

January 18, 1967

herald

OF HOLINESS

Church of the Nazarene

Helps to Holy Living

(See "About This Issue," page 4.)

What Helped the Olsens?

Their child was dead. What could the pastor say?
(See page 3.)

Split Mountain, Dino, Colorado



General Superintendent Powers

The Glory That Once Was

The Apostle Peter tells of people who had escaped the pollution of the world through the knowledge of Jesus Christ, the Saviour, and then became entangled again and were overcome. He said their latter condition is worse than they were before they found Christ. He also states that it would be better not to have known the way of righteousness than, after they have known it, to turn from the holy commandment.

It is possible to know the way of righteousness. Men of all ages have walked in this way with full assurance. Job, after he had suffered the worst that Satan could do, declared, "I know that my redeemer liveth." What a glorious way it is when

*He walks with me,
And He talks with me,
And He tells me I am His own . . .**

But it is also possible to "turn from the holy commandment" and turn back to a way of life that can be described only by comparing it to the most disgusting habits and prac-

tices of animals. The word picture Peter paints is so revolting that he declares "the latter end is worse with them than the beginning."

How sad it is to become "again entangled" with the things from which we were one time delivered—the love of the world, the love of money, carnal selfishness—and a multitude of things from which God's grace had set us free!

Perhaps one reason the "last state" of those who have lost spiritual victory is worse than the first is the suffering brought on by comparing the former life of victory with the present life of defeat. We suffer by such comparisons.

But we need not continue in defeat. Peter was restored. The prodigal returned home. God's "mercy endureth for ever." He now awaits our return, and will blot out as a thick cloud this unhappy experience. "What a Friend we have in Jesus!" He calls us now to that glorious "land of beginning again." Let us pray—NOW!

She was gone. Was I to tell her parents it was God's fault?

What Helped The Olsens?

• **By J. Kenneth Grider**

Professor of Theology
Nazarene Theological Seminary

Christine Olsen, seven years tender, fell through a hole in the floorboard of her dad's pickup and the back wheel squashed out her life.

She was a sweet slip of a girl, loved and loving, as pure as a white lily. Her parents were devout, active in church and community affairs.

Was I, the pastor, to tell the Olsens that God knew best and took to himself their only child in the bud of her years?

That is what many a pastor tells parents when a child is whisked from them by accident or disease. It is what devout lay church people often tell their friends at such times of tragedy.

Of course, we clods upon the earth cannot always say for certain what God does or does not do. But surely He does not do things like that. If He did, we

would have to get another name for Him because His name means that He is good. If He did, we would have to drop love for Him and the worship of His holiness and settle for the fear of a despot, sitting on the rim of the world and laughing at the dire lot of the likes of us.

Although the broadly used approach among religious people is to make God the instigator of the mischief, His is surely a different role. Is He not on the side of His own people, helping instead of hindering, delivering instead of damaging?

We of the human set, often beset by what Shakespeare called the "thousand natural shocks that flesh is heir to," are not puppets upon a stage, moving about in mechanistic fashion. We are for real! Pierce us and we bleed; hurt us in any other way and we hurt. We really

do. Even big and strong men among us often hurt out loud.

Evil, with its myriad dread shapes, really is evil. And God, with His myriad manifestations, really does rout it, sometimes through miracle and sometimes through men. He did when the prophets were upon the earth; He did when Jesus of Nazareth was here; He still does.

Surely He does not will every circumstance; but just as surely, He does have a will in every circumstance: that His people turn tears into testimonies, setbacks into stepping-stones.

I told the Olsens that natural laws were mixed up in the misery that was theirs—that God surely did not wish the tragedy any more than they did; that He was instead on their side to help them through their darksome night.

And say, that helped the Olsens!



About This Issue . . .

One of the functions of this magazine should be to explain in terms that most anyone can understand how to live a holy life. The people in our pulpits preach a demanding doctrine which at times sounds strangely out of touch with our times, what with the trend toward building your ethics to fit the situation.

Helps
to
Holy
Living

The editor's task was to find writers who could translate doctrine into something livable. It wasn't that the doctrine couldn't be translated, but more one of finding persons who could

hang together words, sentences, and paragraphs which have the ring of believability, and talk to the individual.

Pieces discussing some phase of the Spirit-filled life, while they haven't been labeled as such, have been appearing almost every week. Recent contributors have included Kenneth Pearsall, Albany District superintendent; Edward Johnson, a Minnesota pastor; and Willard Taylor, a seminary professor. Upcoming will be articles by Rob Staples, a religion professor; H. T. Reza, Spanish Department executive; and Eugene Stowe, seminary president.

On page 7, Lawrence Hicks, a Kentucky pastor, writes this week's column, "Helps to Holy Living."

—Managing Editor

The People Who Thought

• *By H. R. Ballough*
Seattle, Wash.

THE WIND whistles through giant firs and icy-clear water tumbles along ancient riverbeds high in the Cascade Mountains that shelter the northwest corner of the continental United States. Here also are the remains of a once fabulous gold-mining town with the romantic name of Monte Cristo. "There's enough gold in that mountain to make the count of Monte Cristo look like a pauper!" exclaimed an early-day prospector.

"Gold!" The rush was on, just like California in 1850, and the British Columbia Cariboo in 1860. Men dreamed of easy wealth and excitedly struck out for the new gold site. They were followed by businessmen and financiers of a calmer sort who realized the miners would need food, shelter, and clothing, and a way to transport all that gold to the economic centers of the nation.

Railroad engineers were hired and began their survey work over sixty-three miles of green-pastured valleys leading to towering, snowcapped mountains. Blasting tunnels out of the granite mountains and crossing rivers with deep-timbered trestles, this was to

be one of the most unique little railroads in the country.

THE BATTLE against the elements was as much a challenge as was the terrain. Six- and seven-foot snowdrifts continually hampered the laying of the rails in the mountains. Rains caused frequent mud and rock slides, and rain-swollen rivers devoured newly laid roadbed. Winter's freezing rains, whipped by the frenzy of mountain gales, numbed the hardest soul. In the severest of tests of endurance, that sturdy band of engineers and laborers refused to quit.

The railroad was completed in August, 1893, and you can picture the excited townfolk cheering each blast of the steam whistle, each hiss and chug as the arms of the locomotive pushed its wheels. Gone were the months of loneliness and spoiled food and lack of supplies to build adequate shelter for the men of the mountains. Here was communication with the world, supplies and food delivered so fast it had little chance of spoiling.

Even as another winter loomed,

Volume 55, Number 48, JANUARY 18, 1967; Whole Number 2856. HERALD OF HOLINESS; W. T. Purkiser, Editor in Chief; Elden Rawlings, Managing Editor; Bill Lakey, Staff Artist. Contributing Editors: Hardy C. Powers, G. B. Williamson, Samuel Young, Hugh C. Benner, V. H. Lewis, George Coulter, General Superintendents, Church of the Nazarene. Unsolicited manuscripts will not be returned unless postage accompanies the material. Opinions expressed in signed articles are those of the authors and do not necessarily represent the official position of the Church of the Nazarene. Published every Wednesday, by the NAZARENE PUBLISHING HOUSE, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Missouri. Subscription price, \$3.00 per year, in advance. Second-class postage paid at Kansas City, Missouri. Address all correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Send us your new address, including "ZIP" code, as well as the old address, and enclose a label from a recent copy. Printed in U.S.A. PHOTO CREDITS: Cover, Authenticated News International; page 3, Paul M. Schrock, Scottsdale, Pa.; pages 5, 14-16, Elden Rawlings.

Could

the rains, the howling winds with their destructive force attacked the little railroad. Swollen rivers slammed into trestles and washed them along their angry paths of destruction. They were followed by blizzard-like snows that all but buried railroad service. Time after time work crews fought the elements, replacing missing sections of track, rebuilding trestles, and clearing the tracks of snowdrifts. With the most ingenious of engineering feats, the railroad came alive again and again. For a dozen winters the baby railroad battled the elements and its men refused to quit until the last gold was mined and the town went the way of all ghost towns. The little railroad that thought it could do the job did it!

THE BIBLE records the stories of men who faced what seemed like impossible tasks. Some endured even the most trying of circumstances, yet they refused to quit, because they trusted God.

Your goal in life is to serve on whatever front God may call. He may, or may not, have called you to be a medical missionary in some remote outpost. He may, or may not, have called you to be just an ordinary housewife. He may, or may not, have called you to be a youth worker in your church, an aggressive witness in your community, a leader in your business. He has called you to do something.



God does not promise you'll have an easy time. He doesn't promise there'll be no waves, or rocking of the boat. Perhaps you will know discouragement or disappointment along the way. But if you are in the express will of God, He will enable you to overcome all obstacles. "The trying of your faith worketh patience."

To become discouraged and admit defeat when things look bad is to lose the victory.

Sometimes we wonder why God has brought upon us an especially trying circumstance, even when the victory seems near. A missionary newsletter recently told of a young woman in Thailand whose career has been cut short by hepatitis. But she writes, "When I truly humbled myself and confessed all pride involved, God so sweetly and lovingly showed me that His plans are not foiled. I

am assured that He will unfold them as I wait His timing."

The words of James are especially appropriate: "Blessed is the man that endureth temptation [trial]: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Endure is the key word. The writer of Hebrews speaks of running the race that is set before us, with patience. The fastest runner does not always win the race; the winner's laurel goes to the runner with the best combination of endurance and speed.

THE LITTLE Monte Cristo railroad kept rolling because it and the men behind it endured the elements. If you endure in all that God has asked you to do, then victory can't be far behind. A winner never quits, and a quitter never wins.

How Wise Are the Wise?

The four graves in the little cemetery were far from sensational . . .

• **By J. J. Steele**
Coffeyville, Kan.

In a rural cemetery near a small town in Kansas we stood in silent wonder and sadness by the graves of a family of four: father, mother, a small son, and an older son. The older son had been executed by the state of Missouri for kidnaping and murder.

What the people of the community told of this family was not malicious gossip but simple, factual history known by all the neighbors and acquaintances.

The father had been a successful professional and business man. He had accumulated considerable wealth in the form of town and country property, owning several farms. The family home was the community's finest. Certainly he was wise and successful in the eyes of his neighbors.

The mother was a socialite, spending most of her evenings with her husband at social and business functions, leaving her children in the care of a hired maid. There was no time or interest for spiritual things, or for being real parents to their boys, according to the testimony of the condemned son while awaiting execution.

The parents had died in middle life and the younger son soon followed them while still in his boyhood. The older son inherited the family fortune.

The tragic story that led to the death house began after his return from military duty following the Second World War. He fell into gambling, drinking, and debauchery and "wasted his substance in riotous living." The family fortune dwindled rapidly. To pay gambling debts, properties had to be sold quickly, often at half their value.

Then came threats from underworld gamblers that led to desperation. He connived with his

mistress to kidnap the young son of a wealthy acquaintance. This kidnaping led to one of the most sensational murder cases in our national history. The man and woman were both executed.

However, the four pathetic graves in the little cemetery are not sensational. The fourth grave especially is far from glamorous. The question in our minds as the story unfolded was, Why?

The father never lived to see his life's earnings wiped out and his son doomed as a result of his wealth. The mother never lived to see the son, to whom she gave so little love and attention personally, destroyed so early in life.

This fourfold tragedy of human failure and crime should inspire a complete reappraisal of life's real values and of what constitutes true wisdom. How wise are the wise of this earth? What is success? What is a well-lived life?

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be [become] wise. For the wisdom of this world is foolishness with God" (I Corinthians 3: 18-19).

The wisest Man of all said in His story of a very successful farmer, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee" (Luke 12: 16-20).

Holiness Exalts God

• **By Lawrence B. Hicks**
Ashland, Ky.

OF ALL the doctrines of the Church none exalts "the grace of God that bringeth salvation" more than that of entire sanctification. The whole revelation of the Holy Ghost in the Scriptures is a divine effort to present a perfect plan by which poor, fallen, carnal humanity may be empowered to "glorify God and enjoy Him forever." All theology hangs on the revealed personality of God and His gracious work to lift a lost human race "out of the miry clay" of sin and back to himself.

A holy God expects and requires holiness of His children. He led Noah in an antediluvian perfection. He required a pre-law perfection of Abraham. He created Adam in His own image and likeness and placed him in sinless surroundings in the Garden of Eden. Under the law, both moral code and the ceremonial ritual, He taught by command and precept a clear and distinct separation of the holy from the unholy, the sanctified from the un sanctified.

There are three great things

about God that are inescapable. God is a supreme Sovereign in all the universe. His will is the one and final law! God is holy. As a sacred Being He cannot be elevated to His rightful place but in holiness. God is a divine Person demanding a love service from His children. Receiving these three great and undeniable facts about the nature of God, we find an underscoring line of "holiness unto the Lord" emphasizing all our holy religion.

Holiness exalts God! That radical change from the "old things" to a "new creation" in Christ Jesus exalts God more highly than all the philosophy, logic, or sermonizing known to man. The burning question, *Does it work?* places in three short English words the final "proof of the pudding"!

Holiness in us, wrought by the baptism of the Holy Ghost, throws

the powerful spotlight of reality on each of the supreme traits of the divine nature.

"This is the will of God, even your sanctification," is the plain statement of the Scripture. Whatever sanctification is, therefore, it relates to the sovereign will of almighty God. Sin in its final essence is rebellion against the revealed will of God (I John 3:4). Hence the crucifixion of the "old man" so as to enthrone Jesus as "Lord of lords and King of kings" exalts the sovereignty of God. For God to reign without a rival, rule without a question, direct without any pulling back, exalts the holy will of the Redeemer far above all other values of life.

Secondly, sinfulness can never fellowship un-sinfulness. God is holy. He demands our holiness. Not a humanistic or legalistic holiness of feverish works and projected programs, but a sweet, lovely holiness wrought by grace that abounds above sin! Here sanctification and the resulting holiness of life exalt the holiness of a holy God.

Lastly, it is an absolute impossibility to remove holiness from works! Grace produces works. The order of God is grace, then works. The order of man is works, then grace. Service to a sovereign, holy God is the only way to heaven. It is the service of the "love slave" whose ear has been "opened" by the Holy Ghost.

Dr. R. A. Torrey was exactly right in his classic statement that "every place that the Baptism with the Holy Ghost is mentioned in the New Testament it is associated with service." The sanctified person yearns to serve Jesus. Carnality draws back from service. Holiness rushes into the Holy Spirit's directed avenues of service.

In our yearning to see God glorified and the kingdom of Christ established in the earth, we often fall into the satanic snare of "pressure politics." We try to "put the cart before the horse." Instead we must allow the Holy Ghost, in a sanctified heart, to work in us that which is well-pleasing in His sight.

So shall sovereignty, sacredness, and service exalt the grace of God in us.



The Bondage of Rebellion

Without doubt the illnesses of our society may be laid largely at the door of parental neglect

• *By* Vernon T. Groves

Professor of Education, Olivet Nazarene College

We are living in a rebellious age. Just casual attention to the newspapers and current magazines indicates that this is so. This rebellion, contradictory as it may seem, often reveals a lack of emancipation or independence, a lack of self-determination or self-control.

Normally the change from the dependence of childhood to the independence of adulthood should occur gradually, naturally, and with reasonable painlessness. Too often it is made, if at all, with considerable pain, grief, and ill feeling.

Perhaps too many parents are unwilling or unable to slacken the reins gradually, giving their young people more freedom as they are able to receive it. On the other hand, so much freedom has been given to young people these days that there is scarcely anything left to rebel against, and so they go far out in the direction of drugs, LSD, sex, and other things.

The disagreeable conflict of youthful rebellion arises in a desire for self-determination without the willingness to take responsibility. This has always been a problem of adolescence, but it appears to be almost more of a problem in our difficult times—a problem probably fostered by the maudlin attitude of older people who are guilt-ridden over the state of the world. "We haven't done so well," they say

in effect; "why blame youth for rebellion against the world as it is?" And this attitude is seized upon by the youth as allowing them to be as lazy, sloppy, undisciplined, and piggish as they want to be through no apparent fault of their own.

Without doubt the illnesses of our society may be laid largely at the door of parental neglect. But the young person cannot escape his own responsibility in the matter. Is the person free who is rebellious, undisciplined, and disobedient? He certainly isn't. For the person rebelling against something is being controlled by that something as much as if he were obeying it.

In the words of the psychologist Arthur Jersild, "To the extent that a person is acting out a revolt against his parents or what they stand for, to that extent he is not his own man. . . . A person . . . has not achieved self-determination if he is going out of his way to be rebellious."

Too many young people allow their quest for independence to trap them into decisions against God, family, friends, and themselves. There are folks who have married the wrong person simply because parents or some other authority figure opposed the marriage. Too many in defending their own actions succeed only in convincing themselves to their own hurt.

So what do we do about this



kind of thing? For adult leaders, parents, and teachers there are these suggestions:

1. Recognize a responsibility for extending freedom to those who do not have it.

2. Extend freedom gradually in keeping with the ability of those to whom it is extended to receive it.

3. Extend freedom on the basis of ability and faithfulness in taking responsibility.

4. Extend freedom on the basis of reasonable obedience to constituted authority.

5. Extend freedom as rapidly as possible in the light of the previous suggestions.

For those to whom freedom should be extended there are some other and overlapping suggestions. In this connection it should be noted that there is not just a straight line between restraint and unfettered freedom. It is more like a circle, for the person who is undisciplined gets into the worst bondage of all.

In other words, pursuit of unlimited freedom brings one back around to a position of bondage. The one who has never learned to obey others probably cannot obey himself. The one who cannot rule his own spirit is not free. There is no freedom without self-control, and the way to freedom is through discipline.

Another thing to be noted is the fact that amid the various pressures and influences of life we cannot be totally free. Our freedom consists in choosing the master whom we will serve. The person who rebels against authority does not escape authority; he simply exchanges one authority for another. The teenager who shows his rebellion by taking up smoking is submitting to a more rigid tyranny. Likewise the college student who takes up marijuana, heroin, or other drugs.

The adolescent who rebels against his parents usually accepts the more rigid dictatorship of his own crowd or clique. Though rebellious against parents, he would not think of going against the dictates of the group. The individual who shows his freedom by grow-

ing a beard or wearing the current outlandish dress is simply surrendering to the dictates of a segment of fashion. The rebellion is almost always in the direction of what "everyone is doing." And so rebellion is just a form of bondage.

It would behoove us then to choose the best of possible masters. It would seem that the better the master we choose, the more free we are. And the ultimate best choice, of course, is Christ.

It is no accident that Christians sing about "glorious freedom." The fully committed Christian is potentially the most free person there is because, having chosen the will of God, he is lined up with the Source of power to make that will possible.

Are you an unemancipated person? This question can be directed to a person of any age. If so, you are quite possibly rebellious against authority. Of course, you may also be too dependent upon authority. These kinds of attitudes might come either from too much or too little discipline in the past. We cannot do much about the past, but we can make the right choices for the future with God's help.

If one belongs to that group of people who are utterly determined to have their own way, he has an attitude which needs modification for his own good as well as that of those whom he loves and those who love him. If one has not had good discipline in the past, he may need to practice self-discipline and he could begin by giving in to other people on nonessentials.

Practically the same advice applies to those who give discipline as well as to those who receive it. This is borne out in the scriptural admonition: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God" (Romans 13:1).

The unemancipated person need not remain so. The best starting place is with Jesus Christ, but such a start must be followed by continuous effort to find and do His will. "Eternal vigilance is the price of liberty."

From the *Herald of Holiness*

50 Years Ago

January 17, 1917

On Being a Citizen

It is an erroneous idea that civil government, upon which God has placed responsibility of protecting His own, has no lawful demands upon the interest and consideration of Christians. This idea Jesus was careful to combat. . . . Even the most propitious application of the humanities will not take the place of salvation from sin; but while the salvation of the race is our main business in life, we are to throw the weight of our redeemed powers to the maintenance and perfecting of the civil powers which God has ordained.—Charles A. McConnell.

Tight Squeeze

The Pentecostal Church of the Nazarene at once saw the absolute necessity of this hitching up the press to the Holy Ghost if it would accomplish the work to which God has called it, and at the Nashville Assembly pledged itself to set apart \$50,000 to begin this work. It chose certain servants to get together the machinery and *begin without waiting for the money*. . . . Now has come the God-appointed time to pay down the money which we as a church pledged, and which is due and past due on the machinery, etc. Will we do it?—Charles A. McConnell.

Ed. Note—It took a few years, but they did it.

William Booth was committed to the salvation of the world; and this made him incapable of preoccupation with his own spiritual pulse or the trivialities of little-mindedness.—*Selected.*

Editorially Speaking

● By W. T. PURKISER

Headaches to Cure Heartaches

Commenting on the present day as "the age of aspirin," someone remarked, "We get headaches to cure heartaches." But it doesn't work. It's like "drowning one's troubles in drink." It can't be done. They swim.

American Humorist Will Rogers used to tell of a druggist who was asked if he ever took off to enjoy himself and have a good time. He confessed that he didn't, but added that he sold a lot of headache medicine to those who did!

One of the marks of the last days, Paul said, would be that people would be "lovers of pleasures more than lovers of God" (II Timothy 3:4).

It is part of our blindness that we confuse pleasure with happiness. The fact of the case is, people plunge into the pursuit of pleasure precisely because they are unhappy. They get headaches in the attempt to cure heartaches. But the heartaches do not go away.

This is, of course, because happiness does not come through self-centered living, but through devotion to causes greater than oneself.

J. Wallace Hamilton said it well: "I suppose the clearest law upon which there is fundamental agreement is that this inner music of the soul which we have named 'happiness' is essentially and inevitably a by-product, that it comes invariably by indirection. To pursue it, to pounce upon it, to go directly after it, is the surest way not to obtain it. People who make a mission of it miss it, and people who talk loudly about the right to be happy seldom are."

What happens more often than we like to think is vividly illustrated in the tragic career of Oscar Wilde. A man with a brilliant mind, winner of high academic honors, whose skill as a writer was widely recognized, Wilde had almost legendary charm and wit. He enjoyed the company of outstanding men of literature on both sides of the Atlantic.

Yet Oscar Wilde threw it all away in a mad search for new kinds of "thrill," forbidden areas of pleasure. He was arrested, charged with unnatural vice, found guilty, and imprisoned in total disgrace. He died a lonely death in a foreign land at the age of forty-six, hardly yet in the prime of life. In prison, Wilde wrote *De Profundis*, "out of the depths," in which he said:

"The gods have given me almost everything.

But I let myself be lured into long spells of senseless and sensual ease. . . .

"Tired of being on the heights I deliberately went to the depths in search of new sensation. What the paradox was to me in the sphere of thought, perversity became to me in the sphere of passion. I grew careless of the lives of others. I took pleasure where it pleased me, and passed on. I forgot that every little action of the common day makes or unmakes character, and that therefore what one has done in the secret chamber, one has some day to cry aloud from the house-top. I ceased to be lord over myself. I was no longer the captain of my soul, and did not know it. I allowed pleasure to dominate me. I ended in horrible disgrace."

YET HEARTACHES DO CALL for a cure. The emptiness, the disappointment, the loss and bereavement, the utter senselessness of so much of human existence bring agony and ache to the heart.

Nor does the Gospel promise immunity from heartache and suffering. The Bible is the most realistic of books in its recognition of the fact that "man is born unto trouble, as the sparks fly upward."

What God does for us through Christ is to provide a "balm in Gilead." Even the broken-hearted can find the reality suggested in the double meaning of our translation of David's words in Psalms 57:7, "My heart is fixed, O God, my heart is fixed."

There are reassurance and support in our Lord's words, "Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1). All that troubles the heart was present in the situation to which those words were spoken: doubt, indecision, uncertainty, fear, frustration—even death. Yet the words come through strong and clear: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (v. 27).

Jesus does not promise happiness in the sense of the total gratification of every desire or whim. Such a life, if such there could be, may be for the cows—or the birds—but it is not for man.

What Jesus does promise is meaning, purpose, a goal worth living for and worth dying for, and His presence in the darkest and most solitary

moments through which we may pass on the way to that goal.

We may be tempted to quarrel with Henry Drummond's percentage, but not with his premise, when he says:

"Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. He that would be happy, let him remember that there is but one way—it is more blessed, it is more happy, to give than to receive."

Heartaches are not cured by getting headaches. Heartaches find their relief in rededication to life's highest ends, the will of God. In Horatius Bonar's familiar lines:

*Go, labor on! spend and be spent;
Thy joy to do the Father's will;
It is the way the Master went—
Should not the servant tread it still?*

The Servicemen's Commission

A year-end review of the work of the Servicemen's Commission for 1966 by its director, Paul Skiles, revealed some interesting facts.

A steady build-up of the American armed forces during the past year has brought the number of names on the Commission's list to 7,645. Many of these are family men, so the dependents added would increase the total much beyond this figure.

While the exact locations of most of these men cannot be known because of the demands of military security, it is clear that a substantial proportion of them are serving in the Pacific zone, and many others in tense and troubled areas.

The church has a real responsibility to the men from its homes, its congregations, and its Sunday schools who have been called into some branch of the armed forces. Taken from familiar surroundings and plunged into a new and foreign environment, these young people are subject to the kind of pressures we either know nothing about or have almost forgotten.

The very strangeness of our involvements on the international scene increases the spiritual and psychological needs of our boys in uniform. This is not a war in which there is a completely united home front. "Business as usual" is the program at home, despite the inconvenience of increasing inflation and larger taxes.

The result is an even greater sense of isolation on the part of those in the varied branches of the military. The external circumstances of their lives are beyond their control. Is it any surprise that sometimes they wonder how many know or care?

Part of the work of the Commission in Kansas City is the provision of free literature sent to servicemen and their families. Whenever a name and address is received in the Commission office,

a subscription to *Conquest*, the youth magazine, is immediately entered.

A card is also sent to be checked and returned indicating which other periodicals are desired: the *Herald of Holiness*, *Other Sheep*, *Come Ye Apart*, *Standard*, and *Teens Today*. The serviceman may have all, any combination, or none of these as he may desire. The cost is carried jointly by the Commission through a General Budget item, and the Nazarene Publishing House.

THE CHURCH OF THE NAZARENE now has thirty-three chaplains on active duty. Five ministers serve with the air force: Lieutenant Colonels Claude Chilton and John Donnelly, and Captains Lowell Foster, David Grosse, and Shural Knippers.

The U.S. Army has thirteen Nazarene chaplains: Lieutenant Colonels Clifford Keys, Jr., William Martin, Conley Pate, Lyle Robinson, and Herbert Van Vorce; Majors Calvin Causey and Earl Keener; and Captains Curtis Bowers, Leland Buckner, Kenneth Clements, Charles Moreland, William Rambo, and Vernon Swim.

Twelve serve with the U.S. Navy: Commanders Reginald Berry, Leroy Bevan, Leonard Dodson, Jr., Wyland Huffman, and Henry Stroman; Lieutenant Commanders Gerald Black, Veldon Dobbs, A. S. M. Kirkland; and Lieutenants Dudley Hathaway, John Hathaway, Lowell Malliett, and Harlan Shippy.

Chaplains William MacKay, Archel Meredith, and Claude Steele serve with the Veterans Administration at hospitals in Danville, Illinois; Wadsworth, Kansas; and Los Angeles, California.

The Commission also arranges an annual Servicemen's Retreat in Berchtesgaden, Germany, for men in the European countries; and a biennial gathering for military personnel in the Orient.

The work of the Commission is capably directed by Mr. Paul Skiles. Requests for free literature, the names and addresses of men entering the service, as well as requests for information about any area of the church's ministry to her men in uniform, may be directed to Mr. Skiles at 6401 The Paseo, Kansas City, Missouri 64131.

It should not be necessary to say that the Servicemen's Commission cannot bridge the whole gap between the church at home and her sons and daughters in far-off or foreign places, and in strange and unnatural life situations.

By prayer and personal interest, by letters and cards, every member of the church may help.

Roads to a Radiant Life

A welcome new feature in the *Herald of Holiness* during the past year has been a biweekly page entitled "Toward Abundant Living," from the gifted pen of Dr. Leslie Parrott, pastor of the

First Church of the Nazarene in Portland, Oregon.

Many readers have commented on the helpful insights Dr. Parrott has provided in the area of the practical problems of Christian living in our day.

For the new year, the editors have requested Dr. Paul Culbertson, professor of psychology at Pasadena College, to provide a counselling column for which Dr. Culbertson has chosen the overall title "Roads to a Radiant Life."

Dr. Culbertson is a layman who brings to this assignment a combination of rich personal Christian experience and the highest professional qualifications. He is the author of *Building a Bridge to a Better World* and the new Beacon Hill publication *More like the Master*. He is a frequent speaker at laymen's retreats and served as academic dean of Pasadena College for eighteen years.

"Roads to a Radiant Life" will also appear every other week. The first column is found in this week's *Herald*.

The title is based on a much-favored newer translation of Psalms 34:5, "They looked to Him and were radiant" (*Berkeley Version*).

House of Truth

By ENOLA CHAMBERLIN

*Understanding is its thickness;
Beauty is its length;
And little acts of kindness
Are bolts that give it strength.*

*Tolerance is its studding;
Courtesy, its walls;
And gladness is the carpet
That runs along its halls.*

*Love, of course, is doorways;
And hope, the windowpanes;
And faith makes up the shingles
To protect it when it rains.*

*The house stands always open,
Full of mellowness and cheer;
And everyone is welcome
Every day of every year.*

ROADS TO A RADIANT LIFE

You Can Be a Transfigured Person

● By Paul T. Culbertson

Phineas Franklin Bresee was the founder of the Church of the Nazarene on the West Coast. He was a radiant, Spirit-filled Christian, and an eloquent, inspiring preacher of the gospel of our Lord Jesus Christ.

On of Dr. Bresee's favorite texts, from which he developed at least three sermons, was II Corinthians 3: 17-18, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 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."

J. B. Phillips translates this remarkable passage as follows: "But all of us who are Christians have no veils on our faces, but reflect like mirrors the glory of the Lord. We are transfigured by the Spirit of the Lord in ever-increasing splendor into his own image."*

We may be transfigured persons! And this transformation into the image of our Lord is a process of change, from one degree of glory to another. It is not a human achievement. We are changed by the Spirit, who is the Lord. As we gaze lovingly and longingly and steadily on the glory of God revealed in Jesus Christ, as in a mirror—lo! we are changed into that same image.

Dr. Bresee pointed out that, strictly speaking, the birth of the Spirit and the baptism of the Spirit are experiences that deal with the fundamental problem of sin in our lives. But "being transfigured from glory to glory" is the exalted experience of a growing Christian. It is true Christian experience, that of a born-again follower of Jesus who is reflecting Him with increasing clarity and brightness.

The personal goal of every genuine Christian is to become increasingly Christlike in character and conduct. He is the ultimate Standard or Ideal of Christian, personal development.

Dr. James B. Chapman once said,

"Our conception of Christ involves faultlessness, symmetry and beauty of character in the superlative degree and there is no higher prayer than the refrain of the gospel song:

"Oh, to be like Thee! Oh, to be like Thee,

Blessed Redeemer, pure as Thou art!

Come in Thy sweetness, come in Thy fullness;

Stamp Thine own image deep on my heart.

"With Christ as our Example and Ideal, and the approximation of His likeness as our objective, there is no 'ceiling' for us. The topless heaven above beckons us on to everlasting progress."



Culbertson

The transfigured life is a glorious and challenging prospect. Our Lord Jesus Christ was the only perfect Man who ever lived. He alone ever completely attained God's ideal for a man. As we perceive the unique God-man, Jesus Christ, more fully and clearly as the perfect Incarnation of truth, goodness, and beauty, the master motive of our lives will be to become increasingly transfigured into the un-fading glory of that image.

Who that one moment hath the least descried Him,

Dimly and faintly hidden and afar,

Doth not despise all excellence beside Him,

Pleasures and powers that are not and that are;

Yea, amid all men bear himself thereafter,

Smit with a solemn and a sweet surprise,

Dumb to their scorning, and turning on their laughter

Only the dominance of earnest eyes.

(Author Unknown)

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.



Pro: HERALD Content

I would like to say how much I appreciate the *Herald of Holiness*. I like the "new look" with the attractive colors. But mostly I appreciate what is inside the covers. . . . I find the *Herald* one of my greatest sources for the "Teen-age Scrapbooks" I keep for our teen-age girl and boy. We gather various articles of vital interest to them concerning such areas as Alcohol, Tobacco, Narcotics, Dating—Marriage—Sex, Gambling, Religion, Health, and Employment. These we paste in a loose-leaf book and it provides them not only with material for their own information, but with ready answers to their friends' queries on controversial subjects. . . . Thanks to *Conquest*, too, for some good material. . . . We really can't think of anything to say except on the "pro" side and I've taken this opportunity, after procrastinating so long, to get a lot of my "pros" off my chest! Keep up the good work, as we have another teenager coming up and there will be a scrapbook to fill for her too—as well as a fourth one seven years later!

GLADYS CLIFTON
California

Pro: Working Mothers

It isn't easy to be a housewife, mother, and work outside, but it does have its rewards—financially, spiritually, and mentally.

My working did not interfere with our children or my husband. It helped them to become more resourceful; it united our family where we all worked and played together, yet each one was an individual and independent; it helped each one in evaluating time and how to use it; it did not interfere with our church activities, as we participated and contributed as much as those with the non-working mothers, if not more. . . .

MRS. MORRIS C. RIMBEY
Oregon

Con: Working Mothers

This is my eighth year of teaching high school students, and I have yet to see my first student who is not penalized by a working mother. Regardless of the reason the mother works or how she may compensate for her working, her children have a part-time mother.

A fellow teacher of mine who has three children is teaching because she felt like she was just "Bill's wife and Mamma." Her first mistake was get-

ting married. She admits that she does not have the patience she should with her children in the evenings. There is something wrong when a mother works because she feels that she cannot be a complete person just being a mother.

My mother was just a wife and a mother, but the big event of the day was getting off the school bus and finding my mother waiting with a snack for us to eat. She always had time to listen to every detail of our day. I was always anxious to go home after school, because Mother was waiting. . . .

MRS. LONA MAE O'NEAL
Texas

Pro: Bible School

I have been reading the "Pros and Cons" about our Bible school. I think your article in the July 6 issue of the *Herald of Holiness* was sufficient. There will always be some on both sides of anything.

We should remember this Bible school is not the last-minute dream of the eighth-grade ministry ("Con," Oct. 5), but is the result of planning by our church officials authorized to do so. It is also the vote and convictions of the majority of delegates to our General Assembly, elected by our district assemblies.

Now it does not make any difference whether I am for or against it; if I believe in what we preach and our form of government, it is my duty to support it with all I have.

THOMAS L. BLAXTON
Hawaii

Pro: Weekly HERALD

I just read "Pro" in your letters for the *Herald of Holiness* (Oct. 19) being only a once-a-month paper. I want to say first that we have been stationed overseas, and I don't know what I would have done if it hadn't been for the *Herald of Holiness* coming every week. It has really been food for our souls. There is no Church of the Nazarene here and we really love our Lord and our church and appreciate all of our leaders.

FRANCES DODRILL
U.S.A.F., Labrador

Con: Christmas Stamps

I wish to call to your attention the 1966 Christmas stamp which pictures the Virgin holding the infant Christ, who with one hand touches the pages of a missal. . . .

I shall refuse to buy or to use it and I hope that many others will do the same. . . . So far as I can understand, there was no such thing as a Catholic missal in Jesus' day.

MABEL JOHNSON
Illinois

The Book Corner

YOU CAN BE A JOYFUL TITHER
By Fletcher Spruce. Kansas City, Mo.: Nazarene Publishing House (C.S.T.), 1966. 96 pages, paper, \$1.00.

Fletcher Spruce is the district superintendent of the New England District, and has previously pastored in several areas including Canton, Ohio, and Texarkana, Texas.

The book was written to present the biblical teaching of tithing, to answer the questions relating to the practice, and to challenge persons to become tithers. It is being used as the text in a denomination-wide C.S.T. study in February and March of 1967.

Mr. Spruce presents the practice of storehouse tithing as the scriptural plan for supplying the material needs of the church. Tithing is more than a duty. It is a privilege, a means of grace, and a partnership with God.

Eighteen reasons are given for tithing. Then the author answers the most often asked questions concerning the practice of tithing.

The book concludes with a challenge to become a tither. By this time you are either rejoicing because you are a tither or you will be contemplating the challenge of regularly giving the tithe to the Lord.

Fletcher Spruce's interesting style makes the book readable and enjoyable.—Bennett Dudney.

WHICH TEACHER ARE YOU?

By Verdia Burke. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 32 pages, paper, 60c.

With rhyme and rhythm Verdia Burke humorously and cleverly contrasts excellent and inferior Sunday school teachers. Amusing drawings add further spice to the lessons in the book. It is highly probable that every teacher would discover self-reflection in each pair of poems—either on the good side or the bad.

Thirteen situations have been selected for *Which Teacher Are You?* from the larger original series which appeared in the *Bethany Guide* between 1954 and 1962. With special permission they have been adapted and revised by Beacon Hill Press of Kansas City.

This little book is enjoyable reading. It gives old lessons in a new and acceptable way. It will say to teachers what superintendents, supervisors, and pastors cannot always say.—Jean Foss.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



PASTOR AND NEW MEMBERS—Pastor Ray L. Hance (left) greets his newest members, Ron and Geneva Akins. A plumber for a Kansas City firm, Akins was converted November 6, and his wife a year before that. Their children are Lisa (foreground), Todd, and Angie, in her mother's arms. "Ronnie came because he liked the people. He got involved in the ball team," Hance said. Mrs. Akins has already read through the Bible, and is beginning again. She teaches the three-year-old class, and he is an usher and on the counting committee.

What Shapes a Young Pastor's Heart?

● **By Elden Rawlings**
Managing Editor

(The following article is the first in a series of three articles relating to Nazarene Theological Seminary. The denomination-wide Seminary Sunday, February 12.)

Whatever the Church of the Nazarene has to offer me in the way of education is what I should have," the bespectacled young pastor said matter-of-factly.

Thus committed, the demands as a student at Nazarene Theological Seminary and as a pastor of a youthful, expanding congregation are the kind

that Ray L. Hance, a twenty-seven-year-old Bethany Nazarene College graduate, responds to best.

In such a setting, the graduate school for ministers gets its toughest test. If the seminary classroom is a place to theorize, the laboratory to test these theories lies for young Hance a brief fifteen-minute drive away.

Not only is the Grandview, Missouri, church providing him valuable training; it is also a proving

grounds for a half-dozen more seminary students eager to get a feel of the pastoral ministry.

* * *

ADMITTEDLY, WHAT Hance is doing is probably not for the average seminarian. He is spreading out what would normally be a three-year seminary program into six. This his third year, he is taking seven semester hours of study. He is classified as a "middler," a student in the second year.

The church, which now has eighty-five members, and is stretching toward a \$20,000 giving goal this year, is providing him with a chance for more-than-taken involvement, as well as a means of livelihood for himself and his family. He is married to the former Vera Jones, whom he met at college. They have two children.

After finishing college, where he was student body president, Hance took an assignment at Kinsley, Kansas, to start a home mission church. Fresh out of college, he did a commendable job in organizing the new work. His father, Dr. Ray Hance, is superintendent of the Kansas District. After two and a half years at Kinsley he moved to Kansas City.

* * *

HANCE HAS a pastor's heart. Intensely interested in people, he has watched the Grandview congregation grow from an average Sunday school attendance of 61 in 7 classes, to 119 in 16 classes.

There were thirty-seven members when he came in January, 1963. He reported seventy-one members at the Kansas City District assembly in August. And since then, fourteen more have become members, seven of whom were by profession of faith.

Nearly half of the congregation, Hance said, has been converted in the last four years. And he likes the 50-50 ratio, for he feels the new converts gain from the maturity of older Christians, and the older ones gain from the enthusiasm of the new ones. "This is the way I feel it should be," Hance said.

He admitted at one time being in the odd situation of praying for more members to come in the form of transfers, to get the ratio into correct proportion.

"We put our [new] people to work," he explained. "We have eight ushers. Seven have been saved in the last four years. Their average age is thirty."

* * *

HOW DOES YOUNG Hance make his ministry fit both the seasoned saint and the new convert?

"This is where the seminary students have strengthened us," he said. "Because of their concern and interest they have associated themselves with these new converts, and have gotten acquainted with them. They have been close to them."

Hance preaches simple messages, stressing the importance of telling others about their newfound joy. Even in his recent holiday message he stressed that "Christmas should never be smaller than its original size. And its original size extends to all men."

On the Sunday before Christmas, in the building designed to seat 148 people, a record attendance of 176 were present to hear his Christmas message. From the back you could count five or six gray-haired gentlemen. There were about fifty children. The pre-

ponderance of the congregation was young and middle-age adults.

Then came the gifts to the pastor and his family. Necks craned and children giggled as they opened their gifts. Traditionally, and yet heartwarmingly, the pastor's wife cried with joy over being loved by the people she had given her heart to.

* * *

BUT EVEN IN the happiness of the moment, the young pastor knew that things must change before another Christmas comes. With three Sunday school classes meeting in the parsonage, and three more in the little sanctuary, the church facilities must expand or the impetus of the growing congregation would be lost.



THE YOUNG Hance guided the West Central Educational Zone teen-agers to a championship in the first international quiz finals last summer at Estes Park, Colorado.

Already the congregation has pledged \$500 monthly on a building program. Bankers, the uninspiring nemesis of optimistic pastors, were the only thing holding him back. Hance is hopeful that the new year brings a loosening of the economy that has so far blocked the \$60,000 loan for a new sanctuary seating 250 persons.

* * *

HANCE AND the opportunities at Grandview have attracted six seminarians as official and unofficial aides. They assist in the educational program, on both Sunday morning and Sunday night, in youth work, missions, and evangelism.

● Wesley Adams, formerly an honor student at Bethany, who is confined to a wheelchair as a result of an auto accident while in high school, has spear-headed missionary study work.

● Noah Funk, a high school teacher in Michigan before being called to preach, is president of the N.Y.P.S.

● Dick Salisbury, from Northwest Nazarene College, is minister of youth.

● Steve Oliver, a graduate of Trevecca Nazarene College, and the son of Dr. and Mrs. L. S. Oliver, is



WITH AN AMBITIOUS staff of six seminarians (one was not present), Hance enriches the church's educational, mission, and evangelism programs. From left to right are Hance, Wesley Adams, Noah Funk, Steve Oliver, Jirair Tashjian, and Roy Shuck. Not pictured is Dick Salisbury.

music minister. Dr. Oliver is superintendent of the Illinois District.

● Roy Shuck, an Olivet Nazarene College graduate, teaches a young adult class.

● Jirair Tashjian, a Pasadena College graduate from Jordan, and a missionary candidate, teaches a senior adult class.

Other seminarians, such as Marv Kelman, a Bethany graduate, are members at Grandview, but preach elsewhere on Sunday mornings.

* * *

HANCE'S leadership has been used on both general and district levels. He is a member of the general council of N.Y.P.S., is chairman of this year's Kansas City District Youth Crusade, and is a member of the district church school board.

How is seminary helping him? "I have found that the two complement each other," Hance said. The experience he has had makes the seminary training meaningful, and the training he is getting is certainly figuring in the contribution he is giving back to the Church of the Nazarene.



LOOKING AT NEW CHURCH mock-up, Hance, Funk, the N.Y.P.S. president, and Oliver, the music minister, see the possibility of broadening their church ministry. The new sanctuary would seat 250 persons.

VITAL STATISTICS

"Showers of Blessing" Program Schedule

Jan. 22—"The Simplicity of Salvation," by W. Shelburne Brown
Jan. 29—"The Love of God," by W. Shelburne Brown

Deaths

MRS PEARL J. WRIGHT, fifty-seven, died October 3 in Coldwater, Michigan. Funeral services were conducted by Dr. Fred Hawk, Michigan District superintendent. She is survived by her husband, Rev. John Wright, Coldwater pastor; and three sons, John A., David P., and Mark L.; two daughters, Mrs. Catherine O'Tool and Mrs. Karen Calvin; eight grandchildren; and three brothers.

MRS. RACHEL B. LAWSON, eighty-six, of Montgomery, Louisiana, died in an Alexandria (La.) hospital on October 25. She is survived by four sons, Leonard, Miller, Paul, and James; two daughters, Mrs. Ora Lee Pelton and Mrs. Bertie Hawkins; twenty-five grandchildren; and twenty-two great-grandchildren.

REV. JOHN W. EDGE, eighty-six, a retired elder on the Northwestern Illinois District, died November 19. Services were conducted by his pastor, Rev. Kenneth Martin. He is survived by three sons, Richard, Ralph, and Raymond; three daughters, Mrs. J. W. Swearingen, Edith Edge, and Edna Beasley; three brothers; and two sisters.

REV. HARVEY ROY CRABLE died November 19 in a Topeka, Kansas, hospital. Funeral services were conducted by Dr. Ray Hance. Mr. Crable was ordained into the ministry in 1941.

BURTON WHITMAN, eighty-eight, died November 28 in a Rochester, N.Y., nursing home. Services were conducted by his pastor and son-in-law, Rev. Morris E. Wilson. He is survived by his wife, Emma, four sons, and three daughters.

Announcements

BORN

—to Bob and Marge (Hanners) Buntjer of Concord, California, a son, Randy, on December 7.

—to W. Gerald and Marilyn (Litton) Spear of Hagerstown, Maryland, a son, William Gerald, on December 4.

—to Rev. and Mrs. Larry R. Brinkley of Bourbonnais, Illinois, a son, Jeffrey Neil, on October 25.

—to Rev. and Mrs. Robert E. Watson of Bloomington, Indiana, a son, Jay Dee, on December 14.

—to Rev. and Mrs. Larry McGranahan of Le Mars, Iowa, a son, Jeffrey Paul, on December 12.

Moving Ministers

Rev. Richard Titterington from Canmore, Alberta, to Swift Current, Sask.
Rev. Frank Tolson from Turlock, Calif., to Bakersfield (Calif.) East.

Rev. Kenneth Ellis from Johnstown, Ohio, to Delaware, Ohio.

Rev. Robert Helfrich from Norwalk, N.Y., to Ann Arbor (Mich.) University.

Rev. William Sessoms from Jacksonville (N.C.) Faith to High Point (N.C.) Archdale.

Rev. James W. Morsch from Pekin (Ill.) First to Oklahoma City (Okla.) Lake View Park.

Rev. Ernest Conrad from Temple (Tex.) Trinity to Odessa (Tex.) Golder Avenue.

Rev. Lee W. Steele from Ada (Okla.) Arlington to Kansas City (Mo.) Southwood.

Rev. Richard Patmore, student, to Cincinnati (Ohio) Mt. Healthy.

Rev. Lonnie Jaques from Dayton (Ohio) Gettysburg to New Burlington, Ohio.

Rev. Franklin Stephens from Washington Court House, Ohio, to Cedarville, Ohio.

Rev. Aubrey D. Smith from Ashland City, Tenn., to Donalsonville, Ga.

Rev. John Lawwill from Belle, W.Va., to Fairmont, W.Va.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
HUGH C. BENNER, Chairman
V. H. LEWIS, Vice-Chairman
GEORGE COULTER, Secretary
HARDY C. POWERS
G. B. WILLIAMSON
SAMUEL YOUNG

Varian to Chicago

Rev. W. E. (Bill) Varian, pastor at Flint (Mich.) Central Church and president of the Eastern Michigan District N.Y.P.S., has accepted a strong vote favoring him to succeed Dr. Cecil Ewell as pastor at Chicago First Church.

Varian, thirty-eight, will assume his new charge February 5, according to Dr. Mark R. Moore, Chicago Central District superintendent.

Ewell has resigned to become vice-president in charge of finance at Nazarene Bible College, Colorado Springs, Colorado.

Succeeding Rev. W. T. Dougherty at Harvey, Illinois, will be Rev. W. M. Lynch, pastor at Waco (Tex.) First Church. Lynch will assume his duties January 29.

Holiness Meets Set

Cumulative attendance at three Illinois holiness conventions is expected to reach 10,000 persons this year, according to Dr. Mark R. Moore, Chicago Central District superintendent.

Conventions are set for Joliet, January 25-29; Chicago First Church, February 22-26; and Danville, March 1-5. Speakers at the respective conventions will be Dr. E. W. Martin, Eastern Michigan District superintendent; Rev. Paul McGrady, Bethany Nazarene College director of publications; and Dr. E. S. Phillips, executive secretary of Department of World Missions.

The three conferences, with budgets totalling \$4,000, are designed to appeal largely to laymen, with an "educational and evangelistic purpose," Moore said.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely."—Revelation 22:17.

A Story-Note from...



Hi,

Have you ever gone on a walk
and come to a place like
this—



— and you
didn't know which
way to go?

It is hard to choose the
right way if you do not have a
guide or helper.

This year **1967** let Jesus be your Guide.
He will always help you choose
the right way.

Love, *Gloria*

"He led them forth by the right way" (Psalms 107:7).



IN A JOVIAL MOOD during the first Nazarene European Conference on Evangelism are Mrs. Edward Lawlor (foreground), wife of the principal speaker, British clergymen and wives. More than 100 church leaders, plus visitors, attended the conference.

European Evangelism Meet Draws 95 Pastors

The first joint effort at a European Nazarene Conference on Evangelism attracted ninety-five pastors, the wives of a dozen of them, and two Nazarene missionaries in a mid-November meeting held in London's Evangeline Booth Evangelistic Center.

Cast in a historical setting which spoke of the evangelistic activities of the Salvation Army's leader, General William Booth, the conference sounded its own calls for inward grace and outward thrust.

Nazarene pastors from England, Scotland, Wales, Ireland, Italy, Germany, Norway, Finland, and Switzerland attended. General church leaders from the United States—General Superintendent George Coulter, Evangelism Secretary Edward Lawlor, and N.Y.P.S. Secretary Paul Skiles—made the convention, according to Organizing Secretary T. Crichton Mitchell, an "uncommon European Market."

Dr. Lawlor was the principal conference speaker. His workshops, in the opinion of many conference attenders, were the "best things to happen to us in years in the area of evangelism," Mitchell said. And Dr. Coulter's "ministry was most welcome, and his pleasing fellowship a real blessing."

As many as fifty visitors from London churches attended evening sessions.



Missionary Nurse Cited

Miss Eileen Figge, missionary nurse at Raleigh Fitkin Memorial Hospital in Swaziland, South Africa, was cited recently by officials at Queen Victoria Hospital with a gold medal, presented annually to the outstanding midwifery student.

She recently finished a year's study at the hospital, completing her examinations with honors. The award also mentioned her practical efficiency and desirable personality traits.

In addition, students elected her "Miss 1966."

She has since returned to her teaching post at the Swaziland hospital.



Miss Figge

Pastor Is Cancer Victim

Rev. Doyle D. Wilson, fifty-three, died of cancer December 16 in San Antonio, Texas. He pastored for twenty-seven years in the Church of the Nazarene in Texas and Arkansas.

Survivors are his wife, Rena Mae; a daughter, Jeanette; one son, David; and three grandchildren.

135 Attend Retreat in Germany for Servicemen

Nazarene servicemen stationed in Europe gathered November 14-19 in Berchtesgaden, Germany, to hear General Superintendent George Coulter effuse inspiration and insight at the ninth annual servicemen's retreat.

More than 125 servicemen and their families were present. The balance of single to married Nazarene service personnel leaned this year toward single men, said Paul Skiles, executive secretary of the Nazarene Servicemen's Commission, who was also present.

Rev. John Nielson, supervisor of the European Bible College, directed a morning Bible study. Rev. Jerry Johnson, Middle European District superintendent, and Rev. Paul Wire, superintendent of the Italian District, led discussion groups.

Servicemen gave \$100 to Italian Nazarene churches still digging out from under the country's worst flood.

Mrs. L. R. Rice Dies

Funeral services for Mrs. Ella Rice, seventy-eight, who died December 22, were held December 27 in Greeley, Colorado, by her son, Dr. Kenneth Rice, executive secretary of the Church Schools Department. Death came from a stroke.

Survivors include her husband, L. R. Rice; three other sons, Wilson, Harold, and Bill; and one daughter, Mrs. Lorene Mylander.

NEWS OF THE RELIGIOUS WORLD

Sells Brewery Interest

MILWAUKEE, Wis. (EP)—A granddaughter of the founder of the Miller Brewing Co. of Milwaukee cited religious reasons for selling her controlling interest to W. R. Grace & Co. of New York for an estimated \$36 million.

Mrs. Lorraine Mulberger, fifty-two, granddaughter of the brewery's founder—the late Frederick Miller—quoted these words from Romans 14:13: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way."

"That's the reason I sold," she told a reporter.

Mrs. Mulberger's son, Michael, twenty-three, said that his mother did not drink and that she disliked the use of alcoholic beverages. Born a Roman Catholic, Mrs. Mulberger now attends the Waukesha (Wis.) Bible Church, an independent fundamentalist congregation. She said she had been waiting for a good opportunity to sell for the past five years.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

Persistent Witnessing

(January 22)

Scripture: Luke 7 and 8 (Printed: Luke 8:9-21)

Golden Text: II Corinthians 4:1

Why did Jesus use parables in teaching the masses? How does one avoid "losing heart" when his witness for Christ evokes a negative response?

Throughout the whole of the present scripture lesson we see Jesus engaged in witnessing—by compassionate deed and compelling word.

The persistent witnessing of Jesus

Jesus went about His work with a sense of urgency. "My Father worketh hitherto, and I work" (John 5:17). He did so by *compassionate deed*. Make a list of those who were blessed by the compassion of Jesus; included will be the centurion's slave, the widow of Nain, and the household of Jairus.

But Jesus witnessed also by *compelling word*. Why did Jesus speak to the multitudes in parables only, but to His disciples in a more explicit, matter-of-fact style? In order "that seeing they might not see, and hearing they might not understand" (8:10).

Did Jesus teach in parables, such as that of the sower and the soils, in order to blind men? No. His words were filled with the sarcasm and irony of Isaiah (6:9-10). Plainer speech would have been rejected outright. But as the people pondered the parables ("earthly stories with a heavenly meaning"), the word of God sank down into their ears.

The perplexing responses to Jesus

As the parable of the sower makes clear, the seed of the Word of God falls on all kinds of soil—some hardened, some shallow, some crowded, some fertile.

The response of some was in *gratitude and faith*. The faith of the centurion was without parallel in Israel, and the gratitude of the ex-demoniac of Gadara must have been ineffable.

The response of others, however, was in *perplexity, fear, and hostility*. John the Baptist sent from the discouragement of his dungeon to see if Jesus was a spurious Messiah. The Gadarenes, afraid of sanity, pleaded with Jesus to leave their country!

The servant is not above his Lord. If they have hated Him, they will hate His followers. He did not lose heart. Shall we?

Conducted by W. T. Purkiser, Editor

If a person who has never been married marries a divorced person, are they married in holy wedlock or are they not considered in a married state in God's divine laws? The divorced party was divorced on grounds of incompatibility. Does the grounds for divorce make a difference according to divine laws?

The answer to these questions is found in Matthew 5:32 and Matthew 19:9: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication [Greek, *porneia*, which Adam Clarke in this context defines as whoredom or adultery], causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. And I say unto you, Whosoever shall put away his wife, except it be for fornication [Greek, *porneia*], and shall marry another, committeth adultery: and whosoever doth marry her which is put away doth commit adultery."

The fact that Mark and Paul do not quote the exception which provides a recognized cause for divorce (that is, adultery) does not mean that Matthew's account must be discredited, as the liberals generally tend to do.

Also, Jesus was not talking about "legal grounds" for the divorce, but its cause—namely, adultery. The marriage relationship may be disrupted by infidelity, but the legal divorce itself obtained on some other grounds.

To answer the specific questions: There is nothing in these words which would indicate that the second marriage was not a real marriage, although

one which involved the sin of adultery when first consummated. The second marriage, according to one reasonable interpretation of Matthew 5:32 and 19:9, would have the effect of breaking the validity of the first union.

According to Deuteronomy 24:4 (recognizing, of course, that the Old Testament does not give the whole truth about marriage and divorce), a person divorced, remarried, and then widowed or divorced again, may not return to the first spouse.

Let me say that these are difficult questions, and there is not general agreement on the subject. It does seem to me, however, that while divorce and remarriage without Bible grounds is a terrible evil, it is not an unpardonable sin.

Persons who have become involved—as many have before ever coming to any kind of saving knowledge of Christ—must be encouraged to trust the grace of God for forgiveness and the covering of the past.

One thing is sure—to the extent that we reach out beyond the walls of the church and touch the unsaved, we will run into more and more problems of this kind.

Do we have a right to claim for ourselves God's special promises to Israel? Yet I know that all scripture is given by inspiration of God (II Timothy 3:16). I will appreciate your answer.

I realize that this is an area in which emotions run high, and what I say is apt to displease the dispensationalist brethren very much. They generally react with a mixture of scorn and anger. All scripture is indeed given by inspiration of God, and I take very seriously the words of Paul in Acts 13:30-36, especially, "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again"; and, "All the promises of God in him are yea, and

in him Amen, unto the glory of God by us" (II Corinthians 1:20).

If you will carefully read Romans 2:28-29; 4:12-17, 22-25; 9:6-33; Galatians 3:7, 28; 4:28-29; Ephesians 3:5-6; Philipians 3:3; Hebrews 8:4-13 (also cc. 9-10); and I Peter 1:10-12; 2:1-10, I believe you will find it the clear teaching of the New Testament that the Church is the New Israel and that the final purpose of God makes no distinction whatsoever between Jew and Gentile.

The sorrows and bereavements of life are the times when God draws near in Christ, seeking the opportunity to enter human lives and enabling those who believe to transcend grief.—Exchange.



The JOY of EASTER Expressed in

... song



He Is the King of Glory

By Robert and Shirley Basham

A NEW CANTATA proclaiming the victory of a resurrected Christ in beautiful melodies and scripture narrations. Predominantly four-part arrangements with several solo passages. Presentation time, approximately thirty-five minutes. 45 pages. **ME-9 \$1.25**

DIRECTOR'S KIT

For acquainting directors, accompanists, and choir with the new music. Contains a song-book, folder, and 33 1/3-rpm record. Nonreturnable. **ME-9K ONLY \$3.00**

SERVICE FOLDER

Four-page bulletin with cover matching cantata. For use at performance and/or to create interest on a previous Sunday. **ME-9SF 100 for \$3.00**

Prices slightly higher outside the continental United States

... drama



The Hearing Ear

By Jane Fader

A NEW PLAY in which the audience is taken back to the Garden of Gethsemane at the time of the arrest of Jesus, and becomes acquainted with Malchus, servant of the high priest whose ear was slashed by Simon Peter.

Presented in three acts and requiring two women and three men performers, plus others participating in making costumes and preparing settings. Playing time, approximately one hour. *Performance rights granted with purchase of six copies.*

ME-221 25c

FOR OTHER EASTER MUSIC and PROGRAM MATERIAL consult the 1967 MUSICATALOG FOR EASTER, sent to all pastors and Sunday school ordering secretaries, or send for a FREE copy.

Start Your Plans NOW for Easter—March 26

... program



Easter Program Builder

Compiled by Grace Ramquist

A WELL-BALANCED SELECTION of recitations, exercises, readings, songs, and plays. Something for every age-group from kindergarten to adult. The eight "Builders" available represent a valuable library of program material with no duplication.

Latest number, **ME-111 60c**



Other Numbers (specify when ordering) available
ME-110, ME-109, ME-108, ME-107, ME-106, ME-105, ME-104 Each, 50c



Easter Carols New and Old

In this one songbook you have a choice of the traditional favorite songs and hymns for Palm Sunday, Good Friday, and Easter, plus many of the more recent seasonal numbers. Includes solos, duets, mixed quartets, choir numbers, and an excellent group of numbers for children. 64 pages. **ME-8 75c**

NAZARENE PUBLISHING HOUSE

BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Breese, Pasadena, Calif. 91104 • In Canada: 1592 Bloor St., W., Toronto 9, Ont.

Order At Once!