thoroughly disgusted with my meaningless and purposeless life," she now could say, "For the first time Christ actually seemed *real* to me."

Having been saved on January 3, 1965, Linda was at the altar again on January 31. The pastor, concerned that she know of the deeper Christian experience of entire sanctification, spoke to her after the service. To his surprise, Linda informed him that his devotional appeal to have even the "hall closet of your heart cleaned out" was the same as entire sanctification, and she had just received the experience. She had discovered the truth of this deeper experience with God by reading a copy of the *Nazarene Manual*. Soon Linda and two cousins joined

the church by profession of faith. They are all faithfully serving God, and one is now a top student at Bethany Nazarene College.

When her grandmother moved out of town, Linda thought it best to stay, after considering all the circumstances. She went to live with an aunt. Now she had the job of guiding her life in more detail—she had to maintain the old Ford she had inherited from her dad and pay living expenses out of the meager \$96.80 she received monthly as a result of being a minor survivor under her dad's social security.

Time rolled around for the high school student motorcade to our Nazarene college. Linda wanted to go—but not enough money! Her aunt and uncle, who had helped her in the past, offered her the means to make the trip, but she did not feel it right to accept further generosity from them. Lois, a friend whom Linda had led to Christ, wanted to go too; and when she saw an ad in the paper for short-term sales personnel, she felt this was "just the ticket" for them. After several days of de-

termined effort, they had sold enough Watkins products to make it possible for them to go.

One thing Linda has not been able to do—she has not been able to keep quiet about what Jesus Christ has done for her. In the last year she has brought more new people to church than any other member of her congregation. In a recent five-day youth revival she was responsible for eleven different teens attending—all from a non-Nazarene background. Four of them sought God before the revival was over.

She was president of the Youth for Christ group on the Washington High School campus of 1,900 students. She has now completed her senior year at high school and plans to enroll this fall at Bethany Nazarene College, where she intends to prepare for full-time Christian service.

Amazing, is it not, that a young girl could be so empty and alone eighteen months ago, and now so filled with purpose and a Presence? And the future is bright, for our Lord has said, "I will never leave thee, nor forsake thee." No, Linda, never alone!

Editorially Speaking

● By W. T. PURKISER

Chiselling Away the Irrelevant

John Gutzon Borglum was the noted sculptor who created the massive and beautiful heads of the four American presidents at Mount Rushmore in the Black Hills of South Dakota. Once when Borglum was praised for his work, he replied, "The heads were there all the time. All I did was chisel away the irrelevant."

This is the modest way of describing the work of an artist with hammer, chisel, and stone. Yet there is a sense in which it describes the task of the Church in these times.

The challenge of the Church is to make visible to the world the image of its living Lord. Our work is not only to tell people about Christ. It is to show Him to them.

This means, among other things, chiselling away the irrelevant. That the Church is, on the divine side, the body of Christ is a truth equalled only by the fact that the Church is, on the human side, a fallible and imperfect organization. Such is true from the largest expression of institutional religion in the Roman church down to the smallest Protestant splinter sect just organized.

This writer will not join the current clamor calling for the abandonment of the "institutional church" in our day. As one wise Methodist bishop observed, there is little future in destroying one organization or institution only to be forced to erect another in its place.

Organization is necessary in any enterprise that is to harness the abilities and direct the activities of human beings. Even the "no-church" churches and the "anti-sectarian" sects, in spite of themselves, come out with something that to the rest of us looks exactly like the organization they so strongly condemn.

Yet there is ever the danger that the means become the end. The institution may itself become an idol, a very "abomination of desolation . . . standing where it ought not." We can almost unconsciously transfer the loyalty that belongs to Christ alone to the organization that bears His name and exists to promote His glory.

ONE OF THE VERY REAL problems of missions in our day is to chisel away irrelevant Western culture from the gospel presented to men of other races and cultural backgrounds. The white frame

chapel with its graceful steeple and New England meetinghouse lines may mean to us that witness is being given to our Christ. But to the African or Asian it may only be another symbol of what, rightly or wrongly, has come to be despised as "Western imperialism."

But we need not go overseas for examples of the irrelevant. How much of what we do right here at home in the name of Christ has any real connection with His gospel?

That there are many necessary secondary or supporting activities in the work of the church is indeed true. But there is always the danger that there shall come to be more chiefs than there are Indians. As the rough-and-ready frontiersman expressed his dislike for army life, "There's too much salute, and not enough shoot!"

It would be well for us to stop at times and list the items we find so vital to the ongoing of the Christian cause which were completely lacking in the days of Christianity's fastest growth. The Early Church had no buildings, no boards, no committees, no complicated organization, no hymnals, no literature, no missionary societies, no Sunday schools, no youth groups, and right on down the line. Yet they came closer to turning "the world upside down" than has any generation of Christians since.

Let there be secondary and supporting activities. But let them be secondary and supporting, and let's get on with the task of chiselling away the irrelevant and letting the face of the Saviour shine through on our darkened world.

BUT WE DON'T HAVE TO go as far as the organization of the church to find the irrelevant. There may be some things in our personal religion that should be chiselled off.

How much of what we identify as our own personal expression of the Christian life is really Christian at all? In many areas, we are in danger of getting the harness too heavy for the horse.

Some of us have forgotten the wisdom of our fathers. We need to hear again words like those of George Shaw, dean of the School of Theology of what was then known as Central Holiness University, and first printed more than half a century ago:

"Under the guidance of the Spirit we shall learn not to lay heavy burdens on other people: that is,

not to force our religious convictions on others, thus making our convictions standards of righteousness which the Lord has not imposed.

"We are too apt to want to stamp converts with our convictions of right and wrong. We thus make proselytes and not Christians. The early Church did not proselyte, and no spiritually-minded man will make converts unto himself. The early Church did not interfere with the Jew if he believed in circumcision, but it insisted that he should not bind this Jewish rite on Gentile Christians. And this is right.

"What is essential to salvation the Spirit will teach, and what is not essential the Church must not bind on believers . . . 'For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things.' . . .

"Under the leadership of the Holy Ghost liberty is preserved and individualism is protected. Nor will He allow the soul to pass into gross license. Under His leadership there is no check put upon the individual actions if they are in harmony with holy living; there is no binding of the conscience, no suppression of Christian liberty, no honoring of men at the expense of God's honor, no persecuting of those who differ from us, no yielding to the authority of men when truth is at stake, no disputing the rights of others to worship God according to the dictates of the conscience; but there is unswerving loyalty to what the soul believes right, and a full obedience to the truth that makes us free. The Spirit entreats, He never forces one to believe. The Spirit never coerces the mind."

Or, if you will, hear again the words of Dr. J. B. Chapman in an editorial in the *Herald of Holiness* in 1924:

"'Can one be a Christian and do this or that?' is language which usually marks out a legalist and warns of the presence of a criticizing, exacting mind. 'Love is the fulfilling of the law' is the testimony of the heart which has been changed by grace. Not that this latter would ignore and break the law, but that he would pass on to inner heart obedience to it.

"There is no certain 'outside' badge of New Testament piety. Separation from worldly associations, abstinence from any and every questionable practice and habit of life, the plainest and most exemplary manner of dressing the body and even the most faultless form of religious work and worship may consist with a heart that is cold and irresponsible. There is no substitute for 'Christ in you, the hope of glory.'"

These quotations are strong meat, and sensitive digestive systems may not be able to take it. But take it or not, the call of our times is to a rededication to the pure, simple, sturdy principles of heart holiness—chiselling away the irrelevant, and

showing to the world the rugged simplicity of Christ Jesus our Lord.

Handles for Tomorrow

Every tomorrow, it is said, has two handles. One is the handle of anxiety. The other is the handle of faith. We must choose which handle we take.

There is much about tomorrow to justify anxiety. The uncertainty of the future, the swift changes that threaten old securities, and your own exposure to hurt are a few of the factors that cause so many to view life with alarm.

True, a sense of responsibility must not be confused with anxiety. God has given us a plastic future. It is not rigid and set beforehand. What we make it is up to us. We should face it with a proper concern to make it the best it can possibly be.

The problem is, anxiety takes the energy we should devote to today's tasks and directs it toward tomorrow. Then when tomorrow comes, we have but a fraction of the strength we should have to meet its demands.

One has wisely said, "Anxiety is a false way of living in the future. Anxiety is the inability to live in the present which results from not being united to God by faith. The man who is united to God is carefree, for God cares for him. He works—indeed, he plans also, he sees into the future—but all these things do not fill him with care. Love is carefree, it lives in the present."

Another has said it before, briefly and more surely: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (I John 4:18).

Faith, on the other hand, is a kind of courage. Anxiety binds, faith liberates. Faith is confidence, not in self or in circumstances, but in God, who lives and reigns, whose purposes are never defeated, and in whose providence there are no accidents.

It is the reality of the divine that makes faith more than presumption. Faith never means a sheer leap into the dark. Faith means personal response to what God has done for us in Christ. The Apostle Paul puts it thus: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32)

Faith faces the future in the spirit of adventure. It is venturing into the unknown. We move along ways we have never travelled. As with Abraham, so with us—life leads us out, we know not where. What comfort then that we can know with whom—when we take our tomorrows by the handle of faith!

PRO

Letters to the Editor

CON

Pro: **Herald Content**

... We want to thank you again for the wonderful things you put in this great paper.

EVERETTE D. JOHNSON
Kentucky

I just wanted to write a note expressing my deep appreciation for the changes in the *Herald*. . . . I had become filled up with the same menu just warmed over and placed in a different dish. Now the format is attractive and the articles are alive, interesting, and challenging. I am not ashamed to try to encourage . . . people to buy it, for it has something to offer . . .

I will be looking forward to the time when the *Herald* and the *Other Sheep* are combined. That will be still a greater improvement.

RALPH L. MOULTON
Ohio

Con: **Herald Content**

I read with interest in the May 13 issue of *Christianity Today* a news item reporting the meeting of the Associated Church Press . . . The *Herald* was fairly indicted, I thought, (along with a hundred or so other church periodicals) in the speech of Robert G. Hoyt . . .

Speaking of church leaders, he said they "have not been willing to grasp the lesson the secular press has to teach, that honest reporting and objective criticism of their own policies and programs will serve the Church better than the techniques of public relations."

Further, he repudiated the notion "that if we can just get a copy of our paper into the hands of an indifferent church member, somehow holiness will pour through his fingers into his heart. As a result a great many religious publications depend for their circulation not on their merits, not on the service they offer to their readers, but on extra-journalistic methods and procedures which derive their effectiveness from the consent of the powers-that-be in the Church . . ."

In many ways, the *Herald* is a lovely magazine, and certainly fulfills an

essential function in the Church of the Nazarene. However, I find it singularly described in the above quotations. Is it too much to ask that the *Herald* mirror some of the fermenting sentiment of the laity in our church; or discuss with objectivity some of the issues which are on every lip—the ecumenical movement, birth control, a Christian's obligations in an integrating urban area, the Church's obligation to slum and "inner city" areas, ad infinitum?

JAMES A. BURR
Missouri

Pro: **May 25 Herald**

... I want to thank you for the *Herald* of May 25. It was a gorgeous illustration of how holiness can be taught. It clears up the whole thing, and I do believe if every Nazarene would read it our church would grow in stature.

MRS. LELIA M. FEITEN
California

Con: **"First Churches"**

We are finding more and more "First Churches" of the Nazarene in communities where there is only the one, the "first, last, and only" Church of the Nazarene in the community.

Really, how can there be a "First Church" until there is a Second, or a Trinity, or a Grace Church? When I was in college, my friends jokingly referred to the tiny church in the small community where I grew up as "Capitan First Church." Then it was a joke; now it's the accepted thing. I'm for dropping the ego-swelling "First" from the title of an only Church of the Nazarene in a community until that church can spawn a new congregation and church. Then she can proudly wear the title: "First."

GARTH HYDE
Montana

Pro: **Answer Corner**

... A man of influence in our town has been a seeker for years, until people almost became discouraged in praying for him. This man read in the "Answer Corner" of the February 9 issue what you had to say about obtaining grace through faith. He now is rejoicing in the Lord. . . .

PAUL WORCESTER
Iowa

Pro: **Hale-Wilder Concert**

We were privileged to have Robert Hale, Dean Wilder, and Ovid Young in our church May 27 for a sacred concert, and we feel it was one of the most spiritual concerts we have ever experienced.

These young men are blessed with unusual talent and their humble, dedicated lives make their presentation of the gospel through song so enriching. Their summer tour takes them across the United States, and I feel that anyone within one hundred miles of one of these concerts would be richly repaid if he will attend.

MILES A. SIMMONS
Ohio

Church Chuckles by Cartwright



"Hello, Sycamore Heights Church? We can see you, but we can't reach you!"

Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



THE PASTOR AND HIS WIFE AS COUNSELORS

Whether they like it or not, the pastor and his wife are counselors. People constantly ask for help, on the phone, at the altar, in the corridor of the church, on the street, at the parsonage, and in the church office. People everywhere are asking for individual help from their pastors and pastors' wives, and have a right to expect it. In a United States Office of Education survey the results indicated that nearly half of all persons who came to the attention of doctors, clinics, and hospitals dealing with personal problems first sought help from their ministers. Whether or not the pastor and his wife are prepared to give help depends on their own spiritual resources, temperament, and understanding of human and carnal nature. But ready or not, the people come!

In warmhearted holiness churches people seek help not only from the pastor and his wife; but also Sunday school teachers, lay leaders who have evidenced spiritual depth, youth workers, and others are sought out for help. Studies indicate people will seek help from authorized church personnel who provide time to see them, from persons who have seemingly handled their own problems effectively, from people who will take time to listen and respond, and from persons who will not think less of others for hearing their problems.

Since a liberal wing of Protestantism has substituted counseling and psychology for the theology of the Cross, many good holiness people have resisted anything which looks like a dependency upon human understanding instead of the grace of God; and rightly so! But this does not change the fact: The pastor and his wife, plus all other leaders in the local church, already are involved in an obligation to help people who come to them with their personal problems.

The problems young people bring for help generally are drawn from the following list: (1) Choosing a vocation is of high priority with high school and college youth. (2) Social problems, including dating, courtship, and marriage, are of vital importance. (3) Educational problems, such as choice of a college or curriculum and the effective ways to study, are perennial. (4) Personal problems involving attitudes, conduct, and relationships with their family and with other young people are always of concern to young people.

There was a day when most of the counseling was done with young, single people. But now the pressures on and within the home are too great to be ignored. Couples who have lived together for years suddenly find they don't know how to talk out their problems with each other anymore. Money making and management, chronic fatigue, boredom, alcohol, personal relationships, and involvement with relatives are a few of the kinds of problems married people want to talk about.

All this suggests the Christian worker or parent should be the last to resist personal involvement through counseling as a way to help people. As God works through the dentist's drill to alleviate the problems of tooth decay, and through the doctor with his surgical tools and medicines to eradicate pain, so God also works through His own saved and sanctified people in helping folks who are caught in an inner and outer web of circumstances which result in stress. The altar in the church is the place where sinners may be forgiven and believers sanctified, but the parsonage living room, the church office, the Sunday school class room, the church corridor, or the street corner may be the place where God also chooses to work.

Last, Christian counselors know God not only works through the understanding and empathy of the worker who is reinforced by the presence of the Holy Spirit, but God also works simultaneously in the mind of the person who has come for help. Seemingly, God has endowed man with the capacity to gain insight into his own problem if he can articulate that problem in a non-judgmental atmosphere. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Corinthians 4:7).

A Story-Note from...



Hi,



I'll just get my own
popsicle money.

Do you steal?



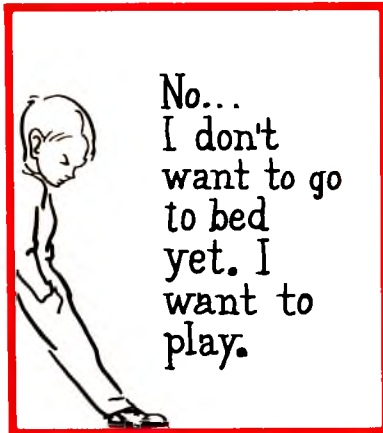
**Sometimes
it is very hard
to know what
is right.**

**Which side
would you
choose?**



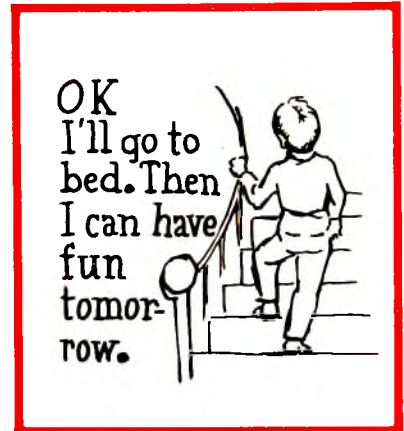
May I have some
popsicle money,
Mother?

Do you ask?



No...
I don't
want to go
to bed
yet. I
want to
play.

Do you disobey?



OK
I'll go to
bed. Then
I can have
fun
tomor-
row.

Do you obey?

Love,
Gloria

"And lead us not into temptation, but deliver us from evil."
Matthew 6:13

Sanders Named to Four-Year Term

Rev. E. H. Sanders, who followed Dr. I. C. Mathis last year as superintendent of the Northeast Oklahoma District, was elected to a four-year term by an all-but-unanimous vote during the district's fifteenth annual assembly.

General Superintendent G. B. Williamson presided over the sessions held June 15-16 at Tulsa (Okla.) Central Church.

Mr. Sanders reported a new growth of 88 members to bring membership to 3,313, but added that Sunday school average attendance dipped slightly from 4,188 to 4,113.

He projected plans for two new churches during the coming year, and, with Dr. Williamson, presented the plan for a "Founders' League," a group which would contribute to the organization of home mission churches.

Two new auxiliary heads were elected. Mrs. E. H. Sanders was elected president of the district N.W.M.S. by a near-unanimous first ballot. Rev. Larry Henderson was named the new N.Y.P.S. president to replace Rev. Robert L. Griffin, who resigned because of age.

Rev. Artie Whitworth, Rev. Virgil Milburn, and Rev. Dean Ferguson were orgained into the Christian ministry by Dr. Williamson.

New Church, Higher Giving Reported in Nevada-Utah

Rev. Murray J. Pallett, district superintendent, reported news of a new home mission project and increased giving among Nazarenes on the Nevada-Utah district during the annual assembly held June 15-16 at Salt Lake City (Utah) First Church.

Dr. George Coulter, general superintendent, presided over the twenty-second annual sessions.

The home mission project is located at Susanville, Calif. Rev. Iral W. Dickey has been appointed pastor.

The N.W.M.S. was a star district.

New advisory board members are Rev. Robert Ulrich and J. Arthur Rice, a layman.

Indian Churches Show Growth

Seventeen North American Indian churches were recognized as contributing 10 percent or more to world missions, and four were placed on the evangelistic honor roll for gaining new members by profession of faith during the twenty-second annual assembly of the Indian district.

Dr. G. B. Williamson, general superintendent, presided over the assembly held June 8-9 in Albuquerque, N.M.

District Superintendent G. H. Pearson reported the increases to representatives from thirty-three Indian churches.

The Ramah (N.M.) church was recognized as "Church of the Year."



E.N.C. PRESIDENT CITED—Dr. E. S. Mann, president of Eastern Nazarene College, Wollaston, Mass., was honored recently by the University of Vermont as "a layman distinguished by his contributions to his church." Dr. Mann, a native of Vermont, received a Doctor of Divinity from the university following his giving the baccalaureate address there. Presenting the degree is President Shannon McCune.

Spiritual Tide Runs High

Nearly 100 Eastern Nazarene College students sought spiritual help in what turned out to be one of the most significant church services during the school year at the Wollaston (Mass.) College Church.

Dean Emeritus Bertha Munro described it:

"Before the sermon . . . Harold Henderson, and his wife leaving this summer for the Seminary, sang with genuine feeling and radiant faces their life's theme song, 'Dear Jesus, Abide with Me.' But there was no sermon.

"As the singers finished and the congregation repeated the chorus again and again, silently, without warning, with no invitation, lines of young men and women were moving down the aisles to the altar. . . .

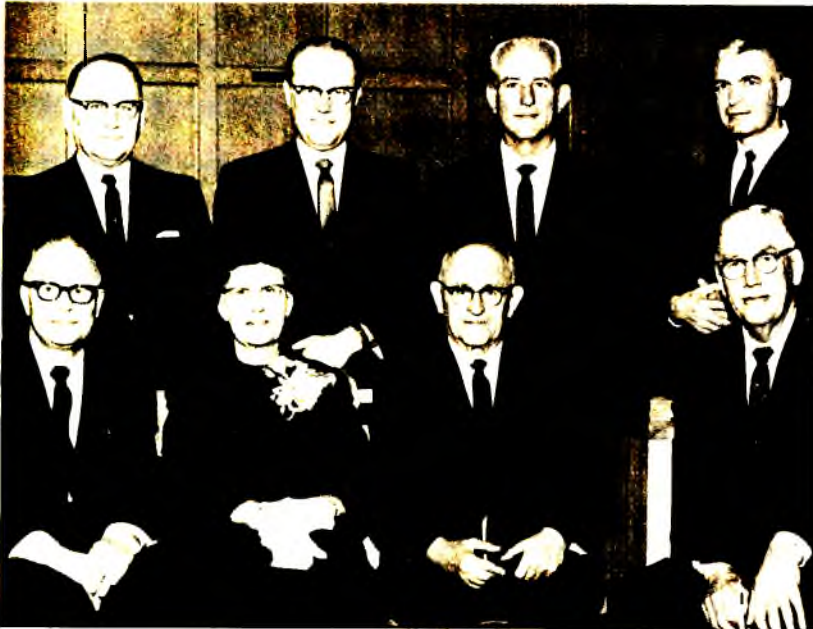
"I never saw or felt anything quite like it. It was a true moving of the Spirit, as testimonies afterwards proved. . . . A second time seekers came."

The service was the last before the students were to return home for the summer vacation.

Hawaii to New High in Giving

The Hawaii District raised an all-time high in finances during the last assembly year with a total for all purposes of \$125,574, according to word received from District Superintendent W. Lec Gann.

The figure had been erroneously given as \$68,980 in a report from the district assembly.



DEDICATE CHAPEL—General Superintendent G. B. Williamson (right front) preached the dedicatory sermon recently in the \$80,000 Leist Chapel, an addition to Kankakee (Ill.) College Church. The chapel was named after Dr. and Mrs. J. F. Leist (center, front), who have contributed to more than 100 Olivet Nazarene College students' education. Also seated is Pastor Forrest Nash. From left to right, standing, are Dr. Harold W. Reed, O.N.C. president; Dr. Mark Moore, Chicago Central District superintendent; Dr. L. Guy Nees, Los Angeles District superintendent, who spoke during special services; and Assistant Pastor Arland D. Gould.



SANNER SERMON WINNER—Northwest Nazarene College senior, Gary Coulter (center), is congratulated by Dr. A. Elwood Sanner (left), chairman of the division of philosophy and religion at N.N.C., after winning the annual sermon award. General Superintendent George Coulter, Gary's father, looks on. The competition has been sponsored annually by the children of the late Dr. A. E. Sanner, veteran Nazarene leader. Stanley Funk, Nampa, Ida., won second prize of \$25.00. Gary, who will enter seminary this fall, received \$50.00.

Dr. Corlett Says Thanks

As I conclude my full-time active service for the church, I have a deep sense of gratitude and thanksgiving. For thirty-two consecutive years I have been engaged in the training of young people for the church. During this time many parents and friends have prayed for me quite regularly. Often because of these prayers I felt extra strength in the presence of the Holy Spirit giving me energy for my service to God and the church. To all who have sustained me by their prayers, I give a hearty "Thank you."

To the large number of friends, former students, and graduates who have made a contribution to the love offering for Mrs. Corlett and me, we say, "Thank you," from the depths of our hearts. Your thoughtfulness and generosity are appreciated more than words can express. I would like to write a personal letter to each one who participated. But since the total number is in the hundreds, I find it impossible to contact each person; so we are using this means of expressing our gratitude.

The latter part of July we are moving to California. Pasadena College has invited me to teach half time in the Department of Religion. I am looking forward with joyful anticipation to returning to the classroom this fall.

—LEWIS T. CORLETT

Veteran Missionary III

Miss Tabitha Evans, missionary to Africa for thirty-eight years, underwent surgery in May shortly after coming to Casa Robles at Temple City, Calif., for retirement.

During her years of service she

"Showers of Blessing" Program Schedule

July 24—"Don't Lose Your Soul," by Fletcher C. Spruce
July 31—"Our Wonderful Christ," by Fletcher C. Spruce
August 7—"Your Appointments with God," by Fletcher C. Spruce

NEW "SHOWERS OF BLESSING" STATIONS:			
WACY	Pascagoula, Miss.	1460 kc.	11:45 a.m. Sunday
WACY-FM	Pascagoula, Miss.	104.9 meg.	11:45 a.m. Sunday
WCUM	Cumberland, Md.	1230 kc.	7:45 a.m. Sunday
WFBM-FM	Indianapolis, Ind.	94.7 meg.	9:00 a.m. Sunday
WXUR	Media, Pa.	690 kc.	12:00 noon Sunday
WXUR-FM	Media, Pa.	100.3 meg.	12:00 noon Sunday
WCNL	Newport, N.H.	1010 kc.	9:45 a.m. Sunday
WKJK	Granite Falls, N.C.	1580 kc.	10:15 a.m. Sunday
WHDM	McKenzie, Tenn.	1440 kc.	9:45 a.m. Sunday
WRLC-FM	Palmyra, Pa.	92.1 meg.	7:00 a.m. Sunday

took one six-month furlough in 1948 to Britain. She was born in Wales, and went to the mission field in 1928 under the International Holiness Mission, which united with the Church of the Nazarene in 1952.

Prayer was requested by the Department of World Missions during the time of her recovery.

Miss Hilda Moen, missionary nurse to India, is recovering from surgery at mission headquarters at Basim. She expects to resume her duties this month.

News of Revivals

Monroe, La.—Seven new members were taken into the church following a revival here with Rev. and Mrs. Eugene Smith, according to Pastor E. B. Moss.

Harrisburg, Pa.—Twenty persons found spiritual help and three joined the church during a revival with Dr. and Mrs. Jarrette Aycock, according to Pastor Fred Wenger.

Washington, Ill.—Five new converts were among seventy-seven who bowed at the altar during a revival here with the Rev. Glen Ide evangelist party, according to Pastor Norman Chandler.

Elyria, Ohio—Scores of people, young and old, found spiritual help at a revival here with Rev. and Mrs. Fred Bertolet, according to Pastor Paul Hayman.

Chattanooga, Tenn.—Evangelist Louis E. Latham preached during revival services here recently when twenty seekers found spiritual help, according to Rev. Lewis B. Whelstone, pastor at the Valley Church here.

Marion, Ill.—Pastor John W. Barrick reported that twenty-five persons sought spiritual help during a revival held recently with Rev. and Mrs. Marcellus Crider.

Atoka, Okla.—Forty-eight persons found definite spiritual help during a recent revival with Rev. Johnny Warrick. Pastor is Rev. Charles E. Jensen.

Kalamazoo, Mich.—"Over 100 seekers received help from God at the altar" during a recent revival at First Church here with Evangelist Paul J. Stewart, according to Pastor James E. Estelle.

Columbia, S.C.—Revival fires burned in the hearts of the people attending a revival at Emmanuel Church here, as Evangelist Craig Wyant preached. Many persons found spiritual help.

Dunbar, W.Va.—Pastor John Hancock and Musicians Jim and Rosemary Green served as evangelists during a revival here in which twenty-nine new people found spiritual help.

Moving Ministers

Rev. T. J. Farlow, from Pensacola Ensley (Ala.) to evangelistic field.

Rev. Norman Sheets, from Winnipeg Kennsington, Canada, to Amherst, Canada.

Rev. Paul Hayman, Sr., from Elyria (Ohio) to Columbus (Ohio) Wilson Avenue Church.

Rev. D. E. Clay, from Columbus (Ohio) Wilson Avenue to Fostoria, Ohio.

Rev. Thomas D. Floyd, from Pueblo (Colo.) Fairmount Church to Colorado Springs Eastside Church.

Rev. Robert F. Huff, from Columbus (Ga.) Downtown Church to Rossville, Ga.

Rev. James D. Foster, from Cairo (Ga.) to Savannah (Ga.) Central Church.

Rev. F. A. Powell, from Idaho-Oregon District to Deming, N.M.

Rev. Norbert Fischer, from Missouri Valley, Iowa, to St. Albans, W.Va.

Rev. Terry Edwards, from southern California, to Manhattan, Kan.

Rev. Ronald M. Adams, from Kansas City, Mo., to New Castle (Pa.) East Side Church.

Rev. Tom McLaughlin, from Kansas City, Mo., to Bradford, Pa.

Rev. Maurice Evans, from Tennessee, to Fillmore, Calif.

Rev. W. A. Eckel, from evangelistic field to Camarillo, Calif.

Rev. R. A. Isbell, from Crowley (La.) First Church to the evangelistic field.

Rev. Fred Belleville, from Boyne City, Mich., to North Star, Mich.

Rev. E. J. Singletary, from Jackson (Miss.) Magnolia Heights to newly organized church at Woodville Heights, Miss.

Rev. Densel McFadden, from Montclair, N.M., to Roswell (N.M.) Central Church.

Rev. James Rupert, from California to Tucson (Ariz.) Indian Mission.

Rev. William L. Scott, student, to Wareham, Mass.

Rev. James P. Foster, from Tulsa

(Okla.) Parkview Church to St. Louis (Mo.) Ballwin.

Rev. Edward Kiwan, from Northwest District to Los Angeles (Calif.) E. Sereno.

Rev. Allen W. Miller, from Junction City, Ore., to Gladstone, Ore.

Rev. Milton L. Campbell, from Havre, Mont., to Pablo, Mont.

Rev. J. C. Andrew, from Oklahoma City (Okla.) to Tulsa (Okla.) Valley View.

Rev. Allen L. Patterson, from Bethany, Oklahoma, to Oklahoma City Pennsylvania Avenue Church.

Rev. Jack Hinton, from Long Creek, Tenn., to Clarksville (Tenn.) Eastmeade Church.

Deaths

REV. E. L. LOOMAN, eighty-five, died April 20 in Enid, Okla. Funeral services were conducted by Rev. Jerald R. Locke, Rev. C. L. Elston, and Rev. Orville Firestone. Rev. Looman pastored ten churches following his conversion in 1908. He is survived by his wife, Bessie; three daughters, Mrs. Rosa Lee Sisson, Mrs. Hazel Byres, and Mrs. Louise Ware; seven grandchildren; and eighteen great-grandchildren.

REV. FRED D. WRIGHT, longtime pastor and evangelist, died June 1 at a Bluffton, Ind., clinic. Dr. Paul C. Urdike and Rev. L. E. Turker conducted funeral services. He is survived by his wife, Leota; three sons, Dr. Joe D., Dr. William, and Rev. Morton; one daughter, Mrs. Robert Priddy; a brother; and eleven grandchildren.

DELILLIE FLOREA HAYSILIP, seventy-nine, died June 5 in West Union, Ohio. Funeral services were conducted by Rev. Ira East and Rev. Francis Hoagland. She is survived by her husband, W. R., and one son, Rev. Ross.

MRS. MAUDE JONES, seventy-four, died March 11 in Florida. Funeral services, conducted by Dr. Harold Daniels, Dr. A. S. London, Rev. C. C. Dawson, were held in Bethany, Okla. She is survived by her husband, Rev. M. J.; two sons, Melbourne and Rev. Jothey; one daughter, Mrs. Dorothy Cornwell; five grandchildren; and seven great-grandchildren.

REV. G. ESSEL COOPER, sixty-six, longtime pastor and evangelist, died May 5 in Indianapolis, Ind. Rev. James E. Palmer, Dr. Remiss Rehfeldt, and Rev. T. W. Stoffer conducted funeral services. He is survived by his wife, Gertrude; one daughter, Mrs. Melva Wilson; one brother; two sisters; and three grandchildren.

MICHAEL EUGENE HOLLADAY, fourteen, died April 20 in a Memphis, Tenn., hospital. He is sur-

vived by his parents, Mr. and Mrs. Wayne Holladay, and three brothers, all of the home.

Announcements

EVANGELISTS' OPEN DATES

George Brannon, 4105 North Wheeler, Bethany, Okla.: Open time in September and October.

Joe Bishop, 1515 South Jensen, El Reno, Okla.: Open time in September and October.

Paul & Helen Mayfield, 306 North Paris Street, Catlin, Ill.: Open time in July and August.

MARRIAGES

Miss Sylvia Kaye Shannon and Mr. Thomas E. Evans, on June 3, at Pasadena, California.

BORN

—to Richard and Betty (Lane) Patmore of Kansas City, Mo., a daughter, Cherie Lea, on April 14.

—to Rev. Phil and Mrs. Shirley (Biggs) Riley of Decatur, Ga., a son, Paul Douglas, on June 13.

—to Rev. and Mrs. Paul Litten of Mooresville, Ind., a son, Paul Richard, on June 17.

—to Rev. Conley and Mrs. Carolyn (Payne) Henderson of Lubbock, Tex., a son, Curtis Wayne, on May 16.

SPECIAL PRAYER IS REQUESTED

—for a pastor's son and wife, that they may be saved and sanctified.

—for a nurse to be healed.

—by a Christian lady in California that her brother and wife yield wholly to the Lord, and that the Lord may heal her eye, and serious fibrositis.

Nazarene Camps

July 22 to 31, Southwestern and Northwestern Ohio Districts Camp, at St. Marys, Ohio, Campground. Workers: Dr. Charles Strickland, Rev. Bert Daniels, Singer James V. Cook. Rev. R. V. Clay and Rev. Carl B. Clendenen, district superintendents.

July 25 to 31, Illinois District Camp, at Nazarene Acres, near Springfield, Illinois. Workers: Dr. Mendell Taylor, Singer Paul McNutt. Dr. L. S. Oliver, district superintendent.

District Assembly Information

ILLINOIS, July 27 to 29, at Nazarene Acres, R.R. 1, Mechanicsburg, Illinois. General Superintendent Coulter. (N.W.M.S. convention, July 25 and 26; N.Y.P.S. convention, July 30.)

SOUTHWEST INDIANA, July 28 and 29, at Indiana University Auditorium, Indiana University

Campus, Bloomington, Indiana. Pastor Samuel Schimpf. General Superintendent Lewis. (N.W.M.S. convention, July 26 and 27; N.Y.P.S. convention, July 22 and 23.)

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

HARDY C. POWERS:

District Assembly Schedule

Colorado July 20 to 22
Missouri August 4 and 5
Tennessee August 10 and 11
Kansas City August 17 and 18

G. B. WILLIAMSON:

District Assembly Schedule

Oregon Pacific July 20 to 22
Akron August 4 and 5
Virginia August 11 and 12
South Carolina August 18 and 19
North Carolina September 14 and 15
New York September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule

East Tennessee July 28 and 29
Kentucky August 11 and 12
Minnesota August 18 and 19
North Arkansas August 31 and September 1
South Arkansas September 7 and 8
Japan September 14 and 15

HUGH C. BENNER:

District Assembly Schedule

Pittsburgh July 21 and 22
Wisconsin August 4 and 5
Iowa August 10 to 12
Indianapolis August 17 and 18
Louisiana August 31 and September 1
Southeast Oklahoma September 7 and 8

V. H. LEWIS:

District Assembly Schedule

Eastern Kentucky July 20 and 21
Southwest Indiana July 28 and 29
Northwest Indiana August 11 and 12
Northwestern Illinois August 18 and 19
Houston August 31 and September 1
Southwest Oklahoma September 8 and 9

GEORGE COULTER:

District Assembly Schedule

Central Ohio July 20 to 22
Illinois July 27 to 29
Kansas August 3 to 5
Dallas August 18 and 19
Gulf Central September 1 and 2
Georgia September 8 and 9

YES!

I am interested in being a part of the "Pioneer Spirit" campaign to save the property of International Center. (See full story in June 8 Herald of Holiness.) A certificate with each general superintendent's signature will be sent to each person listed below.

To the
BOARD OF GENERAL SUPERINTENDENTS
International Headquarters, Church of the Nazarene
6401 The Paseo, Kansas City, Missouri 64131

I enclose \$ _____ in payment
for _____ certificates (minimum, \$1.00 each)
to be recorded in the following name(s).

Name: _____ Value: _____

1. _____ \$ _____

2. _____ \$ _____

3. _____ \$ _____

4. _____ \$ _____

5. _____ \$ _____

PLEASE PRINT CLEARLY! Use additional sheet for more names if necessary. Make checks payable to JOHN STOCKTON, treasurer.

Please mail these Emergency Campaign certificates to:

Name _____

Street _____

City _____

State _____ Zip _____

THE HEART OF THE CHURCH

MY HEART WAS WARMED this morning as I returned to my desk after an overseas assignment to read the first returns of the Nazarene Center Offering. Family participation prevails in these early listings.

Here is a layman who sent in ten dollars, five for himself and wife and one dollar for each of five children. There was a preacher of modest circumstances who sent in twenty-five dollars, five for each member of the "firm"—himself, his wife, and each of the children. A school-teacher I knew sent in twenty-five dollars, so typical of her life commitment.

There were larger sums, too. Several church leaders sent in \$100 each and one sent \$200. And always those laymen—a General Board member for \$500, another whose service record exceeds forty years sent money for all the family totaling \$1,000.



Dr. Young

These are only a fraction of what I read. This is my church, and the glow and practicality of her love warm me even now!

—SAMUEL YOUNG

One of Six Leave Church In Teens, Survey States

Milwaukee, Wisc. (EP)—One in six youths severs all connection with the church during their teens, according to a survey reported to the National Sunday School Association at its twentieth anniversary convention here.

Rev. Roy B. Zuck, executive director of the Scripture Press Foundation, Glen Ellyn, Illinois, sent questionnaires to more than 2,000 pastors of conservative Protestant churches throughout the United States. He received 331 responses.

He listed the reasons for quitting the church in order of their frequency with which the youths mentioned them when queried by the pastors:

1. There are not enough youth activities in the church.
2. "Adults in church are hypocrites." An eighteen-year-old girl in Minnesota said: "There were too many people who were so 'holy' on Sunday, but the rest of the week you would never know they ever went to church."
3. "Church is boring." An Indiana high school graduate wrote: "I got bored with sermons and the Sunday school class. They did not speak to me or my needs."
4. "Too many other conflicting activities."
5. "Parents didn't encourage me." A Minnesota boy said: "I just quit going. It was easy to stay at home because my parents didn't attend."
6. Lack of religious interest.
7. Too much schoolwork and school activities.
8. "None of my friends go to church."

Layman Dies in Accident

John Thompson, Upland, Calif., layman, father of two small children and the son of Rev. and Mrs. William Thompson, Portland, Ore., was accidentally drowned June 25. He is survived by his wife, Dorothy, and two sons, Billy and Daryl Lynn, in addition to his parents. Services were held in Upland and in Lincoln, Neb.



Mr. and Mrs. Joseph Arnott

Old-timers Still Going

Mr. and Mrs. Joseph Arnott, McArthur, Ohio, recently celebrated their sixty-eighth wedding anniversary. Both are eighty-seven years old. Mrs. Arnott continues to attend church, as well as her husband, who still is able to mow the lawn. "They have a wonderful spirit and love their church," Pastor Lyndon A. Walls said.

Pastor Suffers Illness

Rev. Paul K. Hayman, longtime secretary of the Central Ohio District, suffered a heart attack June 27 while supervising the move of his household furnishings from the parsonage at Elyria to Columbus, Ohio. Dr. Harvey S. Galloway, district superintendent, said that Mr. Hayman was responding to treatment. Rev. Elbert R. Speckien of Wheelersburg will be acting secretary in the absence of Mr. Hayman.

Insurance Coverage Up For Four New Districts

The number of districts reaching the Nazarene Ministerial Benevolence Fund goal is up by four through the twenty-nine districts which had completed their district assemblies at the end of June, according to Rev. Dean Wessels, N.M.B.F. secretary.

Reaching 90 percent or more of the budget qualifies the pastors on those districts for \$2,000 in life insurance, compared to the \$1,000 coverage for pastors on districts not reaching the goal.

Only four districts among the twenty-nine reporting failed to qualify for the program, Wessels said. One district which qualified for the extra coverage last year failed to reach its goal. Last year forty-two of the seventy-four districts were included in the double-coverage plan.



NAZARENES IN DEVOTIONAL SERIES—Pastors of Nazarene churches in the Charlotte, N.C., area are responsible for a daily five-minute devotional message over television station WCCB-TV, an educational channel serving greater Charlotte. From left to right are Rev. J. McCray Holmes, Calvary Church; Rev. James Spruill, Monroe; Rev. Byron E. LeJeune, Plaza Church; Dr. Lloyd B. Byron, North Carolina District superintendent; Rev. Loren E. Schaffer, Pineville; Rev. Robert Andress, Thomasboro; and Rev. William H. Benson, First Church. Mr. Schaffer is program coordinator, and Edward Brincefield, left, is cameraman.

Key Words

in
Next Sunday's Lesson

By RALPH EARLE

"HALLOWED BE THY NAME"

Exodus 20:7; Matthew 5:33-37; Mark 7:5-8; Titus 1:16 (July 24)

● **Forswear**—The Greek word *epi-orkeo* occurs only here (Matthew 5:33) in the New Testament. It means "swear falsely, perjure oneself." This is its most common usage. It also signifies "break one's oath" (cf. NEB). It would seem that the former meaning fits better here.

● **Swear**—It should be obvious that this word (Matthew 5:34) does not refer to what we think of as profanity; that is, cursing and swearing. Rather, *omnyo* means "affirm by an oath."

It has often been assumed that Jesus' command, "Swear not at all," forbids any oath-taking in court. But A. B. Bruce has probably caught the Master's intent when he writes: "Again an unqualified statement, to be taken not in the letter as a new law, but in the spirit as inculcating such a love of truth that so far as we are concerned there shall be no need of oaths. In civil life the most truthful man has to take an oath because of the untruth and consequent distrust prevailing in the world, and in so doing he does not sin against Christ's teaching."

● **Communication**. This rather sophisticated word (v. 37) is in the Greek simply *logos*, which means "word." Today the term "communication" sounds very formal—some message that is official, or at least important. But what Jesus was talking about was our daily conversation.

It is true that *logos*, which occurs 330 times in the New Testament, is translated many different ways (218 times as "word"). But in only 2 other places (Luke 24:17; Ephesians 4:29) is it rendered "communication." The meaning of the passage is: "Plain 'Yes' or 'No' is all you need to say" (NEB).

● **Reprobate**. The word is *adokimos*. The prefix *a* is a negative, and the rest of the word comes from the verb *dokimazo*, "test." The adjective here was used for metals that had not stood the test and so were rejected. When used of persons, as here, it means "rejected after testing." Consequently they are "useless" (Weymouth), "utterly unsatisfactory" (20th Cent.), or simply "unfit" (RSV). The whole phrase may be translated "worthless for any good deed" (NASB).

The Answer Corner

Conducted by W. T. Purkiser, Editor

Give me the scriptures that deal with the soul upon death. Where does the soul of the sinner rest until the judgment? Where is the soul of the saint until the coming of Christ?

From your question, I take it that you are being troubled by the ancient "soul sleep" doctrine that is having a modern revival. This is a view which denies any conscious existence between death and the resurrection. It is usually, if not always, joined with some form of "conditional immortality"—that is, denial of eternal punishment for the finally impenitent.

Actually, the Bible does not deal at any length with this matter. Its writers were far more concerned with what happens before death and at or after the judgment than they were with what happens between death and the resurrection.

However, what there is seems clear enough. Matthew 22:32, "God is not the God of the dead, but of the living" in its context testifies to the conscious, personal existence of Abraham, Isaac, and Jacob of that time, although their bodies had been in the grave for fifteen centuries or more.

Luke 16:19-31 draws aside the veil of the afterlife and reveals both hell (Hades) and paradise and conscious existence therein. Luke 23:43-44 speaks of the immediate presence of the dying thief with Christ in Paradise.

I Corinthians 5:1-8 and Philippians 1:21-23 clearly express the truth that to be "absent from the body" in death is to be "present with the Lord." These words are quite meaningless if there was to be a lapse of twenty centuries or more for Paul between death and the divine presence.

I Thessalonians 4:14 states that the saints "which sleep in Jesus" will ac-

company Christ when He comes again, at which time the resurrection will take place as the spiritual self is united with its glorified body (verses 16-17).

Revelation 7:9-15 is sometimes given a futuristic interpretation, but I prefer John Wesley's view that it was a glimpse into the heaven of John's own day with its redeemed multitudes worshipping around the throne of God. They were very much awake and conscious.

However, there is no doubt about Revelation 19:10. The heavenly messenger who talked with John identified himself as "thy fellowservant, and of thy brethren that have the testimony of Jesus." He was certainly not "sleeping in the grave" somewhere.

The confusion in the minds of the "soul sleep" advocates seems to come from reference to death as a sleep. But it is not the soul that sleeps; it is the body. "Soul sleep" is not in any sense a biblical term.

In the light of the biblical data sketched above, the answers I would give to your questions may be brief.

I believe the souls of those who die in sin are in hell from the moment of death until the final judgment when "death and hell" shall be "cast into the lake of fire" (Revelation 20:14). At that time the intermediate state will become the eternal state. In the language of the New Testament, *hades* will then become *gehenna*.

The soul of the saint is "with the Lord" in a glorious anticipation of the eternal city which needs no sun, since "the Lamb is the light thereof" (Revelation 21:23).

A person in our church claims that only 20 percent of all our missionary offerings actually reach the mission field. Is this true?

It is just about as false as possible.

Our missionary funds come in two ways. One of these is the General Budget, of which 79.39 percent went to missions in 1965. However, this figure is increased significantly when the missions specials are added. Last year, 84.38 percent of the General Budget plus missions specials went to missions. Apart from the very minor expenses of running the missions office, the whole designated amount goes into the actual work of missions around the world.

You have probably heard the figures for some of the independent missions operators. One I investigated three or four years ago sent 15 percent of its receipts to the field. The promoter pocketed the other 85 percent or used it in his promotion.

The accounts of our General Treasurer are audited and the total figures are published in the printed minutes of the General Board each year. They are open to public inspection.



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