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Church of the Nazarene

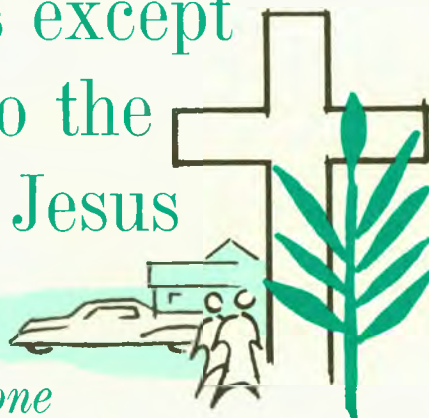
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ON STEWARDSHIP

I will place no value
on anything I have or
may possess except
in relation to the
Kingdom of Jesus
Christ.

—*David Livingstone*





General Superintendent Coulter

Capacity to Stand The Strain

It's rock, not sand, that stands the stress of storm and flood. This was Jesus' message in a distant day as He searched the multitudes for those who would truly follow Him.

Multitudes heard Jesus but their enthusiasm was short-lived. He sifted out those who were not really in earnest about following Him.

He summed it up by saying: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matthew 7:24-25).

What a lesson for our day! So much of what we build is geared to shoddy workmanship, shortcuts, laborsaving techniques, and quick sales.

Foundations must have rock in them, not sand, if they are to stand the pressures and the stresses. Sand shifts and buckles under strain. So it is in spiritual structures.

The man who built upon the rock took time for essentials. He paid attention to the unseen part of his building. He exerted effort until he dug down to the rock. He paid the price for a solid foundation.

"And the rain descended, and the floods came, and the winds blew, and beat upon

that house; and it fell not: for it was founded upon a rock" (Matthew 7:25).

Spiritual structures can stand! Spiritual structures will stand—if they are founded upon the rock!

Faith and obedience are the necessary ingredients in building on a firm foundation. Here is the secret of spiritual stability. Here is the capacity to stand the strain of storm and wind and flood.

Jesus himself is the Rock on which the Christian stands. Our hope is fixed on nothing less than Jesus.

He "is the image of the invisible God."

He is "the firstborn of every creature."

"All things were created by him, and for him."

"He is the head of the body, the church."
(Colossians 1:15-18).

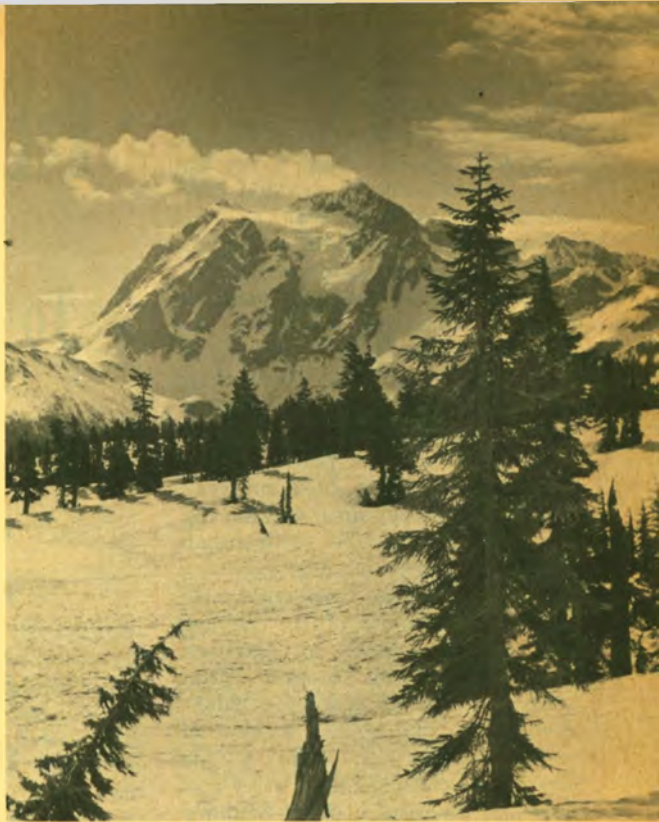
With credentials like these, who can doubt Him? With power like this, who should fear the storm and wind?

The soul that on Jesus hath leaned for repose

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

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

Of Men And Mountains



• **By Milo L. Arnold**

Richland, Washington

What an experience! Vacating in majestic Glacier National Park, we drove over lofty Logan Pass, known as the Going to the Sun Highway. For miles we threaded our way among gathered mountains.

I know no other place where so many mountains group so closely or surround the traveler so intimately. One feels almost shy in their lofty, intimate presence. Their bald-pated domes tower in dignity above the fringe of timberline. They are very old, very strong, very solid, very great. They reminded me of an august, venerable board of directors.

This majestic council has been meeting for many millennia. Yet in spite of its impressive composition, it has never made a meaningful decision for the future nor given a pronouncement for guiding the world. Its entire agenda deals with

the past. Year after year, millennium after millennium the wise old council of the pinnacles has read the minutes of the past, then has sat waiting to read the same minutes again and again.

Scientists come and listen, glean knowledge of the long, long ago. The council points them back to ages now out of sight. Each with its finger of bony crags motions over its shoulder to a glorious crisis experience.

Gradually, persistently, surely the mountain range over which the patriarchs preside is eroding. The attrition of seasons, the gouging of glaciers, and the clawing of avalanches take away a bit of their stature. Their greatest days cannot be regained. The future has nothing so splendid as what has been.

I am awed by the bigness they bring out of the past. They tell of the greatness of God, the Creator.

They praise Him even in their majestic silence.

Tonight we are resting in a campground, cuddled in the lap of a mountain. The very atmosphere is charged with a sense of power, of hugeness. God has walked here! I kneel and join the pinnacles in an eager paean of silent adoration. Silence is becoming for such an hour; words are too weak, too small, too human. Yet, as I pray, something is lacking. I cannot stay here. This is yesterday, the fingerprints of God's work already done.

I am not accustomed to this kind of patriarchal meeting for reminiscing. At home I sit in board sessions where the reading of the minutes of the last meeting is but the prelude to new business.

A church board is made of humble men and women, dedicated to God, human, fallible, but eagerly facing ahead. They are not craggy

reminders of a past glory. Tomorrow is in their hearts. I had rather sit with a council of very human men and women facing tomorrow than in a meeting of grizzled pinnacles, looking backward.

I must go shortly to a district advisory board meeting where tomorrow will be the focal point of business. In turn I must go to the meetings of the boards of two of our great educational institutions and join with them in the thrill of making plans for the unborn future. They will not point back to their most glorious days nor seek merely to delay sure erosion by the tooth of time. They will dream of bigger things.

A few weeks ago I sat again with the general board of the church and felt the thrill of newborn plans, ideas, and dreams. That prudent group of dedicated Nazarenes bore the grave weight of responsibility with which the church has clothed them. They will now and then put a bit of memory into the archives and place an occasional marble monument to past accomplishments. They will read the minutes of the previous meeting; then the chairman will say, "Now we are ready for new business." With that we will be on our eager way into tomorrow.

Mountains were born in glorious greatness out of the heat of volcanoes and the frigid gouging of glaciers, the shuddering of earthquakes and the fury of elements. However, from the moment of their making they began to decline and will never be so tall again. All their wisdom is etched in memory. They have no imagination.

This is not my element. I have been permitted by the church and the grace of God to join councils of fragile humans who are committed to the emerging future rather than the receding past. Tomorrow is in their hearts; the dawn sparkles in their eyes; I can hear the chairman saying, "Now we are ready for new business." The Church is always beginning!

To Pledge or Not to Pledge

To pledge or not to pledge—

That is the question.

Whether 'tis nobler in a man

To take the Gospel free

And let another foot the bill,

Or sign a pledge and pay toward

Church expense!

To give, to pay—aye, there's the rub,

To pay—

When on the free-pew plan a man

May have

A sitting free and take the Gospel, too,

As though he paid, and none be aught

The wiser

Save the church committee, who—

Most honorable men—can keep a secret!

"To err is human," and human, too, to buy

At cheapest rate. I'll take the Gospel so!

For others do the same—a common rule!

I'm wise; I'll wait, not work—

I'll pray, not pay,

And let the other fellow foot the bills,

And so I'll get the Gospel free,

You see!

Author Unknown

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How to Grow Old --In a Hurry



• By Ward L. Kaiser

Whether or not you smoke, you're going to die."

The man behind the words was Dr. E. Cuyler Hammond, a research scientist with the American Cancer Society. He was on a national TV hookup at the time.

Hammond's statement sounded like an echo of the attitude taken by many smokers these days. Report after gloomy report points up the harmful effects of smoking, especially cigarettes, yet millions, habit-ridden, continue. "Since I'm going to die anyway," the question keeps coming. "why shouldn't I choose one of the tobacco-linked diseases?"

So smokers, while they joke about "cancer sticks" and "coffin nails," keep on puffing. Their cash has pushed the tobacco industry in many countries to an all-time high in sales: some \$7.8 billion in 1965 in the United States, according to the Department of Agriculture. That's 550 billion cigarettes, by the way.

During the period that produced the scientific warnings about smoking and the death rate—the last seven years—cigarette consumption has increased every year, without exception, in the United States and Canada.

But Dr. Hammond wasn't finished. He really wanted to say something about the process of aging. "As we get older our bodies tend to deteriorate and certain very unpleasant things happen. We tend to get short of breath. We tend to fatigue. We are much more likely to have to go to the hospital. That is, the older we get, the more this occurs."

Then he made his point. Sharp and clean it was.

"Now the difference between the cigarette smoker and the nonsmoker is that all these things which unfortunately occur, that we associate with old age and deterioration, occur very much sooner in the smoker . . . than in the nonsmoker. The more heavily he smokes and the earlier he begins, the quicker these things happen to him."

Yeah?

Yeah. You heard what the man said.

Hammond is not alone. Dr. Hardin Jones, a physiologist at the University of California's Donner Laboratory, said in a symposium that the major effect of smoking appears to be "premature old age."

In case you wonder whether your eyes deceive you, read those statements again. That's right: there's not *one word* in them about lung cancer!

Yet some young people I know are more influenced, it seems, by such statements than by all the reports on lung cancer ever compiled. Cancer and heart disease they can take—after all, griefs like that are years away—but growing old, beginning now, that's different. That hits where it hurts.

Another acquaintance, a man of middle years and a smoker, says that Hammond's words reminded him of a picture out of Hamlet. Polonius has just asked Hamlet what he's reading, and Hamlet replies:

Slanders, sir: for the satirical rogue says here that old men have gray beards, that their faces are wrinkled, their eyes purging thick amber and plum-tree gum and that

they have a most plentiful lack of wit, together with most weak hams."

One could go on with the description. Corrugated forehead, moth-eaten hairline, a hand cupped hopefully behind the ear, bridges, bulges, bifocals.

Wouldn't you rather be young?

Advertisers, meanwhile, are working night and day to sell tobacco. With the biggest budgets they've ever had, they're trying to set up a link in your mind and mine between cigarettes and running brooks, cigarettes and romantic love, cigarettes and vibrant health, cigarettes and good living.

If researchers like Hammond and Jones are correct, all such advertising is a downright lie. It deliberately portrays the very opposite of the product's normal result.

For reasons like that, Great Britain now outlaws cigarette ads that associate smoking with health or manliness or romance, or that feature prominent athletes or other popular heroes.

LeRoy Collins, former governor of Florida and now president of the National Association of Broadcasters, has urged American TV and radio networks to join in similar action. They have the suggestion under consideration.

So far the idea has met with something less than spectacular success.

As it looks now, you're going to continue to face a barrage of cigarette commercials and social pressures to smoke. Regardless of what others do, you'll have to make up your own mind.—Reprinted from the *Mennonite*.

The Fool of February

• **By John Hancock**
Dunbar, West Virginia

MANY CALLED him a fool, this lean and lanky American who never ceases to cast his long shadow across the short month of February.

History records the lives of great men. Good and honorable men. Evil and wicked men. All brighten or blot the pages of the past.



But as a leader of men and a nation, perhaps no character in history offers more hope and inspiration to mankind than does Abraham Lincoln, who, while living, was himself so artless and selfless as to be classed as a fool.

A fool they called him for losing his heart to the grave of his mother.

A fool they named him for marrying above his "station" and living a life of

loving patience.

A fool, they cried, when he pitted his homely ignorance against the courtliness, brilliance, and urbanity of the mighty Douglas in debate.

A fool, they laughed, when he set himself to do the right in a world and society where the victory of the day went to the strong.

A fool, they smirked, when he dreamed of freedom for a people whom the North wanted to keep out as strongly as the South felt the need to control.

A fool, they declared, when he chose unkempt, silent, ponderous Grant to lead to victory the muddling, stumbling armies of the Union.

A double fool, they screamed, when he pre-

sumed that government of the people must be government by and for the people.

A fool, many said. A great fool, many more believed.

This was Lincoln, whom friends and foes alike called foolish. This was Lincoln, who hid the bitter dregs of betrayal in laughter which was a little louder than the rest of the crowd. This was Lincoln, whose answer to derision was withdrawal into solitude. This was Lincoln, who muffled with a funny story the dripping of blood from a broken heart.

Abe Lincoln, out of the personal tragedy of his own life, learned to pity where others struck out in blind anger. From his own losses, he bowed his shoulders until he carried the heart sickness of all the weak people in his nation. In humility he controlled his opportunity of limitless power.

And, being the man he was, he won through death the mantle which life often disdains to bestow upon the simple soul . . . Lincoln won lasting peace and eternal glory.

EVEN AS HE walked quietly and humbly to a death he both anticipated and predicted, he left a great message for us. Were he writing this today, Lincoln would declare:

"The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost soul are true to a cause and honest to self; men who do not fear to call wrong by its right name; men whose conscience is as true to duty as the magnetic needle is to the axis pole; men who will stand as men though the heavens themselves fall."

Thus, Lincoln's life speaks to us. While he lived, all around him proud men—Seward, Cameron, Chase, McClellan—competed ambitiously for great epitaphs upon their graves. But this man . . . this Lincoln . . . the lean, foolish man of God's will and destiny, forgot himself into immortality.

"This is that . . ."

The questioning crowds were witnessing long-awaited fulfillment of prophecy

• **By H. S. Galloway**
Columbus, Ohio

Peter's sermon on the Day of Pentecost silenced many of the critics and brought clear direction to confused and wondering minds.

Strange things had been happening in the city of Jerusalem. One who had come as the Christ and had been looked upon as the long-awaited Messiah of Israel had recently been put to death as a common criminal on a cross.

Subsequently, rumors had gone around the city that He had arisen from the dead. Stories of appearances to His disciples had spread. One hundred twenty of His disciples had for ten days been meeting for prayer and waiting on the Lord.

Then suddenly, on the great day of the feast of Pentecost, the unusual happened. The Holy Spirit came upon the little group individually and collectively. Outstanding dispensational manifestations accompanied His coming.

To the questioning crowds, Peter cried out, "This is that . . ." What they were witnessing was the long-awaited fulfillment of the prophecy made many centuries before by the prophet Joel. It was the outpouring of the Holy Spirit of God, made possible by the sacrifice, resurrection, and ascension of Jesus Christ.

This is that . . . the consummation of the hope of the ages. In the fall, sin had implanted itself as a parasite in human nature, and in succeeding ages has held men in its bondage. It was a bondage symbolized by that of Israel in Egypt, but worse because it was more than a physical slavery; it was a spiritual slavery within one's own soul.

But the gleam of hope broke through as the rays of light of the

Old Testament promises came. These are largely summed up in the prophetic words of the father of John the Baptist as recorded by Luke: "The oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

Now the Redeemer and Saviour has come. His work is consummated. The Holy Spirit has been sent as the Father's witness to that consummation and as the moving Spirit to bring its full benefits to all men who will accept. Now man can be free from sin's bondage. Now there is holiness through the indwelling Holy Spirit of God freely offered to all who open their hearts in full consecration to Christ.

This is that . . . the completion of the work of our Lord Jesus Christ made available to all men. Jesus came as the divine Word bringing to completion the prophetic message of God to men. Never man spake like this Man. The way of holy living in the fullness of love to God and love to man is set forth not only in the message of the Son of God, but also in the life of Him who was also the Son of Man.

Jesus revealed God the Father so truly that He said, "He that hath seen me hath seen the Father." He wrought in suffering and death, bearing our sin and sins and breaking His own life, that life might become ours. He suffered without the gate that we might be sanctified wholly. All of this is gathered up and made available to men in the coming of the Holy

Spirit. This is *that!* Whosoever shall call upon the name of the Lord shall be saved.

This is that . . . the "Canaan-rest" for those made a part of the New Israel by the new birth. Isaiah had said, "For with stammering lips and another tongue will he speak to this people. To whom he said, "This is the rest wherewith ye may cause the weary to rest." The writer to the Hebrews cries out, "There remaineth therefore a rest to the people of God."



One of the great inaugural signs of the beginning of the new covenant as the Holy Spirit came was the gift of languages. *This is that!* A spiritual Canaan is open to the people of God. There is rest

as the Holy Spirit takes full direction and control of life. That rest remains as long as the Christ is enthroned by the Spirit remaining in control of life.

This is that . . . God the Holy Spirit comes into His temple. That temple is the human soul completely dedicated to Him and set apart for His service. As the glory of God's presence filled the consecrated Tabernacle, the glory of the Holy Spirit's presence fills the consecrated soul. In that coming He cleanses, "purifying their hearts by faith." In that coming and abiding He is a sufficient and enabling Strength to make possible victorious, holy living along life's every pathway. In the constancy of His presence, He is the Energizer for the witnessing, working Christian.

This is that . . . God's better way through Christ for those who follow Him in our day.



Communion on the Rocks

• **By W. Lee Gann**
Pearl City, Hawaii

As we walked away from the service that Sunday morning, Elsie said, "Well, that was my first time to have Communion on the rocks!"

We were in the district of Lafaga, deep in the bush country, twenty-eight miles from the city of Apia, capital of Western Samoa. The new church had been dedicated just three days before and we were to have the first Communion on Sunday morning.

On Friday night it was discovered that while gathering provisions earlier in the week the elements for Communion had been overlooked. So before daylight the native pastor and a layman left the village in search for the needed supplies. With a two-hour ride by local "bus" each way, they did not return until the middle of the afternoon on Saturday, advising that the proper elements were not available, but explained that they had used their best judgment in acquiring substitute materials.

Sunday morning came and bright and early the people gathered for service all dressed in white, their traditional apparel for church attendance. Following the flannelgraph lesson given by my wife, Elsie, interpreted by our missionary, Rev. Jarrell Garsee, the morning hymns were sung and the Communion message completed. The missionary invited Christ's followers to come to the Lord's table.

It should be explained that the floor of this church was not carpeted nor was the altar padded. On the contrary, the floor was simply crushed coral. Pieces of coral which had been broken by the pounding surf and pushed by the relentless waves to the beach were gathered by the local people and hauled to the church site. These bits of coral are like stones averaging possibly one-half to three-quarters of an inch in diameter and from one to three inches long. On this surface woven mats of coconut leaves about one-eighth of an inch in thickness are placed. There are no chairs, and if the crowd is not too large there is room for everyone to sit on some part of a mat.

I knelt at the crude altar, hastily built for this

occasion, between two Samoans and with them received the elements, emblems of our Lord's body and His blood, from the hand of our missionary. I confess I was a bit startled when I noted that what I had been given for the bread appeared to be a small portion of some sort of fruitcake, which it turned out to be. Then the wine was offered, which on sight gave evidence that it was not grape juice. It actually was concentrated, unsweetened raspberry juice. When taking the "wine" on signal, I was again startled to find the taste quite bitter and almost breath-taking.

The abnormalities were soon forgotten and the relative unimportance of "ceremony" realized as one could hear the weeping of those children of God making their own prayers. The lifting of eyes revealed the stains of tears as they splashed upon the altar as they were "partaking of His body and blood" to their own souls' comfort and need.

Following the prayer of benediction we arose from our knees. I turned to our missionary, whose face was also bathed in tears. He said to me, "I thought as I ate that cake a few moments ago that to taste of the Lord was not flat and tasteless as with regular Communion wafers, but I have found Him to be sweet and good."

I responded by saying that as I drank that bitter juice I was reminded that the cup of the Lord was not always pleasant, for the Lord himself had once asked the question, "Can ye drink of the cup that I drink of?"

There we stood, embracing one another, weeping unashamedly, and realizing that in the substitute of fruitcake for the unleavened bread and raspberry juice for the fruit of the vine, we had experienced the most significant and meaningful Communion service of our lives.

Elsie, too, had sensed the strange warmth and blessing of God as He met with His children. But she had not been fortunate enough to have even a mat to protect her knees from the coral. So, as we all walked back to the native *fale*, in which we had been guests for the past five days, she commented, "That was my first time to have Communion on the rocks!"

True Values of Life

• *By W. Shelburne Brown*
President, Pasadena College

Smyrna was the home of the early Christian bishop, Polycarp. During the days of persecution Polycarp sought safety, but readily gave up to the Roman soldiers when they found him. His only request to the soldiers was that he might be given the opportunity to pray. He was sentenced to be burned at the stake when he refused to renounce Christ. He stood by the stake without being tied. The breeze so blew the fire that it prolonged the agony of his death until a soldier, in mercy, killed him with a sword.

The city of Smyrna was set on a harbor, the land beyond rising gently to a graceful peak, atop which sat an Acropolis. The city had once been destroyed by fire and for 400 years barely existed, after which it was rebuilt.

The reference to Christ in verse 8 as the One who was dead and then alive again was particularly appropriate to the people of Smyrna. The message to Smyrna was the most tender of the letters to the seven churches. The faithfulness of these people was known everywhere. At one time they had stripped off their own garments to provide for the Roman army. To the Church of Jesus Christ in this city, the Lord sends a threefold message.

I. *Outward poverty is not the true measure of life.*

For many years the testimony, "Christianus sum" ("I am a Christian"), was evidence enough to lose any right to employment, to be cut off from friends and society, and often amounted to a death sentence. It was this kind of enmity to the Christian Church that provides the background for this congregation in Smyrna. The converts had been stripped of earthly possessions. Those who had some wealth soon spent it in providing for others in the Church who were less fortunate. They

were really poor, so far as this world is concerned, but John reminds them that they were really rich.

And how much like the teaching of the Master is this encouragement by the Apostle John. One can hear the voice of Jesus saying, "Lay not up for yourselves treasure on earth . . . but lay up for yourselves treasures in heaven" (Matthew 6:19-20). How telling the story still is about the wealthy farmer who was congratulating himself for his financial security! The response of God was, "Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

Isn't it difficult for us really to accept this teaching? We have a hundred clever rationalizations for our materialistic grasping. In fact we can almost work it around to equate material prosperity with spiritual blessing, like Job's comforters. In times of crisis we catch a vision of what real value is, but the vision fades so quickly under the pressures of secular living. It requires a close walk with God to sing sincerely, "Take the world, but give me Jesus."

II. *God knows those who are sincere.*

In the city of Smyrna there were those who were playing at the task of being religious. No doubt they had struck a balance between the demands of the law and the pleasures of the world. Those poverty-stricken Christians looked on, as some do now, and grieved over the situation. John simply reminds them that God looks on the heart. Those who claimed they were Jews, but were not, were really a part of the synagogue of Satan. It isn't necessary for us to judge. God has done that, and is doing it already.

It must have been something like this that David witnessed when he cried out, "Verily I have cleansed my heart in vain." His

spiritual feet had "well nigh slipped." He was about to give up spiritually because of the prosperity of those who were not sincere and who lived on in sin. It was only when he continued the spiritual discipline of going to church that he regained his perspective. In the midst of the worship service he saw again that God is the God of eternity. Life isn't lived from one weekend to another, but it is lived in the light of eternity. Christ can be trusted and spiritual values are not about to be discounted. "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

III. *There is tribulation ahead, but the Christian need not fear.*

Jesus never promised an endless vacation experience for the Christian. His word was always to the effect that in the world one could expect tribulation. However, the trials are borne in the realization that Christ has overcome the world. Through Him, we too can conquer.

Faithfulness is the watchword in the intervening days. We have no way of controlling the events of life. We do have a way of controlling our response to those events and the assurance of victory in every arena of trial. After all the storms of sin and persecution have combined against the Christian, the worst thing that can be done to him is to take his life. The firm conviction of the child of God is the same as for the Apostle Paul, "To live is Christ . . . to die is gain" (Philippians 1:21).

John and Betty Stamm, missionaries to China, were martyred for their faith. Some lines of one of John's poems expresses it well:

Afraid? Of what?

*Baptize with blood a stony plot,
Till souls shall blossom from
that spot.*

Afraid of that?

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). We have only to persevere to the end of life, and then He will meet us on the other side.

Editorially Speaking

● By W. T. PURKISER

Dry, Hard, and Cold

Our age has been vividly described as "an age of dry eyes, hard noses, and cold feet." In many respects this is an apt description.

Dry eyes are the prime evidence of loveless hearts. When the capacity for compassion is lost, human life becomes cold and empty.

To a certain extent, dry eyes have always characterized the world. What should give us pause is the degree to which dry eyes have come to characterize the Church.

What the Church in general and we in particular need most in our times is a sweeping revival of love for the lost—not simply lost "souls," but lost people in all the trials and perplexities of their errant lives.

For some of us this may mean taking more to heart certain parts of our Bibles that we skip over lightly. For example: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone" (James 2:15-17).

George Whitefield, in a mood strikingly like that of the Apostle Paul, said in a sermon on repentance: "Believe me, I am willing to go to prison or death for you, but I am not willing to go to heaven without you."

Baron von Hugel long ago defined a Christian as "one who cares." On this definition, how many real Christians do we have in this world?

Such compassion, such caring, will drive us to our knees. It will save us from the curse of prayerless tears and tearless prayers. It will open our lives to become channels for the love of God that streams from the middle Cross. It will put us in touch with the power that rules the universe.

There are some things in *The New English Bible* that I personally do not like as a translation of the Greek of the New Testament. But there is one verse that takes on tremendous new truth as I read it in the NEB. Where the King James Version reads, "The Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters" (Revelation 7:17), *The New English Bible* translates: "The Lamb who is at the heart of the throne will be

their shepherd and will guide them to the springs of the water of life."*

Did you catch it?

The Lamb of God, who bore away the sins of the world on Calvary, and who is the supreme Revelation of the redeeming love of God, is not only at the heart of the Cross but at the heart of the throne. At the ruling center of the universe is the Lamb, the incarnate love of God. Let this rebuke our dry eyes and our loveless hearts.

BUT NOT ONLY is our problem one of dry eyes; it is also one of "hard noses." This is a rather modern expression. A hard-nosed person is one who is tough, stubborn, unyielding, hard, and belligerent.

There is a sense in which all of these qualities may be assets. When standing for uncompromising right, give me the man who has about him something that is tough, stubborn, and unyielding. Unwillingness to fight for principles that are precious and true is weakness and not strength.

It is the hard-nosed person who takes his unyielding stand for personal privilege, or for notions and opinions that either do not matter or are positively wrong, who contributes most to the chaos of our times.

There is a place for hard noses in the Church, when those noses are set in the right direction.

One of God's greatest saints recorded his determination in terms not unlike our contemporary way of putting it: "For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isaiah 50:7). And a Greater than Isaiah, bent on His redemptive mission, "stedfastly set his face to go to Jerusalem." Nothing could turn Him aside.

It is when the attitude symbolized by the "hard nose" gets itself attached to incidentals or personal status and pride of position that the Church is crippled. Energies that should be directed toward fighting the devil are turned against fellow Christians, and Satan is the only winner in the conflict that follows.

The story is told of a night watchman who had been ordered to guard carefully the tools of a contractor. In the morning he carefully checked

* The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

over the saws and hammers and all the small tools, then triumphantly reported that all were accounted for. But the steam shovel was gone—stolen in the night!

The minister who told the tale commented, "He gave his time to the little and missed the big! We exhaust ourselves in skirmishes and lose the battles and the wars."

But it need not be so. There are fires to fight, and we need not waste our courage and energy on the smoke. There are diseases to heal that hard-nosed opposition to the symptoms will never cure.

COLD FEET is yet another sign of the times. At first glance, hard noses and cold feet might seem like contradictory qualities. Yet more times than not, a hard nose is really the result of cold feet.

Men are prone to fight over opinions because they lack the courage of real convictions. Unyielding stubbornness in small causes grows out of insecurity in respect to those issues for which we ought to fight and die.

On the face of the earth and in the Church the call to courage is the cry we need to hear. "Fear of controversy," said Gerald Kennedy, "is the mark of a sick generation." And so it is.

The Bible has a great deal to say about courage. One of its most common expressions, used no less than nine times in a Book not given to vain repetition, is, "Be strong and of a good courage."

Both strength and courage are necessary, of

course. Strength without courage is futile. Courage without strength is folly. But strength and courage together are freely offered to all who would "fight the good fight of faith."

If there is a long future, and if there are archaeologists who may exhume the bones of our present day, may they say of us that at least we belonged to the order of vertebrates. God grant us in our day the indomitable courage of the Maine farmer who built his stone fence four feet wide and three feet high so that, if the storm should ever blow it over, it would be higher than it was before!

Milking Cows and Making Butter

A very wise man once said, "I milk a hundred cows, but I make my own butter." He wasn't talking about cattle and churns. He was talking about books as the raw material from which disciplined thought may gain new insights into truth.

Two points are quite obvious in this parable. There is no butter without some cows to milk and without the labor of milking. And there is no butter without the process of churning.

Of special concern to us now is the offering to be taken throughout the church next Sunday for the library at Nazarene Theological Seminary. Dedicated last month, this new and commodious building, which would grace any campus of its size anywhere, will fill a large and important place in the preparation of preachers for the church around the world.

When they have been true to their heritage, the people of the Wesleyan tradition have always been concerned with reading. John Wesley said, "The work of grace would die out in one generation, if the Methodists were not a reading people."

Books, magazines, literature in general, have always had priority among us. The first enterprises organized in the Church of the Nazarene beyond the work of the local congregations were colleges—universities, as they were then usually envisioned to be—and a publishing house.

"The readers of today are the leaders of tomorrow" is a slogan with a great deal of truth in it.

Books and the facilities to make them available lie very close to the heart of any educational enterprise. No student will amount to much who does not get beyond the place of the fellow who answered the question, "What books have helped you most?" with the reply, "My mother's cookbook and my father's checkbook."

It is our sincere hope that every local church will receive a Seminary library offering Sunday, and that our people will be generous in their response. President Eugene Stowe and the faculty and students of Nazarene Theological Seminary need our united backing in the days ahead.

True Beauty

*Beauty is printed on canvas
By artists taught and inspired;
Loveliness, too, is created
In proper color and motif desired.*

*Beauty is birthed in music
By vocalists blending in song;
Harmony, too, is abounding
When a maestro wields his baton.*

*Literature revels in charm
With poetry, drama, and prose;
Elegance, too, is evident—
New places and persons one feels he knows.*

*People find beauty in living:
In the arts—at work—from the sod;
Yet beauty is evident most
In a soul who has truly met God!*

By OVELLA SATRE SHAFER

Pro: Article on "Pious Jingle Bells"

May I commend your judgment in placing William Miller's "Pious Jingle Bells" in the position it seems to me to deserve in the current *Herald of Holiness*. Since I am neither academician nor theologian, my opinion is not very weighty, but I anticipate that article will reap a generous harvest of "con" mail for you. As the cudgels and shards fall about your ears, be assured one hillbilly agrees with the article.

I am encouraged. My heart burns to see and share a renewed grasp of the mighty inspiration of the immediacy of our Lord.

It must be that we have a distorted hindsight concerning traditions, as well as seeing through a glass darkly. Our traditions should enrich and expand our experience and our horizons.

God will bless you for sticking your neck out, sir.

HAL VON STEIN
Oregon

Thank you for the article "Pious Jingle Bells" in the December 21 issue of the *Herald*. How cleverly and catchingly secularists and sentimentalists express "Christmas" for us while we Christians naively overlook the loss of the heart-truths of this terribly significant event! I wonder how many Nazarenes sang "Jingle Bells" more often than, "Joy to the world! The Lord is come," during this holy season just past.

Christian song writers, where are you? Have all the paens of praise been written? How nice and effortless to leave your choes to Charles Wesley!

Thanks for this thought-provoking meat in the *Herald* and please, for the survival of vital Christianity's sake, deliver us from pap.

E. C. BLANCHARD
Minnesota

Con: Article on "Pious Jingle Bells"

... What we need today is not a change of hymnody or theology but changed men—men who live the lives of Christians in such a way that the carols will have meaning to all who hear them. Christians are needed who will spend Christmas in church when it falls on Sunday instead of in merry festivities at home. Christians

are needed who will think more of spreading the gospel to the poor than in exchanging expensive gifts . . .

MRS. LOUISE SCHRAG
Kansas

... I can read this type of "hog-wash" any time in other publications . . . Mr. Miller tears everything apart and makes no attempt to reconstruct it by either specific example or inference. . . .

EVERETTE S. BEALS
Utah

... I felt that it was practically sacrilegious . . . I realize that he has made some good points too . . . I find nothing at all objectionable in any of the Christmas hymns and carols found in our hymnal. I think that they do honor Christ and His reason for coming to earth, and I doubt if the Christmas story would ever have gone so far or lasted so long without these old Christmas carols.

C. L. GARDNER
Ohio

... I believe this was the whole idea of Christmas, that we should celebrate it referring to Christ as a babe. It shows the humbleness in which He gave His life into the hands of others, that He came to grow up, have the same feelings of joy, despair, sorrow, and pain as we have. . . .

I can't think of a different way that I would like to celebrate Christmas.

After all, what is more beautiful and more God-sent than a tiny, helpless baby?

MRS. HAROLD BOWLBY
Indiana

... Who could ask for anything which could improve upon the Christmas classics which cover the scope of the birth of Christianity? . . . How better could the incarnation of holy Love be expressed than in these words:

*How silently, how silently
The wondrous Gift is giv'n!
So God imparts to human hearts
The blessings of His heav'n. . . . ?*
MRS. LUCILLE HARDCASTLE
Idaho

... His shallow, pseudo-pious reasoning was even the more startling when viewed against the marked and timely cover using the symbolism of the Christmas story being the final and key piece in a grand puzzle of life. . . . By his own words he speaks of the spiritual poverty of his own soul, the cynicism of his own attitude, and the desire he has to judge all others by superficial and irrelevant standards. In fact, as an afterthought, I wonder if he isn't an overage adolescent who never awakened on Christmas morning to find a surprise gift in his stocking hung by the fireplace with care! . . .

I'm glad for our modern heroes such as the astronauts. But I trust no one will try to write Christmas carols inserting such modern concepts as spaceships or astronauts in the place of a guiding star or singing angels. . . .

And come to think of it, I hope no one will try to do away with the traditions that go with our celebration of Christ's birth. The making of plum pudding, the Christmas cookings and candies (you should taste my wife's *fattagmund*, fruitcake, and Christmas meringues!), the putting up of the tree, the holly—yes, and even the mistletoe—are a part of the richness of our families' life. I've watched our children grow increasingly excited as the house takes on the atmosphere of Christmas. They joyfully plan, count and recount their money, as they buy gifts for friends and loved ones. And it is so much fun to wrap gifts—and address cards to many, many dear friends and loved ones! . . .

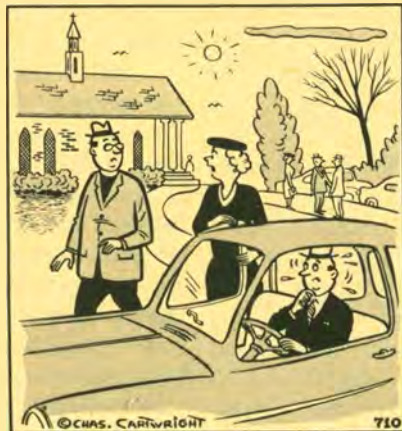
ANDREW G. HANNERS
Oregon

Pro: Editorial

Editorial, Nov. 2, "A Life to Impart"—HOW RICH! Read and reread. Others should not miss reading it. Thank you!

E. G. THEUS
Oklahoma

Church Chuckles
by Cartwright



"We nearly stayed home after Ralph caught a news flash about a bad snowstorm headed this direction. By the way, where IS Upper Saskatchewan?"

Deaths

MRS. GLADYS M. ROBERTS, fifty-nine, died November 19 in Franklin, Ohio. Rev. Kenneth J. Grandy conducted funeral services. She is survived by her husband, Tine, a sister, a brother, and several nieces and nephews.

REV. LEE LONZO HAMRIC, ninety-one, died December 22 in Dallas, Texas. Dr. Paul H. Garrett, superintendent of the Dallas District, and Rev. Robert G. Nielson, pastor, conducted funeral services. He is survived by his wife, Elsie, three daughters, four sons, twenty-three grandchildren, forty great-grandchildren, and three great-great-grandchildren.

MRS. CLARICE KRAUSE, fifty-eight, died December 31 in Weiser, Idaho. Rev. Don E. Cook and Rev. Danny Pyles conducted funeral services. She is survived by her husband, Paul; three sons, DeWayne, Dale, and Darrel; one daughter, Mrs. Donna Rebman; her mother and father; four brothers; four sisters; and eleven grandchildren.

EDWIN MOTSINGER, ninety-four, died November 11 in Upland, California. He had been a member of the Church of the Nazarene for sixty-six years. Rev. Bill Burch and Rev. W. H. Burton conducted funeral services. Among survivors are his wife, Nellie.

REV. IRA P. BOWEN, eighty-two, died December 25 in Wilmington, California. Rev. Stephen Bennett conducted funeral services. He is survived by three sons, Ben, Douglas, and Ed Treece; three daughters, Mrs. Ruth Hanley, Mrs. Rachel Schlerf, and Naomi Bowen; fourteen grandchildren; and six great-grandchildren.

REV. LEO BEST, a pastor in Nebraska and Iowa, died December 17 in Norfolk, Nebraska. Rev. Earl Roustio conducted funeral services in Ottumwa, Iowa. He is survived by his wife, Emma, and two sons.

REV. LESLIE E. MANN, eighty-three, died December 14 at Gardiner, Maine. He had been a pastor for nearly fifty years in New England. Rev. Alan Keith conducted funeral services. He is survived by his wife, Annie.

JOE KEITH, fifty-three, died December 18 in Morristown, Tennessee. Services were conducted by Rev. Victor E. Gray, superintendent of the East Tennessee District. He is survived by his wife, Cora; two daughters, Mary and Stella; and six sons, Ronald, Donald, Thomas, Ray, Paul, and Deryl.

MARY MEDA MOORE, ninety-three, died December 28 in Bethany, Oklahoma. Funeral services were conducted by Dr. M. Harold Daniels. She is survived by five sons, Frank, Edwin, J. C., Harvey, and Sheppard; five daughters, Mrs. Clara Ladd, Mrs. R. A. Wood, Mrs. H. E. Grubbs, Mrs. Lois Adams, and Mrs. John Wallace.

Announcements
RECOMMENDATIONS

T. E. Holcomb, pastor of Houston (Tex.) Lake Forest Church, is entering the evangelistic field as of September 1. Mr. Holcomb is a successful, seasoned evangelist, as he has spent a number of years in the field. He is stalwart in faith, a dynamic preacher, an aggressive soul winner, and a man of prayer. I am happy to recommend him for revivals in any of our churches. His address: 8834 Lake Forest Blvd., Houston, Texas 77028.—W. Raymond McClung, Superintendent of the Houston District.

W. Glen Rodefer, who is a registered evangelist, is now entering the full-time evangelistic field. He will go anywhere for a freewill offering. He will hold any church a good revival and has had many years of good pastoral experience. His address: Malden, Illinois 61337.—Lyle E. Eckley, Superintendent of the Northwestern Illinois District.

J. E. and Fern Heasley are entering the field of full-time evangelism. They have been pastoring the church at Collinsville, Oklahoma. Both Jimmy and Fern Heasley are ordained elders. They will carry the entire program in singing and preaching. We highly recommend them.—E. H. Sanders, Superintendent of the Northeast Oklahoma District.

EVANGELISTS' OPEN DATES

Charles Ed & Normadene Nelson, P.O. Box 241, Rogers, Arkansas 72756: Open time in March.

MARRIAGES

Miss Janice Baker and Mr. Terry Rexroth at Grand Rapids, Minnesota, on December 31.

Miss Sharron Anita Marlin and Mr. Wayne Shands at Orlando, Florida, on November 25.

Miss Mary Pearl McBride and Mr. William Start, Jr., in Vinton, Louisiana, on December 26.

Miss Sara Elizabeth Spruce and Rev. Raymond



COMING TO CHURCH BY AMBULANCE, Glen Rumsey, a sixty-five-year-old navy veteran, regularly makes it on time for his Sunday school class. Superintendent Vernon Sutter stands behind him. Mrs. Bill Shelton is the teacher.

NAVY VETERAN ATTENDS
CHURCH BY AMBULANCE

His name is Otto Glen Rumsey. Everyone knows him as "Glen." He will be sixty-five, March 15.

Forty-four years ago Glen was stung by a tsetse fly while serving in the navy in the South Pacific. He is the sole survivor of several who were stung at the same time.

For the past forty-two years Glen has made his home in nursing homes

and hospitals. First in San Francisco, California; then Salina, Kansas; Mari-on, Indiana; and now in St. Anthony's Hospital in Hays, Kansas.

* * * * *

GLEN COMES TO church by ambulance, but seldom misses. In fact he has missed only two Sundays in the past three years. Rain or snow, sleet or heat matters little to Glen. The transportation is costly, he often feels poorly, and he cannot participate in the services as he would like—but he continues to come.

Glen can talk, but his words are hard to understand. He can move his fingers only slightly. He lies on his back constantly and cannot feed himself.

BUT VISITORS know that on Sunday morning Glen will not be in Room 310 in St. Anthony's Hospital. He will be in Sunday school and church at the Church of the Nazarene, and he will be there on time.

Glen was converted while he was in the nursing home in Salina, and is now a loyal member of the Church of the Nazarene. The church people in Hays appreciate his prayers and support. Several members of the Hays church call on him weekly.

* * * * *

HE LOVES TO have missionary books read to him. He listens eagerly to articles from the *Herald of Holiness*. He enjoys a good joke, and welcomes visitors. The present pastor, Rev. Leland Watkins, visits him at least three times each week. They read the Bible together.

Recently while the pastor was calling on him, Glen gave Mr. Watkins his tithe check. The pastor said, "Someday the Lord will reward you, Glen, with . . ." Before he could finish, Glen said almost clearly, "He rewards me now; He rewards me now."

Lee Patch at Wollaston, Massachusetts, on December 30.

BORN

—to Rev. J. Wallace and Jeanette (Wilson) Cantrell of San Antonio, Texas, a son, Michael Wallace, on November 22.

—to Rev. Jim and Jeanne (Mowen) Lynch of Hydro, Oklahoma, a daughter, Janice Jeannine, on January 6.

—to Pfc. James Mark and Mary Lou (Ekis) Rodgers, of Sarasota, Florida, twins, James Mark, Jr., and Cheryl Michelle, on December 10.

—to Glen and Mary (Larmon) Pounds of North Bend, Oregon, a daughter, Christine Anne, on November 5.

SPECIAL PRAYER IS REQUESTED

—by a Christian man in Indiana that his wife will be saved and that the Lord will heal her body.

—by a Christian lady in Kansas for God's touch of healing on her husband's body.

—by a lady in Ohio for a very urgent silent request.

—by a Christian in Texas for three unspoken requests.

—by a man in Kentucky that he will not be so easily defeated in his Christian life, and for his loved ones.

—by a lady in Texas for a daughter who has drifted away from the Lord, and also for a very urgent unspoken request.

—by a man in Idaho for an unspoken request.

New Church Organizations

Grafton, West Virginia, October 30, 1966. Rev. V. N. Radcliffe, pastor.—H. Harvey Hendershot, district superintendent.

Waverly Westmeade Church, Tennessee, November 27, 1966.—C. E. Shumake, district superintendent.

Biloela, Queensland, Australia, December 3, 1966. Rev. Gavin Thompson, pastor.—A. A. E. Berg, district superintendent.

Trinity Austinsburg, Ohio, December 4, 1966. Raymond C. Mote, pastor.—C. D. Taylor, district superintendent.

Directories

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Nebraska Pastor Recalls Seminary

● **By George F. Ferguson**
Kearney, Nebraska

Life is made up of opportunities—opportunities for molding character and viewpoints that enhance the quality of an individual.

It is a sobering thought when you begin to list the opportunities of life that are missed. Each missed opportunity makes a different person out of you.

* * *

WHEN THE opportunity first came to go to Nazarene Theological Seminary some years ago, I frankly looked for an excuse not to go. The factor of age was on the side of a decision to leave, after one semester, the halls of learning. It was good advice from a general superintendent which brought me back to the discipline of a classroom.

I have learned the true value of Nazarene Theological Seminary by the contrast of pastoring before and after the experience.

I sit here at my desk some four and one-half years after graduation and try to place a value on the

three years at Seminary. It is difficult to do.

* * *

I FIND NEW situations almost every day causing me to draw from those three short years of study and research, and the hard discipline of writing. There is little wonder some men are "chewed up" by the overwhelming problems of the pastorate when there is nothing to draw from, no stockpile from fellowship with men who know the story.

The last statement emphasizes the really great moments spent in the Seminary. Here are the men who are shaping the thought of the Church of the Nazarene today—and it hasn't changed in principle from the days of 1908. The student begins to feel the depth in the doctrines of our church. The true depth is seen in practice as well as taught in theory. The doctrine of the church is in capable and spiritual hands, the hands of men whose hearts are totally involved in the work and mission of the church.

NAZARENE THEOLOGICAL Seminary was and is an opportunity for the men and women of the church who feel called to full-time Christian service. Being a Seminary graduate does not offer or guarantee a place of great prominence. Many of the graduates go out into home missions and relish the task; it is a place of need for one who will dare the obstacles.

I almost missed it! I am glad I didn't pass the opportunity the church offered me for a Seminary education. The loss would have been mine.

* * *

WHAT LOSS? The loss of learning—good learning. The loss of grit—yes, GRIT—a very choice ingredient of every degree. Memories of classes, chapel services, coffee-room discussions, and the movings of God from time to time.

Missing any one of these would have made a different man out of me. I would have been less, both as a man and as a servant of God.



ARIZONA CHURCH DEDICATED—Dr. M. L. Mann, superintendent of the Arizona District, delivered on December 11 the dedicatory sermon in the new sanctuary and educational unit at Willcox, Arizona. The church, whose congregation was organized in 1958, will seat 200 in its sanctuary. Pastor is Rev. Perry R. Hipple.

Cross-country Missions, Youth Tour Is Scheduled

Representatives from the Department of World Missions and the Nazarene Young People's Society will make a six-week cross-country youth-missions tour beginning April 4 in Wichita, Kansas, and closing May 17 in Kankakee, Illinois.

Other cities on the tour will be Oklahoma City; Houston; Phoenix; Pasadena; Sacramento; Portland; Nampa; Birmingham; Charlotte, N.C.; Columbus, Ohio; Baltimore; Syracuse, N.Y.; and Indianapolis.

Dr. E. S. Phillips, world missions secretary, and Paul Skiles, N.Y.P.S. general secretary, will be among personnel. Other members will be Franklin Cook, world missions administrative assistant; Bill Young, Junior Fellowship director; Paul Miller, *Conquest* editor; and Dick Neiderhiser, Young Adult Fellowship director.

A recently completed, 16-mm., color-sound film, "Assignment: Ambassadors," will be among a variety of activities. A member of the 1966 Evangelistic Ambassadors will also be on each program.

E.U.B. Split Looms in Northwest

At least 85 percent of 11,600 Evangelical United Brethren in Oregon and Washington expected to avoid merger with Methodist church

● By Elden Rawlings

Managing Editor

PORTLAND, Ore.—Through Methodism's history, which has shown no small trend toward streamlining its theology, small chunks of its conservative membership have broken away, finding what they believe more important than the size of the group that believe it.

Another such separation is in the making. However, by all indications this will come to pass before it is ever officially related to the Methodist church.

In November's concurrent general conferences of the Methodist and Evangelical United Brethren churches, delegates voted overwhelmingly to merge the two denominations into the United Methodist church.

The E.U.B., who have a doctrinal statement in their printed discipline on entire sanctification which surpasses in bulk that of the Church of the Nazarene, have for a decade been considering merger with the Methodists. The denomination is now about twenty years old, being formed in 1946 from a merger of the Evangelical church and the United Brethren in Christ.

* * * * *

THERE HAS been a strong voice of protest toward the liberal trend in the E.U.B. ranks. It has been most articulate among the Pacific Northwest and Montana conferences.

Eight years ago when the merger was gathering momentum, the two conferences sought from the denomination a right to "self-determination," which, contrary to the E.U.B. episcopal form of church government, would allow the local congregations in these two conferences to make up their own minds whether or not they would join the United Methodist church.

The petition provided that churches would repay loans, grants, and gifts, and offered an arrangement of payment to the general conference for local church property.

In the final forty-five minutes of the most recent general conference, the two northwest conferences were granted this petition. A pastor representing another geographical area was quickly on his feet seeking the same consideration, indicating there were other pockets of dissatisfaction. But

he was gaveled down for the lack of a petition before the governing body.

* * * * *

HOW MANY of the E.U.B. churches will abstain from the merger?

At this point, this is anyone's guess. The intention of the churches will be made known in a June conference. Churches wishing to stay out of the merger will file a petition seeking a settlement on their property, along with a statement saying that they do not want to join the new denomination.

There are 11,600 members in 82 churches in Washington and Oregon. The membership in Montana is significantly smaller.

As to the number of members who would evade the merger, Dr. Paul Pettitcord, president of Western Evangelical Seminary, quoted Dr. Paul Washburn, executive secretary of the Commission on Church Union, as saying that 85 percent of the Pacific Northwest membership would withdraw from the union, regardless of property arrangements. Dr. Washburn had visited each of the churches and interviewed their membership.

* * * * *

OTHER OBSERVERS close to the scene anticipated that as many as from twelve to fifteen churches would go along with the union. These churches are not doing so out of agreement in theology as much as

THE LAYMEN of the church, whether in a men's group, or on a stewardship commission, or working as lay speakers, must see themselves as servants ministering to the needs of people. The people of God must be servants if we are to fulfill our responsibility on being the church in the world. The church exists for the world, and must always serve it.—Dr. Robert G. Mayfield.

feeling a responsibility to be an influence for evangelical Christianity in the new church.

A leading E.U.B. minister indicated that the abstaining members "are not a belligerent people. We are a strong holiness movement abiding by the discipline of our church rather than departing from it."

A prominent layman said, "We believe our salvation is in the divinity."

* * * * *

WHAT WILL happen to the independent bodies?

Several possibilities exist. The one which is heard most often is the formation of a new denomination. Others are that the conference could disintegrate into several holiness denominations, or that they could vote to enter as a body into a single holiness denomination.

Overtures have been made by several holiness churches. E.U.B. leaders have been looking with more than casual interest at the possibility of a federation of holiness churches. Pettitcord was present at the recent holiness unity talks in Chicago.

The northwest churches would probably continue to support the Oriental Missionary Society, World Gospel Mission, and Western Evangelical Seminary, an undenominational, conservative school.

* * * * *

HOW HAS the Church of the Nazarene in the Northwest been affected?

Some E.U.B. families have seen the handwriting on the wall, and have found another denomination with which to affiliate. Nazarene pastors up and down the coast have accepted a number of the families into Nazarene fellowship.

"These are wonderful holiness people," one Nazarene pastor said.

Some leaders see the possibility of several E.U.B. churches merging with Nazarene churches in their area.

"We're certainly approachable," said Dr. W. D. McGraw, superintendent of the Oregon Pacific District of the Church of the Nazarene.

While it may take more than that to encourage closer fellowship, the forthrightness of their doctrinal stand is reminiscent of what happened more than fifty years ago which resulted in the Church of the Nazarene.

Of People and Places

Rev. Elton Wood, superintendent of missionary work in the Cape Verde Islands, brought his first report to the mission council in October.

Mrs. Nellie Durby died recently at eighty-four. But since her retirement she had made for missionary causes 700 blankets and more than 36,000 pounds of soap. Friends contributed, said her pastor, Dr. J. George Taylorson, old grease for the soap and used clothing for the blankets. Among her three sons whom she moved to Pasa-

dena while they were still young, after their father's untimely death, is L. Milton, a prominent Sacramento layman who spoke at last fall's International Lay Conference on Evangelism.

Bishop Leslie R. Marston, a leading voice in Wesleyan circles and now bishop emeritus of the Free Methodist church, will speak February 22-26 at Washington, D.C., First Church during the annual Wesleyan Festival. The five sermon-lectures will be delivered Wednesday through Friday eve-

nings, and twice Sunday, said Dr. Norman R. Oke, pastor.

Mr. and Mrs. Joseph Forde were presented with a check for \$160 recently in appreciation for forty years of service at Brooklyn (N.Y.) Miller Memorial Church. Mr. Forde has served as Sunday school superintendent and his wife, Gertrude, as church secretary. Pastor is Rev. Clarence Jacobs.



Forde

A Nazarene missionary, Rev. Rex H. Emslie, fifty-three, recently completed a church which will serve the East Indians of Natal, South Africa, ironically sons and daughters of the people his ancestor fought more than a hundred years ago. Rev. D. S. Scarlett preached the dedicatory sermon November 13. Mr. Emslie's ancestor was Sergeant Robert Emslie, who fought in India with the Gordon Highlanders before settling in South Africa in 1820.

The ninety-ninth annual National Holiness Association convention is set for March 29-31 in Cleveland's Sheraton-Cleveland hotel. The theme, according to Convention Manager Kenneth Geiger, is "Claiming Our Inheritance."

Ministerial students at Olivet Nazarene College are competing for a public Bible-reading award, sponsored by the division of religion and philosophy. Prizes in books will be given, according to Dr. Otis Sayes.

Colonel Thane Minor, currently teaching in Harvard's International Affairs Center, and formerly chief of the cold war division at the Pentagon, spoke recently to the student body at Trevecca Nazarene College.

A new Ellwood City, Pennsylvania, church has recently been finished, complete with red-brick exterior, laminated wood trusses, and red-rock pews with padded seats, according to Pastor H. W. Diehl. Dr. R. I. Goslaw, superintendent of the Pittsburgh District, was to have conducted dedication services.

Fifteen Olivet Nazarene College students were recently elected to "Who's Who Among Students in American Colleges and Universities." They are: Mary Sue Jones, Bourbonnais, Ill.; Harold Frye, Gibson City, Ill.; Terry Read, Golden, British Columbia; Frank Cox, Dayton, Ohio; Patricia

your chance
to have a part
in the

**GOOD
NEW
DAYS**

At Nazarene
Theological Seminary

A total of 214 students are studying this year at Nazarene Theological Seminary. One out of every five of these is preparing for missionary service in the Church of the Nazarene. A new program for a master's degree in religious education was just announced. A new 35,000-volume library was dedicated in mid-January.

You can have a part in the good new days at Nazarene Theological Seminary. Contribute in the NEW LIBRARY OFFERING Sunday, February 12, or enclose your contribution with the clip-out coupon below. And you'll see the results in the pulpits of tomorrow!



New Seminary Library dedicated January 10

I want to help in the training of tomorrow's ministers. My gift of \$ _____ is enclosed for the NEW LIBRARY at Nazarene Theological Seminary.

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Turning Down Drink Leads to \$10,000 Gift

Turning down a social drink occasionally results in an awkward situation, but for a Grosse Point, Michigan, church music director it resulted recently in a \$10,000 gift for his church.

Ed Behr, music director at the Bethel Church at Grosse Point, and a member of the Warren Woods school board, found himself at a business dinner meeting with several community leaders.

Passing up the patrician's punch, he attracted the attention of a lawyer who asked some questions. One of the answers intrigued him. It was Behr's explanation of entire sanctification.

This set wheels to turning. The attorney remembered a provision for an outright gift stipulated to go to a church which produced men like the one he had just met.

It took a year to work out the details, but the gift finally came, all \$10,000 of it, which created for Pastor Howard Rickey and his church board the delightful problem of where to spend it.

Five thousand went to local interests, \$2,000 to the Eastern Michigan District home missions program, and \$3,000 to world missions.

Wiseman, Ironton, Ohio; Monda Tucker Simmons, Fort Wayne, Ind.; Patricia Glancy, Highland, Mich.; Paul Zoroya, Bourbonnais, Ill.; Leila Raske, St. Louis, Mich.; Judith Davidson Whitis, Bourbonnais, Ill.; Richard Ungerbuehler, Fort Lauderdale, Fla.; Charles W. Beavin, Indianapolis, Ind.; Judith A. Burgess, Columbus, Ind.; Evangeline Tomlinson, St. Marys, Ohio; and Wes Jetter, Fort Recovery, Ohio.

More than forty young persons offered their lives to Christian service and nearly \$500 was contributed to build a mission chapel during a service held December 5 in Kankakee (Ill.) First Church in memory of Mrs. Bertha Humble. Mrs. Humble, who died September 1, served for many years as district missionary president and as a member of the General N.W.M.S. Council.

Holly Crist, daughter of Mr. and Mrs. Lloyd Crist of Racine, Wisconsin, was crowned homecoming queen recently at Olivet Nazarene College.



OREGON YOUTH CENTER DEDICATED—Dr. Hardy C. Powers, general superintendent, preached November 27 the dedicatory sermon at the Eugene (Ore.) First Church youth center and educational unit. The center, which is attached at the rear to the sanctuary, cost \$200,000. The indebtedness on the three-story unit which includes a gymnasium, classrooms for three Sunday school departments, and church offices, is now \$132,000.

Conrad Studying at Church Growth School

Howard Conrad, a two-term missionary to Cuba and Peru, is studying during his year of furlough at the Institute of Church Growth in Pasadena, California.



Conrad

Among his major professors is Dr. Donald A. McGavran, whose major contribution to missions has been in analyzing church-growth patterns in world areas.

Conrad is making a study of the forty-seven Nazarene fields which come under the Department of World Missions. The report is a research project for the department. In addition to getting a broader understanding of Nazarene fields, Conrad hopes to pick up a master's degree for his year's work.

Montana Church Dedicated

Dr. Ross E. Price, Pasadena college professor of theology, preached the dedicatory sermon November 13 at the recently completed Missoula (Mont.) First Church.

Construction of the building was supervised by W. C. McKay, a Nazarene layman. Pastor Dell M. Kelley indicated that McKay "labored approximately twenty-four hundred hours" on the building, which will

serve as an educational unit and temporarily as a sanctuary.

Rev. Alvin McQuay, superintendent of the Rocky Mountain District, appeared on the program, as did Captain John Horgen, president of the evangelical ministers' group.

Ohio Pastor to Chaplaincy

Capt. Paul M. Pusey, formerly pastor at the Findlay (Ohio) Summit Street Church, reported early in January for active duty with the U.S. Army as a chaplain. He was assigned to Fort Eustis, Virginia.

He has been pastor at Findlay since 1961. He is a graduate of Olivet Nazarene College and Nazarene Theological Seminary, and has taken additional graduate study at Oberlin (Ohio) School of Theology.

He was active on the Central Ohio District as editor of the *Outlook*, a monthly district paper.

Pusey is the son of Rev. A. E. Pusey, a pastor for forty-three years. The chaplain and his wife have three sons.

News of Revival . . .

FULTON, Ohio—Twelve persons joined the church here on profession of faith following revival services with preaching and singing evangelists, Rev. and Mrs. Dwight Meredith. Pastors are Rev. and Mrs. Albert E. Miller.

MESQUITE, Tex.—Forty persons found spiritual help recently during a revival with Evangelist J. A. Allen, according to Pastor B. A. Patton.

Late News

M. King Bingham Dies

Mr. M. King Bingham, sixty-nine, a lay member of the Abilene District advisory board, died suddenly Monday, January 16, from a heart attack during what was described as minor routine surgery.

Mr. and Mrs. Bingham had planned to attend the General Board meeting which began that day. When the trip was delayed, the operation, scheduled for the following week, was moved up.

The Bingham family joined the Church of the Nazarene in 1925 and had belonged to Lubbock, Texas, First Church for twenty years. Mr. Bingham had been a member of the district advisory group for ten years, and was a delegate to the last four General Assemblies.

From extensive land and oil interests, Mr. Bingham had contributed largely to local, district, general, and college interests. Over the last five years, he and Mrs. Bingham had given five farms to church needs with a total value in excess of \$250,000.

Survivors include his wife; and daughters: Mrs. Floyd Halbert, Mrs. Herschel Johnson, and Mrs. Herman



Mr. Bingham

Taylor, all of Lubbock; and Mrs. Jacky Leeks, of Happy, Texas.

A brother, B. O. Bingham, of Lubbock, and seven sisters also survive: Mrs. F. F. Keeton, Mrs. G. L. Perkins, Mrs. Earl Rogers, and Mrs. L. L. Keeton, all of Post, Texas; Mrs. C. B. Keeton, of Odessa, Texas; Mrs. F. W. Rogers, of Dallas, Texas; and Mrs. Virgil Justice, of Herbert, Texas.

There are six grandchildren and one great-grandchild.

Funeral services were held Wednesday afternoon, January 18, with Pastor James Bell and District Superintendent Raymond Hurn in charge. Dr. Roy Cantrell, president of Bethany Nazarene College, also spoke. Approximately five hundred were present for the funeral.

THANKSGIVING OFFERING

NAZARENES EVERYWHERE:

Have said a great heartfelt thanks to God with \$1,768,494 as of January 23, and have invested with our means in the great work of our Lord, who so bountifully blesses His people.

Already the offering is working for souls. We trust the total receipts will reach a still larger amount.

Our thanks to all who have so graciously responded. Let us add to this offering our prayers for God's blessing upon our church.

V. H. LEWIS for
Board of
General Superintendents

Calgary Church Burned

Arsonists were blamed for a fire that did \$50,000 damage January 5 to the educational unit of the First Church of the Nazarene at Calgary, Alberta, Canada, the oldest Nazarene church in western Canada, and the original church home of the family of George Coulter, general superintendent.

Dr. Herman L. G. Smith, district superintendent, reported that inspectors had found that the fire was set in the basement of the educational unit directly beneath the church office of the pastor, Charles Muxworthy. Mr. Muxworthy's library and records were a total loss. Dr. Smith said that plans are proceeding for rebuilding at once.—N.I.S.

1965 Figures Released

Statistics on church finances for 1965 were released recently, indicating that the Church of the Nazarene ranked eighth among forty-four religious bodies in per capita giving. The top ten groups, their membership and per capita giving are listed below:

Group	Membership	Per Capita
Wesleyan Methodist	39,114	290.48
Evangelical Free Church	46,371	243.03
Brethren in Christ	9,572	221.35
Pilgrim Holiness	33,336	214.61
Orthodox Presbyterian	8,285	205.97
Evangelical Covenant	65,679	205.10
Ohio Friends	6,429	187.87
Church of the Nazarene	355,824	168.33
Church of God (Anderson, Ind.)	143,231	167.97
Mennonite General Conference	36,113	143.16

NEWS OF THE RELIGIOUS WORLD

Opens New Hospital

GLENDALE, Calif. (EP)—Seven months and a third of a million dollars have produced the completed forty-six-bed Alliance Convalescent Hospital here.

Opened November 15, the official dedication was held on December 18 with Dr. Nathan Bailey, Christian and Missionary Alliance president from Nyack, N.Y., as the principal speaker.

Part of a fourfold complex called Glendale Alliance Center, the new hospital represents years of planning, praying, and giving on the part of the C. & M.A., according to Rev. W. Guy McGarvey, general administrator of the Center, which covers five acres adjacent to Glendale Boulevard. The hospital, as well as all facilities within the Center, is available to others besides those in the Alliance fellowship.

Begun as a Missionary Colony in 1921, the Center now comprises nearly three dozen buildings for residents, a church, a home for older folks, and both retirement and furlough cottages for missionary families.



COMPLETE OREGON CHURCH—General Superintendent G. B. Williamson preached the dedicatory sermon for the Pendleton, Oregon, church. The auditorium, which will seat 200 persons, has been appraised at \$115,000. Pastor is Rev. Willis D. Barney.

Next Sunday's Lesson

By A. Elwood Sanner

The Need for Personal Repentance (February 12)

Scripture: Luke 13 and 14 (Printed:
Luke 13:1-9, 34-35)
Golden Text: II Peter 3:9

*Is suffering proof of sinfulness?
Does sinfulness lead to suffering?*

It is possible that repentance is a neglected, even forgotten word. Perhaps this is because we tend to react unfavorably to negative thinking. We should be careful lest this lead us to miss the import of some very solemn words of Jesus: "Except ye repent, ye shall all likewise perish."

Suffering and sinfulness

Is suffering proof of sinfulness? No. The belief was widespread then and now, however, that great suffering is a badge of great wickedness.

It was against such a misconception Jesus spoke here. The cruelty of Pilate had fallen upon a group of devout, turbulent Galilean zealots. A similar act of brutality against certain Samaritans in A.D. 36 led to Pilate's recall from office. But such suffering was no indication of greater wickedness. Incidentally, Jesus offered no comment on the perennial problem of natural evil, but He did not blink it. Men do lose their lives in accidents, even while building towers on the walls of the holy city. But suffering *per se* is not an evidence of sinfulness.

Sinfulness and suffering

Does sinfulness lead to suffering? Yes. This was the point of Jesus' warning. The disaster which struck the victims of Pilate's wrath and the tragedy which overtook the construction workers in Siloam are but a picture of the destruction which befalls anyone who will not repent and break with iniquity. Suffering is not proof of sinfulness, but sinfulness inevitably leads to suffering.

The parable of the fig tree and the portrayal of Jesus in a lament over Jerusalem add important elements to our study: the patience of the Father, the compassion of the Son, but also the inexorable coming of the wrath upon human waywardness.

A great theologian has described the wrath of God (Romans 1:18) as the opposition of God to man's opposition to Him. "How often would I . . . and ye would not!" The result chills the soul—a desolate, empty Temple.

The Answer Corner

Conducted by W. T. Purkiser, Editor

To our knowledge, the books of our local church have not been audited for the last six years. Once in that time an accountant was called in who simply reported that the books balanced. What do you think of this?

I think it's bad business and in open violation of the *Manual* provision that the church board shall "appoint an auditing committee which shall audit, at least annually, the financial records of the treasurer of the local church, the Nazarene World Missionary Society, the Nazarene Young People's Society, the Sunday school, and any other financial records of the local church" (paragraph 123, section 19, 1964 *Manual*, pp. 78-79).

This is not a discretionary matter. It is a specified duty of the local church board to see that this is done.

Actually, this is in no sense a matter of suspicion. It is entirely a question of protection for the treasurers involved. If I were a treasurer of any fund, I would absolutely insist that the books be audited regularly.

If you are in a position to know that the books have not been audited for six years, you are probably in a position to do something about it—that is, a member of the church board.

Let me suggest that you offer a motion to send to the Nazarene Publishing House for copies of Harper Cole's *Handling Finances in the Local Church* for each treasurer, as well as an official copy or two for the board itself. Its provisions should be carefully followed.

A professional accountant may certainly be used to audit the books, but his written report should be filed with

the church board.

Mr. Cole indicates that an auditor or auditing committee should:

1. Check total receipts reported with deposits listed on bank statements.

2. Examine cancelled checks to see that they are properly endorsed by those to whom issued.

3. Account for all voided checks.

4. Reconcile the bank statement with the treasurer's figures.

5. Determine if the separate checks were properly authorized either by a blanket approval of the church board (e.g., authorizing payment of utility or other regular bills) or by specific approval of the board or other authorized agent.

6. Verify unpaid balances of any mortgages outstanding or accounts payable.

Mr. Cole says, "Every treasurer should insist that his books be audited. An audit is not a reflection upon his integrity nor does it imply that his competence is in question. For his own protection the treasurer needs to have it stated periodically that the books have been examined and are in acceptable form. If for any reason a church should fail to provide an audit, the treasurer would be wise to offer his resignation. *The church owes it to the treasurer to give him this protection*" (italics are Mr. Cole's).

Would you please elaborate on the use and misuse of the Communion table? Should it be used for songbooks, literature, etc?

The Communion table is to accommodate the elements for the Lord's Supper, and with the possible exception of a bouquet or floral piece when the sacrament is not to be served, should be

reserved for that purpose.

For esthetic, if not for religious, reasons it should not be used as a repository for songbooks, literature, etc.

Is there any good reason why John should be called St. John the Divine at the beginning of the Book of Revelation? He is known simply as "John" in the Epistles.

The title to the Book of Revelation was added after it became customary to speak of the apostles as St. John, St. Paul, St. Peter, etc.

"The Revelation of St. John the Divine" as it appears in the King James Version reflects the reading of a Greek text which referred to John as *theologos*. In the Elizabethan English of the KJV, theologians and ministers were known as "divines." The term in this sense is now archaic.

However the better Greek manuscripts omit *theologos* from the title, and simply refer to "The Revelation of John." John Wesley in his translation of the New Testament gives the opening words of the first verse as the title, "The Revelation of Jesus Christ," which is indeed what the book is. John was the writer, but the revelation was "the Revelation of Jesus Christ, which God gave unto him."



COMMUNION SERVICE

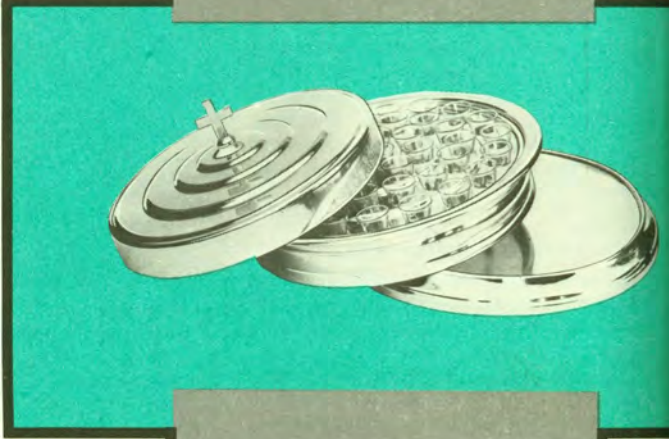
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