


APRIL 21, 1965

Herald of Holiness

"IN THE POWER OF THE SPIRIT"

Official Organ
of the Church of
the Nazarene



National
Christian College
Day
Sunday
April 25, 1965
See page 2

We All
Are Witnesses
Acts 2:32

Higher Education and the Nazarene Inheritance

Christian College Sunday

RECENTLY I reviewed the life of Dr. P. F. Bresee, peerless founder of the Church of the Nazarene, as portrayed by Dr. Donald P. Brickley in "Man of the Morning," giving special attention to his educational interests. I was impressed anew with the strong emphasis of Dr. Bresee and his colleagues on the necessity of higher education for Nazarenes.

Prior to his organization of the Church of the Nazarene, Dr. Bresee was involved in college and university interests. In 1883, his first year in California, he was elected a member of the Board of Directors of the University of Southern California, serving until 1895. At the first commencement in 1884, Dr. Bresee gave the annual lecture on "The



*General
Superintendent
Benner*

Need of the Age—Men." Later he served as vice-president of the board, and became president of the Board of the College of Liberal Arts.

When the present Pasadena College was founded, while some others urged a lesser status, Dr. Bresee insisted that it be of college level. In fact, his long-

term vision was that of a university. Just thirty-seven days prior to his death, reading to the Fourth General Assembly the Quadrennial Address of the Board of General Superintendents, he declared, "Higher education is of such a nature that the church which turns such work over to the state, or to others, will soon find itself robbed of its best inheritance."

In his final message at Pasadena College he said, "The work of education lies deep in the foundation of the work of this dispensation . . . We have not forsaken the old classics. We do not fear philosophy. We delight in mathematics. We cultivate the sciences. We undertake to know what we may of the Word of Life, to learn here to be learners, that God may teach us what is best for us to know."

If these ideals were the proper norm and goal for the Church of the Nazarene fifty years ago, how much more valid they are today in the midst of a world of almost fantastic development in all areas!

If we are to maintain our "best heritage," we must be prepared to support our institutions of higher education, both existing and in process of development. Nazarenes have the money necessary to do this adequately. The dual challenge: (1) to provide adequately for higher education; (2) to urge our young people, both ministerial and lay, to patronize our Nazarene colleges!

By E. E. WORDSWORTH, Redmond, Washington

UNCLAIMED DEPOSITS

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts (James 4:3).

THE May, 1964, issue of *Reader's Digest* tells of billions of dollars of unclaimed deposits. Savings deposits, stocks, dividends, legacies, government bonds, and checks are forgotten and left. It is estimated that fifteen billion dollars is unclaimed, and this amount is being added to at the rate of about one billion dollars a year.

There is a definite upsurge of neglect in this area. People are traveling farther and faster today and they often fail to leave forwarding addresses with banks, former employers, brokerage houses, or insurance agencies. Others die without leaving wills, or even telling their immediate families where they have tucked away sizable savings.

These unclaimed deposits have become a serious problem to banks and others possessing them, so that today we have twenty-five full-time "tracing" firms in the United States and others in Europe seeking those with legal rights to "forgotten" treasures. In forty years of tracing, Dan Eisenberg, working on a fee basis, has distributed some 250 million dollars to more than 500,000 once-missing beneficiaries.

Some refuse to accept the money even when located. A tracer relates: "I ran down one man, an heir to a fortune worth over a million dollars, but he wouldn't take the money. He was an illegitimate son, and he didn't want any notoriety about his birth."

We see a comparison in attitudes and response to the Christian religion. For instance conversion, or genuine biblical regeneration, is unclaimed. What happens is not vital, deep-rooted, actual, and positive, but superficial and shallow, marked by weakness and irresolution and "make believe"! The shell is substituted for the kernel, the external for the internal. Like the Pharisees, there is outward righteousness while inwardly many are "ravening wolves" "in sheep's clothing." Millions in the Visible Church have never been spiritually converted to Christ.

It is likewise true that many professing entire sanctification still lack the essential qualities of this exalted experience and life. We have far too many among us who are not seekers and finders of heart holiness. It is an unclaimed deposit.

Furthermore, too many are not claiming the gracious privileges, blessings, union, fellowship, growth, and consecrated, noble purposes of the sanctified life. There is a union with Christ as intimate and vital as that of the branch to the vine, or the various members of the physical body with the head, or as between Jesus and the Father.

It is deeply spiritual, yet simple. Paul said, "For to me to live is Christ," and to Timothy he wrote, "Sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:21). We need not be dwarfs, but giants; not weaklings, but robust souls; not devitalized and emaciated, but "strong in the Lord, and in the power of his might" (Ephesians 6:10).

"Therefore you must wear the whole armor of God that you may be able to resist evil . . . with truth as your belt, righteousness your breastplate, the Gospel of peace firmly on your feet, salvation as your helmet and in your hand the sword of the Spirit, the Word of God. Above all be sure you take faith as your shield, for it can quench every burning missile the enemy hurls at you. Pray at all times with every kind of spiritual prayer, keeping alert and persistent as you pray . . ." (Ephesians 6:13-18, Phillips*).

Therefore, let us lay hold on eternal life, be out-and-out Christians in dedicated service, love, and devotion to our Master. By so doing we will claim the rich deposits of His wondrous grace, and heaven will be sweeter, and greater will be our reward.

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Let Me Be There!

*Lord, when Thy people meet,
Let me be there,
Worshipping at Thy feet;
Joining in prayer,
Raising my voice in song,
Learning the right from wrong,
Growing in purpose strong—
Thy love to share!*

By ETHEL G. BEMIS



The Church Facing a Pagan World

By DALLAS D. MUCCI
Pastor, South Hills Church
Pittsburgh, Pennsylvania

G. CAMPBELL MORGAN in *The Unfolding Message of the Bible* calls the Book of Philippians a letter "in which we have revealed what experience of Christianity means," the dominant note of which is "the church facing a pagan world . . . facing it triumphantly."

Beginning with Paul's faith that his imprisonment is a good thing and that the only joy is Christ, realistic Christian triumph marches on.

There is much gloom in many circles today. Theologians talk about the post-Christian era. Morality is on a rapid decline. Sex rivals materialism as America's goddess, and the character has been sapped from our vitals. Communism's threat is real and present.

The Cover . . .

Boys and girls hunger for truth. Vacation Bible school offers an unexcelled opportunity to inspire youth to dig for treasures in God's Word, to make them a guide for living, to find security and peace in a confused world.

Vacation Bible schools pay! See pages 8 and 9 for a look at some of the values to families, and to the church.

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In spite of our talk, our times are not nearly so difficult as those the Philippian band faced. Listen to Paul speak to that little church: "I thank God for you Christians at Philippi whenever I think of you. My constant prayers for you are a real joy, for they bring back to my mind how we have worked together for the Gospel from the first" (Philippians 1:3-6, *Phillips**).

"Now, concerning myself, I want you to know, my brothers, that what has happened to me has, in effect, turned out to the advantage of the Gospel. For, first of all, my imprisonment means a personal witness for Christ before the palace guards, not to mention others who come and go. Then, it means that most of our brothers . . . have shown far more courage in boldly proclaiming the Word of God" (vv. 12-15, *Phillips**).

In these words you get the feeling, "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11). But more than that, we hear: "Take advantage of every situation God gives you; many come in disguise." Every event of life is an opportunity to preach Christ.

Paul was aware of the condition of the world and the material weakness of the Church. In spite of this he gives a joyful shout, "I should honor Christ with the utmost boldness by the way I live, whether that means I am to face death or to go on living. For living to me means simply 'Christ,' and if I die I should merely gain more of him" (Philippians 1:20-22, *Phillips**).

Frantic efforts to save a dying church are sure indications that the supreme understanding and motivation of the early Christians are missing. Paul and the Early Church were never concerned about saving an institution. They spoke a language of positive faith in Christ. The Church was a by-product of that faith in Christ.

Paul encourages: "Do all you have to do without grumbling or arguing, so that you may be God's children, blameless, sincere and wholesome, living in a warped and diseased world, and shining there like lights in a dark place. For you hold in your hands the very word of life" (Philippians 2:14-16, *Phillips**).

Does the Church of the Nazarene comprehend the motto, "Only what's done for Christ will last"? Gibbon, in his analysis of the fallen Roman Empire, held that to the end the tradition was there, but not the faith and the spirit of bygone days of glory. Traditions are meaningless without the thrust of faith, "for you [the Church] hold in your hands the very word of life."

This is electrifying news: "You hold . . . the very word of life." What are you doing with this news, Church of the Nazarene? The real questions the world is asking are not: How many Nazarenes are you making? Do the converts fit a prede-

*From THE NEW TESTAMENT IN MODERN ENGLISH, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

mined mold? Are you building enough new buildings? How about your institutions? your colleges? People are asking, "Do you hold the word of life?"

Pastors, if we do, then our message on Sunday is the most important utterance in the community. Is it saturated enough with the "word of life"? Laymen, if we do, are you prepared to give "the word," and not just promote a church?

Rejoice in Christ! We do have the "word"! Paul's triumphant message is ours, "For you hold in your hands the very word of life." It is this the gates of hell shall not prevail against. It is this that the winds of other doctrines cannot destroy.

"In conclusion, my brothers, delight yourselves in the Lord! It doesn't bore me to repeat a piece of advice like this, and if you follow it you will find it a great safeguard to your souls" (Philippians 3:1, *Phillips**).

Perfect Charity

Means

Christian Perfection

By A. S. LONDON

Sunday School Evangelist

"WHERE there is perfect charity there is perfection." The self has turned to God. It is union with God, in a fellowship in which selfhood finds its fulfillment. The individual with this experience accepts humbly whatever place and task divine love appoints. In His will are our peace and contentment and satisfaction.

Perfect charity means unself-ness in the life of the individual. It seeks people, not for what it can get out of them, but for what it can give to them. It loves people for Christ's sake.

Charity at its best wants God himself. It is so in love with God that it gives all to Him, asking only the privilege of selfless self-giving, and rejoicing over the fact of possessing such an experience.

Charity is not just an emotion. It is a resolution, a determination, an act of the will, choosing God before and above everything else in the world.

Charity serves God in justice, fortitude of soul, and humility. The strut of the ego is dead. We are often "lost in wonder, love, and praise." We move out of despair into a realm where all is committed

The Reaction of Cutting Words

ON A SANCTIFIED HEART

SITTING in the audience were a farmer, his wife, and daughter. Over in Chateau, Belgium, a son lay beneath the sod, and a white cross marked his name and serial number—a victim of two mortar shells from the Germans at the time of the Belgian Bulge.

The district superintendent was speaking: "God answers prayer. My son is alive and home safe because we prayed, the district prayed, and many who loved him prayed. Because of prayer he is home safe. God answers prayer."

The farmer, his wife, and daughter were soberly saying, "Amen!" They too had prayed; their loved ones, friends, and their son's friends had prayed. But their son never came back. He died on the battlefield and was buried on foreign soil.

To me, the superintendent's words were cruel, stinging, accusing. He had forgotten those members of his district sitting in his congregation in a little country church who had prayed just as earnestly, just as loyally, who had sad memories. A letter had come to them from the supreme command saying, "Your son has been killed in battle." I wondered how they would take his words.

Years have passed, and the superintendent has gone to his reward. The father, mother, and daughter live on, still praying, still trusting, wondering why, but wrapping themselves in His words, "All things work together for good to them that love God." God had answered their prayers. He had ordered their son for duty on another shore where battle fatigue, hate, and war are no more. Their son, too, was home safe and well now. God had answered their prayers forever.

By SHERMAN D. HUNTER, *Musculine, Iowa*

to Him who knows and understands. It is a life made pure by the living Christ ruling our lives completely.

Charity never retaliates for an injury. It banishes anger, and loves people for Jesus' sake. It forgives an injury before the person has asked for it. It does not and will not harbor resentments. It

was Abraham Lincoln who made an immortal statement when he said, "I have no room in my memory for a wrong." We can be like Christ when He asked the Father to forgive those who had nailed Him to the tree.

Charity will cause the individual to pray for good men and bad men, friend and foe, and to do good to all with whom he comes in contact. It keeps love for people uppermost in life.

Charity never gloats over the faults and failures, blunders and mistakes of other people. It gives preference to the welfare of others. It breathes a prayer day and night for a sorrowing and suffering world.

Charity rejoices at the success of others, and suffers with them in their sorrows. It meditates on the goodness, justice, mercy, and love of God toward us.

Charity causes one to love people because Christ loves them. It is patient under provocation, because God has permitted such to come into the life. He had a purpose in doing so. It seeks to love Him more and more, regardless of the hills and valleys He permits to be in our pathway.

Charity does not seek a life of ease and comfort. Jesus did not have it. We do not need it. We rejoice in the disciplines that He gives, as well as the gifts and blessings which He bestows.

Charity means purity of heart. It means freedom from everything foreign to Christian character. It is getting rid of everything unlovely, unjust, resentful, contentious, snobbish, arrogant, and hateful. It means absolute purity of motive. "And now abideth . . . but the greatest of these is charity" (I Corinthians 13:13).

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock (Psalms 27:4-5).

THE IMAGE OF CHRIST



By WM. A. TOLBERT, Pastor, Ellington Church, Caro, Michigan

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II Corinthians 3:18). NATHANIEL HAWTHORNE'S STORY of "The Great Stone Face" is one of the most fascinating stories ever written.

In a certain country, according to the legend, there was a great mountain, and on the side of this mountain was the image of a face.

The legend explained that someday a native son of the village would return home, and his face would bear the image of the Great Stone Face.

Ernest, the young boy in the story, sat day after day looking at the face in the mountain, waiting for the bearer of its image to return. Years passed and Ernest was no longer a boy, but an old man, and still his hero had not returned.

One day a strange thing happened. The people of the village looked into the face of Ernest; and, lo, his face bore the image of the Great Stone Face.

Ernest had gazed so long at the face of his ideal that he took on its image.

How remarkably does this legend relate the process through which we are changed into the image of our Lord! "Beholding . . . [we] are changed into the same image."

We tend to become like that which we worship and idealize. As we keep Jesus before us as the total Object of our worship, as we behold His beauty and contemplate His holiness, we will become like Him, "from glory to glory, even as by the Spirit of the Lord."

Someday, even as the legend relates of a great man's return to his native village, Jesus Christ will return for His own. He is coming for those who bear His likeness. He will return for those who have been changed into His image.

John wrote of the Lord's return: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

You and Your



MAGAZINES

By **MIKE O. COURTNEY**

Pastor, Cleveland, Oklahoma

HAVE YOU bought a magazine at the local newsstand recently? Whether you bought a magazine for news reading or for pleasure, you undoubtedly noticed the terrific amount of printed moral trash displayed.

Even many of the popular news magazines display immorality and sin to capture the buyer's eye. The crime, sin, and moral degradation displayed before the public should cause embarrassment to every clean-thinking person. The Christian surely must be shocked by what he sees.

The deluge of printed moral slush is causing nationwide problems. It has been estimated by the Post Office Department that some \$500 million per year in such obscene material is being sold through the mails. This is in addition to the millions spent at newsstands.

The crime generated by such material compounds the problem. In police investigations of armed robbery, extortion, forgery, and teen-age gangs, many of those guilty were found to be early victims of the obscenity traffic.

Sex crimes, which have reached alarming proportions, are frequently directly related to the assailants' addiction to obscene literature—the same material anyone can buy at the newsstand. The broken lives, broken homes, and broken hearts resulting from the unlimited distribution of this material all serve to point up the seriousness of the problem.

What can the Christian do? We gain little by being merely "protesters." We must take a positive stance. I would offer three suggestions:

(1) Let us place renewed emphasis on the Bible standards for holy living. It is not enough to be against sin; we must love God.

This renewed emphasis must be made from the pulpit and in the home. It must be raised by precept and example. The home magazine rack must reflect love for God and purity. This example will not be lost on children.

(2) Let us renew our emphasis on the *Manual* standard for Nazarenes. Our people are to avoid "songs, literature, and entertainments not to the glory of God." While this statement leaves room for us to exercise our sanctified judgment, it does put upon us the responsibility of exercising that judgment.

(3) We must place in the hands of our people good, wholesome Christian literature. Our own publications are among the best. The *Herald of Holiness* stands out in marked contrast to the sin-filled, sin-approving magazines of the day. The *Herald* is a call to purity, to wholesomeness, to Christ. It ought to be in every hospital, doctor's office, reception room—every place where people have a moment to read.

Our missionary magazine, the *Other Sheep*, has an appeal beyond our borders. We should exploit that appeal.

Conquest ought to be in the hands of our youth. Young people will read it. This youth magazine puts emphasis on wholesome, Christ-centered living. Its emphasis will not go unnoticed by our youth.

Quite possibly we as individuals can do little to change the complexion of the local newsstand. We can, however, determine the character of our home magazine rack. It should exalt Christ. It should reflect our allegiance to the Lord and His work. Its appearance should be a constant testimony to those Christian standards of wholesomeness and grace in which we believe. This will be pleasing to the Lord and a blessing in our homes.



What Makes a Home?

*What is it that can make the home
A joyous place to be?*

*A mother's love, a father's care,
And children learning, growing there
Nurtured so tenderly.*

*Home is a place to lay aside
The tensions of the day;
A place of peace and kindliness,
Of understanding silences,
A place to rest and pray.*

*It's not the house that makes a home,
Though decked with pride and care.
A stately mansion, grand to see,
Much like a sepulcher can be
When love is wanting there.*

*Oh, no, the house is not a home,
Though decked with wealth and pride;
The humblest cottage in the town
Can seem like heav'n to earth come down
When there is love inside.*

By **KATHRYN BLACKBURN PECK**

Key to Outreach and Evangelism

VACATION BIBLE SCHOOL

By MARY E. LATHAM

VACATION BIBLE SCHOOL can be your key to reach new people. Last year 1,542 churches reported 18,559 unchurched boys and girls reached in vacation Bible school. Add to this number parents, brothers, and sisters influenced, and you have some idea of the tremendous potential of the vacation Bible school. And some get saved during the school—others following.

The same 1,542 churches reported 21,202 conversions. Some of these were new boys and girls. Here are statements taken from reports of vacation Bible schools in all parts of the country:

"Reached four unchurched families. Those saved (thirty-four) in our altar with several joining the church."—TEXAS.

"Outstanding cooperation from parents who do not attend Sunday school or church regularly. We feel that now we have a definite chance of winning some of the parents to God and to the church."—OHIO.

"Contact made with numerous unchurched families."—SCOTLAND.

"Enrolled a number of new Sunday school pupils. Made new contacts in our area."—CALIFORNIA.

"New contacts for the church, and parents at-

tending who had never come to our church."—MISSISSIPPI.

"Enlisted the help of several new teachers and helpers who are now teaching in Sunday school. Also new families are attending Sunday school due to contacts and follow-up of V.B.S."—ILLINOIS.

"Seven new families contacted. Largest Sunday school attendance since Easter."—OREGON.

"The children (juniors) who were saved have joined the church and are shining for Jesus."—OKLAHOMA.

"A beautiful altar service with thirty-five precious children kneeling at the altar, several from unchurched homes."—MICHIGAN.

Yes, a vacation Bible school can be your key to outreach and evangelism. There are many other benefits too—like the new teachers discovered for your Sunday school.

You have already begun your preparation for this important project of your church. Reach as many unchurched children as you possibly can. They won't all get saved in this first V.B.S. but they will afford a contact with new families. Then follow up to win the whole family to the Lord and the church.

If you haven't begun your plans, start now. You will find the vacation Bible school your key to more people for your church.

TWO YEARS AGO, in preparation for the first day of V.B.S. at our church, I was busy on the platform when a young lady walked down the aisle. A handsome little boy clutched her hand.

Does Vacation Bible School Pay?

By **VENITA HANCOCK**



Greeting them, I found they had recently moved into a house across the street, and she wanted Steve to attend Bible school. The attractive mother shyly commented that she was glad there was a church so near.

Steve attended faithfully for two weeks, and on the Sunday morning of the demonstration program he was present, accompanied by his beaming parents and an aunt. As we visited the home we found that the father had once been a Christian. His wife was a member of another denomination, but away from God. They began to attend service regularly, and in our fall revival both were wonderfully converted and later were sanctified.

Meanwhile a beautiful baby girl was born into their home. The Sunday morning I saw them stand before the altar and take the vows of church membership, I knew in my heart that vacation Bible school really pays!

Influenced by the newfound joy of these new Nazarenes, the sister and brother-in-law of the young mother began attending a Nazarene church near their home. They found the Lord, and have since united with that congregation. Yes, vacation Bible school pays, and keeps on paying!

Hands Around the World

THROUGH vacation Bible school you can join hands with workers around the world to win people to our Saviour.

"So They Can Preach" is the missionary special. Our offering will help young nationals called to preach to prepare for service to their own people.

For the first time vacation Bible school hands will reach out to help home mission churches in our own country and overseas. "Vacation Bible School Pioneers" is the title given all schools which give an offering to help a new church conduct a first vacation Bible school. This is our home missions special.

Home Missions—and—World Missions—together we join hands through V.B.S. to reach around the world!

Note from Republic of South Africa

MISS HANDLOSER has organized the V.B.S. on our zone and reports: "In addition to Arthurseat and Acornhoek churches which have had their own schools, 29 churches have participated in a vacation Bible school campaign so far this year, and others will have them later on. In these 31 schools, there was an enrollment of 1,670 children, with one church yet to report. There were many children who prayed, but 178 children professed a definite experience of salvation as a result of this campaign. Almost every church had a good increase in Sunday school attendance following its V.B.S., as well as new adult conversions at the Sunday program."

Miss Handloser traveled 2,030 miles in supervising and transporting workers daily. Miss Marjorie Peel went out to various places with her camper and helped, and the Paul Dayhoffs drove 140 miles in transporting workers. The Bible school students rode almost 200 miles on bicycles. All of this helped to make our vacation Bible schools the great success that they were.—ELMER SCHMELZENBACH.

V.B.S. Interest-Building

By **M. THOMAS KELLY**

V.B.S. in opening exercises! V.B.S. on posters and signs! V.B.S. throughout every classroom! V.B.S. on the lips of every Sunday school worker! These are interest-building weeks ahead until the announcement is made that V.B.S.—Vacation Bible School—begins at a certain time on a special day and everyone is invited to bring relatives, friends, neighbors, and themselves.

Enthusiasm is generated by the V.B.S. superin-

1965 VACATION BIBLE SCHOOL THEME

We ALL Are Witnesses

For free leaflets to help you plan write:

Mary E. Latham, Director of Vacation Bible Schools
6401 The Paseo, Kansas City, Missouri 64131



tendent from the first, but since it is a contagious experience, it soon catches fire in the imagination of others and then there is no stopping it. This is the key that unlocks the hearts and minds of all who are interested in winning souls to Christ and teaching them the way to walk.

Here are some interest-building methods that can either be used or adapted to one's own local situation. Don't be afraid to modify any idea so that it will work better. An active imagination can turn any suggestion into a better one!

In each department display some of the hand-work which is going to be done. To generate extra interest have the supervisor show teachers' manuals and pupils' workbooks to each department. Order at least two sets of each age-group just as soon as the first announcement of materials available for

the new year comes off the press. Have one of the classes cut out samples and put them together for display. They will tell others how much fun it is!

Start a "V.B.S. Newsheet" or use a corner in the church bulletin and give interesting sidelights of what is being done to prepare for the school. Use interesting statistics about how many Sunday school half-hours it would take to equal ten sessions of V.B.S.; how many children and families are brought into the church; the total number of hours put in by director, supervisors, and teachers in an average V.B.S.; about the reward of seeing a soul won or another led closer to Christ.

Many more interest-builders can be thought of after the important decision is made that "This Year We Are Going to Have a Vacation Bible School."

There Is a Principle

MY HEART SANK this morning as I read the headlines, "SEATTLE UNIVERSITY BASKETBALL STARS IN BRIBE SCANDAL." These boys represented one of the best teams in the West. I watched them play as freshmen. I have read their news stories. They were stars—their team was headed for the playoffs. But now their lives were blighted. The University was embarrassed; the city of Seattle was stunned.

I am sorry to live in a society that condones gambling on sporting events. I am disturbed by the depravity of a man who would jeopardize the lives and careers of two fine young men for his own selfish gain. I was disheartened that two young men, with a bright future and the eyes of the young northwest athletes upon them, would throw it all away just for money.

Reading farther, I was alarmed to find that one of the boys was a Protestant minister's son. My mind started to ask questions. What was he doing in a Catholic university? Maybe it was partly the failure of his church in providing a Christian school of his faith. Maybe

it was the failure of his parents to instill in his life early the value of attending a college of his faith.

I am sure it was because of a "full ride" scholarship. Somewhere the boy was taught that money was more important than Christian convictions; that any education is satisfactory—get the cheapest you can. I am not condemning the Catholic school. I must commend this church for providing schools for its youth. But all would have to agree that it is not the ideal place to instill principles in harmony with those of a Protestant minister.

Then I read another article. It was the 1965 report of the General Board of the Church of the Nazarene. Plans are laid for a Bible school, for new junior colleges, for a full-time executive secretary for the Department of Education.

My church is making plans to provide a place of higher education for my children. There is no scholarship that will lure them away. They are not old enough to go, but they are on their way to a Nazarene college. There is a principle involved.

By BOB DENHAM, Pastor, Church of the Nazarene, Centralia, Washington

NOTHING IS TOO VALUABLE TO USE

By MILO L. ARNOLD, *Pastor, Richland, Washington*



HUMANS, like squirrels, are inclined to store more things than they can use. Our native acquisitiveness is often our worst enemy. The things we cherish most we are disposed to preserve to our impoverishment. Because of this many people go through life actually unable to enjoy the things they have.

Some people are so proud of a new piece of furniture that they protect it at the cost of injured children and offended friends. Some people build a new home and furnish it with lovely things, only to find that they guard it so carefully that living is much less fun than it was in the old house where they lived quite freely.

Many people pay their tithes faithfully while they are living meagerly, but when affluence rewards their efforts, they are so pleased with their new abundance that they cannot part with a tithe of it.

The story is told of a missionary who, on furlough, bought a brass sundial to take back to his mission station. On arrival there he mounted it properly, then invited the people to come and learn to tell time by it. They were thrilled by it and could not fully comprehend its wonders. That bright piece of brass could tell the time of day! However, they felt it was too valuable to have exposed to the weather day after day, so they built a shelter over it, so that it would not have to sit all day in the hot sun. Of course, when they protected it from the hot sun, it ceased to tell them the time of day.

Jesus was so right when He said, "It is more blessed to give than to receive." He knew that man would impoverish himself by his hoarding. He is most impoverished who is dominated by his possessions. Life is made to use; its providences are given for utility, and he who is more concerned about mere possession than about utility is frustrating himself.

Time itself, an essential, cherished ingredient in living, can be saved to our hurt and hoarded to our impoverishment. Time is too valuable not to use. He who would hoard it loses it and he who tries to keep it in storage is deprived of it.

The person who is so thrifty with his time that he has none for sharing with his neighbor, his friends, or even his family is allowing his high appraisal of time to rob him of everything it could give him. If time is so valuable that we have none

of it for living, it is blighting us with its tyranny.

When a man's time is so important that in order to save it he must pass by the needy, leave broken humans along the roadside untended, and hurry on about his own pressing engagements, he is depriving himself of the time he saves. The Good Samaritan took time to give assistance to a man in need of mercy and found a greater benediction from God than the hurried priest and Levite found by being punctual in their appointment in the Temple.

A mother who is so concerned about her fine home that she frustrates her child with a feeling of insecurity will eventually be mocked by her very cold, very lonely, very well-preserved furniture. If a husband is so attached to his money that his wife has no dignifying rights, he will eventually find his cold money mocking his empty arms. When a wife is more concerned about her fine boudoir than about her husband's affections, she will know a blighting loneliness at the last. To cherish things at the cost of love is to hoard stones instead of loaves and scorpions instead of eggs.

Life is given us for the living, time is ours for the spending, and things are ours for the using. We must always be good stewards of these treasured trusts but we must never forget that they are transitory. We cannot keep them. Like rivers going to the sea, they are unhesitating, unrelenting, and irretrievable. Our only hope is to use them to turn the wheels and water the gardens of today as they hurry by. He who would try to hoard them will find them becoming monsters to destroy him or dissipating into vapor to frustrate him.

Nothing is too valuable to use. Everything is too valuable to misuse or to hoard. God gave us life for living, time for adventuring, and strength for using. Material things are for enjoying and using as tools of our dominion over the earth. This dominion under God is only a trust to be hurriedly invested in our own becoming as persons in His image.

The selves we become, the service we render, and the investment we make are, after all, our quest under God. What we hoard will become our master, what we save will become our alluvium, and what we cherish will be what we leave. Nothing is too valuable to use.

EDITORIALS

By W. T. PURKISER

Moral Revolution or Moral Mutiny?

The editor does not wish to be overly technical, but there is a difference between revolution and revolt. The dictionary defines "revolution" as "alteration or change in some respect." It characterizes "revolt" as "renouncing allegiance or subjection." Revolt is mutiny.

There is much talk today about the "moral revolution" which is taking place in modern society. That deep and fundamental changes are occurring cannot be denied. But what is happening is more in the nature of moral mutiny than moral revolution.

First, we are witnessing mutiny against the principle of authority in human life. Freedom is a precious possession, to be sure. But freedom without responsibility is license, and license is bondage to man's most oppressive slave-master—his own whims.

When Christ invites us to freedom, it is not to irresponsibility. In fact, our choice is not really between freedom and servitude. We are not told to choose whether or not we will serve. We are told to "choose you this day *whom* ye will serve" (Joshua 24:15). Our choice is a choice of masters.

It is not accidental that the greatest embodiment of evil to appear among men is known as "that man of lawlessness" (II Thessalonians 2:3, Greek). And John reminds us, "It is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time" (I John 2:18).

Signs of lawlessness are too many to be listed. They crowd the front pages of our daily papers. They strike at basic principles of decency and order. It is hard to see how any could fail to read the marks of moral mutiny handwritten on the wall of the destiny of our generation: "Thou art weighed in the balances, and art found wanting" (Daniel 5:27).

THEN, WE ARE SEEING MUTINY AGAINST COMMON DECENCY. The breakdown in morality between the sexes is terrifying in its extent and shamelessness. It is true that fornication and adultery have always marred human relationships. But never have they been publicly defended and even encouraged as they are today.

Scarcely can one pick up a popular magazine without being confronted with another exposé of

the breakdown in sex morality. When all due allowance has been made for journalistic sensationalism, the residue of fact is frightening.

Ninety percent of the idols of the movie world, worshipped by impressionable adolescents, have been married from two to five times. A disgusting number of them have made front-page news with their extramarital escapades. As Thomas Keir wrote, "The minx and the millionaire monopolize the headlines."

Climbing rates of illegitimacy and divorce are matters of public record and add their black smudge to the picture. While divorce has its victims as well as its culprits, it still looms large as a major social evil of our times.

Nor can we congratulate ourselves that we live in an isolation that shields us from these problems. Sin is no respecter of church walls. Even the doors of Christian homes cannot shut out completely the backwash of the mutiny against common decency.

BUT ABOVE ALL, what we witness today is mutiny against the law and sovereignty of God. It is the exaltation of self to a place of supremacy. It is the substitution of man's self-seeking will for God's self-giving will, which, as one has so well said, is the very essence of sin.

Crimes against legitimate authority and violations of common decency are the bitter fruit of a deeper rebellion. David saw this clearly. After his double sin of adultery and murder, he prayed in utter self-abhorrence, "Against Thee, Thee only, have I sinned, and done what is evil in Thy sight; so that Thou art justified in Thy sentence and pure in Thy judging" (Psalms 51:4, *Berkeley Version*).

David's comment makes clear one forgotten fact: Beyond all accountability to others, to society, to government, to human law looms the accountability of man to his Maker. No human power could bring King David to a reckoning. He could escape the punishment human authority might impose, for he *was* the human authority in Israel. But he could not escape the finger of God's prophet, the convicting words, "Thou art the man," or the inescapable justice of a holy God.

Evil carries within it the seeds of its own destruction. It "runs its fingers against the grain of the universe" and is bound to be pierced and torn by the splinters. But even more inevitable looms the personal wrath of a righteous God.

Of one thing we may always be certain: "Be sure your sin will find you out" (Numbers 32:23). Those who through their own "cleverness" or the complicity of others may seem to "get by" must still face judgment before the One to whom all things are naked and open.

BUT IS THERE NO HOPE of stemming the tides of immorality and lawlessness? Is our society on a road with no turning?

The answer depends on many factors. Even the secular mind may learn that lawlessness and immorality run counter to human nature itself. Some reaction is almost certain to come from a built-in desire for decency in the heart of man.

But reformation will not go far unless it is reinforced by regeneration. At root, the human malady is spiritual, and the cure like the cause is to be found in the realm of man's relationship with God.

One need not be a Christian to be decent, but as a young person once said to me with complete conviction, "It surely helps!" The moral will alone is hopelessly inadequate unless reinforced by the power of divine grace.

The power that pulled eighteenth-century England from a moral morass in the evangelical revival under the Wesleys and Whitefield has not changed. "Revival" is an old-fashioned term, but it is still our best hope of moral reformation.

And we may be reminded that the great revival promise of II Chronicles 7:14 not only includes forgiveness for the failure and inadequacy of the people called by God's name; it also includes healing for their land. That our land needs God's healing touch few would deny.

May we then do our part in humbling ourselves, seeking His face, and turning from every way that would grieve His Holy Spirit. For the Lord says, "Then will I hear from heaven, and will forgive their sin, and will heal their land."

A Dual Emphasis

Two phases of the educational work of the church are brought together in this issue of the *Herald*. At first glance, the difference is great. A second look shows that it is not as large as it seems.

Both the Christian college and vacation Bible schools are part of the church's responsibility to its future. A church which ignores the needs of its children and youth is headed for extinction.

The teaching ministry of the church is both a matter of prudence and of divine commandment. It is just as clear as possible: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deuteronomy 6:6-7).

In one of the most beautiful hymns in the Bible, the Psalmist says:

*Walk about Zion, and go round about her:
tell the towers thereof.*

*Mark ye well her bulwarks,
consider her palaces;*

That ye may tell it to the generation following.

—Psalms 48:12-13

The children who will be in V.B.S. this summer will be ready for college before we know it. The question that faces us now is, Will college be ready for them? Not just any college, that is; but a holiness college, spiritually alive and academically alert?

As we plan for V.B.S. this year, it is well also to keep in mind the emphasis of National Christian College Day next Sunday. We have something important to teach diligently unto the children and to the generation following.

The editor is grateful to Miss Mary Latham, director of vacation Bible schools, for selection of the main picture on the cover and the material for the two-page spread dealing with this important aspect of our work.

The Perfect Squelch

The world of biblical scholarship was stirred last year when Rev. A. Q. Morton, a minister of the Church of Scotland, used an electronic computer to tabulate the key words and phrases and other linguistic features of the letters of St. Paul in the New Testament. As a result of his work, he announced that only five of the letters were the work of the great apostle.

In answer to the many criticisms written in reply, Mr. Morton wrote a second article on the subject. Both the original report and the article which followed were published in the London *Observer*.

Just recently Dr. John W. Ellison of Winchester, Massachusetts, provided what seems to this editor to be very close to "the perfect squelch." He fed the two articles of Mr. Morton into a similar computer, and claimed that the computer very definitely showed the articles to have been written by different men—although Morton produced them both.

As an editorial writer in the *Kansas City Times* observed, "The moral is not that computers lie, but that their answers depend on the material given them; on the accuracy of the reasoning used in preparing problems for their analysis."

A man with a modern computer raised a question about the authenticity of the Word of God, and another man with the same computer answered it.

Perhaps for us, one lesson is that we need not be too greatly concerned about defending the Bible. Our task is to preach it, to make it known, give it a chance to defend itself.

"Defend the Word of God?" snorted Sam Jones. "I'd as soon defend a lion. All you need to do is turn it loose. It will take care of itself."

"For ever, O Lord, thy word is settled in heaven" (Psalms 119:89).

THE CHURCH AT WORK

EVANGELISM

EDWARD LAWLOR, *Secretary*

The Department of Evangelism heartily endorses "Family Altar Commitment Sunday," May 2, as proclaimed by the Department of Church Schools. Pledging to begin or strengthen the family altar is a "must" in this day when Christian and moral fibers are tested to the last degree.

Every family pledging to attempt to enroll and win another family during the month of May is a most worthy pledge.

As patriarchs of old fixed their tents and then erected an altar, so today whoever would have a happy home must do the same. Where there is such an altar, the home will be found to be the strength of the community and the nation's life. Every home can be the dwelling place of God.

God asks the people called Nazarenes for an all-out commitment to have a daily family altar in their homes. This spiritual devotion brings power and courage to live the life Jesus would have us live. It brings strength to witness to others of His power to save from sin, and to sanctify the believer. In witnessing, we will want to enroll more families in every Nazarene Sunday school. This too is evangelism!

DISTRICT ACTIVITIES

Pittsburgh District Preachers' Meeting

The district preachers' meeting was held March 11 and 12 in Pittsburgh South Hills Church, with Rev. Dallas Mucci, host pastor. Attendance of both pastors and their wives was excellent and there was a high level of interest.

Dr. Hardy C. Powers, general superintendent, spoke with inspiration and challenge at five different services, skillfully sensing and meeting the pastoral needs.

District Superintendent Robert Goslaw gave positive leadership in pre-session planning conferences and throughout the preachers' meeting.

JUNE 6, PENTECOST SUNDAY

"A Day of Unforgettable Witness"
in Every Church of the Nazarene

TEN SPECIAL

"SUNDAY NIGHTS OF SALVATION"

September 26 through November 28, 1965

MID-QUADRENNIAL

CONFERENCE ON EVANGELISM

Tuesday, January 11, through Thursday, January 13, 1966

Music Hall, Kansas City, Missouri

One of the outstanding features of the sessions was the evident delegation of responsibility, shown in the involvement of thirty-five different district persons in the total program.

Pastors' workshops covered the two areas of "Serving Through Preaching" and "Serving in Pastoral Duties," chaired by Rev. Robert Goslaw and Rev. Russell Lewis. Helpful and meaningful papers were presented by various pastors.

At concurrent workshop sessions, the pastors' wives were led by Mrs. Marjorie Goslaw in two areas of the work of the pastor's wife, with discussion of papers presented, and a question box.

In an interesting session District Superintendent Goslaw discussed questions previously submitted on "Questions That Pastors Ask."

Interests of Eastern Nazarene College were presented by Rev. Stephen Nease, and the Nazarene Publishing House was represented by Mr. Elvin Hicks.

With the high level of music, singing, and preaching, this district preachers' meeting ranks among the very best.—
LYLE P. FLINNER, *Reporter*.

Northwest Indiana District Preachers' Convention

The district preachers' convention met February 22 to 24 at First Church, Lafayette, Indiana, under the direction of District Superintendent George Scutt.

We were all uplifted by the challenging, inspirational, and practical minis-

try of our special speaker, Dr. C. E. Shumake, superintendent of the Tennessee District.

The convention was well attended by the pastors, and the faithfulness of Host Pastor B. E. Spross was appreciated by all.

Outstanding papers on various aspects of evangelism were presented by Nathan A. Adams, Jr., Loren Gould, Roy T. Nix, and W. H. Erickson.

The challenge of the Sunday school, the N.W.M.S., and the N.Y.P.S. was ably presented by the district leaders: Rev. Owen Burke, Mrs. George Scutt, and Rev. Darrell E. Luther. Olivet Nazarene College was represented by Rev. Don Gibson, and Rev. Riley Laymon presented an effective program in behalf of the *Herald of Holiness*. Music for the convention was under the general direction of Rev. Earl Roustio, and was indeed an avenue of special blessing.

Most important of all, we were strengthened by the presence and power of God.—WESLEY D. TRACY, *Reporter*.

THE LOCAL CHURCHES

Word has been received that Rev. I. P. (Jack) Durham, pastor of the Wellington Church of the Nazarene, has been elected president of the Collingsworth County Ministerial Alliance, comprising all ministers in the cities of Wellington, Dodson, Quail, and Samnorwood, Texas.

ASHLAND, KENTUCKY, FIRST CHURCH—God has been good to us the first two months of this year. Our young people had a wonderful week recently, climaxed with a tri-state youth rally with tremendous messages by Rev. Jack Archer of First Church, Huntington, West Virginia, and music by the Eastman Trio and our own Mr. Lee Everleth. After this, the Lord met many folks around the altar for half-nights of prayer on several Saturday nights prior to a two-

1964-68
50 Holy Watchnights
MAY 1, 1965
FIRST DAY OF EACH MONTH
6 PM to MIDNIGHT
LOCAL TIME

NATIONAL CHRISTIAN COLLEGE DAY

April 25, 1965

"On National Christian College Day in 1965 we reaffirm our confidence in the relevance of Christian values to the search for knowledge. Our time is one of continuing crises in which error may be catastrophic. Our decisions as a nation must be based not only on knowledge but also upon wisdom. Intellectual integrity and Christian faith constitute the combined commitment of the Christian college. Through such a commitment the Christian college strives to combine knowledge with wisdom. On this day may both churches and colleges ask a divine blessing upon this venture."

JAMES M. GODARD, President
Council of Protestant Colleges and Universities

week revival just completed by Evangelist Fred Thomas.—LAWRENCE B. HICKS, *Pastor*.

YORKTOWN, INDIANA—We have had a very successful revival with Evangelists Paul and Helen Mayfield. Brother Mayfield preached with the anointing of the Holy Spirit, and Mrs. Mayfield ably assisted at the piano and with special singing. God has abundantly blessed our church and a spirit of love and unity prevails. The work is going forward under the able leadership of Pastor Chester F. Pasko, who has been with us two years, and now has been given a three-year extended call by unanimous vote. In the past two years, the church has had a gain of 26 percent in membership, 30 percent in average Sunday school attendance, and 50 percent in finances. Per capita giving of the local church has been \$145.—VONTELLA WEAVER, *Secretary*.

VALPARISO, INDIANA—Rev. L. E. Myers, now in his thirty-fourth year, has been given a four-year extended call by a unanimous vote. Coming to Valparaiso in 1931, he found a congregation of 7, a small, one-room church building and basement. Today the congregation is around 275 persons, and the fully air-conditioned, 450-seat sanctuary, fellowship hall, office-study church complex is one of the most modern in Valparaiso. With God's continued blessing, and under the fine leadership of Mr. and Mrs. Myers, the work of soul winning moves forward here.—MRS. PAUL KETTERMAN, *Reporter*.

Evangelist Jimmie Allen reports: "Recently we closed an eleven-day revival with Rev. Calvin Williamson at Prague, Oklahoma. Twenty people sought God at the altar of prayer and the church was moved forward. March 7 was the first Sunday of an eight-day Sunday school revival at Jamestown, North Dakota. God moved in a gracious way and there were fourteen seekers at the altar."

HAMPTON, VIRGINIA—Recently our church enjoyed the best revival since its organization six and one-half years ago, with Pastor Wm. Erickson doing the preaching. Brother Erickson came as pastor last December, after the home-going of our former pastor, Rev. E. G.

Lusk. The altar was lined almost every night, with folks definitely praying through to God. Mr. and Mrs. Don McFarland and Miss Edna Ruth Blackmon were in charge of the special music. New families are being reached, and several new members have been added to the church. A spirit of unity prevails, and we appreciated the ministry of Mr. and Mrs. Erickson and little Danny.—MRS. LUCILLE LEVINER, *Secretary*.

Evangelist C. E. Haden writes: "I have two open dates, May 16 to 23 and July 18 to 25, which I shall be glad to slate anywhere the Lord may lead. Write me at my home address, P.O. Box 245, Sacramento, Kentucky."

THE BIBLE LESSON

By BRIAN L. FARMER

**Topic for April 25:
God's Purpose**

Through His People

SCRIPTURE: I Samuel 11:12-13:4; II Samuel 22:47-23:5; I Kings 6:11-13 (Printed: I Samuel 12:19-25; I Kings 6:11-13)

GOLDEN TEXT: *The Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people* (I Sam. 12:22).

God's requirement—that we serve Him with a whole heart—never alters; but,



**IT'S SOMETHING
NOBODY CAN
DO FOR YOU**

**You Must Make
Your Own Will**

"I know what he wanted—I know his wishes." It is an oft repeated statement which follows in the wake of a person who dies intestate. In many cases it is true—there are loved ones who know your wishes as

well as you know them yourself—but their word will not suffice. Your will is among those personal acts which you must do yourself—you write it and you sign it, and no other person can alter it in any way.

Don't make the serious and lasting mistake of postponing your will-making. It doesn't take long to draw up your wishes in legal form; it guarantees you and your family that your earthly possessions will not be lost in fees after your demise; it is an act of stewardship.

Do the Christian thing—make your will . . . immediately!

Clip and mail this coupon for more information concerning your personal will.

Clip and Mail Coupon Today!

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**Jonathan T. Gasset
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Church of the Nazarene
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From the office of the
GENERAL TREASURER

April 21, 1965

Personal

OFFICE MEMO

TO: EVERY CHURCH TREASURER
Church of the Nazarene
Everywhere, World

Dear Treasurer:

Because you are efficient and because you do the Lord's work with "dispatch" you will want to send the EASTER OFFERING to our office immediately. We want to get all money processed promptly and on its way to bring JOY IN THE SHADOWS.

Yours sincerely,

John Stuckton
John Stuckton

P.S.
Send to 6401 Paseo
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64131

on the other hand, His patience never wanes. His agreement with the Israelites was an "everlasting covenant," and so is His new covenant with all men through Christ. Samuel compiles a catalog (1 Samuel 12:6-15) of God's deliverances of the Israelites simply to assure them that, in spite of present sins, if they will heed and obey God's commandments He will still be their God.

The Lord who admonishes His followers to forgive seventy times seven is himself plenteous in mercy.

What is more, we see the hand of God here in a new situation. The Lord had been the Israelites' God when they were a theocracy; provided they would serve Him, He would also be their God as a monarchy.

This throws light on some important truths about sin and forgiveness.

Forgiveness is assured. Following repentance, the broken relationship between men and God can *always* be repaired. There should be a definite act of receiving forgiveness and a going on from there, leaving forgiven sins behind us. God does not expect us to live in a state of continual remorse about our past sins.

Consequences of sin—drawbacks though they are—often cannot be altered. The Israelites were stuck with their king. Notwithstanding, the Lord is prepared to be our God, and to enable us to live the best possible life within the limitations of the new circumstances. Indeed, He is sometimes able to use the consequences of sin to some purpose, though this was not His original plan.

In the hour of temptation a contemplation of consequences is often an aid to resistance.

But let the chief thought be that God's name, God's character is such that there will always be forgiveness; He will always be our God. It is not

just the cancelling of a debt or the sharing of a burden, still less the "letting off" of all consequence, but the restoration of a new, rich relationship whereby, in spite of all the past, we may lift our faces and say, humbly, even to Him, "There is nothing between us."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

"SHOWERS of BLESSING" Program Schedule

- April 25—"Does the World Need Religion?" by Russell V. DeLong
- May 2—"Doing—Knowing—Being," by Russell V. DeLong
- May 9—"The Expansion of John the Baptist," by Russell V. DeLong

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District Assembly Information

MISSISSIPPI, May 5 and 6, First Church, 603 W. Silas Brown, Jackson, Mississippi, Pastor Ford Boone. General Superintendent Williamson. (N.W.M.S. convention, May 3-4.)

NORTHWEST, May 5 and 6, First Church, Clinton & East Alder Street, Walla Walla, Washington. Pastor D. R. Peterman. General Superintendent Benner. (N.W.M.S. convention, May 3-4.)

WASHINGTON, May 5 and 6, at First Church, 4301 Woodridge Road, Baltimore, Maryland. Pastor Milton Parrish. General Superintendent Lewis.

ABILENE, May 12 and 13, First Church, 4510 Avenue "Q" Lubbock, Texas. Pastor James R. Bell.

General Superintendent Coulter. (N.Y.P.S. convention, May 10; N.W.M.S. convention, May 11.)

PHILADELPHIA, May 12 and 13, at First Presbyterian Church, Tilghman and Cedar Street Blvd., Allentown, Pennsylvania. Pastor, Rev. Robert M. Inglad, Jr., 938 S. 11th Street. General Superintendent Lewis.

SAN ANTONIO, May 12 and 13, at First Church, 1418 W. Woodlawn, San Antonio, Texas. Pastor Odel Brown. General Superintendent Williamson. (N.Y.P.S. convention, May 10; N.W.M.S. convention, May 11; S.S. convention, May 12.)

IDAHO-OREGON, May 13 and 14, at First Church, 1220 Liberty Road, Boise, Idaho. Pastor Grady Cantrell. General Superintendent Benner. (N.W.M.S. convention, May 11-12.)

ALABAMA, May 19 and 20, at First Church, 800 E. Clinton Ave. N.E., Huntsville, Alabama. Pastor Robert E. Leffel. General Superintendent Coulter. (N.W.M.S. convention, May 18.)

CENTRAL CALIFORNIA, May 19 and 20, at First Church, 2801 Hughes Lane, Bakersfield, California. Pastor Paul D. Mangum. General Superintendent Williamson. (N.W.M.S. convention, May 18.)

NORTHERN CALIFORNIA, May 19 and 20, at the Oakland Municipal Auditorium, 12th and Fallon, Oakland, California. Pastor Marilyn W. Anderson, 1600 Lakeshore Ave., Oakland. General Superintendent Lewis. (N.W.M.S. convention, May 17-18.)

SACRAMENTO, May 19 and 20, at Arden Church, 3337 Arden Way, Sacramento 25, California. Pastor Clyde Rhone. General Superintendent Benner. (N.W.M.S. convention, May 18.)

WASHINGTON PACIFIC, May 19 and 20, at First Church, 4401 Second Ave., N.E., Seattle, Washington. Pastor Donald Moore. General Superintendent Powers. (N.W.M.S. convention, May 17-18, noon; S.S. convention, May 18.)

ARIZONA, May 20 and 21, at First Church, East 10th Street and N. Highland Ave., Tucson, Arizona. Pastor Myron C. Morford. General Superintendent Young. (N.W.M.S. convention, May 19.)

Announcements

MARRIAGES

—Miss Peggy Graham and Mr. Edward Whited, on March 20, at Wichita, Kansas.

BORN

—to Rev. and Mrs. Wayne Smith of Lagrange, Indiana, a daughter, Renea Ardel, on March 17.

—to Rev. and Mrs. Kenneth Martin of Cope-town, Ontario, a son, Kendall Paul, on March 11.

—to Rev. and Mrs. Richard R. Harper of Henderson, North Carolina, a daughter, Ruth Ellen, on March 18.

—to Roger P. and Shirley J. Myatt of North Warren, Pennsylvania, a daughter, Lynda Jean, on March 6.

—to Richard and Barbara (Williams) Stephens of Portsmouth, Virginia, a son, John Phillip, on February 27.

SPECIAL PRAYER IS REQUESTED

by a Christian man in Missouri, "poor in health and poor in money";

by a Nazarene lady in California for a young married couple, separated for several years, that they may get back to God and make a reconciliation possible.

Deaths

REV. JOHN E. NORTH

John E. North, age fifty-four, beloved pastor of Marley Park Church of the Nazarene, Baltimore, Maryland, died of a heart attack on March 5. Converted as a teen-ager in Jerome, Pennsylvania, he followed the call of God into the Christian ministry, where he served with distinction. In the twenty-seven years of his ministry he pastored but four churches: Rio Grande, New Jersey; Frederick, Bel Air, and Baltimore Marley Park, Maryland. He had served on the Washington District advisory board, and currently was serving as treasurer of the district church school and the Washington and Philadelphia bi-district camp meeting board. He is survived by his widow, the former Florence Arlene Walker; a daughter, Mrs. Howard Brooks, of Aberdeen; and a son, Ronald, of Bel Air, Maryland. Funeral service was held in the Marley Park Church in charge of District Superintendent E. E. Grosse, assisted by Rev. Kenneth L. Akins, Rev. H. E. Heckert, Rev. Neil E. Hightower, Rev. Boyd M. Long, and Rev. Thomas Spiker. The attendance of some sixty ministers gave indication of the high regard in which Rev. John North was held. The service held a note of triumph in the midst of tears. Interment was at Bel Air, Maryland.

REV. H. W. CORNELIUS

Henry W. Cornelius was born November 29, 1894, in Rosedale, Illinois, and died January 23, 1965, at Muncie, Indiana. He was ordained an elder in the Church of the Nazarene in 1922, and served as pastor in Morristown, Princeton, Bedford, Auburn, Muncie South Side, and Frankfort, all in Indiana. He also served for six years in the field of evangelism, as trustee of Olivet Nazarene College, and as treasurer of the Northwest Indiana District. He was loved and appreciated by all who knew him. He is survived by his wife, Marie, a daughter, Mrs. Miriam Lipscomb, of Muncie; a son, Paul, of Ohio; a sister, Effie Cornelius; and a brother, Rev. E. M. Cornelius.

DR. JAMES H. WHITWORTH

James H. Whitworth of Bloomington, Illinois, an elder in the Church of the Nazarene, died March 2 at the age of fifty-three. He was born in Pilot Point, Texas. He was married to Mary Ann Gundy in 1938, who, along with her mother, survive him. After graduation from Olivet College and four years of pastoring, he attended Nazarene Theological Seminary, graduating in the first class. He pastored again, also taught at Asbury Theological Seminary, and devoted much time to writing for church periodicals. He was an active member of the home mission church, Fairway Knolls Church of the Nazarene in Bloomington. Funeral service was held in Bloomington First Church with his pastor, Rev. Robert Killion, officiating, assisted by Dr. Lyle E. Eckley, Rev. I. G. Young, and Rev. Keith Bottles. His brother-in-law, Rev. Robert Swanson, of Fairfield, Iowa, ministered at the interment service; burial was in Troyer Cemetery at Carlock.

MRS. LILLIAN S. BUSHEY, wife of Dr. Clinton J. Bushey, of Olivet Nazarene College, died February 28. Lillian S. Skow was born at Ellsworth, Michigan, December 4, 1893. As a child, she gave her heart and life to Christ. In 1918 she was united in marriage to Clinton J. Bushey. To this union four children were born. In 1919 the Busheys sailed as missionaries to China and, upon returning in 1924, they became associated with Olivet Nazarene College. The church and college were the major interests in her life. Upon moving to Kankakee she became a charter member of the College Church. Afflicted with a heart ailment since major surgery in 1938, her activities were curtailed and caused her to be largely confined to her home for the last few years of her life. She was always interested in the affairs of the church and especially in the cause of missions. Besides her husband, she is survived by the four children: Rev. R. A. Bushey, of Valley Park, Missouri; Mrs. Emily Moore, of Saginaw, Michigan; Dr. Harold L. Bushey, of Barbourville, Kentucky; and Mrs. Alieida Deal, of Coldwater, Michigan; also a brother, Dr. John D. Skow; and a sister, Mrs. Margaret Clow. Funeral service was held at the College Church with the pastor, Dr. Forrest Nash, officiating, assisted by Dr. Harold W. Reed. Interment was in Mound Grove Cemetery, Bradley, Illinois.

the Answer corner

Conducted by W. T. PURKISER, Editor

In a December issue of the *Herald of Holiness* you mention "eradication" of the "old nature" in the question-and-answer corner. In the same issue there is an article concerning Major Keys, who is a chaplain in the U.S. Army, and a member of the Church of the Nazarene. We are wondering if you would care to tell us how you reconcile the purpose of "eradication" and the purposes of the armed forces of any nation.

My father was a career law-enforcement officer. He was a burly, sanctified policeman whose holstered "45" revolver was the awe of my boyish heart. The grace of God had eradicated the old Adamic nature of sin from his heart. He performed his duties as a man of God. And he carried a gun.

Cornelius was a centurion (captain) in the Roman army, and was a devout man, accepted with God, and later filled with the Holy Spirit, in which moment his heart was purified by faith (Acts 10:1-2, 35; 15:8-9). There is no record that he resigned his commission. If he did, Luke thought it too unimportant to record.

The armed forces of any nation are

In our class a couple insisted that Paul was among those at the ascension of Christ and saw Him previously. I have always thought that Paul saw Jesus on the Damascus road as "one horn out of due season." How old was Paul? Did he live close to the place where Jesus ascended? Was he near the age of Jesus?

There is no accounting for vagaries of opinion.

There is every evidence that Paul's first sight of Jesus was on the Damascus road (Acts 9:1-9; 22:14; I Corinthians 9:1; 15:8).

I cannot possibly see how Paul could have been present at the Ascension since only the disciples were there, and the man who later served as witness to the martyrdom of Stephen was certainly no disciple at that time. Nor would his testimony in I Corinthians 15:8 make sense, where he says, "And last of all he was seen of me also, as of one born out of due time"—that is, in quite a different way than the others.

We have no indication how old Paul

The Bible says that God is an unchangeable God. Why did He write the commandments if He doesn't expect us to obey them today? Were they done away with at the Crucifixion?

When Paul says, "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4), he meant that the portion of the law which was designed as a means to righteousness in the Old Testament was done away with—not the ethical or moral law of the Ten Commandments, for example.

The difference is clearly seen in a comparison of Leviticus 1-7 with Exodus 20:1-17. Leviticus 5:1-6 reads: "If a soul sin . . . he shall bring his tres-

made up of men who have souls, and who need the ministry of the chaplains even more than an equal number of civilians. The Church of the Nazarene is justly proud of its thirty ministers in uniform who serve as chaplains in the army, navy, air force, and V.A. hospitals. If it helps you any, they do not bear arms. Their work is a spiritual ministry.

It sounds to me as if someone has sold you a "bill of goods" with regard to pacifism. I recognize the right of anyone who wishes to do so to espouse the cause of unilateral pacifism. But to equate it with Christianity is too far out for me.

was at his conversion. He wrote of himself as "Paul the aged" (Philemon 9—some manuscripts have "the ambassador") some thirty years after his Damascus road experience, although the exertions of his ministry could have aged him prematurely.

He was possibly in his middle or late thirties when he became a Christian. He would then have been about the same age as Jesus.

Paul's ancestral home was in Tarsus, although he had been educated in Jerusalem in the school of Gamaliel. Where he was during the three years of Christ's earthly ministry, no one can say for sure. Very likely he was back home in Tarsus.

pass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin." What was symbolized in the sacrifices of the Old Testament law was fulfilled once and for all in Christ.

While the ceremonial law was fulfilled in Christ, the moral law is fulfilled in us "who walk not after the flesh, but after the Spirit" (Romans 8:3-4).

LATE NEWS

Commentary Volume Ready

Volume II of the Beacon Bible Commentary, covering the Old Testament Books of Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, and Esther, is off the press and ready for shipment.

Subscribers to the set will receive their copies without further order. Others may order in time to use in connection with the International Bible Lessons for the second quarter on the kingdom period in Israel's history. The list price is \$5.95, with a savings of \$1.00 per volume if the entire set is ordered.

Writers for Volume II are Dean Chester Mulder, Dr. Clyde Ridall, Dr. W. T. Purkiser, Dr. Harvey Finley, Dr. Robert Sawyer, and Dr. C. E. Demaray.

New Press for June 2 Herald

The new Michle web lithograph press which has been installed at the Nazarene Publishing House will print the *Herald of Holiness* for June 2 and each issue thereafter.

The page size will be increased to 8½ x 11 inches, and the use of lithograph throughout the entire paper will result in clearer and sharper reproduction of pictures and print.

The new press will print the entire issue of 102,000 copies of the *Herald* in half a day, as compared with the entire workweek now required by the letterpress.

Mrs. John Riley Honored

Mrs. John Riley, wife of the president of Northwest Nazarene College, has been named Idaho "Mother of the Year" by the Idaho Mothers Association of the American Mothers Committee, Inc.

Mrs. Riley will attend the American Mothers conference May 1 in New York. She will compete there for the national "Mother of the Year" title.

The annual state selection is based on interest in the community and efforts to promote educational and religious activities for youth.—N.I.S.

Christian Service Training in Continued Growth

Figures just released by Director Bennett Dudney of the Christian Service Training department reflect a continued increase of interest among Nazarenes in training for service.

Totals for the first quarter of 1965 reveal a 49 percent increase over the same period last year, not including the denomination-wide study of the book by Dr. Kenneth S. Rice, *Sunday School—the Growing Edge*.

A total of 1,812 churches have registered for the study of Sunday school evangelism, with 29,000 copies of the book having already been shipped.

Credits for study so far this year total 19,496, with 1,199 churches participating.

Leading districts cited in relation to C.S.T. work are Southern California, Florida, Central Ohio, Abilene, Illinois, Southwestern Ohio, Alabama, Missouri, Philadelphia, Arizona, Houston, Joplin, Wisconsin, Mississippi, Hawaii, British Isles North, Canada Pacific, and Alaska.

Dr. George Reed to Nevada Post

From Washington, D.C., comes word that Dr. George J. Reed, a member of the Nazarene General Board, has been appointed chief parole and probation officer for Nevada by the Board of Parole Commissioners. The appointment was made on March 24 and became effective on April 19, 1965.

Dr. Reed completed eleven years as a member of the U.S. Board of Parole, Washington, D.C. He is a brother of Dr. Harold Reed, president of Olivet Nazarene College, and a graduate of Pasadena College.—N.I.S.



"Good Society" Needed Says Reformed Church Journal

GRAND RAPIDS, MICH. (EP)—America needs the *Good Society*, not the *Great Society*, says an editorial in the March 5 issue of the *Church Herald*.

"It is not so much the Great as the Good Society . . . built on righteousness and integrity, freedom and justice and mercy and ultimately on godliness," said the publication of the Reformed Church in America.

According to the editorial, "The Great Society"—coined by President Johnson—connotes "a life of comfort and culture, luxury and leisure, prosperity and prestige, power and pleasure. Who can be against these?"

But, said the *Church Herald*, "is it greatness we are after, greatness that seeks its own grandeur and glory?"

Canadian Evangelicals Organize

KITCHENER, ONTARIO (EP)—An organization, reportedly somewhat similar to the U.S. National Association of Evangelicals, has been organized in Canada. Known as the Evangelical Fellowship of Canada, it is hoped it will ultimately unite the country's one million evangelical Christians.

The first meeting was held in the People's Church, Toronto. Officers elected include Dr. Oswald J. Smith, missionary pastor of the People's Church, honorary president; Dr. J. Harry Fraught, a Toronto Pentecostal pastor, chairman; and Rev. Ward M. Shantz, a United Missionary district superintendent, secretary.

Dr. Gordon Seagrave, Burma Surgeon, Dies

NAMHKAM, BURMA (EP)—The famed Burma surgeon who for forty-four years ran a hospital here for Burmese tribesmen just twenty miles from Communist China died March 28 of a heart ailment at sixty-eight.

Dr. Gordon Seagrave was buried here March 31 in a grave next to that of his sister, Grace, who died here in 1951.

At his bedside during the last hours were his two sons: Sterling, twenty-seven—foreign news editor of the *Washington Post*; and John, thirty-two—an engineer, along with about one hundred nurses who were being trained by Dr. Seagrave.

Namhkam is a tribal village 734 miles north of Rangoon. Twenty-eight members of the Seagrave family have served as missionaries in this jungle area for more than 130 years.

"Translator's Translation" of Bible Is Published

LONDON (EP)—A "translation for translators" of the New Testament, commissioned by the British and Foreign Bible Society, has been completed here by a group of British scholars.

Carried out under the guidance of Professor W. D. McHardy of Oxford University and Professor William Barclay of the University of Glasgow, the group's translation—in simple, clear English—was designed to help translators in many different parts of the world who are unable to go to the original Greek and Hebrew in preparing translations.

A spokesman for the Bible Society said the translation is to be printed in diglot fashion, with the original New Testament Greek on one page and the English version on the opposite page.

High School Offers "Bible as Literature"

FORT WAYNE (EP)—Thirty seniors are enrolled in "The Bible as Literature," a new elective course added for the second semester at South Side High School here.

Purpose of the course, described as an experiment, will be to acquaint public school students with Bible passages quoted frequently enough to be considered part of the tradition of English literature.

Principal Jack Weicker emphasized the course does not constitute religious education and that material is presented in a nonsectarian manner with efforts to avoid theological interpretations.

Students introducing questions of a strictly religious nature will be referred to their priest, minister, or rabbi.

Authorized by the Indiana Board of Education as a full-credit elective subject for high school seniors, the course is now being offered in about twenty Hoosier public high schools, Mr. Weicker estimated.



1 A class of new members numbering approximately 30 percent of the membership of the church was received the last Sunday of January by the Norwalk, Connecticut, Church of the Nazarene. The class included six couples. Rev. Robert W. Helfrich is the pastor.



2 Mr. and Mrs. Harold Deese of First Church, Honolulu, Hawaii, (center of picture) were presented with the "Teacher of the Year" award at the district assembly in February. Mr. Deese teaches a young adult class, and Mrs. Deese does the visitation work. This was the first "Teacher of the Year" award made on the district. Left to right are: Rev. Clair H. Fisher, church schools chairman; Dr. Hugh C. Benner, presiding general superintendent; Mrs. Reba Deese; Mr. Harold Deese; Rev. W. Lee Gann, district superintendent; and Dr. Mendell Taylor, dean of Nazarene Theological Seminary, who represented the Nazarene Publishing House at the assembly.

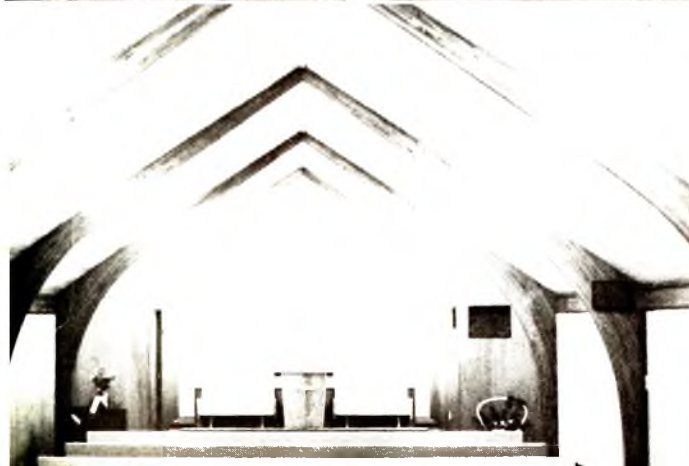


3 Ground breaking for a new youth center at the Williams Memorial Church, Bethany, Oklahoma, was held in January. Rev. Jerald Locke, superintendent of the Northwest Oklahoma District, and Dr. C. Harold Ripper, mayor of the city of Bethany and dean of Bethany Nazarene College, assisted Rev. Floyd W. Rowe, pastor, in the service. The new facility is expected to cost approximately \$50,000.

4 Participants in the golden anniversary service for First Church, Coffeyville, Kansas, are pictured, left to right: Evangelist J. J. Steele, pastor, 1939-60; Rev. Dean Baldwin, district superintendent of

GOLDEN
1915

ANNIVERS
1965



the Joplin District, receiving a golden anniversary plate from Rev. Glenn I. Lord, new pastor; Rev. Sam Stearman, pastor, 1960-65; and Rev. H. W. Smith, Wichita, Kansas, pastor 1919-22, now retired. More than five hundred from twelve states attended, including six of the seven living charter members.

5 An interior view of the sanctuary of the Castle Rock, Washington, church, dedicated by District Superintendent Bert Daniels of the Washington Pacific District. The sanctuary will seat 200, and a nursery and 8 classrooms are provided on either side of the auditorium. The property is valued at approximately \$45,000. Rev. Pearl Dixon is the pastor.

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