

# herald

## OF HOLINESS

Church of the Nazarene

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## The Ministry of Silence

*Loquacity, anxiety, and hurry are characteristics of present-day living, but they all tend to shallowness and superficiality. And they are found, not only in secular pursuits, but they are evident in present-day religious life as anywhere else. Talk and strain and rush are the principal factors in the services of the church, and there is but little time for private devotion.*

*The testimony of the ages supports the claim that time and meditation and silence and private prayer are essential to sainthood, and no amount of public religion can take their place. No man can properly talk to men about God until he has prepared for such a task by talking to God about men.*

*J. B. Chapman*





*General  
Superintendent  
Jenkins*

## GENUINE THANKSGIVING

**T**HE OFFERING OF thanks reflects our confidence in the faithfulness and goodness of God. Moreover, thanks giving reflects our values of life. If we are self-centered, we fail to recognize God's outpoured blessings, and therefore seldom pause to remember and offer thanks.

The great Apostle Paul honored the Lord and acknowledged His ownership and leadership in his life. When Paul was a captive of the Roman Empire and was being escorted toward a prison in Rome, certain Christian friends met him on the Appian Way, at "The three taverns: whom when Paul saw, he thanked God, and took courage" (Acts 28:15). Paul recognized the providential goodness and care of God even in the reversals of life, therefore he was thankful.

In order to be thankful, we must continually retain a right relationship with Christ and acknowledge His ownership of our lives. When our love for Christ becomes lukewarm, we are inclined to become ungrateful and our service to God contaminated with selfishness. Malachi described the people of his

day by saying, "Ye offer polluted bread upon mine altar. Ye say the table of the Lord is contemptible. And when ye offer the blind for sacrifice, it is no evil! And when ye offer the lame and sick, it is no evil! Present it now to thy governor; will he be pleased with thee? Or will he accept thy person, saith the Lord of hosts" (Mal. 1:7-8, RV). The words "it is no evil" mean their consciences were so blunted by constant dereliction of duty that they saw no wrong in their corrupted service.

Genuine thanksgiving is more than mere lip service; it is a life characterized by sincere devotion to God and filled with loving service to Christ and His Church. Why do I praise and offer thanks unto my Heavenly Father? Because I love Him who first loved me and who has proven His love in the ample redemption and cleansing from sin provided me through His Son, the Lord Jesus Christ. Thank God for a special Thanksgiving season when we can universally pause to praise Him! Thank God too for a life of constant thanksgiving which emanates from a heart which is grateful for God's wonderful love! □

• **By Milo L. Arnold**

Colorado Springs

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**J**esus shocked people by giving morals a new dimension. He talked of murderers who had killed nobody, thieves who had stolen nothing, and adulterers who had never experienced physical excursion into extramarital intimacy. He said they had "looked to lust" and in so doing had adulterated their own morals. He recognized that it was possible for our lives and our institutions to be adulterated by inner corruption without violating any of the laws of men. He knew that the real adulterating of the life began in the inner person.

He who adulterates himself adulterates also the institutions which enclose him. He who cheapens the nobility of his inner soul has deprived his marriage and marriage partner of something the other has a right to possess. He who diminishes his own worth robs the mate who loves him, the children who have a right to his best, and the society which needs to see his finest stature.

Whatever thins the person and adulterates his value cannot but impoverish all who have a claim upon his noblest manhood. We commonly

*He who cheapens the nobility of his inner soul has deprived his marriage and marriage partner of something the other has a right to possess*

# UNADULTERATED MARRIAGE

think of marriages being broken by that form of adultery which is physical and clandestine.

This is without a doubt the most obvious and ugly demonstration of it. However, usually the adulteration of the marriage has gone on for some time before adultery of this type appears.

Many marriages suffer their first watering down when selfishness or immaturity prevents two persons from establishing wholesome communication. They fail to open their lives completely to each other and the marriage begins to suffocate.

Today many marriages begin to adulterate with the encroachment of making money. In order to attain a higher standard of living, both husband and wife work. They may accept jobs which give them very little time together. He is with his secretary more than with his wife and she is with her boss more than with her husband. There is nothing immoral about this



and they can be entirely true to each other. However, their limited expose to each other can slowly dilute their companionship and unwittingly the marriage is adulterated.

Some marriages are publicly adulterated by flirtation with other married persons who are very good friends. Nothing evil is intended, but intimacy grows, conversation becomes more frank and personal, and though there may never be any physical excursion into intimacy there can still be the slow eroding of the marriages involved. There may never be a divorce but there can be a serious diminishing of once bright values.

Dishonesty, secrets kept, little bits of deceit, and dull carelessness can pollute a marriage. Once such things are accepted into the marriage, they multiply until devastating decay results.

Selfishness, nagging, peevishness, immaturity, and carelessness can adulterate an otherwise rich marriage. Such things enter at first in tiny droplets but soon cut a channel and pour a full flood into the delicate balance of what was once a happy marriage.

Many marriages are so diluted that they are about as interesting as water added daily to an old soup bone, coffee made from yes-

terday's grounds, and tea from week-old, oft used tea leaves. Life thus adulterated loses its flavor. It has no appeal in the home, and the aroma of the neighbor's barbecuing steaks is a dangerous temptation.

If Jesus were here today what would He say? If adultery existed in the heart which compromised its integrity without any errant physical act, is it not possible that adultery is standing nearby when adulteration is given room? When marriages are watered down by all manner of dilution, compromise, and attrition, is not adultery lurking near?

Many couples go on in blissful blindness while allowing their marriages to suffer the initial stages of decay without ever dreaming that peril stalks their path in that direction. In some cases, the horrible blemish of suspicion, of infidelity and rejection will bring their untended romance shattering at their feet. The ugly word "adultery" will come as a surprise. They did not realize that adulteration of a marriage will prepare the way for that horrible pain which hurts loved ones more than death would hurt.


To keep a marriage secure it must be kept unadulterated. □

## The Single Eye

Thy presence, Lord, is sweeter far  
To me than man's appraisals are;  
Far better I should heed Thy voice  
Than make another's smile my choice.

Oh, just for One, and One alone;  
His will, His voice, His way I own.  
Oh, Jesus puts my heart at ease;  
Set free am I, but Him to please!

• By George L. Smith



*Pen Points*

### The Superior Righteousness

ACCORDING to Jesus, the righteousness of the Christian is to be superior to that of the scribes and the Pharisees (Matthew 5:20).

The Apostle Paul, once the personification of religious self-sufficiency, now transformed by the vision of Jesus Christ, testifies to this as the touchstone of his life: "I count all else in life as loss . . . that I may be found in Him, not possessing a righteousness which belongs to me through an adherence either to religious tradition or to an ethical standard, but that which comes through trusting in Christ, that is, the righteousness of God founded on faith alone" (Philippians 3:8-9).\*

Our righteousness must exceed us; it must go beyond that which we are to Him alone "who was delivered for our offenses, and was raised again for our justification" (Romans 4:25). Our fitness for God's kingdom depends on the "Spirit of life in Christ Jesus" (Romans 8:2), the Holy Spirit, "whom God has given to those who are living in obedience to Him" (Acts 5:32).\*

The superior righteousness transcends every human attainment by an utter reliance on the sufficiency of God in the living Christ. "My power is perfected in *your* weakness" (II Corinthians 12:9),\* is God's principle of sanctifying grace for us.—FRANK G. CARVER, Pasadena College, Pasadena, Calif. □

\*Personal free translation.

## Radio Sermon of the Month

**L**ike all other important experiences in life, trouble is no respecter of persons. It knocks at everyone's doors—at the door of the mansion as well as the shack, at the door of the Ph.D. as well as the dropout, at the door of the clinic as well as the gym, at the door of the parsonage as well as the prison.

No one can ever be too good, too smart, too rich, too healthy, or too famous to escape trouble. It is the most democratic of difficulties—no one is immune and no one is excluded.

And it has been around for a long time. As Job said, "Man is born to trouble as the sparks fly upward." And who is there who hasn't had occasion to sing, "Nobody knows the trouble I've seen"?

The big question, then, is not what to do if trouble comes, but what to do *when* it comes. And if you haven't had any trouble lately, cheer up—it's just around the corner.

But just what *can* you do with the trouble? The gum commercial says that you can "chew your little troubles away." And they'd *have* to be small if they can be chewed away. But what to do when real trouble comes? And of course what to do *with* it determines what it does to you. For trouble, by itself, is neutral. It's what you do with it that matters.

For one thing, you can *ignore* it. That is, you can *try* to ignore it. But ignoring trouble won't make it go away. It will stand at the door and knock, and if you don't answer, it will knock the

door down and come in anyway. And pretending you don't see it or hear it is one of the surest tickets there is to fantasy-land.

Then again, you can *fight* trouble. You can stand with cocked arms and clenched fists and talk about how unfair life is and how unjust God is until you get so bitter and sour that you are relegated to the "sneering" section of life. You will find, however, that life never gives its best to those with a curled lip and clenched fist.

Of course, you can always take your troubles to a psychoanalyst—that is, if you have the money. Everyone should be grateful for the help available in the insights of modern psychology, but it should be remembered that learning what to call your troubles does not necessarily ease them or erase them. Besides, lying on a couch before an analyst is a poor substitute indeed for kneeling in surrender and faith before a loving and personal God.

And there you have it.

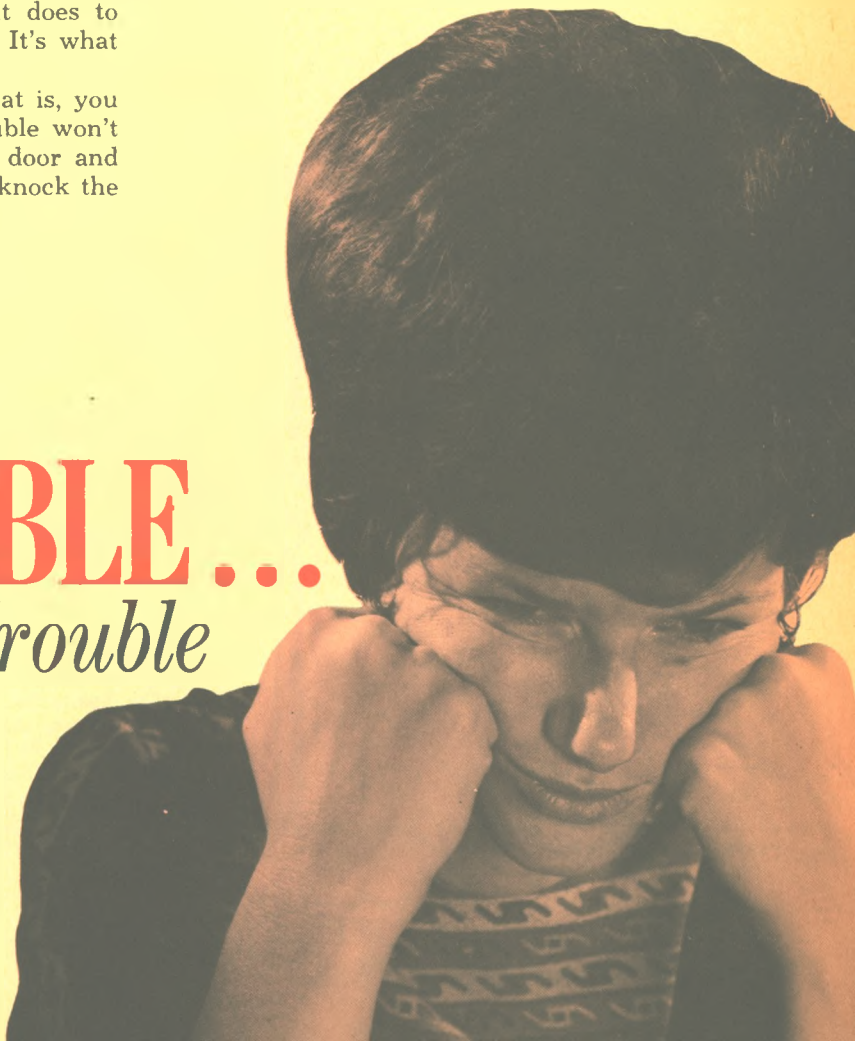
The best, the most constructive, the most helpful thing you can do with your troubles is to take them to God in prayer. They are still your troubles, but God can then begin to work on them. And thousands of troubled souls through the centuries have found that surrender and

**What can you do when real trouble comes?**

# GOD IS ABLE...

*in Times of Trouble*

• By William Fisher



faith were the keys that unlocked God's storehouse of help and grace.

David, for instance, found that God was a "very present help in trouble." Martin Luther witnessed to the truth of that and found in that forty-sixth psalm the inspiration for his great hymn.

*A mighty fortress is our God,  
A bulwark never failing;  
Our Helper He, amid the flood  
Of mortal ills prevailing.*

But suppose you have prayed and nothing has happened? Well, that happens to everyone too. Even the Psalmist cried out one day, "Why standest thou afar off, O Lord? Why hidest thou thyself in times of trouble?" (Psalms 10:1) And who hasn't felt that way, at times? Some, in fact, have become so cynical in waiting for an answer that they have been willing to say with Carlyle, "God sits in his heaven and does nothing."

But be assured of this: God is not silent because He is deaf, or indifferent, or weak. In His time and in His way He will answer. For He said, "Call upon me in

the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalms 50:15). And whether He "delivers" by putting down the trouble or lifting up the troubled, He will deliver—for He is able, and available.

How God will deliver, or when, may not be in our power to understand, but it is in our power to obey and to trust. And as we trust we find that trouble is not a terminus, but a thoroughfare; it is not a dead-end, but a way—a way to fuller life, to deeper sympathies, to richer experiences, and to the understanding of what Paul meant when he said, "We rejoice in our tribulations," or as Moffatt translates it, "We triumph even in our troubles." For "trouble," Paul assures us, "produces endurance, endurance produces character, and character produces hope" (see Romans 5:3-4).

From trouble to endurance to character to hope! What a trip! And no one can make that journey without God's help.

So when you think that you are having more than your share of trouble—when it seems you

are pressed down and running over with it, remember that it won't last forever, and God's help is available.

The story is told of Mark Twain and William Howells coming out of church one morning to find that it was raining hard. They stood there for a while watching it pour down, when Howells finally said, "Do you think it will ever stop?"

Twain answered, "It always has."

So no matter how hard trouble rains down on you, or for how long, there will come a letup and the sun will shine again and your heart will rejoice again. God will see to that—if you trust Him.

Trust Him, then, won't you? In a troubled time—when minds and hearts and homes and cities and nations are being torn to pieces by troubles of every kind—whoever you are, and wherever you are in this troubled world, call upon Him, and trust for His deliverance, for it will surely come. He has promised it—and even in troubled times like these, God is able.

# "It Came to Pass"

• by  
John W. Ames

"My favorite bit of scripture,"  
The man in meeting said,  
"It came to pass," it didn't stay,  
That ache within my head."

Amidst all life's vicissitudes  
How thankful we can be  
That all of them just "came to pass,"  
None stayed eternally!

Those awful pains that we all have  
Sometime within our life,  
They "come to pass," praise be to God,  
Though sharper than a knife.

Some days are blue and you feel sad;  
Your friends seem all to leave you.  
But these days, too, have "come to pass";  
Next day there's nought to grieve you.

A dear one loved for many years  
Has just been laid away.  
The heartache hurts, no doubt of that.  
This, too, shall "pass away."

Whate'er in life seems hard to bear  
For either lad or lass,  
Remember always—try to smile  
And know—"It CAME to PASS."

**I**n our Nazarene hymnal, *Praise and Worship*, is one of the best and most enduring of songs to come from the pen of the author-composer, P. P. Bliss. This hymn presents simply and concisely the evangelical view of the atonement in bold phrases as it portrays the suffering and finished work of Christ seen through the eyes of a saint, "a sinner saved by grace."

This hymnist was born in a log cabin near Rome, Pa., and his name was spelled "Philipp" with the two p's. In his writing years he used the extra letter as a middle initial and signed his compositions, "P. P. Bliss." Born into a very poor family, he received little schooling; but as a child, music and musical instruments intrigued him, and he invented and played on his own crudely constructed ones.

Bliss was 10 years old before he even saw a piano, and being entranced by the music as a young woman played, the barefoot Philipp begged for more when she stopped to look at the ragged urchin. Instead she rudely yelled at him: "Get out of here with your great big feet."

He was saved at the age of 12 and joined the church. Soon he left home to work in logging camps and sawmills. His spare time and meager earnings were invested in a musical education and he was encouraged in this effort by William B. Bradbury—also a hymn writer. In 1873, Bliss was urged by Moody to give his life to evangelistic singing and he joined Major D. Whittle (who wrote songs under the pen name "El Nathan"). Ira D. Sankey and Bliss combined their compositions under the title: *Gospel Songs and Sacred Songs of P. P. Bliss and I. D. Sankey*.

Within but a few years, this author-composer produced hundreds of gospel

songs, among them: "Hold the Fort," "Almost Persuaded," "Daniel's Band," "Hallelujah! 'Tis Done," "Jesus Loves Even Me," "Let the Lower Lights Be Burning," "Wonderful Words of Life." Philipp Bliss usually wrote his words and music very quickly as he received sudden inspirations for both words and music.

On December 29, 1876, Mr. and Mrs. P. P. Bliss were returning to Chicago on a train when it plunged into a deep ravine from a bridge weakened by a flood near Ashtabula, Ohio. The wooden coaches caught fire and nearly 100 passengers perished in this flaming inferno. The hymn writer was able to extricate himself but went back to rescue his wife pinned under a seat and they both perished in the flames. When his trunk reached Chicago, and was opened, his final composition contained a setting for this poem: "I know not what awaits me; God kindly veils my eyes . . ."

Shortly before the tragic death of this remarkable composer, he was conducting a gospel meeting in the state prison in Jackson, Mich. After he gave a stirring message on the "Man of Sorrows," he sang his hymn with deep feeling, and the message in sermon and song resulted in the conversion of many prisoners.

To be most effective, this hymn should be sung as Bliss intended and practiced—slowly and reverently through its first four stanzas. Beginning softly—piano—it increases steadily in volume—*mezzo forte*—then *forte*—then *fortissimo*, "Hallelujah! What a Saviour!" The last stanza, "When He comes, our glorious King," is in a different mood, joyful and jubilantly triumphant. □

*Man of sorrows, what a name  
For the Son of God, who came  
Ruined sinners to reclaim!  
Hallelujah! What a Saviour!*

## Music Memoette

• By Ovella Satre Shafer  
Wellington, Kans.

Helps  
to  
Holy  
Living

# I BELIEVE IN

# PROGRESSIVE SANCTIFICATION

• **By Ismael E. Amaya**  
Pasadena, Calif.

**O**f course we are not referring to the popular view which teaches that sanctification is attainable in this life only in a progressive way—that is trying to better oneself every day in the Christian life, reaching a certain degree of holiness, though never complete.

We believe that the Bible teaches that sanctification is an immediate or instantaneous work of grace and that it is an experience to be enjoyed in this present life. Not only is it possible to be sanctified in this life, but it is indispensable to present and final salvation. We believe that sanctification is an instantaneous work wrought by the power of the Holy Spirit in the justified soul by Christ's love through which the believer is purified instantaneously from the corruption of his nature.

But we also believe that when a person has been sanctified wholly, that is not the end. On the contrary, it is the beginning of a progressive life of holiness where he will have room to grow and mature in the Christian life. "Holiness is a life to be lived as well as an experience to be attained."

Many Christians receive the experience of entire sanctification instantaneously, but they fail to continue growing in the sanctified life. "It is a mistaken notion, and has

no formulation in the Word of God, to suggest that entire sanctification marks the end of spiritual progress and excludes further improvement," states Dr. Samuel Young.

Peter exhorts Christians, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). "Sanctification is more than a negation of sin; it has an unlimited positive side in which moral health promotes growth, strength and enlargement" (J. A. Wood).

C. W. Ruth declared, "No experience, however glorious, should be considered as a finality. While it is impossible to grow into sanctification, there is a limitless, endless, boundless growth in grace after sanctification. Indeed sanctification is the necessary antecedent of growth in grace."

Dr. W. T. Purkiser says: "Entire sanctification is not the end—it is really the beginning. It is not a terminal; it is a starting point . . . The surest indication one has missed the true meaning of Christian holiness is the attitude of 'arrival,' of complacency and self-satisfaction . . . Sanctification is the beginning of a lifetime of growth . . . It is true, God's sanctifying work is complete in a moment of time, but ours isn't. For the human side of holiness means not only consecration before

cleansing, but commission afterward."

Some have thought of Canaan as a figure of heaven. But this is wrong, because heaven is a place of rest, where there are no battles or trials, a place where we will be forever in the presence of our Lord.

When the Israelites went across the Jordan, it was not the end of their achievement. They still had the most glorious years ahead, and the most important events took place during Canaan's conquest. After crossing the Jordan they still had to fight against the "giants." But God was with them!

If the curtain of the history of Israel had fallen on the Jordan River, we would never have known about the conquest of Jericho, or of David's victory over Goliath, or of Elijah's encounter with the 450 prophets of Baal, or the many hundred and thousands of events that took place on the other side of the Jordan.

Our influence as Christians would be tremendously limited if sanctification would be the end of our Christian experience.

Let us go across the Jordan of the instantaneous experience of entire sanctification, but let us not stop there—let us continue growing in the beautiful life and experience beyond. Let us practice progressive sanctification.



# SOLITUDE:

Day after day our souls are bleached like stubble on a sun-baked prairie by the pounding noise and distraction of modern society. Yet while sensing an inner dryness, we usually flee the only thing which will moisten and nourish the inner man: solitude.

Despite our oft repeated longings to escape life's one-dimension treadmill, we fear solitude. Avoiding the seemingly intolerable boredom of meditation, we seek the comforts of the crowd, the pulsations of the radio, the hypnotic torpor of the television. But while America rides, with jangling spurs, the steed of pleasure and "excitement" and "fun," its singular social characteristic is boredom. And people are bored not because they lack things to do or places to go or people to see—they are bored, lethally bored, with themselves.

The Christian Church has always balanced action with contemplation, for God tells us to "be still, and know that I am God" (Psalms 46: 10). In marked contrast to Madison Avenue's image of zestful busyness or Ben Franklin's axioms on frugality and industry, Christian thinkers assert that man finds peace of soul and meaning in life only as he silently worships the living God. St. Basil contends "the mind of man is incapable of perceiving the truth clearly, if it is distracted by innumerable worldly cares."

Still more: a chorus of saints from all ages testify that grace is obtained and growth in grace is possible only as one's soul enlarges through repeated confrontations with the One who said, "I AM THAT I AM" (Exodus 3:14). The vitality of our inner life, like the quiet strength of a healthy tree, cannot be measured by some oscillating emotional barometer. It is activated by the indwelling, refreshing, and constantly purging presence of the Holy Spirit.

Yet though scripture and saints tell us God moves our hearts only as we eliminate earthly distractions through prayer and meditation, we brashly assume God's grace is as available as milk at a supermarket to be appropriated as needed. Though one's solitary hours with God largely shape his spiritual life, few of us know any devotional life apart from perfunctory prayers, Bible readings, and church assemblies.

In contrast, Jesus sought His Father in solitude. After miraculously feeding 5,000 people, He dismissed them, left His disciples, and "went up into a mountain apart to pray: and when the evening was come, he was there alone" (Matthew 14:23). Alone!

From the wilderness temptations at the beginning of His ministry to His vigil in Gethsemane, Jesus obtained spiritual strength in solitude—not in the crowds, not in a multiplicity of activities, not in counseling sessions, but in solitude!

Yet most of us cannot tolerate solitude. Some even fear an evening without friends or entertainment. As Pascal notes: "Nothing is so unsufferable to man as to be completely at rest without passions, without business, without diversion, without study. He then feels his nothingness, his forlornness, his insufficiency, his dependence, his weakness, his emptiness."

We avoid the stillness of night, the darkness of meditation, the self-emptying of prayer. How easily we turn our thoughts from the reality of God to the shallow laughs and empty noises of "hollow men," whose whispers, T. S. Eliot writes, are like "rats' feet over broken glass in our dry cellar."

It is strangely ironic that man, a solitary being, should so fear solitude. Temporal relationships are quickly forged, easily broken, and rarely valued. We live alone and die alone before Almighty God. What we become within shapes our eternal destiny.

Of course a Christian has social responsibilities, but the solitary man, thirsting for God, often helps his neighbor best by being the salt of the earth and preferring a vision of God to the illusions of this world. We may serve others best by rejecting their deadening diversions to lead the peculiar, oft-singular life of holiness.

We can truly help others only after we have touched God and are empowered to reach them with a Christ-wrought love. Such love is enkindled and stirred only by prayer and meditation. Too often the church fretfully keeps conscripts scurrying about trying to convert the world while depriving them of the only thing the world really wants—the power and reality of God.

Whatever else prayer involves, its ultimate aspect

*(Continued on page 18)*



*A Neglected Dimension*

# Editorially Speaking

● By W. T. PURKISER

## **Faith's Answer to Fear**

Much of the world today lies under the deep shadow of fear. In some cases the cause of the fear is sharp and clearly defined. In other instances it is vague and diffused, akin to chronic anxiety. But it is everywhere present.

People fear many things: the future, the unknown, the hurt that others can cause, loneliness, rejection, poverty, want, pain, sickness, and death. All of these threaten the happiness and security of the individual and the home.

Someone has said that fear is faith in the things we don't want to happen. Fear is a sort of negative faith. It fights and loses its battles twice—once before they happen, and again when they occur.

Fear in one of its many forms is the cause of a multitude of human problems. Worry, hostility, conceit, belligerence, covetousness, compromise, cowardice—and a dozen other sins of the spirit—can be traced to the bitter root of fear.

People usually react to fear in one of three ways. They flee, freeze, or fight.

Some run away. They abdicate responsibility. They attempt to withdraw from the particular arena in life in which their fear is felt.

Others are paralyzed. They freeze. They just close their eyes and hope the threat will all go away.

Still others become belligerent. They bristle, and their hostility is as often directed at innocent bystanders as it is at the cause of their concern.

One interesting fact in the Bible is that fear is both condemned and commended. Fear of man and what is temporal and earthly is condemned. Fear that honors the Father with childlike confidence and love is commended.

"The fear of the Lord is the beginning of wisdom." This is not slavish dread, but reverent awe.

He who truly fears the Lord will not fear what man can do to him. This is because the fear of the Lord is the child of faith.

Fear is the heart's response to its need for security. Faith finds that security in the only place it can be found, in the power and purpose of God.

When Isaiah said, "Behold, God is my salvation; I will trust, and not be afraid" (Isaiah 12:2), he put his finger on the only antidote to

fear that really works. Only by faith can fear be overcome.

Our Lord struck at the very roots of the matter when He spoke of the trouble His disciples would have in the world and added, "But be of good cheer; I have overcome the world."

Christ is the Victor, and we can share His victory. Nothing more is needed, and nothing less will do. This is faith's answer to fear. □

## **Don't Just Stand There—Do Something!**

This is the familiar plaint of a person in distress. "Don't just stand there—do something!" There are times when it seems like doing anything would be better than doing nothing.

A bit of doggerel making the rounds goes something like this:

*We do not see the vital point,  
That 'tis in fact a deadly sin  
To wail, "The world is out of joint,"  
And not attempt to put it in.*

It is obviously much easier to see that "things are out of joint" than it is to put them right. One thing most of us do extremely well is to analyze the problems that confront us.

We are all pretty much experts at telling what is wrong with the world, the country, the community, the school, the church, the family, and even ourselves. Where we limp badly is in the area of doing anything about it.

A British observer rightly commented on what he called "the great American heresy that talking about something is the same as doing it."

Not that analysis doesn't have its place. The blissful soul who is quite unaware of any difficulties does not represent the kind of person needed today.

Before any constructive help is possible, we must find out what is wrong. Many great solutions fail because they tackle the wrong problems. It doesn't especially help to do the "right" thing at the wrong place and the wrong time.

THE POINT IS that analysis is not enough. Analysis takes the machine to pieces and finds the broken part. But of itself, it doesn't put it back together again so it will run.

Armchair quarterbacks and sideline generals are a dime a dozen, and worth not a penny more. There is painful truth in Channing Pollock's remark that a critic is a legless man who teaches running.

The time has come to put a moratorium on critical analysis, and a premium on constructive action. What the world needs is not the bewailing of its problems, but the offering of some solutions.

Most of us are painfully aware of the shortcomings of the institutional church in the face of modern secularism and irreligion. If we are not, we are reminded of them almost every time we pick up a religious book or magazine or read the church page in the daily newspaper.

Probably no institution on earth is so prone to self-criticism and breast-beating over its failures as the Church. There's very little smug self-satisfaction left in most religious circles today.

But this is not necessarily good unless it leads us to do something about it all. Just as an individual can actually make himself sick by worrying over his health, so a group can increase its problems by destroying morale through excessive self-criticism.

We've analyzed our problems. We've faced our shortcomings. We've sized up our challenges. Now let's do something.

And when we don't know exactly what to do in the long run, the sound advice is to do the thing at hand. We rarely see the steps beyond until we take the next step.

This is no plea for "unguided missiles," for frenetic busyness for the sake of being busy. But it is time to move beyond criticism to construction, beyond analysis to action.

Let those who are quick to tell us what we ought to do go one step farther. Let them show us. Don't just stand there—do something! □

## **The Price of Affluence**

The almost legendary Dr. Johnson made a famous remark to his companion Boswell as they left the castle of a great nobleman: "Ah, Boswell, these are the things which make it difficult to die."

Death under any circumstances is difficult. It is man's "last enemy," conquered only in the resurrection of Christ. But when one leaves more than he goes to, the difficulty is increased a hundredfold.

Affluence, the possession of more than we need, has its price as well as its profit. It collects a toll from the spirit of man as well as dispensing its tokens of favor.

Although written in the context of what we would today call deep poverty, much of the

New Testament was addressed directly to such times as ours. Rich and poor alike need to hear its cautions against covetousness, "which is idolatry," and the "cares and riches and pleasures of this life" that choke out the life of the soul like tares choke out the wheat.

The chief danger, as Dr. Johnson hinted, is that possessions so preoccupy our attention and fasten it on this life that we lose our sense of the values of the spiritual world. Everything comes to be tagged with a price. "How much does it cost?" becomes the first question, instead of "What is it worth?"

Affluence robs people of the sense of wonder and the enjoyment of the simple and basic things of life. A little city girl, product of a materialistic environment, made her first visit to the country. When she saw a rainbow against the cloud of a clearing storm, her instinctive question was, "What is it advertising?"

THE CURE FOR the problems of affluence is not poverty. It is stewardship. It is, in David Livingstone's unforgettable words, relating everything we have and are to the kingdom of God.

The Bible never condemns money as evil. It is "the love of money" that is the root of all evil. Those who have money may sell their souls to keep it and increase it, as did the rich young ruler of the Gospels. But those who do not have it may sell their souls to get it, as did Judas Iscariot, only to be doubly defeated in losing both the coveted money and their souls.

We cannot serve God and mammon. But we can serve God with mammon. We can lose our souls in the desire for or possession of affluence, or we can use it to advance the cause and kingdom of Christ.

The price of affluence can become a debt too great to pay, or it can be an investment in eternal and spiritual values. The difference is between laying up treasures on earth, where moth and rust corrupt and where thieves break through and steal, and laying up treasures in heaven in the incorruptible security of the skies. □

**"If one wants a permanent rock in life and goes deep enough for it, it is difficult for historical events to shake it . . . We can do worse than remember a principle which both gives us a firm Rock and leaves us the maximum elasticity for our minds: the principle: Hold to Christ, and for the rest be totally uncommitted."—Herbert Butterfield.**

Highlights from Missionary Dr. Howard Hamlin's address at the Sunday afternoon missionary rally in the Kansas City Stadium during the General Assembly

# THE MOUNT OF GOD

• By Howard Hamlin  
M.D., F.A.C.S.



**A**fter 40 years of seasoning, Moses heard the voice of God speaking to him from a burning bush.

The story of this meeting with God has been known to all of us since childhood. We have conjured up visions of the bush that burned but was not consumed, of the rod that became a serpent, and of the hand of Moses that became leprous—miracles through which God was arming His future leader with a faith that could not be shaken even in the courts of Pharaoh.

It was not until recently that God, through the Holy Spirit, opened my eyes to an exciting truth in the verse of scripture introducing the episode: "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb" (Exodus 3:1).

I recalled several mountains designated in Holy Writ as "the mount of God."

There was Mount Moriah, which Abraham climbed to sacrifice his only son, Isaac. On its brow, centuries later, Solomon built a temple to Jehovah.

There was Mount Horeb or Sinai, where God gave the law to His servant Moses.

Other mountains mentioned in the Bible include Mount Zion, the Mount of Transfiguration, Mount Calvary, and the Mount of Olives.

The historical significance of each "mount of God" is related to the persons and events which are inseparably joined together there.

"The mount of God" cannot be identified by the usual status symbols of success even within the framework of our segment of the organized church.

Those whom God has called and dedicated as ministers of His gospel cannot identify "the mount of God" in their lives by the advancement which comes as a natural result of an effective ministry. God's plan may not include a move to a larger, more affluent church, or election to an adminis-

trative post, or the achievement of a more influential position within our Zion.

For my fellow laymen, "the mount of God" may not allow the luxuries of our affluent society. Even though it may include temporal success, this in itself carries with it the heavy responsibilities of a total stewardship.

When we as a church or as individuals break out of the usual pattern of success set by our culture, we can expect to have flung at us with stinging venom the words which were hurled at the ancient prophet, "A prophet is a crazy fool, a man inspired is a man insane" (Hosea 9:7, Moffatt).

Paul heard it when Festus cried, "Paul, thou art mad."

"Fool for Christ's sake" is the most honorable title a man can ever bear. "Woe unto you, when all men shall speak well of you!" warns our Lord. Halford Luccock comments, "This is the end! The soft purring of universal approval means that the man has made so complete an adjustment to his world that he no longer counts as a saving force in it."

Statistically, our strength is impressive: nearly 7,000 ordained ministers; over 6,000 churches; more than 1 million enrolled in our Sunday schools; nearly half a million on our church membership rolls; over \$25 million raised for world evangelism during the last four years; an annual per capita giving of \$193, which places us first among all denominations of 400,000 or more members.

But there are also some disturbing statistics. For example, there were 44 desperate appeals from mission field councils for preachers to accept foreign assignments this year, but only four or five applicants were ready for appointment by the Department of World Missions.

Can it be that "the mount of God" is only within the geographical borders of the United States, Canada, and Great Britain?

There are innumerable world areas where we have no mission work, places where we need to establish beachheads for God. Here you will get a glimpse of the reason why each of us must make an unworldly and dedicated search for our "mount of God."

Personal security, family, comfort, and sensory enjoyment must never interfere with this quest. "The mount of God" in your life must be completely divorced from these human factors. God will not move it to please your convenience. You will either seek it out where it is or you will miss it.

In fantasy today, with closed eyes, I spanned the centuries and fell abreast of a man whose massive head was lifted toward a verdant mountain as he hurried along. I called to him, "Moses, where are you going?"

He turned that majestic head toward me and replied, "To a summit meeting! Elijah and I are meeting the Son of God to pledge

our fealty on the brow of Mount Tabor. I must be going toward 'the mount of God.'"

With that he cupped his hand to his ear, and with a heavenly glow illuminating his face smiled and said softly, "If you listen, you can hear the music. They're singing our song!"

"And they sing the song of Moses . . . and . . . the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Revelation 15:3).

As the music faded into a paean of hope and prophetic certainty, I took one final glance at those eyes, now misty and fixed in reverie. In a barely audible voice I

thought I heard him murmur, "And it all began on the backside of the desert at the base of the mount of God."

And still seeing the multitude which no man can number, I said, "Yes, and they came from the jungles of Brazil, the savannahs of the Argentine, the crowded ghettos of India, the bushveld of Africa, the cement canyons of New York City, and the wheat fields of Canada. They are here today because William Carey, David Livingstone, Adoniram Judson, Robert Moffat, Mary Slessor, and a host of others journeyed 'to the backside of the desert, and came to the mountain of God.'" □

## SOLITUDE

(Continued from page 9)

piration is to behold God "face to face," if only "through a glass darkly" (I Corinthians 13:12). For when we truly encounter God, He revolutionizes our lives. Hours spent waiting before God prove infinitely more fruitful than years of dusting antiquated church machinery, for prayer alone opens God's vast storehouse and endows beholders with supernatural grace and joy.

Only those who know the reality of God in the stillness of night thirst "for the living God" "as the hart panteth after the water brooks" (Psalms 42:1). Such longings are unknown to one whose prayer life consists of silent grace thrice daily and a mumbled benediction at bedtime.

We hope to see Christ in heaven, but does our hunger for Him here and now really justify that hope? If we can endure only spasmodic minutes of prayer, will an eternity of adoring Him prove insufferable?

"Hunger and thirst" (Matthew 5:6) for righteousness and light will not develop instantaneously. It comes through meditation and travail, agony and tears. Saints are not spontaneously generated by accidents of time and space. Saints are patiently, honestly forged by God, who hears prayers that are often no more than "My God, my God, have mercy!"

Most of us want to do God's will. With David we say, "I delight to do thy will, O my God," but we sometimes overlook that his assertion that he could do God's will only because His "law is within my heart" (Psalms 40:8). To encounter God in His awesome and burning purity, we must honestly look inward in solitude. Contemplative meditation will trans-

form our lives, for as we cooperate, God himself instructs us.

Now this is all nice theory, you reply, but is it possible? Have men ever really enjoyed solitude? Can it be done today? It has been done; it can be done if one is willing!

Jonathan Edwards, the eighteenth-century Puritan theologian, cultivated his solitude and remembered:

"I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break . . . My mind was greatly fixed on divine things; almost perpetually in the contemplation of them. I spent most of my time in thinking of divine things, year after year; often walking alone in the woods, and solitary places, for meditation, soliloquy, and

prayer, and converse with God; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent."

Countless other Christians have recorded like experiences of joy and communion. We can know the reality of God in daily encounters if we but take time for Him.

It is now (and it has always been) hard to find a quiet place for meditation. Still, the quietness of one's room, the beauty of an unhurried walk, the joyous wonder of dawn's breaking while others slumber, all provide opportunities for an encounter with God. □

## SHARE A SUNDAY OFFERING

for buildings at the Nazarene Bible College

TAKEN THROUGH THE SUNDAY SCHOOL



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OCTOBER  
20

Mail offering to:  
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College  
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Colorado Springs  
Colo. 80901



# Campus Commentary

## POLARIS AND DIRECTION

What is Polaris? A type of submarine? Oh, no, it's a missile. How curious that in an age of science so many are unfamiliar with astronomy! Polaris is really the polestar—the North Star. For those of us who live in the northern hemisphere, it is the poor man's radar. Locate it and you know your directions.

Three revolutions in thought within 100 years have deprived man of his sure identity and certainty as to his relation to people and things about him. Darwinian thought shook his view of creation and his special place in God's order. Einsteinian mathematics and science revised his thinking about the "immutable laws" of mechanics, matter, and energy. Freudian psychology changed his view of himself and his relationships to other people.

With all the gains attributable to the natural and social sciences, it is noteworthy that twentieth-century man has lost something very precious to him. A sure identity, the idea of progress and mission, and some hope that "reason" could dominate over barbarism had led men to build "civilization." Having lost this certainty, modern man gropes to find meaning in life.

"We are workers together with God." This is Polaris for the Christian. Western civilization draws heavily upon the Christian religion for its morality and its meaning. The worth of human personality is given its most eloquent descriptions in the words of Jesus. Human "creativity," with all the dynamic meaning that it adds to persons and society, is akin to "workers together with God"—the Creator. Progress is painfully slow, yet God moves among the nations—through human instrumentality. When man sees no sense in the movement, God knows where He is going. And He always needs more and better "instruments" for His mission among men. Can a civilization based on a lesser creed rise as high?

Through the Christian faith we know where we came from, who we are, what we are doing on earth, and where we are going. Our faith in God and His leadings in our lives gives us the direction and confidence so lacking in other thinking people.

Christians need not stop reading and thinking. We do need to recognize the value and importance of our faith to our personal and social health. We must take steps to nurture our faith while we increase the store of knowledge. More important, we should recognize that we have what men, panicked by loss of direction, need desperately. Pointing men to Polaris and leading them out of their wanderings is the work of truly wise men. □

## CAMPUS NEWS

**SMITH TO JOHNS HOPKINS.** Dr. Timothy L. Smith, author of the denominational history, *Called unto Holiness*, has accepted an appointment as professor of history and education at the Johns Hopkins University, Baltimore, Md. He has responsibility for teaching and research in American religious and educational history. □

### NEW COLLEGE OPENINGS

**MID-AMERICA** has opened with 261 students in the Pioneer Class and tremendous enthusiasm. Two dormitories and the library-classroom building are complete. The administration-classroom building and the student center are in use, while finishing touches are added. President R. Curtis Smith was inaugurated on October 11, 1968, with Dr. Samuel Young as the principal speaker. □

**MOUNT VERNON** was forced to delay its opening two weeks until October 11. The delay was due to the loss of 28 days of brick-laying time because of bad weather and delays in furniture and tile deliveries. The college will adjust the fall term schedule to get the necessary class time so that winter and spring terms can be held as previously announced. Mount Vernon estimated a final enrollment of about 225. □

**NAZARENE Bible College** began its second year on September 24 with its new buildings completed. Dedication is scheduled for 4 p.m., October 22, 1968. □

### NEW BUILDINGS

**BETHANY Nazarene College** is occupying two major new buildings this year. A five-story science building and a new language lab-library addition are in use for the first semester. □

**NORTHWEST Nazarene College** has just completed a new classroom building which has an exciting design to make full utilization of all the modern instructional media. □

**EASTERN Nazarene College** has completed a new dormitory wing. □

**TREVECCA'S** new gymnasium is nearing completion and will be available for use in November. □

## The Book Corner

### THE PURITY WE PRIZE

By J. Ray Shadowens. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 62 pages, paper, \$1.00.

Christian youth through mature Christian adults will delight in this celebration of the work of God's Holy Spirit that results in pure hearts and lives of integrity.

Mr. Shadowens has provided a definitive treatment of functional Christian purity based on the sixth beatitude ("Blessed are the pure in heart:

for they shall see God," Matthew 5:8).

The style is lean and to the point. Leaving no doubt as to his doctrinal persuasion, the author appears to write with the initiated reader in mind. Anticipating the usual criticism of his subject, he provides ample documentation for his position. The reader seeking a defense of heart purity will find in effect a compendium of quotations on the life of the pure in heart.

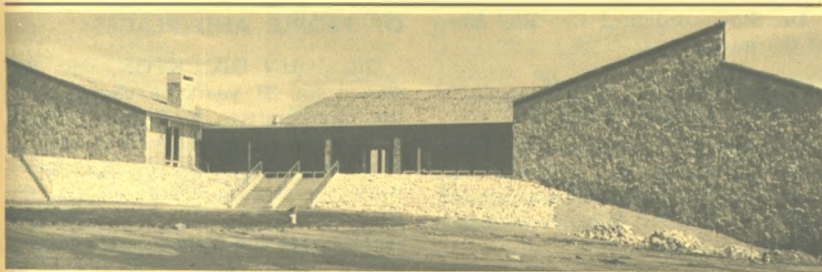
Of particular value is a sensible and sound treatment of the implications of the baptism of the Holy Spirit that are being stressed to an extreme by the contemporary charismatic movement. Biblical and experiential primacy is given to heart purity and the triumphant life and Christian witness.

Any who listen to the contemporary

demands for practical effects of religious experience will find in this volume real help in clarifying the experience of entire sanctification to the seeking heart. The message of the book is that heart purity works and is a positive evidence of God's power in our world.

Perhaps one of its most effective roles will be to provide the earnest seeker after heart purity with a scriptural and historical framework in which to seek and find satisfying answers from the throne of grace.—

GORDON WETMORE. □



STUDENT union building, Nazarene Bible College

### BIBLE COLLEGE DEDICATION SLATED

FORMAL DEDICATION services of Nazarene Bible College, Colorado Springs, will be held October 22 at 4 p.m., with General Superintendent George Coulter delivering the dedicatory address.

Special music for the occasion will be provided by Prof. Ron Lush, who has joined the faculty for the fall quarter of each year.

The new facilities include three buildings: administration-library building, student union building, and classroom building.

Open house will be held following the dedication service from 5 to 7 p.m.

Special guests will include the entire board of trustees. Dr. Dean Baldwin has served as chairman of the board and Dr. Raymond McClung as chairman of the building committee.

City and county officials will also be participating in the program of dedication.

Nazarene Sunday schools are being asked to share a Sunday's offering next Sunday, October 20, to apply on these capital improvements. President Charles H. Strickland asks that proceeds of the offering be mailed directly to Nazarene Bible College, Box C, Colorado Springs, Colo. 80901. □

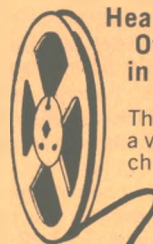


NEW classroom building, Nazarene Bible College.



COMBINED administration and library building, Nazarene Bible College.

## Thanksgiving 1968



Hear Thanksgiving Offering Tape in your church

This FREE tape is available to all churches.



Dr. Howard Hamlin returns to report on the challenge of missionary efforts today.



Also a limited supply of FREE filmstrips is available (first come, first served) to provide visual background for audio tape.

### CHECK TODAY

Has your pastor ordered the tape and filmstrip?

### ASK HIM!

## SOUTH ARKANSAS FAREWELL TO DR. AND MRS. SMITH

The seventeenth annual assembly of the South Arkansas District convened at Little Rock (Ark.) First Church, September 4-5.

Dr. A. Milton Smith brought his last report as district superintendent, covering eight years of continuous progress on the South Arkansas District. Dr. Smith reported over 2,000 new Nazarenes received during the period. Giving has almost doubled with \$610,000 raised for all purposes this past year. The evaluation of church properties has risen from \$1.5 million to \$3,250,000.

Dr. and Mrs. Smith were presented a stereo and a check upon the conclusion of their work. Dr. Smith left to assume duties as superintendent of the Florida District.

Rev. Thomas M. Hermon, pastor of Little Rock First Church for the past seven years, was elected district superintendent on the third ballot.

Elected to the district advisory board were Rev. Austin Moore, Rev. Wilbur Brannon, C. E. Pickens, and I. L. Stivers; C. E. Pickens, district treasurer; and Ruby Holland, district secretary.

During pre-assembly conventions, Mrs. Thomas M. Hermon was elected district NWMS president, and Rev. James Goss NYPS president. Rev. Charles Kirby is the district chairman of church schools.

Church of the year awards were given to Pine Bluff Forrest Park, Rev. Harold Glaze, pastor; West Memphis, Rev. James Ahlemann, pastor; and Little Rock Cedar Lane, Rev. Charles Kirby, pastor.

Dr. Edward Lawlor, presiding general superintendent, ordained Rev. Jewell Honea to the ministry. □

## DR. GLEN JONES REELECTED

District Superintendent Glen Jones was reelected to head the Southeast Oklahoma District for a new three-year term at the seventeenth annual assembly, September 4-5, at Midwest City, Okla.

Dr. Eugene L. Stowe was the presiding general superintendent for the assembly.

In his report to the assembly, Dr. Jones noted increases in General Budget giving, Sunday school enrollment, and educational and other budgets during the past year.

Revs. John L. Harrison and Harold C. Harcourt were elected to the district advisory board, with Lenard Stubbs and H. C. Rustin serving as laymen on the board.

Mrs. Glen Jones was reelected to head the district NWMS, and John K. Warrick was elected district NYPS president.

Dr. Stowe ordained Lee Roy Elzey to the ministry. □

## JOPLIN DISTRICT PLANS HEADQUARTERS BUILDING

Delegates to the eleventh Joplin District Assembly met September 11-12 in Carthage (Mo.) First Church, with Rev. Wendell Paris as host pastor.

They heard District Superintendent Dean Baldwin report on plans for a district headquarters, to include a new district parsonage and district offices for all departments.

Dr. Baldwin, completing the first year of a four-year term, also reported 236 persons received into membership by profession of faith, bringing the total district membership to 4,317. Sunday school enrollment is 8,647.

Money raised by the churches for

all purposes was \$694,368 with \$73,100 of this being paid to general interests.

Dr. Baldwin challenged the ministers and laymen alike with plans to add 800 new members in Sunday school, and 500 new members in both NYPS and NWMS during the next four years.

Reelected to the district advisory board were Wendell Paris and J. R. Smith as ministerial and A. R. Motley and Don Van Dyne as lay members.

The assembly, conducted by General Superintendent George Coulter, closed with an ordination service in which Douglas Mills, Bernard Johnson, and Hilbert Miller were ordained to the Christian ministry, and elder's orders of Joseph Lightner were recognized from another denomination. □

## OF PEOPLE AND PLACES

DR. JOHN STOCKTON, who has served for 23 years as chairman of the Headquarters Executive Fellowship, asked to be relieved of the responsibility in view of his heavy work as general treasurer for the church. Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence, was elected as his successor. The Fellowship serves as a coordinating council to correlate the work of the several departments of the church. □

REV. AND MRS. John E. Mellish recently celebrated their fiftieth wedding anniversary at their home in Lapeer, Mich. Mr. Mellish has been a minister in the Church of the Nazarene since 1925, and seven children, 20 grandchildren, and two great-grandchildren are members of the church or Sunday school. Four of the children and grandchildren are ministers and three teen-age grandsons are called to preach. Honoring their parents at the open house were Mrs. Russell (Pauline) Spray of Traverse City, Mich.; George, Paul, Fred, and Mrs. Roy (Opal) Roberts of Lapeer, Mich.; Rev. John W. of Wayne, Mich.; and Rev. James D. of Warren, Mich. □

## NEWS OF REVIVAL

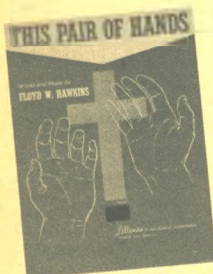
THE FORT WALTON Beach (Fla.) First Church reports an outstanding week of revival services with Rev. Arthur Kelly, Columbia, S.C., as the evangelist. □

EATON (OHIO) FIRST CHURCH recently closed an outstanding revival with Rev. Wilma Jean Inghand, according to Pastor Michael Hutchens.

*Inspired by the testimony of Dr. Howard H. Hamlin,*

**"We can only furnish a pair of hands,"**

when making his decision to abandon a profitable medical career and devote his life to medical missions.



## THIS PAIR OF HANDS

Words and music by FLOYD W. HAWKINS

A song with a message that has proven a blessing to hundreds of thousands. You'll want to use it in your next missionary service.

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## NAZARENE PUBLISHING HOUSE

Pasadena, California 91104 • KANSAS CITY, MISSOURI 64141 • Toronto 9, Ontario



There were over 80 seekers at the one-week revival, including many people new to the church. Attendance was at a record high. The church has also recently completed an extensive remodeling project. □

EVANGELIST C. T. CORBETT and the P.K. Trio were special workers in a five-day meeting at Viroqua, Wis. Pastor Jess Stamper reports excellent results. □

## "Showers of Blessing" Program Schedule

October 20—"In Times of Fear"  
October 27—"In Times of Doubt"

### NEW "SHOWERS OF BLESSING" STATIONS:

KVSH	Valentine, Neb.	
	940 kc.	8:45 a.m. Sunday
WTYS	Marianna, Fla.	
	1340 kc.	12:30 p.m. Sunday
WRCH	New Britain, Conn.	
	910 kc.	9:15 p.m. Sunday
KJCK	Junction City, Kans.	
	1420 kc.	8:30 a.m. Sunday
KJCK-FM	Junction City, Kans.	
	94.5 meg.	8:30 a.m. Sunday

### VITAL STATISTICS

#### DEATHS

REV. ISAIAH W. BUCHANAN, 90, died June 7 in Mansfield, Mo. Funeral services were conducted by Dr. Dean Baldwin. Surviving are his wife, Bertie; two sons, Rev. Paul W. and Rev. Harold W.; eight grandchildren; and a brother.

MRS. DOLLIE C. HENDRICKS, 83, died Aug. 19 in Oklahoma City. Funeral services were conducted at Mena, Ark., by Rev. H. D. Williams and Rev. Arnold Staggs. She is survived by one son, Curtis, three grandsons, and two great-granddaughters.

MRS. OGARITA C. KNOPE, 73, died Sept. 6 in Ft. Myers, Fla. Funeral services were conducted by Rev. John V. Frederick. She is survived by one nephew, Ludwig Pauly.

REV. B. W. MURPHY, 75, died Aug. 3 in the Veterans' Hospital in Huntington, W. Va. Funeral services were conducted by Rev. J. O. McCaskell. Surviving are his wife, Nellie; and one daughter, Mrs. Veda Belcher.

MRS. LOUISE TATE, 59, died Sept. 2 in Dallas. Funeral services were conducted in Odessa, Tex., by Rev. Pearl Keeton and Rev. J. Marvin Harrison. She is survived by her husband, Rev. S. E. Tate; and one son, Jerry C.

JAMES B. WORDSWORTH, 75, died Aug. 4 in the Veterans' Hospital, Tuscaloosa, Ala. He is survived by two grandchildren, and one brother, Rev. E. E. Wordsworth.

#### BORN

to Rev. and Mrs. R. J. Wiens, Fostoria, Ohio, a daughter, Sharon Joy, Aug. 27.

to Mr. and Mrs. Tom Waltermire, Arona, Pa., a son, Robert Wayne, Sept. 8.

to Sp 4 David and Jean (Gillham) Hollenberger, McAlester, Okla., a daughter, Beth Ann, Sept. 6.

to Rev. and Mrs. Bernie Dawson, Sioux City, Ia., a daughter, Dea Darlane, Aug. 26.

to Rev. and Mrs. Calvin Mulder, Ballwin, Mo., a son, Barth Lee, Aug. 19.

#### ADOPTED

by Dale and Ann (Greenlee) Sheets, Cedar Rapids, Ia., a daughter, Lori Ann, July 31.

### ANNOUNCEMENTS

#### EVANGELISTS' OPEN DATES

W. Lawson Brown, Box 785, Bethany, Okla. 73008, has open date January 16-26, 1969.

### DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville W. Jenkins.

## NEWS OF RELIGION

### You Should Know About . . .

MORE THAN 50 percent of the drivers killed in single-vehicle accidents are drunk, and drinking by drivers and pedestrians kills about 25,000 Americans a year.

These statistics are included in a study issued by the Department of Transportation, a federal project in Washington, D.C.

Alcohol is the largest single factor in traffic deaths and said to be the most serious problem is heavy drinking, predominantly by men. Drinking figures in at least 800,000 traffic accidents in the United States each year, the report said.

Congress asked for the study under the Highway Safety Act of 1966. □

THIRTY EVANGELICAL Protestant leaders, speaking in session of the Symposium on the Control of Human Reproduction, concluded that birth control "is not in itself forbidden or sinful, providing the reasons for it are in harmony with the total revelation of God for the individual life."

The 1,000-word declaration, drafted by the interdenominational group on the Labor Day weekend, made no distinction between "natural" methods and the "artificial" methods condemned in Pope Paul's recent encyclical.

The sessions were cosponsored by the 4,000-member Christian Medical Society headquartered in Oak Park, Ill., and *Christianity Today*, Protestant fortnightly thought journal for evangelicals published in Washington, D.C.

Scholars from medicine, psychiatry, law, sociology, and theology participated in the weekend sessions held in Portsmouth, N.H. "Each man is ultimately responsible before God for his own actions," the group said, "and he cannot relinquish this responsibility to others." Where the Bible is unclear, the declaration states, Christians cannot speak with "binding authority" and those seeking to follow Scripture may reach different conclusions. □

JOHN GORDON MEIN, U.S. ambassador to Guatemala, who was assassinated there August 28, was the son of Southern Baptist missionaries to Brazil, the late Dr. and Mrs. John Mein.

The Southern Baptist Foreign Mission Board also reported that the late ambassador's brother David is president of the North Brazil Baptist Theological Seminary in Recife; and his stepmother, Mrs. Mildred Cox Mein, is a missionary teacher at the Northeast Baptist Bible Institute in Feira de Santana, Brazil. □

AMERICAN CULTURE very likely cannot change in time to prevent its utter destruction, a noted socio-economist told a seminar of 100 religion reporters and editors at Northwestern University in Evanston, Ill.

Dr. Robert Theobald, addressing a Conference on Issues in Religious Journalism, said this is an almost certain prospect because "much of our unconscious analysis is still based on a belief that conditions will remain stable."

He warned, however, that American culture has become irrelevant to its environment, a condition which, he said, the historian Arnold Toynbee has termed cause for "inevitable collapse."

"As a rational analyst of the present situation," Dr. Theobald said, "I must first accept the fact that the probability of collapse is very high."

"The odds are certainly against successful change. Such a statement is not surprising; the odds against the success of any massive venture are always very high."

"The most relevant question is always the degree of commitment which is given to a project: 'If you have faith, you shall move mountains.'" □

## TWO NURSES ADDED TO NEW GUINEA HOSPITAL STAFF

Arriving in New Guinea, October 1, to bolster the staff in the Nazarene Hospital at Kudjip were two nurses: Joyce Skea of Perth, Scotland; and Miriam Mellinger, of Kansas City, Mo. Miss Skea went out as a full-term missionary while Miss Mellinger is on one-year emergency duty. The two nurses met briefly in Kansas City while Miss Skea was on her way to Australia. They met again there to fly into New Guinea together.



JOYCE SKEA (center above), missionary nurse from Perth, Scotland, en route to New Guinea, visits the Nazarene Publishing House in Kansas City. Tour guide is Charlotte Smith, a future missionary candidate. At left is Bill Rolland, former pastor in Falkirk, Scotland, who is a midler at Nazarene Theological Seminary.



MIRIAM MELLINGER discussed with Book Editor Dr. Fred Parker the manuscript of "The New Guinea Frontier," written by Bruce Blowers for the 1969-70 NWMS reading program. Within a few days she was to be in New Guinea to begin a one-year term of emergency service.

## OVER 1,800 AT JUNIOR RALLY

More than 1,800 juniors and their sponsors on the Southwestern Ohio District were present at the fall junior rally at Fantasy Farm on September 21, according to Reporter Michael Hutchens.

This rally was the second such gathering, the first being held last fall, when around 1,700 were present.

The district Junior Fellowship director is Rev. Ronald Wesley.

Southwestern Ohio juniors are also planning a district "junior revival," as well as participating in junior Bible quizzing.

Southwestern Ohio has one of the largest Junior Fellowship memberships in the denomination, having recorded a membership of 1,472 last year. □

## BIBLE COLLEGE ENROLLS 185

The Nazarene Bible College at Colorado Springs has enrolled 185 students at the beginning of its second year of operation, according to President Charles H. Strickland.

The figure given was the number enrolled at the close of registration Friday, September 27.

Some late registrations were expected.

The enrollment last year this time was 119. □

## TWENTIETH ANNIVERSARY IS SOUTHWEST OKLAHOMA THEME

Oklahoma City Trinity Church was the scene of the twentieth annual Southwest Oklahoma District assembly, September 11-12, with Dr. Samuel Young as presiding general superintendent.

District Superintendent W. T. Johnson, who has served the district since its organization, reviewed 20 years of progress. A total of 5,793 persons have been received into church membership by profession of faith in this period of time. Men ordained to the ministry total 102, with 10 missionaries leaving the district for their first term of service. Twenty-one new churches have been organized, whose property is valued now at almost \$1 million, and which now have a membership of 1,030.

Dr. Johnson reported \$944,528 raised for all purposes last year, of which 11 percent was given for world evangelism.

Mrs. Johnson will serve as NWMS district president next year, with Rev. Bill Rohlmeir as NYPS head and Rev. Carl Sumner as chairman of the district church school board.

District advisory board members are Revs. J. L. Woolman and R. L. Sumner and, laymen, A. J. Peck and W. K. Garrett.

A. J. Bohannon, Louis Meek, Garland Wallace, Harold Durham, and Troy Martin were ordained to the ministry. □

## OF PEOPLE AND PLACES

CAREFUL PLANNING and the permission of both city and state authorities were necessary for a parade through the city of Howell, Mich., to publicize the opening of

vacation Bible school. The young people of the church constructed a float and organized a marching band. The children wore hats advertising the school, and invitations were passed out to other children along the parade route. □

HAROLD L. MORRIS, member of Pasadena First Church, was named "Stockbroker to Know" at the Pasadena brokerage firm of Paine, Webber, Jackson and Curtis. He is the son of District Superintendent and Mrs. Harold W. Morris of the New Mexico District. Mr. Morris recently completed three months on Wall Street by passing the New York Stock Exchange examination as one of the top three in a class of 53. □

## ELEVENTH ANNUAL SERVICEMEN'S RETREAT SCHEDULED

U.S. servicemen in Europe are urged to attend the eleventh annual



Ford

Nazarene Servicemen's Retreat scheduled for November 11-14 at the General Walker Hotel in Berchtesgaden in the Bavarian Alps, according to an announcement released by Mr. Paul Skiles, director of the Nazarene Servicemen's Division of the Department of Youth.

Dr. Jack Ford, president of British Isles Nazarene College, will be the retreat speaker.

Chaplain (Major) Leland Buckner has been named retreat coordinator. Chaplain Buckner will be assisted in the retreat leadership by Mr. Skiles.



Buckner

Director Skiles suggests that local congregations with men stationed in the European area may give an early Christmas gift by contributing toward retreat expense for the personnel who attend. Registration costs are \$16.00 for enlisted men and \$20.00 for officers, plus travel.



Skiles

Servicemen attending the 10 previous Nazarene retreats at Berchtesgaden have been unanimous in their praise of the warmth and Christian fellowship afforded by these gatherings. The retreats provide a kind of spiritual atmosphere and encouragement most welcome to men far from their home churches. □

## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### WHAT FAITH REQUIRES

(October 20)

Scripture: Hebrews 11-12 (Printed:  
Hebrews 12:1-4, 7-15)

Golden Text: Hebrews 12:1-2

#### THEME

To show the relationship of discipline and holiness to faith, inspired by the witnesses of chapter 11 and the perfect example of Jesus.

#### INTRODUCTION

Two aspects of faith are illustrated in chapter 11: a present enabling power and a sustaining hope. Both are blended in the life of Moses and supremely seen in Jesus. The Golden Text opens a chapter giving three pictures of the Christian: as a *runner* (v. 1); a *soldier* (v. 4); a *chastened child* (vv. 5-11). Faith—hopeful, scientific, historical, and scriptural (11:1-3)—is vital to every aspect of experience.

*The Secret of Faith.* The preparation for faith may have the roots of heritage and family (e.g., 11:7, 9). It becomes personal and vital only by looking to Jesus—His life, cross, and triumph. This demands an acceptance of the discipline of laying aside sins and weights, an enduring race with the goal of eternal glory in view. The temptation to shame, fear of the contradiction of sinners, and weariness are overcome by such a faith.

*The Submission of Faith.* The tendency to faint and rebel under trial is common and keen. To combat this the writer declares that God's overruling changes trials into chastening, "pain with a purpose." Reason may be baffled, emotions fail (12:11), but the endurance of faith will bring "God's afterward," deepened holiness.

*The Safeguard of Faith.* The quest for holiness, as earnestly as men seek for peace, saves us from being stumbling blocks (v. 13), backsliding or bitterness of spirit (v. 15), and selling our birthright for worldliness, as Esau did (v. 16). In right relationship with men and God we shall see the Lord in this life and eternity.

#### CONCLUSION

Every believing life is a model for our learning and example, leading us to the perfect Pattern and Empowerer, Jesus. □

Conducted by W. T. Purkiser, *Editor*

**I have a habit I can't seem to break that makes me lose out with God. Is there something I could read that might help me?**

There is indeed. It is the booklet *You Can Break That Habit*, in the "Beacon Series" published by the Nazarene Publishing House, written by Dr. Forrest Ladd, professor of psychology at Bethany Nazarene College. It is 36 pages, costs 25 cents, and is written in language anyone can understand.

Of course you're going to have to do something more than read. You say you have already prayed about it and asked God's help. Now put "feet" to those prayers. As Dr. Ladd notes, you have to recognize that making changes requires effort and determination.

You should imagine as vividly and as much in detail as possible what your life will be like when the habit is broken.

You should make a complete break with the practice in question. Don't try to "taper off." It's never a kindness to cut off a dog's tale an inch at a time. The best way is one quick, sharp surgical operation.

It helps to go on public record as being through with the particular practice you are leaving. Association and counsel with those who have overcome the same habit is helpful.

In some cases habits must be changed.

**What do you think of the claim that, as an individual, every young man has a right to decide if he wants to fight for his country?**

I think there is a distinction between conscientious objection to all war based on religious convictions such as held by the Quakers, the Mennonites, and other "peace churches," and the so-called selective conscientious objection that would decide whether or not any given war is a "just" war and whether or not the individual would serve.

Conscientious objection to all war is based on principle, and I believe the principle when held on religious grounds should be honored.

Objection to a particular conflict is based on the judgment of the indi-

vidual, rather than on a universal principle. When "they're all out of step but Johnny," it just could be that it is Johnny who is out of step.

In either case, there seems to me to be an obligation to some form of public service as an alternative. The medical corps, Red Cross, or other noncombatant work would be an option. Many ambulance teams, manned by members of the historic "peace churches," have proved their love for their fellowman at great personal risk. At least their motives have been unassailable.

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