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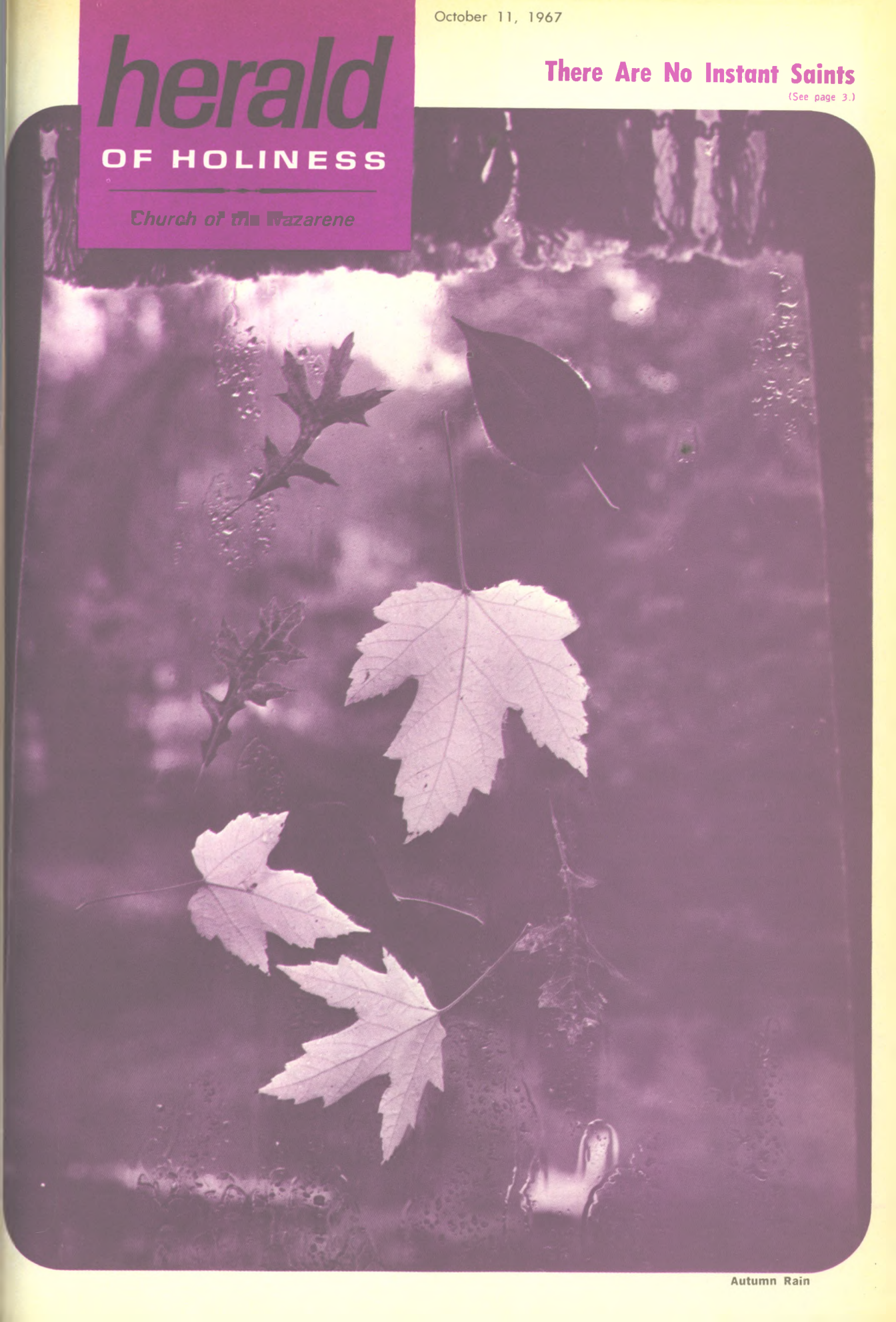
# *herald*

OF HOLINESS

*Church of the Nazarene*

**There Are No Instant Saints**

(See page 3.)

A black and white photograph of autumn leaves and raindrops on a glass surface. The image is the main cover illustration, showing several leaves of various shapes and sizes, some with prominent veins, scattered across a dark, wet surface. Numerous small, clear raindrops are visible, some on the leaves and some on the background surface. The lighting is soft, creating a moody, atmospheric effect. The overall composition is centered and occupies most of the page.

Autumn Rain



*General Superintendent Williamson*

# Holiness and Responsibility

As a people whom God has sanctified wholly, we have received much mercy and abounding grace. Our responsibility is measured by what we have received. Maximum blessing calls for total performance of duty. Those who enjoy full salvation are the greatest debtors. The lavish giving of our beneficent God calls for us to return thanks to Him in faithful stewardship.

We cannot merit redemption. It is the gift of God through our Lord Jesus Christ. The Calvary deed was not for us alone. It was for all men. Those who know the Savior must make Him known to all others. The Christian is a steward of the manifold grace of God. Grace is not "cheap." It cost God His only begotten Son, and to provide full and free salvation Jesus spared not himself. Talk of salvation by grace through faith is mere lip service unless we offer ourselves a living sacrifice. Karl Barth asks pertinently, "What is faith without obedience?" Our possessions, our time, our capabilities, and our all must be given in consecration to God to be used for His glory at all times. In bearing this cross we validate our witness. Total commit-

ment is the foundation for fidelity in sharing what we have received by faith. Holy obedience to the light we have is the condition for hearing the Master's "Well done, good and faithful servant."

Obedience to the command to give the gospel to every creature makes greater demand upon those who follow Christ than ever before. The population of our planet is increasing while we fall behind in proportionate gains.

The resources of the church are far greater. We have more members and they have greater wealth or capacity to earn. Their income is at an all-time high. They must give more or they give less.

In the light of these facts the call for a thank offering in 1967 of \$2,000,000 for world evangelism is reasonable. With the inescapable increase of operational costs, this amount is a minimum or we go backward rather than forward.

Let God's holy people give as they have received. Receiving maximum blessing as we do, we ought joyfully to accept maximum responsibility.

# There Are No Instant Saints

PHOTO BY ELDEN RAWLINGS

• **By Ruth Teasdale**  
Cardington, Ohio

**L**ook in our basket," I said to my husband as he pushed the cart through the supermarket. "Aren't we living in an 'instant' age?"

Among the groceries I had culled from the loaded shelves were a jar of instant Maxwell House, instant Sanka, instant Nestea, instant pudding, and instant potatoes.

At home my cupboard shelves were dotted with packages of Quick-gravy, instant minced onion,



instant yams, instant spray starch, Quick-oats, and a scad of prepared mixes for cakes, rolls, biscuits, and other goodies. Everything to cook instantly, relatively speaking!

I remembered the new restaurant that opened yesterday. For speedy service it boasts a \$350,000 kitchen, complete with a speed cook system which will cook frozen cauliflower and broccoli in thirty seconds, asparagus in fifteen seconds, and raw potatoes in five minutes! This outfit could lay claim to the term "instant" along with my pudding and tea.

Could it be that in our instant age we are trying to cultivate a sort of sudden, impulsive, quick, hurry-up, accelerated Christianity? No one has improved or ever will improve on God's formula for making saints. (I use the term "saint" with a broad definition, meaning "outstandingly devout or saintly.") It takes time and experience and cooperation with God to make one.

A combination of many things makes a saint. It takes some hardship plus an inner serenity to bear it; patience amidst turmoil, sweetness through adversity, a manifestation of love in the face of cruel rejection, singing amidst flowing tears, praying a way through instead of self-pity, an enduring faith when facing mountains, fighting through fierce battles. And it takes time to go through hardships, turmoil, face adversity, and win a battle.

The last time I stood at my mother's grave I wept as I stared at the headstone and prayed, "O God, I can never be as good as she was, but make me as good as You can and help me to cooperate with You while You are doing it."

**T**hat made my mother a saint? Her cooperation with God amidst manifold trials and hardships. When left with a family to care for (my father went to town one day and didn't come back), she continued just as usual to have family prayers twice daily, and walk the mile to every church service with eight children marching ahead of her, each dressed in hand-me-down, made-over, but spanking-clean clothes. Then while she sat in a squeaky chair in the humble

mission, her face beamed with saintly, holy radiance as she lustily sang:

*"Victory ahead! victory ahead!*

*By faith I see the victory ahead."*

God was making a saint, and Mother was cooperating. Judging from the fiery trials she went through, it was a long-cook process—nothing instant about it. As I saw sainthood maturing in her, I developed a love for spirituality way down deep inside my child-heart, and I acquired a sincere longing to be a saint as she was.

But we want to be saints without going through the trials, tribulations, and hardships it takes to make saints. When tears flow thick and fast, we insist that the Lord wipe them away, forgetting that it takes tear-moisture, and plenty of it, to make a saint.

We cringe when we think of the sutures, needle, and bandages which are required for God to bind up a broken heart, and we hope we'll escape ever having one.

Instead of taking time to "pray through" in our trying circumstances and giving God a chance to mix, stir, beat, or even braise, sear, or simmer us in His process, we do the usual—grumble and complain and pity ourselves and cry out impatiently for the Lord to hurry and get the ordeal over with. We don't cooperate with Him.

There are many metaphors regarding the development of saints in Scripture: "building up yourselves on your most holy faith"; "let us run with patience the race that is set before us"; "grow up into him in all things, . . ."; "unto a perfect man"; "our light affliction . . . worketh for us a far more exceeding and external weight of glory"; "we labour, that . . . we may be accepted of him." It takes time and cooperation to build a building, run a race, grow up, work and labor at a job. It isn't done instantly.

Paul gave us the formula for sainthood: "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kind-

ness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report . . . as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (II Corinthians 6:4-10).

**E**xpending the time and acquiring the grace to go through trials more often develops better saints than deliverance from them. God chose to leave Paul's thorn in the flesh. It evidently continued to prick and hurt, and could have been a constant source of irritation. But it was needed for the development of Paul's sainthood. God could have instantly delivered him from it, but Paul wouldn't have developed into the saint that he did.

No wonder he wrote, "By long-suffering . . . by the Holy Ghost." He contributed the long-suffering and God contributed the Holy Spirit. Together they cooperated in mixing the ingredients for a saint.

Instant products are good in their place, but there are no "instant saints." We need to quit trying to make God hurry in His process of developing our sainthood. The time it takes and the grace He supplies to go through the perplexities of life are good for us, and a hurry-up process wouldn't be long enough for full development.

God knows that a fiery furnace with the Hebrew children, a figurative prison term as Paul endured literally, or some lonely hours on a Patmos with John are necessary sometimes. Furnace, prison, and lonely isle experiences are not instant, but they are good for the making of saints, if we cooperate with God while experiencing them.

Go ahead, join me! Make instant pudding for lunch today. But may we spend the time difference between the instant and slow-cook method in beseeching God to make us better saints as we pledge Him our utmost cooperation as His process goes on.

# DISCOVERY

To make a discovery or to have a new insight into the nature of one's relationship to God, to life itself, and to the whole scheme of things is imperative if one really comes to grips with dynamic Christian living. So many professed Christians have never become aware of the vast difference between sin and salvation, between being a sinner and becoming a Christian.

It is a traumatic experience when one suddenly realizes that he is a sinner, living under the judgments of God, with only a breath between him and eternal punishment. Such an insight is the strongest motivation toward becoming a Christian that one can have. "The fear of the Lord is the beginning of wisdom."

When one has cried out in his lostness, "Have mercy upon me, O God . . . blot out my transgressions" (Psalms 51:1), and by faith trusts God to forgive him, then he makes a thrilling discovery of joy and salvation and of peace with God.

A short time ago a middle-aged man came to the altar to be sanctified. He had just recently been saved from a life of sin. He consecrated his all and the blessed Holy Spirit filled his heart with love divine. He testified joyously of the new victory and power he felt in his heart.

Two nights later he could not refrain from testifying again in the revival service. He said in substance: "Just today I made a discovery: I realized that I had been lost for forty-five years until Jesus found me. And now I am just beginning to live." He could hardly contain himself because of this glorious discovery. His wife testified how much the church meant to all of them. His lovely daughter also gave a thrilling testimony.

All heaven rejoices when a lost sinner finds

Christ and discovers for the first time what life is really all about. Nothing so blesses the church as to observe the tradition of a soul from the kingdom of darkness to the Kingdom of light.

Millions of people can tell you where they live, what kind of work they are engaged in, and outline some of the goals they have in life for themselves. They can describe political problems in detail and can predict the financial curve quite accurately. But if you should ask them *why* they are living, and where they expect to spend eternity, they would give you a vague answer or change the subject.

In our pseudoscientific age with such great emphasis upon the ego, it is frustrating and embarrassing not to be sure about why we are here and where we are going when this life is over. Educated, self-sufficient men are reluctant to admit they are lost in a sea of uncertainty.

When I enter a new city and begin to look for a certain address, I depend a great deal on my "bump" of direction. Usually I will drive furiously up and down the streets hoping that I will see the address I am seeking. And, finally, in desperation and with the urging of my wife, I stop at a filling station and humbly ask how to get to my destination. I am learning that much time can be saved simply by admitting that I am lost.

Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). And all men who have not had a direct confrontation with Jesus Christ are lost in sin. They are lost to the best things in life. They are lost to a proper purpose for existence. They are lost from God and hope and heaven. They are in the vestibule of an eternal lostness which can become unending in a moment of time through the incident of death.

If you have not had a conscious, self-revelation of the desolation of the life of sin and the joy and thrill of the life of a Christian, a *great discovery* is awaiting you. Confess your sins, forsake them, and believe upon Jesus Christ as your Saviour, and the light will break through.

If you are a Christian, and your experience has lost its color, meditate upon your pre-conversion state of lostness and all that it involved. Pray that Christ will reveal himself afresh to you. Commit your ransomed powers to Him in a great gesture of love—a living sacrifice, sanctified and meet for the Master's use.



MEXICAN mother and her son watch her husband leave

PHOTO BY PHILIP GENDREAU

# Return to Musquiz

• **By Harrell C. Lucky**

Bethany, Oklahoma

Easter Week, 1966, a group of students from the Missionary Emphasis League of Bethany Nazarene College traveled to Musquiz, Mexico, built a church, and held the first services there on Easter Sunday morning. Last January, during the semester break, I was asked to be the faculty sponsor of a *return to Musquiz* for a week of visitation and outreach there in the community. As one of the many members of our faculty who are interested in missions, I gratefully accepted the invitation.

**H**ow can I adequately explain what "Musquiz, 1967" meant to me, or how it changed my way of thinking and living? Certainly that one short week in a Mexican mining town stirred in me new depths of spiritual consciousness.

Explaining these feelings is quite a different matter—especially to one who is not keenly skilled in expressing himself. However, I think I can boil down the maze of memories and emotions into a few basic, unforgettable impressions:

First, I was impressed with the

tremendous importance of the very simple, practical needs of our mission fields.

How good it would have been to have had there with me that box of old shoes and clothes in our garage! The missionary ladies at the church have been asking for them for months, but somehow we never got around to taking them to the church.

That old butane stove that my grandfather used to take on fishing trips would have done so much for those services in that bleak, unheated church. If I had just thought . . . !

Or some children's clothes—several children were clothed only in loose-fitting diapers on that cold Sunday morning, when my fingers were stiff and cold inside my fur-lined leather gloves—and those little ones were scampering around on that frosty cement floor.

But, somehow, I've never taken

time. You see, we've been quite busy . . . !

I've actually felt a little inconvenienced when it was time for another "special offering" for one thing or another, such as for the American Bible Society; but in Musquiz, I spent the better part of one day frantically looking high and low for one copy of the New Testament in Spanish for a family I had just contacted. They had never seen a Bible!

Simple things . . . little things . . . a few old clothes . . . a special offering . . . they really mean something . . . somehow, it just never really clicks until you've been there. So little of what we have means so much when there is nothing!

I also learned something of the staggering simplicity of the Gospel of Christ. Here were people that asked very few questions. They

were interested only in finding peace for their torn hearts and lives.

During invitations at our services, all seekers would already be at the altar by the time our little, struggling choir reached the first chorus of the invitation hymn. The job is really so clear-cut, the task is so easily started—they just need someone to tell them. It doesn't matter how many times you've heard it before from the warm heart of a returned missionary, it's like a brand-new discovery when you first see it.

**C**hrist is the answer to "My children are hungry; where do I go now?" "I feel sick in my heart all the time, can you help me?" "... But, Senor, how do you pray?" "My baby is sick; can . . . ?" "I can't keep from going back to the old ways; I am so confused!" The Gospel is so simple and yet so profound, so workable—and somehow I never realized how much I've taken it for granted.

I learned that there are people, many millions of them, who are starving for our witness and no questions asked. I've been accustomed to dealing with people who have heard so much of the Gospel that you can't tell them anything. How refreshing to feel a constant, open, childlike hunger for the message of salvation! I found myself almost running from door to door, when we were passing out tracts, because I knew that those short sermons were being eagerly read, even by the street gangs and the saloonkeepers to whom we witnessed.

I caught a glimpse of what it means to trust the workings of the Holy Spirit. I found myself face-to-face with miracles, and realized that it would have to be the Holy Spirit's dealings that would bring the victory. I couldn't trust my "skilled" counseling at the altar, or my "patent phrases" of witness—these people had no earthly idea what I was saying.

You can pray for a rugged miner who has never heard the Gospel and know that when he rises saying that his sins are forgiven, and disappears into the chilly night, you'll never see him again, never be able to encourage him or

counsel with him or lead him in Christian growth through fellowship and programs. Can the Holy Spirit teach him—can He keep an ignorant babe in Christ without my "confident" aid? We, of all men, are to be greatly pitied if the God we serve is not able.

Time and time again my heart was filled with: "... greater is he that is in you . . ."; and, "For the word of God is quick, and powerful, and sharper than any twoedged sword"; and again, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). Praise the Lord! I found myself totally relying on these promises, because they were the only encouragement that was there!

I was jolted by the experience of kneeling in an adobe hut, praying desperately for the miracle of healing. I was praying for the sick child of a family that had never heard the name of Jesus in their entire lives! I was thinking what it would mean in a small town like Musquiz for a fevered child to be completely healed, for her little eyes that were slowly turning outward to be straightened, and for that mother and father to seek the *Jesu* that had made it all possible. Could our God do it? I had always believed . . . ! Now was the time, more than any other time in my life. I wanted a miracle, now. *It has to happen*, I told myself. But God works in His own unfathomable ways, and from this I learned another lesson.

You see, I went back to this little family and prayed every day that week. They were always waiting, standing around the fire there in front of the hut—that sad smile on the weathered face of the mother, who was old at twenty-seven years of age.

The last time I saw them was right before the evening service on that last Sunday night. It was cold, and we were in a hurry. The service would start in twenty-five minutes. I climbed down out of the Volkswagen bus that had faithfully brought me again up the rain-rutted trail that passed for a street here on the edge of town,

crossed the creek on the slippery trunk of a tree which had fallen long ago, tracked through the brush (concerned a little lest my \$35.00 "wing-tips" be marred), and finally came to the smoky hut, where existed a family that Christ loved enough to die for. They had raked a rusty shovelful of live coals inside the door so the child could have a little heat, for it was getting very cold. Once again the mother led me inside.

What would you have done? How would your feelings have run right about now? How would you have prayed there as the sun slowly set on that day and upon the final human efforts to help these other sheep? I was leaving at 4:30 the next morning, anxious to return to my fully carpeted, year-around-air-conditioned home. They would stay, with or without the love and power of Christ in their lives.

I prayed as if my life depended upon it, then shook the gritty hands of the father and mother, and, broken in heart, slipped out into the deepening shadows of the rural night—a night which was blacker and more forsaken than I had ever dreamed possible. I can still see the father, squatting just inside the doorway with a small jar of lighted oil in his hand for light. I can still hear the mother—for as I walked back through the weeds and bushes, I could hear the broken voice calling after me, "*Gracias, Senor! Gracias, Senor! Gracias . . . gracias . . . gracias, Senor.*"

I learned what it means to speak of the unfinished task.

**O**ne more thing. It was on an afternoon a few days earlier. I was tramping across a deserted field on the perimeter of a small, dusty, mountain mining town in northeast Mexico by the name of Musquiz—I was on my way to take a Gospel of John to that same family, and I was happy. I was very happy to have finally found a copy in Spanish after looking all day, when one thought shook me to the foundation of all that I've ever accepted as my Christian experience: I wonder if I've ever caught even a fleeting glimpse of what it means to be like Jesus!

# A King Pleads for His People

**W**hen King Hussein of Jordan made his personal appearance before the United Nations General Assembly, he was pleading for the return of land taken by Israel in the war last June. His concern for the captured territory including the Old City of Jerusalem brought back to mind another king many years ago who also was concerned over the famous city.

King Hussein failed to persuade the United Nations to come to an agreement and answer his requests. King Hezekiah, however, received an immediate answer to his pleading before almighty God.

The Temple of Jerusalem, which under Ahaz had been neglected and allowed to become a place of filth and desecration, was restored and cleansed under the young King Hezekiah. The new king led the nobles, priests, and Levites in a service of rededication.

Now the Temple was to be used by the people of Jerusalem and those of the surrounding tribes and nations. An invitation had already been sent out to the neighboring people suggesting that they come for a celebration of the Feast of the Passover. Though some received the news with joy and gladness, others scorned the invitation and laughed at the righteous king.

Many were embarrassed and ashamed that the house of God

had been neglected for sixteen years. But they humbled themselves and "there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. . . . For there were many in the congregation that were not sanctified. . . . But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary" (II Chronicles 30:13-19).

This is a prayer worth noting. It was short. It put the immediate need before God. It was prayed by

a sincere leader of the people. It summed up the greatest spiritual deficiencies of the congregation. It was immediately answered! "The Lord hearkened to Hezekiah, and healed the people" (II Chronicles 30:20).

The king knew that many present in the Temple were not cleansed according to the Old Testament law. He also knew they were sincere. His heart was filled with love and compassion for them. The government of these worshippers had denied them the privilege of coming into the Temple. For sixteen years they had mourned over the sinful conditions in their land. No doubt they had prayed and endeavored to keep the laws of Moses. Here they were in the Temple, not cleansed or sanctified according to the Old Testament teachings. Hezekiah's thirty-one words of prayer reached the throne of God, and God answered his prayer and healed the people!

It was not a physical cleansing or healing that came to them that day. God met them in their deepest spiritual needs. He can still cleanse and sanctify His people! He can still heal them and make them spiritually whole!

We need this healing of the spirit today. Sanctification is still the cleansing and healing of the heart. This brings good spiritual health.

When a sinner is saved, old

PHOTO BY PHILIP GENDREAU



Jerusalem street scene



things pass away. Soon the Holy Spirit creates a hunger and thirst for the full life of the Spirit of God. Only when a believer recognizes his need for cleansing and sanctification and prays earnestly for this inward presence and power of the Holy Spirit can God fully heal the soul. This is what James Nicholson meant when he said:

*Lord Jesus, for this I most humbly entreat.*

*I wait, blessed Lord, at Thy crucified feet.*

*By faith, for my cleansing I see Thy blood flow.*

*Now wash me and I shall be whiter than snow.*

*The blessing by faith I receive from above.*

*Oh, glory! My soul is made perfect in love;*

*My prayer has prevailed; and this moment I know*

*The Blood is applied, I am whiter than snow.*

This moment of spiritual healing can come to the heart of any Christian, just as it came into the lives of those who humbled themselves and for whom Hezekiah so earnestly prayed. The congregation prayed. The congregation was sanctified! The people were healed! This was the greatest time in Jerusalem since Solomon dedicated the Temple. Revival had come!

Revival always means the healing of the people of God. In one sense, every true Christian revival of history has been a holiness revival. For God can pour out His blessing only upon those who wait upon Him until they are spiritually healed.

As professing Christians, pastors, and members of congregations, let us implore the holy God for the healing of God's people today. A king prayed until a whole nation was blessed. Surely God will hear and answer the same prayer today, for He has promised, "If my people . . . then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chronicles 7:14).

# The Long Arm of God

• **By Eugene T. Brantley**

Athens, Georgia

**W**hat will I say? How will I approach him? Such were my thoughts as we sped down the highway toward Atlanta. Yes, I had been praying and going over many verses of scripture since we had left Athens. This was the first time I had ever been confronted with anything like this: to break the news to a person that was dying with cancer. And I had never met the man.

Fred Dowell was a young man of twenty-three suddenly stricken with cancer of the liver. The doctors had advised the family that there was no medical hope.

I waited outside in the hall, praying, asking the Holy Spirit for guidance.

Upon entering the room, I noticed that Fred was pale. But he was a striking young man: handsome, blond, blue eyes, six feet two inches tall. Fred and Helen had been married for a short while and were expecting their first baby.

We made small talk at first, but then began to speak of his operation and God's power to heal and save. I asked Fred if he had ever been saved. He said that he had not, but would like to be.

After reading the Scriptures and showing him the plan of salvation, Fred eagerly responded and received Jesus into his heart. He began to weep and rejoice although he was very weak. His face was very pale, but suddenly it glowed like that of a robust child on a summer day.

Fred's mother was sitting next to the door weeping softly. Turning to her, I urged her to accept Christ. We began to pray and quickly she wept her way to Calvary.

Helen was standing by Fred's pillow weeping, and we urged her to receive Jesus too. She hesitated for some time, seeming to resent the fact that this dreaded illness was claiming her beloved husband. Finally the Holy Spirit did His precious work and Jesus came.

Some of Fred's relatives were present and, knowing the Lord, we all rejoiced and praised the Lord in a near camp meeting spirit. A young nurse came bustling in, wanting to know the cause of the noise. She started to take Fred's pulse and we informed her that he was feeling fine, for he had just met Jesus.

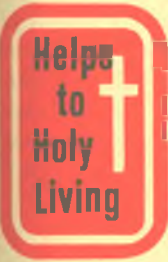
A few minutes later we approached Fred's teen-age sister, and she was saved standing a few feet from his room. Later Fred's father prayed through, having been a backslider for several years and living in deep sin.

No one told Fred he had cancer, for his doctor advised us it was best not to. Perhaps he suspected it before he died. I saw him battle with death until the last moment. Every time I talked with him, I questioned him as to how everything was between him and the Lord and he would say, "I am still trusting Jesus." Somehow I believe Fred knew all along, but it didn't seem to matter too much.

We hear many remark that people are not being saved in these days as they once were. This is not due to God's neglect but man's. God is still in the soul-saving business. He is the same today as yesterday, and His arm is not shortened that He cannot save if people will but give Him the opportunity.

God has a long arm and is ever reaching, probing, for the souls of men. That arm can reach every man on this globe whatever his situation may be. God's long arm reached Fred and pulled him from the fire—in the "nick of time."

Though the times are sinful and wickedness is rampant, Christ's blood has never lost its power. If men are not being saved as they once were, the fault lies with the Christian people. Let us pray fervently and without ceasing that His hand will touch every heart before He comes again.



# Editorially Speaking

● By W. T. PURKISER

## THE PROMISE OF THE FATHER

At one of the early conferences John Wesley held with his preachers, the question was asked, "In what manner should we preach sanctification?"

Part of Mr. Wesley's answer was, "Always by way of promise; always drawing, rather than driving."

The wisdom of this advice is still apparent. Christ's pronouncement of the coming of the Holy Spirit spoke of Him as "the promise of the Father." His sanctifying lordship was described as "the gift of the Holy Ghost."

There is, of course, an "ought" about it all. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (I Peter 1:15-16), is just as much a command to be obeyed as is "Ye must be born again."

There is a burning obligation about the fullness of the blessing. There is guilt attached to its refusal. Charles G. Finney went so far as to assert that Christians are guilty for all the failure that is theirs because they are not filled with the Spirit.

Yet the first truth and the most consistent emphasis in presenting entire sanctification ought to be "by way of promise; always drawing, rather than driving."

When one goes back and reads the printed sermons of the pioneers in the holiness movement, the contrast with much of our present-day preaching and writing is striking. There was much greater emphasis upon the joy and victory of the sanctified life, freedom and power in prayer, the love and delight of Christian fellowship in the Spirit, and the effectiveness of the Spirit-filled witness.

It was the promise of the Father that drew people to the Lord. There may have been some driving of lazy strays, but there was far more drawing than driving.

Can we recapture the radiance of such a presentation of holiness? Why not? The message is just the same. The experience is just as precious. The joy of the Lord is just as sweet. And the hunger of the un sanctified heart is just as poignant as ever it was.

There is something about "the heavenly vision" that captures the imagination and directs the

steps. Christ lifted up, "made unto us wisdom, and righteousness, and sanctification," still draws all men.

Perhaps we don't trust our gospel and the winsomeness of the Word. Perhaps we think we have found a better way. But I doubt it.

What we need is to see again that holiness is more than duty; it is delight. It is not a threat; it is a promise. It is not a grab; it is a gift. And when we do, we will find to our happy surprise that believing hearts still yearn to receive "the promise of the Father."

## A STRANGE PARADOX

One of our churches recently extended the courtesy of its pulpit to representatives of an independent missionary organization. A glowing presentation was made of its work, and an offering was taken.

A young man in the congregation became interested enough in the organization to write for information about missionary service with the group. The reply he received contains an interesting paragraph:

"I thought at this time it would be good to have confirmation of your belief in one point of our doctrinal statement which says, 'that salvation is a free and everlasting gift of God entirely apart from works, received upon personal faith in the Lord Jesus Christ, that a soul once truly saved can never be lost.' We are asking you this because of the background out of which you have come, as in the majority of cases the Church of the Nazarene does not adhere to this particular point. . . ."

It must be admitted that the theology of this group fits well with its missionary methods, which consist chiefly of a "hit-and-run" type of evangelism. If you can convince yourself that once a person is born of the Spirit he is immediately and finally guaranteed a home in heaven, you can safely go off and leave him to his own devices.

The entire matter, of course, hinges around the claim "that a soul once truly saved can never be lost." This is a familiar and widespread doctrine.

Such teaching usually takes one of three forms. It may insist that a person once truly saved will never go back into sin. If he does, it is evidence of the fact that he was not really converted. This rests heavily on the words of John,

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

From a practical standpoint, such a form of "eternal security" doctrine discourages the return of the backslider to the Lord because of the implication that he never really had known a state of grace. If he had been deceived before, might he not be deceived again?

A second form of "eternal security" claims that, while a person truly saved may wander away and lapse back into sin, he will surely be brought back before he dies. The parable of the prodigal in Luke 15 is often cited as evidence for this opinion.

What is not so often seen, however, is that, while the prodigal was away in the far country, Jesus said that he was dead and that he was lost (v. 24). His salvation depended, not upon the fact that he had once been at home in the father's house and had left, but upon the fact that he came to himself (v. 17) and he came home (v. 20).

The practical danger in this form of the doctrine lies in its suggestion that the "coming back" or "return" is in some way guaranteed apart from personal repentance and faith on the part of the backslider.

**THE THIRD FORM** of this theory states that though one once truly saved goes back into sin—even such sins as immorality and drunkenness—and dies without repentance, he is yet secure and goes to heaven. We even hear talk about the roofs of bars and brothels being broken by the "saints" being caught up in the rapture from the very moment of their sinful behavior—a bloodcurdling thought if there ever was one.

One writer of this school of thought wrote in a widely circulated book that physical death may come as a result of "sin in a believer's life so serious that God cannot permit such an one to continue to live on earth." He adds, "This may mean for such to be taken away by death, because they so dishonor the name of Christ that they can no longer be permitted to remain on earth. They are redeemed by the blood of Christ and thus fit to go to heaven, but their lives are so displeasing to God that they cannot be allowed to remain on earth."

This is the doctrine of eternal security in its most devastating form. It promises final salvation to those who live in deliberate and known sin in the face of the clear warning of Paul: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous,

nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Corinthians 6:9-10).

Whatever else it means, I John 3:8-9 gives the final answer to the view that a "child of God" may live in conscious and willful sin: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin."

We gladly affirm that "he that believeth on the Son hath everlasting life" (John 3:36). We only insist that God's present tense—"is believing"—be not changed to man's past tense—"has believed" or "once believed." It is still true that "faith without works is dead" (James 2:20).

We rejoice in the truth of Christ's promise: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27-28). We only point out that the sheep are those who follow Christ, not those who stray from Him.

Is it not a strange paradox that people of principle would seek our money and our youth and at the same time promote a theology so foreign to the Word of God? When representatives of other missionary groups seek access to our congregation, we would be well-advised to explain to them courteously that we have undertaken missionary tasks so big and so challenging that we must give to them all our resources of money and manpower.

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*There are unfolding and nurturing processes which precede and follow all the epochs in Christian experience. These processes of growth and development are nurtured through God's appointed means of grace, to which the inner spiritual life responds like the unfolding flower buds and foliage of spring respond to sunshine and rain.*

*Spiritual life comes initially, not by growth, but by creation or by birth. But when new life through Christ is obtained, "the deepest law of its existence and continuance is that of growth." Jesus said, "I am come that they might have life, and that they might have it more abundantly." The norm of the spiritual life is that it be ever increasing and more abounding.—Julian C. McPheeters*

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**Pro: Voice in National Issues**

I would heartily endorse a memorial to the General Assembly empowering the Board of General Superintendents to speak officially for the Church of the Nazarene on national issues of the import of the Vietnam war crisis facing our nation today.

In light of the dangers, if not disaster, facing us if the present course of action continues to be followed, I find it indefensible that our denomination remain silent any longer on this issue.

To pray while our boys die on foreign battlefields, without taking the corresponding responsibility to make our voice heard as to our approval or disapproval of policies being followed, is to remain inept in the face of potential annihilation.

ERNEST WILLIAM MOORE, JR.  
Idaho

**Pro: Negative Vote**

You might consider this "Pro," "Con," or simply commentary. The lead question in the "Answer Corner" of the August 2 issue is unusually lengthy. I can empathize with its asker.

When I was young these "injustices" disturbed me. Since I have been older I have realized that there are two sides to every coin. Even though we may "know" we are right, it shouldn't cause us undue alarm when "not every one speaks well of us" (Luke 6:26).

The Church is much greater than any one man. Even in adversity let's dare to trust God, in both the short and the long run.

If a man is true to God, He will take care of him, even though a local church may "un"-appreciate him.

JOHN W. AMES  
California

**Con: Padding Figures**

This is my first letter to the *Herald*. But I was so impressed with your editorial in the July 5 issue entitled "Ministerially Speaking" that I just wanted to thank you for writing it. . . . This matter of stretching and padding figures has bothered me very much for a long, long time. "Know-

ingly to pad statistics in order to make a better showing is very hard to distinguish from outright lying." How very true!! . . . The pressures our pastors are under are terrific. There are so many charts and statistics to take care of anymore that we hardly have time for the real, essential purpose of our church. . . .

MARGUERITE HAILE  
California

**Pro: "Mountaintops"**

My habit of turning to the back and reading the news first almost made me miss the refreshing and invigorating article by Warren McNeilly, "The Trouble with Mountaintop Experiences" (August 2 issue). I hope that he will write often, for his approach is fresh and interesting.

The *Herald* is getting better and better, and I look forward to it as I would a letter from a dear friend; but my "habit" of reading the news first almost made me miss the good article. I'm glad I read it.

J. E. McCONNELL  
Washington

**Con: Editorial Analogy**

As an active Gideon, I must admit to some severe degree of shock at the *Herald's* August 23 editorial analogy between Judges 7 and the three major services of our Nazarene worship program.

In the Bible there is a clear state-



"Paul Tarsus? Wasn't he right tackle for the Green Bay Packers?"

ment (v. 2) attributed to the Lord himself that the 32,000 men assembled were too many, and by commands of this same Lord the number was finally reduced to the famous 300. So the answer to the editorial question as to the whereabouts of the 31,700 on Wednesday night is simply that they were at home, where the Lord had commanded them to be.

OK—so you goofed once. All is forgiven, and we still love you and deeply appreciate 99 44/100 percent of your editorial material.

All this is that I may say I have been concerned in recent years that we have allowed any part of our church program, no matter how worthy, to supplant the Wednesday night prayer meeting. . . . If one worthy cause can take the place of the prayer meeting, it will not be too long before another worthy one will be along with an equal demand. Will we, too, in years to come find ourselves without the prayer meeting? God forbid! . . .

ORIN B. DALABA  
Missouri

**Pro: Nazarene Colleges**

The article written by W. Lee Gann, "A Letter to a College Freshman," (August 30) is an excellent article, and inspired me to write a "Pro" Nazarene colleges.

God has already made the way for us; all we have to do is follow and obey.

I became acquainted with the Nazarene church after I graduated from high school. When I gave my life to Christ, then He asked me to prepare my life at Bethany Nazarene College.

I had never been to B.N.C., and I didn't know anyone in Bethany. I was afraid to go alone, but God always provides the way. When I entered the bus, He saved me a seat by Dixie Smith, a junior at B.N.C. I had never met her until that day. From that step, one step at a time, God provided my every need. My first job was dishwashing, and my second was working at the Book Shop owned by the Nazarene Publishing House.

In my calculation, I would consider that I received a scholarship of \$1,000 a year. When I considered the education budgets, the wonderful professors who teach for less to give more, gifts, etc.—every student who enters the doors of our colleges receives a scholarship. I received dividends such as Christian fellowship, wonderful professors, revivals, prayer and fasting—on and on the list could go. Today I still receive dividends, and I will throughout eternity. . . .

LONA MAE O'NEAL  
Oklahoma

**Pro: Wednesday Night**

I just read the letters in the August 9 *Herald*, including the one from Henry Ott, Indiana, suggesting no prayer meeting on Wednesday evening.

I think if the Nazarenes want God out of the church, all we have to do is to leave out Wednesday evening prayer meeting.

In our church there are several who work nights, but they and the pastor meet at the church Saturday nights and have a wonderful prayer meeting. Therefore we have wonderful services on Sunday. I thank God for Wednesday prayer meetings.

Mrs. LESSIE HUDSON  
Ohio

**Pro: Personal Experience Articles**

I wish to express my appreciation for the many articles on personal evangelism and the testimonials of finding spiritual help. It is refreshing to see and hear a new convert tell of his newfound experience and ever thrilling to know that the doctrines we preach and teach can become and are a living reality. . . .

G. D. AYLETT  
Washington

*"You can't  
afford to spend  
what God  
would have you  
GIVE!"*

**THANKSGIVING  
OFFERING/1967  
FOR WORLD EVANGELISM  
CHURCH OF THE NAZARENE**

**On Being Free from Guilt Complexes**

By Paul Culbertson

A guilt-free, Spirit-cleansed, Bible-informed conscience is an indispensable factor in physical, emotional, and spiritual health. Few if any things are more important. Many competent students of personality believe that guilt, or feelings of guilt even when there is no guilt, play a major contributing role in personality disorders.

Speaking of conscience, the writers of the New Testament use such adjectives as evil, defiled, good, pure, exercised, seared, and weak.

The evil, defiled, impure conscience is burdened with guilt and polluted by the inbeing of sin. By the grace and power of the Lord Jesus Christ and His atoning work on the Cross, made available by the ministry of the Holy Spirit, guilt can be cancelled (Romans 5:1), and the conscience purged (Hebrews 9:14; 10:22). Thereby the evil conscience becomes good and pure.

But that is not all. The good conscience must be exercised. St. Paul wrote, "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). This involves walking "in the light" (I John 1:7), and avoiding all tendencies to be less than completely honest with God, His Word, and ourselves.

The *seared* conscience results from "speaking lies in hypocrisy" (I Timothy 4:2), or holding "the truth in unrighteousness" (Romans 1:18). The only insurance against the seared conscience is a genuine "love of the truth" (II Thessalonians 2:10-12) and a determination to "buy the truth, and sell it not" (Proverbs 23:23).

The weak conscience results from an uninformed moral judgment, and failure to distinguish clearly between matters of right and wrong and issues involving distinctions between good, better, and best. Here *feelings* of guilt may be aroused by conduct which is really nonmoral. This is one form of a *guilt complex*. The vegetarian Christians of the Early Church (Romans 14:1-4; I Corinthians 8) suffered from such a complex, and needed the Apostle Paul to educate them so that they would make more accurate ethical distinctions.

A healthy Christian conscience may be developed by these means:

1. Finding genuine freedom from the guilt of sins committed by sincere repentance and faith in the atoning work of the Lord Jesus Christ.

2. Inviting the Holy Spirit to purge the conscience of its sinful self-centeredness. Men suffer from not only what they have done and wish they had not (guilt). They also suffer from what they really want to do that is wrong but which they dare not do. The conscience desperately needs cleansing from the inbeing of sin.

3. Cultivate the moral judgment in making sound judgments between ethical issues involving personal sin and guilt, and judgments of value involving good, better, and best. Shortcomings in the latter area do not involve personal guilt, and should not result in *feelings* of guilt, but a determination to do better.

4. Develop a willingness and capacity to apply with honesty, courage, and persistence the great ethical principles of the New Testament to new ethical issues as they arise.

5. Cultivate a deep and sincere love for the truth, and especially for the Lord Jesus Christ, who is himself the very embodiment of the truth.



Culbertson

*Maturity in Christian experience is a goal in the Christian quest in which there is no finality. The law of the Kingdom for the Christian is to "abound more and more" (I Thessalonians 4:1).—Selected.*



WITH THREE of her "daughters," Rev. Mrs. Dorothy Reed, left, enjoys looking at a scrapbook. The girls—Phyllis, seated next to Mrs. Reed, Brenda, and Pam—are three of nine youngsters to whom the Reeds are currently mother and father. The Reeds have helped to rear forty-five girls who either had no homes or had an unfortunate family experience.

Photos by Dwight J. Strickler

## Parents to Forty-five Children!

# COUPLE GIVE THEMSELVES TO HOMELESS GIRLS

● **By Leroy Reedy and Richard Ungerbeuhler**  
Kankakee, Illinois

**H**OW WOULD you like the task of raising forty-five girls?

Well, this has been the joy and privilege of Revs. Robert and Dorothy Reed, pastors of the Church of the Nazarene in Potomac, Illinois.

Dr. V. H. Lewis said of their work, "This unusual couple has taken girls who have no home or have broken homes and has reared them. The story of this work and what has happened in the lives of these girls is one of the most thrilling examples of service and Christian influence that I have ever known."

How did all this get started?

The Reeds, both of whom are ministers, were pastors of the Oaklawn Church of the Nazarene for seventeen years before moving to Potomac.

In 1952 the Reeds were asked to assist in a vespers service in a children's home in Danville.

A few days later the authorities

from the children's home called and asked if the Reeds would consent to take a girl who had run away from the home.

The girl's case was somewhat typical of many who were to follow and find refuge in the Reed home.

This girl came from a home where her father had committed suicide and her mother was an alcoholic.

The Reeds soon discovered that the girl had stolen over \$400 worth of merchandise from Danville stores, in order to buy food and liquor for her mother.

When the girl was converted soon after moving in with the Reeds, she vowed she would pay for stolen property.

For seven years she worked until every cent was repaid.

The Reeds planned a nice wedding for another of their protégées which the girl's father hitchhiked all the way from Arkansas to attend.

He had not seen her since she was five.

Many court officials have asked Mrs. Reed, "How is it that you succeed when others fail?"

"It's not within me," says Mrs. Reed; "it's the Lord."

Two other cases reveal the power of the Spirit at work in the lives of these homeless girls:

One from a Catholic home came to them with the provision that she attend a Catholic church. Mrs. Reed took her to six o'clock Mass weekly. At 9:30 a.m. the girl would attend the Nazarene church, where Mrs. Reed is pastor. Soon the girl was genuinely converted and asked to be allowed to attend the Nazarene services only.

Mrs. Reed finally consented. Within a few days she was called in by the judge and ordered to see that the girl continue to attend the Catholic church.

An interested person heard about the case. He called and promised to try to help.

Within a few days Mrs. Reed received a call from the judge, who consented to let the girl go to church where she chose.

Great diplomacy is necessary in pressing upon the girls the need of salvation.

Recently, Brenda, age fifteen, was overcome with the heat while working in the garden. She fainted twice and was in rather serious condition until they got her to the doctor.

When it was all over, Mrs. Reed asked, "Brenda, suppose you had died during this experience. Would you have been ready to go?" Brenda admitted that she wouldn't. The next Sunday morning she came to the altar and was converted.

A banker's daughter came to them in trouble. Later she said, "I've known what it was to have plenty of money but I never knew the joys of a Christian home before."

What about discipline? Mrs. Reed says, "We treat them as our own. Every girl has her daily chores."

She then showed us a daily schedule in which each girl's duties were clearly defined for the day, including preparations for dinner.

Evening devotions play an important role in the Reeds' daily routine. After dinner one of the girls leads the devotions.

Chris, nineteen, who loves this task above all the others, won an all-expense scholarship to Bethany Nazarene College.

Rev. Robert Reed is as enthusiastic about having the girls as his wife.

He was an active pastor for twenty years but a heart condition has limited his activities.

He keeps a large vegetable garden, does painting and repairs on the huge, old frame house where the Reeds now live, and makes a perfect dad for the girls.

"What we do, we all do together," said Mrs. Reed. She then told how in 1964 they took nine girls to the General Assembly in Portland, Oregon. Since they could not afford motels and restaurants, they took with them a camp trailer. She recounted the wonderful time they had cooking their meals and sight-seeing along the way. They were stopped by a policeman and feared they would be fined for being too heavily loaded in the back, resulting in poorly focused headlights. When they stopped, the officer merely asked their help to get his cruiser out of a mudhole.

The Reeds presently have nine girls, ranging in age from seven to nineteen.

"Little Pam was born to us seven years ago," said Mrs. Reed. "Pam was laid in my arms when she was just a few hours old and we've had her ever since."

When Pam was only a few weeks old it was discovered that she had an incurable disease. The doctors gave her up. Dr. Mark Moore, superintendent of the Chicago Central District, asked to pray for the child. She showed almost immediate improvement and within a few days was perfectly well.

A few days ago the parents mentioned taking Pam to the doctor for a checkup. Pam said, "Why don't you take me to the best doctor in the world, Dr. Moore?"

When a new girl arrives at the Reed home she is first asked to write her life story explaining why she has come and what she hopes to find.

In this way the girls are encouraged to lock the door on the past and begin a new life. Nothing from the past is ever mentioned again.

Out of the forty-five girls whom the Reeds have taken in over a period of nearly twenty years they have had only three who did not turn out well.

One was mentally retarded and is now in a mental institution. Of the other two, one was fifteen and the other sixteen when they came. Mrs. Reed said, "They were just too 'old.' They just couldn't believe that anyone could really love them or that there is such a thing as decency or virtue in the world."

Mrs. Reed said, in an interview, "Most of these girls have either gone on to college or gotten married or both."

The girls assist Mrs. Reed on some occasions in evangelistic meetings. One leads the singing; there is a vocal quartet in the group; and another writes and reads religious poetry.

According to N.B.C. News, 3,000 American homes break up daily. Juvenile authorities in nearly every big city are seeking ways to take care of these unfortunate, emotionally disturbed children who suddenly find themselves without parents and a decent chance to live a happy, well-adjusted life.

Jesus made it very clear in Matthew 25 that Christians shall be rewarded according to their works. In the light of this fact, the Reeds will certainly have a rich reward.

**ALL PART OF THE FAMILY**—From left to right, Chris, Marol Lee, Brenda, Phyllis, Jeanne, and Pam make up part of the Reed family. Three more were on vacation at the time the photographs were taken. At right, Pam, who miraculously recovered from a near-fatal illness shortly after birth, poses over the family album.



# Pillenas

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### From District Assemblies . . .

#### NOTE ANNIVERSARY GAINS

Churches on the Northwest Indiana District reported creditable gains in church membership and Sunday school enrollment, according to the report of Rev. George Scutt, superintendent.

The silver anniversary assembly was held August 17-18 in Gary, Indiana. Dr. George Coulter, general superintendent, presided.

In noting the twenty-fifth anniversary Mr. Scutt pointed to the fifty-

year mark as a time when there should be 100 churches on the district and 8,000 members. There are currently 59 churches on the district, and a membership of 5,015.

The district membership showed a gain of 141 over last year. Sunday school enrollment advanced 833, to a total of 12,262. Total giving was just shy of a million dollars: \$994,201.

The district contributed 10.6 percent of their giving to world evangelism.

Rev. Harold Latham was newly elected to the district advisory board.

Ordained were Rev. William Selvidge and Rev. Robert E. Bishop. The elder's orders of Rev. Ray Wells from another denomination were recognized.

Delegates to the General Assembly are Rev. George Scutt, Rev. K. V. Bateman, Rev. L. E. Meyers, Rev. U. D. Dibble (ministerial); Tharen Evans, Bud Goble, Oscar Sheets, Sr., and Fern Brantly (lay).

#### DOLL REELECTED

Rev. A. M. Doll was reelected regional supervisor during the sixth Mozambique regional council held recently in Pretoria, Republic of South Africa.

Rev. and Mrs. Floyd Perkins and Rev. and Mrs. Frank Howie have received residence permits which will allow them to assume missionary responsibilities in Mozambique.

Miss Fairy Chism spoke devotionally to the group, and "the Lord met with us in a wonderful way," reported Evelyn Mewes, council secretary.

#### REPORTS NEW CHURCH

Dr. Paul Garrett, superintendent of the Dallas District, reported to delegates at the fifty-ninth assembly that church membership, Sunday school enrollment, and N.Y.P.S. membership had increased, and that one new church had been organized.

Dr. Hugh C. Benner, general superintendent, presided at the assembly, held August 10-11, at Tyler, Texas.

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

Delegates to the 1968 General Assembly will be Dr. Garrett, Rev. Robert G. Nielson, Rev. Clyde Ammons, and Rev. J. Lewis Ingle (ministerial); Ned Thompson, Paul Anglin, Stanley Bennett, Sr., and Starley Hand, Jr. (lay).

#### PROGRESS REVIEWED

Delegates to the Missouri District assembly bid their superintendent of twenty years good-bye, and welcomed a new one.

Dr. E. D. Simpson, who was elected superintendent in 1947, retired at the close of the assembly, and elected to succeed him was Dr. Don J. Gibson, vice-president at Olivet Nazarene College.

The election occurred during the fifty-seventh assembly, held August

8-9 at Fredericktown, Missouri. Dr. G. B. Williamson, general superintendent, presided.

During Dr. Simpson's superintendency, 34 new churches were organized, 9,000 members were received on profession of faith, property valuation increased from \$700,000 to more than \$5 million, and giving for world evan-

## Announcing 10th Annual SERVICEMEN'S RETREAT



Dr. Orville Jenkins

The NAZARENE SERVICEMEN'S COMMISSION announces that the 10th Annual All-Europe Servicemen's Retreat will be held at the General Walker Hotel, Berchtesgaden, Germany, November 13-16.

Announcement has been sent to all service personnel in the European area, and we would urge all pastors, parents, and friends to add their word of encouragement to attend for all their young people in military service. They do not have to be Nazarenes to participate in this time of spiritual refreshing.

**SPECIAL SPEAKER:** Dr. Orville W. Jenkins, executive secretary of Department of Home Missions.

**RETREAT COORDINATOR:** LTC. Herbert J. Van Vorce, Hospital Staff Chaplain, 2nd General Hospital, APO New York 09180.

If your servicemen are not on our mailing list, or if you would like to be sure they will be receiving this information, please send the complete military address to:

**NAZARENE  
SERVICEMEN'S  
COMMISSION**  
6401 The Paseo  
Kansas City, Missouri 64131



gelism increased from \$20,000 to \$120,000.

Mrs. Dan J. Gibson accepted the election of N.W.M.S. president. Also newly elected was Rev. Eugene Plemons as district church schools chairman.

## Vital Statistics

### OBITUARIES

REV. AUSTIN W. IRWIN, eighty-four, died August 31 at Norwalk, California. Most of his thirty-five years of ministry was spent on the Iowa District. Funeral services were conducted by Rev. Weldon H. Stone. He is survived by his wife, Hazel; one son, Roland Don; four brothers; two sisters; and three grandchildren.

MRS. EVELYN M. JEFFRIES, sixty-five, died August 17 at Pasadena, California. Funeral services were conducted by her pastor, Rev. Walter M. Hubbard. She is survived by her husband, Roy; one son, William; one daughter, Mrs. Kathleen Roberts; six grandchildren; and one great-grandchild.

MRS. EMMIE JONES, sixty-six, died September 1 at Gainesville, Texas. Funeral services were conducted by Rev. Bill Duke and Rev. Jimmy Jones. She is survived by her husband, William; five daughters, Mrs. Dan Randolph, Mrs. Richard Osburn, Mrs. Herbert Eberhart, Mrs. Norman Shasteen, and Mrs. J. T. Mitchell; and four sons, Jack, Bob, Billy, and Tommy.

MRS. PAULINE MARTHA LITTLE, sixty-three, died August 22 at Alhambra, California, after an extended illness. Funeral services were conducted by Rev. Gordon Blacklock, Dr. L. Guy Nees, Dr. W. Shelburne Brown, and Rev. Harold Bonner. She is survived by her husband, Dr. Paul F. Little; one daughter, Mrs. Stanley Gunstream; two sons, Rev. Robert, a missionary in Indonesia, and John; and one sister, Mrs. Helen Berry.

CARL RICHARD NUTTER, twenty, died at Parkersburg, West Virginia, after a long illness. Funeral services were conducted by Rev. John Hay. He is survived by his parents, Evangelist and Mrs. C. S. Nutter; and two sisters, Mrs. Lulu Belle Smith and Mrs. Betty Whiteman.

LEE H. REAM, fifty-four, died unexpectedly August 19 at his home in Clayton, Michigan. Funeral services were conducted by Rev. W. O. Welton. He is survived by his wife, Jennie; two sons, Richard and Paul; three daughters, Mrs. Wanda Parker, Mrs. Sondra Hoag, and Jane; and two sisters.

REV. C. C. RINEBARGER, eighty-three, died September 12 at Overland, Missouri. Funeral services were conducted by Rev. A. R. Aldridge. He is survived by his wife, Ida, and two sons.

REV. C. F. SHIELDS, sixty-six, died July 10 at Nashville, Tennessee. Funeral services were conducted by Dr. Dallas Baggett and Rev. Oren Thrasher. He is survived by his wife, Almata; two sons, Rev. Paul and Gene; five grandchildren; two sisters; and three brothers.

## Announcements

### MARRIAGES

Miss Janice Schraeder and Mr. Edward L. Nuest at Sterling, Kansas.

### BORN

—to Rev. David and Constance (Skillings) Wayman of Danbury, Connecticut, a son, Paul Mark, August 30.

—to Roy and Gloria Henck of Cape Verde Islands a son, Steven Crawford, August 9.

—to Lt. and Mrs. Lyle A. Working of Dover, Delaware, a daughter, Leslie Christine, August 22.

### SPECIAL PRAYER IS REQUESTED

—by a Christian in West Virginia for his pastor, and new church which is being built.

—by a Christian in Texas, that the Lord will heal her of her arthritis.

—by a Christian mother in Colorado, that the Lord will completely heal her son from the effects of an automobile accident some time ago.

## Directories

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## NEWS OF RELIGION

### You Should Know About . . .

EVANGELIST BILLY Graham preached with traditional simplicity to the largest audiences assembled for any religious event ever held in Kansas City during the ten-day Heart of America Crusade, September 8-17.

The crowds which gathered at Municipal Stadium also exceeded a previous attendance record when the Kansas City Football Chiefs attracted 43,835 persons for their 1966 opener. More than 53,000 attended the last Sunday service of the crusade.

Following his zealous messages delivered from a platform in short center field, one person in every forty-two stepped onto the infield skin to indicate a spiritual need.

Among the inquirers were several chiefs of police attending their national convention in Kansas City, and a timid ten-year-old carrying an airplane travel bag well-stuffed with whatever little girls put in them.

While Graham vowed to avoid political issues, he frequently acknowledged the need for federal action in racial and poverty problems.

"I've been in a place in New York City where two families with nine children between them live in the same one room, with only a sheet to divide the families. And the closest bathroom was three floors away. Things like this should not happen in America," he said.

But the problems of race, poverty, agitation, and subversion are only symptomatic of the greatest problem, he said, "man pitting his will against God's."

The evangelist interpreted Bishop Pike's statements made on the Johnny Carson television show while the crusade was in progress as a disavowal of the Bible. He paralleled what Pike said to the work of the devil, who created doubt in Adam and Eve for the word of God. "Bishop Pike's ideas are not new," Graham asserted. "They began in the Garden of Eden."



IN LEFT PHOTO, Graham and Missouri Gov. Warren Hearnes. At right, the overflow crowd.

The evangelist warned, "The crusade is being held at a time when the world is caught up in a psychopathic madness that could mean ultimate racial suicide."

Among dignitaries to greet Graham publicly was Sen. Frank Carlson (R-Kans), a longtime friend of the evangelist. He recalled that Graham had been a "source of strength to three presidents, Eisenhower, Kennedy, and Johnson," in relation to the presidential prayer breakfasts.

In addition to Graham, other team members were Cliff Barrows, who directed a 5,000-voice choir; soloist, George Beverly Shea; pianist, Tedd Smith; and organist, Don Hustad. Also taking part was Vocalist Ethel Waters, who bubbled out "I Sing Because I'm Happy," among other selections.

Seven hundred seminary students and young ministers representing forty denominations attended a week-long school of evangelism conducted by Graham associates. There were an additional 400 observers present. Started by 4 seminary students, the first school was held during the 1962 Greater Chicago Crusade, and others have followed in several cities, including 2 during Graham's most recent visits to London.

During the crusade Former President Harry S. Truman, who lives in nearby Independence, Missouri, invited Graham to his home. It was the first meeting between the two for fifteen years. Truman, now eighty-three, entertained the evangelist at the White House following his successful Boston crusade.—Eldon Rawlings.

## ALASKA EMERGENCY APPEAL AUTHORIZED

The Board of General Superintendents has authorized an emergency appeal for \$35,000 to be used in rebuilding flood-damaged church and parsonage properties in Fairbanks, Alaska.

The October 18 *Herald of Holiness* will carry more complete details. Individual and church contributions should be sent to the General Treasurer and marked, "Alaska Emergency."

All designated contributions from local churches will be counted as an "approved special," according to a statement released by Dr. George Coulter, secretary of the Board of General Superintendents.

Approximately fifteen Nazarene carpenters and electricians from the Washington Pacific and the Oregon Pacific districts have been flown to Fairbanks by Pan American Airways to assist in the reconstruction work. The airline provided the transportation as a public service.

## NAZARENE COLLEGE GAINS

Incomplete 1967 enrollment figures from Nazarene colleges compared to final fall enrollments last year show substantial gains. Reports received show:

		Increase
Bethany Nazarene College	1,851	5.4%
Canadian Nazarene College	133	5.6%
Eastern Nazarene College	850	(-2.4%)
Nazarene Bible College	111	
Nazarene Theological Seminary	250	17.4%
Northwest Nazarene College	1,144	2.5%
Olivet Nazarene College	1,810	6.7%
Trevecca Nazarene College	742	8.6%

Enrollments at colleges which opened later will be included in a later issue.

## OF PEOPLE AND PLACES

FRIENDS of Dr. Thomas E. Mangum, longtime physician at Nampa, Idaho, and leading churchman, gathered October 12 to pay tribute to

him at a testimonial dinner held in his honor at the Northwest Nazarene College student center. State Senator R. H. Bill Young was among speakers.

MRS. PEARL L. Miller, wife of the late Rev. Harold J. Miller and formerly a teacher in the San Francisco Bay area, was cited recently for her contribution to the organized teaching profession by the California Teachers' Association. A graduate of Pasadena College and a longtime teacher in the Bay area, she now lives at Nampa, Idaho.

"TREVECCA College is bulging at the seams—but they like it," said Anne Franklin, a feature writer for the *Nashville* (Tennessee) *Banner* in a story which outlined the growth of the college. The account pointed out expansion in the physical plant, comprehensive curriculum, increased enrollment, and community involvement.

MR. AND MRS. E. D. Downey, Pasadena, California, celebrated their sixtieth wedding anniversary on August 8.

DR. AND MRS. Richard Taylor, who have spent a year teaching and visiting missionary work in Japan, returned recently to Kansas City, where Dr. Taylor resumed his work at Nazarene Theological Seminary. Dr. Taylor is also editor of the *Nazarene Preacher*.

THE SPIRITUAL results of a group of Kansas City district teen-agers spending a week in the city of Sedalia, Missouri, were assessed during the recent district N.Y.P.S. convention. The impact the IMPACT team had on the convention turned the report into a prayer service, where

the front of Kansas City First Church was filled with teens and young adults. The convention pledged \$7,000 to continue the evangelistic work of the IMPACT team.

FEW N.Y.P.S. presidents last twenty-five years, either because they didn't start soon enough or the grind got to them. Mrs. Mildred Sechrist of Vanderbilt, Pennsylvania, is an exception, and she received a new Nazarene Study Bible from her pastor, Rev. James R. Grimm, by which she can remember her years of service.



Mrs. Sechrist

CELEBRATING their fiftieth wedding anniversary August 5 were Rev. and Mrs. Joe M. Tyson, Dover, Delaware. They will soon celebrate another golden anniversary, that of being members of the church for fifty years. They joined Waco (Texas) First Church on January 1, 1918.

REV. AND MRS. Irwin Windoffer, Sumter, South Carolina, recently celebrated their twenty-fifth wedding anniversary.

JAMES N. POSEY, a Bethany, Oklahoma, attorney, was listed recently in the 1967-68 edition of *Who's Who in the South and Southwest*. A graduate of Bethany Nazarene College and the University of Oklahoma School of Law, Posey is a member of the law firm of Posey and Humble in Bethany. He is also a member of the board of stewards at Bethany First Church; director of Deaconess Hospital, Oklahoma City; Bethany Guidance Center; Oklahoma City Society of Title Attorneys; and vice-president of Sooner Alcohol-Narcotics Education, Inc. (SANE).

TREVECCA NAZARENE College takes her first step toward integration this fall. The Nashville college has accepted a number of Negro students from the Southeast Educational Zone.

KENT MOORE, son of Dr. and Mrs. Mark R. Moore, superintendent of the Chicago Central District, has recently been awarded \$250 by the National Foundation for a paper discussing chromosomes of retarded children. He has completed two years of medical school at Vanderbilt University and returns this fall from Zurich, Switzerland, where he studied and worked this summer on a scholarship grant. With him was his wife, the former Ruth Ann McClung.

## TWO MILLION DOLLARS



for THREE BILLION SOULS this Thanksgiving

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### THE LORD OF HISTORY (October 15)

Scripture: Amos 1-2; 9:7-8 (Printed:  
Amos 1:3-5; 2:4-8; 9:7-8)  
Golden Text: Psalms 47:8

*What is God's relationship to "pagan" nations? Why does privilege entail unique responsibility?*

**SYNOPSIS:** Amos began his preaching with a denunciation of Israel's enemies. He announced the judgment of God upon Damascus, Philistia, Tyre, Edom, Ammon, Moab. During a time of national weakness, most of these nations had exploited and ravaged Israel. This part of the sermon must have been popular. But when the prophet spoke against Judah and, finally, against Israel, that was a different matter! The Lord God requires righteousness and justice of all peoples, including His elect, or chosen ones, whose privileges incur peculiar responsibility.

#### JUSTICE FOR ALL MEN

Eight times in the first two chapters of Amos, we hear the refrain:

*Because of outrage after outrage committed by . . .*

*I will not relent!* (J. B. Phillips).

In the case of the nations around Israel, the "outrage" was man's inhumanity to man. In the case of Judah and Israel, however, another factor was present—their idolatry, greed, corruption, and callous mistreatment of the poor were a violation of the Word of the Lord and a disregard of His commandments. Nothing like this (2:4, 7) is said against the other nations.

It should be a source of comfort and patience to know that we live in a moral universe. But it should also startle us to recall that privilege brings responsibility with it.

#### COMPASSION FOR ALL MEN

One of Israel's greatest snares was to suppose that, as the chosen people, they were "in" with God. Their election, however, only meant greater responsibility, for they were called to be a kingdom of priests. This meant faithfulness to God and a concern for other nations. Instead, they were guilty of practicing a kind of "carnal security." Their religion was immoral and selfish.

Amos announces an amazing fact: God was just as interested in the Ethiopians, the Philistines, and the Assyrians as in Israel. He has led those nations also. He is Lord of all.

Conducted by W. T. Purkiser, *Editor*

**A member of the church board states openly, and even to visitors, that the church is large enough—that the Sunday school has reached its limits and that there are now sufficient people on the membership rolls of the church. Can this attitude be reconciled with the teachings of Jesus Christ? Please help me, as I am a young Christian and I thought that our church was a vital soul-winning church. But now I am confused by hearing this older Christian of many years say these things. Should I go to some church that believes in soul winning and enlarging the kingdom of Jesus Christ?**

No, stay by the church and do your best to counteract the lack of vision and spiritual atrophy of this older person. He certainly does not represent the point of view of the whole church.

And I hope you may have misunderstood him. I hope what he meant to go on and say was, "It's now time to enlarge our facilities, or go out and start a new church in a new residential development nearby."

If the person's attitude is really as you describe it, I fear he has lost out

in his heart and his soul is lean and cold. It is quite impossible to reconcile such an attitude with the spirit of Him who said, "Go ye into all the world, and preach the gospel to every creature."

To the extent to which a church is small and satisfied to remain small because of an attitude like this, to such an extent that church has lost its candlestick (Revelation 2:5) and its reason for being, and must repent and return to its first love.

**In the "Answer Corner" you recently made the statement, "Satan was not always such a creature as he now is." Do you have scripture to back up this doctrine that the devil is a fallen angel? Jesus said in John 8:44, "Ye are of your father the devil . . . He was a murderer from the beginning." How can this scripture harmonize with the belief that the devil was once good if he was a "murderer from the beginning"?**

The chief scripture that has direct bearing on the question you raise is Luke 10:18, in which Jesus said, "I beheld Satan as lightning fall from heaven." "The beginning" of John 8:44, I take to be the beginning of earthly and human existence (Genesis 1:1), at which time the serpent already appears as God's enemy and man's seducer.

Other related passages are II Peter 2:4 (in relation to Matthew 25:41, "the devil and his angels") and Jude 6.

Isaiah 14:12-14 and Ezekiel 28:12-15 are sometimes taken to refer to a Satanic rebellion in heaven, although most Bible scholars prefer the literal interpretation of these verses as applying to the

kings of Babylon and Tyre.

The only thing is, if we deny the traditional theory of the origin of Satan, we paint ourselves into a corner. Either Satan becomes a god coeternal with the God of the Bible, or we charge the Lord with creating an evil personality. We would have to surrender either the monotheistic basis of our faith or our concept of the holiness and goodness of God.

I am quite satisfied with Jesus' word that Satan was once in heaven (hardly a fitting habitat for such a being as he is now), and that the Lord saw him fall. If you have any better explanation, please come up with it.

**When a person is out of the Sunday school class to stay with a sick person, should he be counted present in Sunday school?**

No, it is not right to count a person present in Sunday school who is not

there—no matter how commendable the reason for his absence may be.

**Will you please explain Luke 16:9 in the "Answer Corner"?**

*The Berkeley Version* of the verse helps: "And I tell you so to use deceitful wealth that you win friends, who, when it fails, may welcome you into eternal dwellings."

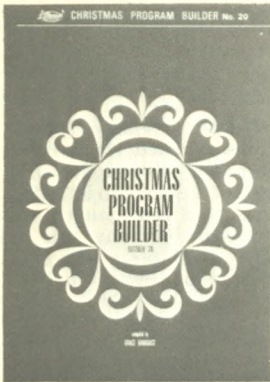
In its context, the verse means so to use our material possessions as to gain "friends" or converts for the kingdom of God, so that when our money fails (as it does at death, if not before),

those who have been won by its right use may welcome us into our heavenly home.

R. C. Trench said: "I am persuaded that we have here simply a parable of Christian prudence,—Christ exhorting us to use the world and the world's goods, so to speak, *against* the world, and *for* God."

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# New!



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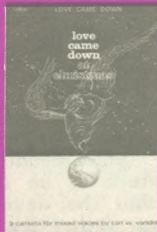
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