

February 12, 1969

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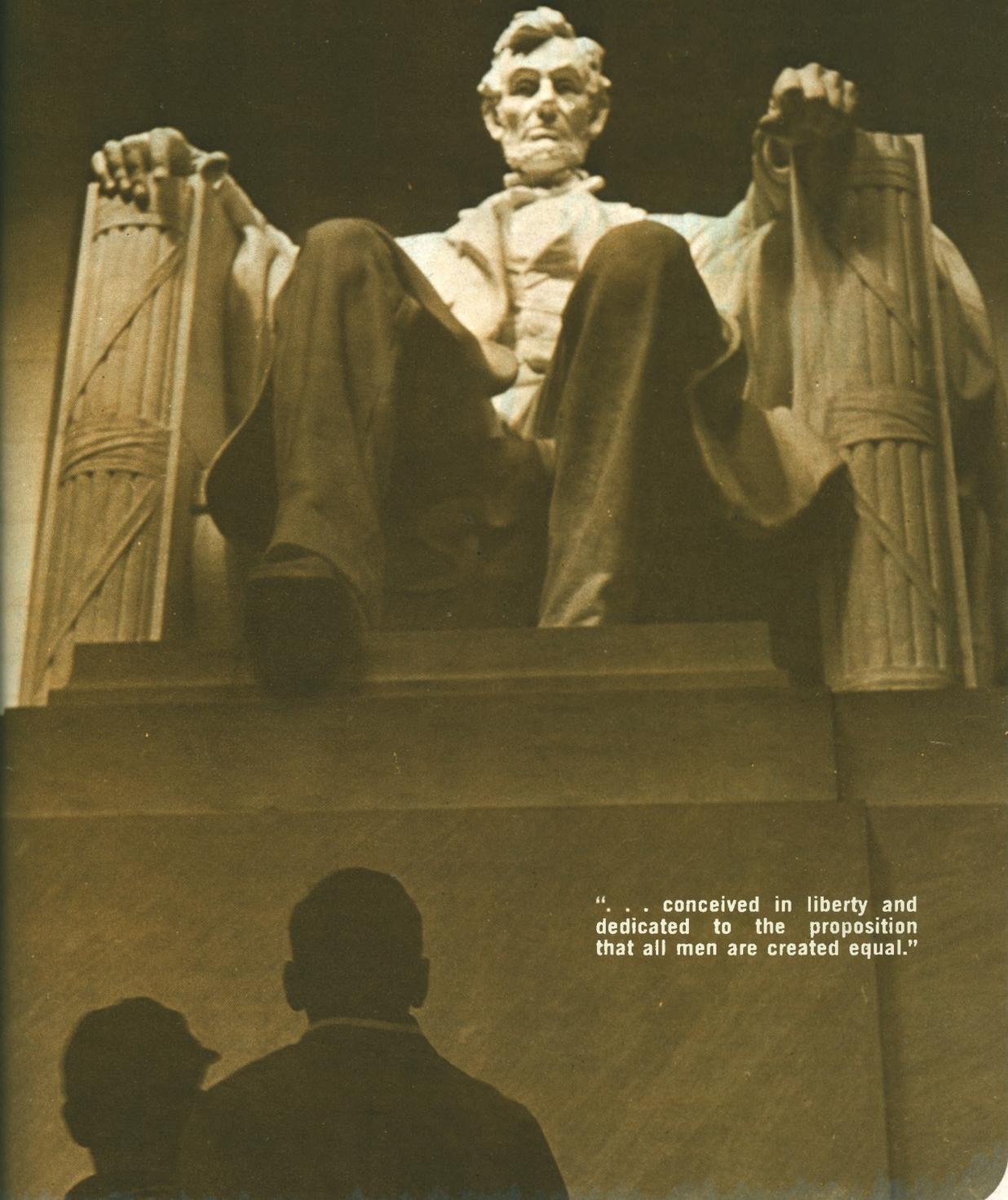
Lincoln in the Light of Christ

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene



“. . . conceived in liberty and dedicated to the proposition that all men are created equal.”



*General
Superintendent
Lewis*

“THAT **YE** MIGHT **YE** HAVE LIFE”

LIFE, though shared by all people, is still a great mystery. It belongs exclusively to no man. Outside forces attack it and if not repulsed would take it from us—forces like disease, hazards of the days, etc. We must guard it to keep it.

Life, though tremendous, yields to the hand of man in its shapes, expressions, and services. What a mighty creature man must be to be able to modify this tremendous force—life!

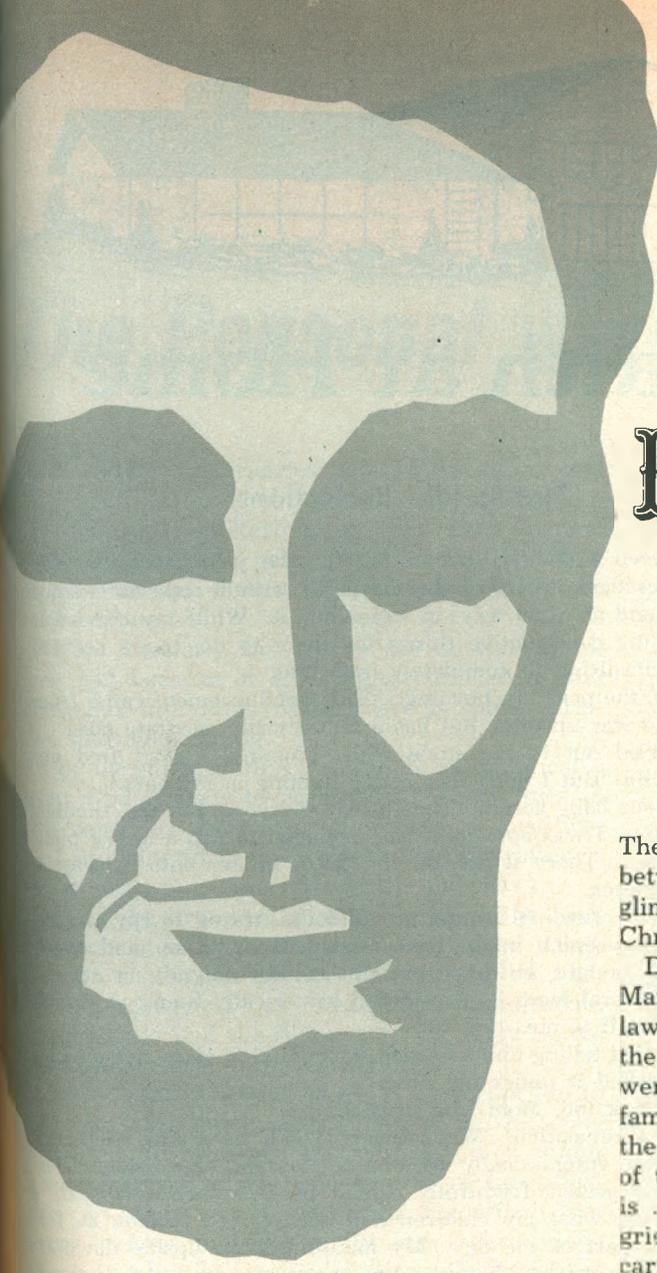
History's record of its march through time is rather terrifying. Certainly it is a sobering and awesome accumulation of data. In that tale of the ages we find that it is possible to make a failure out of life. Some have done just that. For some life became such a burden they sought death by their own hands. But others have made life a success. They took the days, the opportunities, and the challenges of their surroundings and used them to make life worthwhile.

Life is so prevalent all around us. Yet it is so precious because we have but one life and only one chance to live it. There is no second installment, no second span for reedification. Only once—we must do it right the first time!

Christ comes as the mighty Ally, the precious Friend, the One who lived it right, and did it right. He offers it to us. “This is the way, walk ye in it,” said the wise prophet (Isaiah 30:21).

Christ's call to repentance, consecration, allegiance, service, witnessing are all a call to the good life. These are not burdens laid upon us, but opportunities offered to us. Such come to us, not in a few isolated moments, but along the daily path.

Today—yes, this very day—life will offer a bit more of her greatness to us. It will be something or someone wherein we can serve, witness, exemplify Christ. Let's not miss it! Let's partake of it and live a bit better, stronger, fuller, and greater because of it. “This do, and thou shalt live” (Luke 10:28). □



LINCOLN

in the Light *of CHRIST*

There are some remarkable points of resemblance between revelations of Lincoln's life and those glimpses the Prophet Isaiah gives us of Jesus Christ, the Son of God.

During his turbulent courtship days with Mary Todd, Lincoln confided in a letter to his law partner and friend, John Stuart, "I am now the most miserable man living. If what I feel were equally distributed to the whole human family, there would not be one cheerful face on the earth." How reminiscent are these words of the Prophet Isaiah when he prophesied, "He is . . . a man of sorrows, and acquainted with grief . . . Surely he hath borne our griefs, and carried our sorrows" (Isaiah 53:3-4). Lincoln felt his own sorrows would have saddened every face on earth whereas Christ, the more excellent Emancipator, has brought gladness to the whole world, for He himself, alone, has borne all our griefs and carried all our sorrows.

Again, much is said about Lincoln's physique and personal appearance. At one juncture in his campaigning for office in Dixon, Ill., the *Amboy Times* described him as "about six feet high, crooked-legged, stoop-shouldered, spare-built, and anything but handsome in the face." But it continued "as a close observer and cogent reasoner, he has few equals and perhaps no superior in the world. . . . He attacks no man's character or motives, but fights with arguments."

Was Isaiah describing Christ's physical appearance when he wrote: "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons

THE IMAGE of Abraham Lincoln has grown with each passing generation until now the remaining vestiges of doubt about his religious life have almost vanished away. Notwithstanding the curious notions he had about formal religion, it is not difficult to see the bottom of the soul of this great and noble man and humbly acknowledge: "Here was a man who emulated the life and teachings of Jesus Christ as perhaps no other man of his stature in the history of these United States."

Carl Sandburg has unlocked some of the secret chambers of the heart of the great emancipator and has allowed us to get a glimpse of the inner struggles that took him eventually to the White House and the highest office of our land.

of men" (Isaiah 52:14); "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isaiah 53:2)?

Lincoln was by no means handsome, yet there was a regal bearing in even his ungainly appearance that commands the affections of every discerning man. The spirit of a man, says the wise man, "is the candle of the Lord" (Proverbs 20:27); and when the outer man is made transparent enough, that spirit can make even the uncomely flesh appear beautiful.

Lincoln's tenderness with children is shown through this little anecdote by his biographer: "A girl skipping along on a sidewalk stumbled on a brick and fell backward, just as Lincoln came along. He caught her, lifted her up in his arms, put her gently down and asked, 'What is your name?' 'Mary Tuft.' 'Well, Mary, when you reach home tell your mother you have rested in Abraham's bosom.'"

Lincoln had such a warm and tender affection for children and their wishes. It is reported that the beard he wore while in office was prompted by the wishes of a little child. It seems we can almost hear Jesus again, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them" (Mark 10:15-16).

The life story of Abraham Lincoln reads like pages out of the Old Testament. Even his name seems strangely predestined, when as a young man he walked out of the little store in New Salem and announced he was going into politics, not knowing whither he was going. That path led the humble lad to the White House and the uniting of a strife-ridden nation.

Even in his death, Lincoln seems to speak to us of Christ. When Lincoln's funeral procession was passing by, an old Negro mammy lifted her little boy above the crowd and said, "Take a long look, Honey; he died for you."

And again it seems we can hear a voice saying:

"Take a long look at Calvary, O world; He died for you." □



Faith at Home

Not-so-idle Reflections

IT HAD been a dismal, indoor day for the youngsters, so they were restless. All five seemed filled with a superabundance of energy and no quiet ways of expending it. While my mind was taxed finding constructive things for them to do, theirs seemed bent on conspiring to completely *undo* me.

"Mom, the peas are burning." This announcement came from Susan, who was upstairs, but has a fantastically accurate nose.

I hurried out to the stove with "Mommy, I can't find my crayons" and "But I don't like peas," dinning in my ears.

Then our baby accomplished a feat everyone, but me, thought was amazing. I was appalled! She managed to flip a heavy plate off the table. There it lay, on the floor, broken into at least a thousand pieces.

As I was crawling around on all fours, trying to spy hidden slivers my sweeping might have missed, Tom, seven and ever-helpful (in thought, at least), brought me our magnifying mirror. He made several faces he considered hysterically funny at it, before handing it to me.

I intended telling him I needed a magnifying *glass*, not mirror, when he poked it under my nose.

"You look too, Mom," he insisted.

What a revelation! When aware you'll be seeing your reflection, you automatically assume a pleasant expression. This was an unexpected, frightfully candid peek—enlarged at that.

Shocking, what my children had been forced to look at, for the greater part of the day. My mouth was an upside down *U* and the frown grooves between my brows appeared etched there to stay. Frankly, even I couldn't have stood that face for very long!

I realized, as never before, how frazzled emotions and frayed nerve-ends can ruin our most important testimony—our everyday lives with those we love.

Truly we seem magnified in our children's eyes. We are like giants. They look to us in all ways, molding themselves after what they continually see.

Handing the mirror back to Tom, I informed him, "We can't use this for finding pieces of broken glass, but it's certainly wonderful for spotting a shattered example."

He didn't quite understand, but seemed pleased—probably because I'd finally put on my happy face. □



By Rosemary Lee
Worthington, Ohio

The Personal DIMENSION

IN THE experiences of justification and sanctification God does not deal with us mechanically, determining that each person reaches exactly the same point in the first work or receives the identical amount of divine grace in the second.

While basically the works are similar in all men, yet because of differing circumstances and dissimilar individual needs there is some variation and overlapping.

Let us suppose that a 12-inch rule indicates what God intends to accomplish in our lives in this world by the crisis experiences of justification and sanctification. (Even this illustration is too wooden but it may serve the purpose.)

Along the first part of this rule would be such experiences as forgiveness, assurance, and transformation. On the second part would be such other experiences as cleansing, commitment, death to self, and the filling with the Holy Spirit, the ultimate goal being Christlikeness.

In my mind it would be quite inappropriate to say that some things always happen in the same degree in justification and certain other things always happen in the same degree in sanctification. In other words, we should not affirm that every person moves exactly six inches along this span when he is saved and exactly six inches more when he is sanctified.

Some, because of limited understanding and restricted spiritual background, move just a minimum amount along this rule in their first encounter with Christ. For them then the work of sanctification is quite major and dramatic. Others with a more complete understanding of spiritual

experiences may move farther as they seek and experience this first work. For them sanctification becomes the final act of completeness.

For instance, the person who has spent his lifetime outside the church may come to Christ the first time with but one thought—the desperate desire to be forgiven and released from sins committed. At the same time a person brought up in spiritual circles, knowing the implications of the Christian life, includes in his prayer for initial salvation a prayer of commitment and service as well. The depth of his commitment may need further sounding, but it is already deeper than the person of the previous case.

Therefore we should encourage each person to seek earnestly for himself all that God has for him at any given moment and trust the Holy Spirit to reveal both needs and achievements.

Surrender means the surrender of as much of myself as I know right now to as much of Christ as I know at this moment.

Getting back to the illustration of the rule, our ultimate goal is to reach the farthest point, which is Christlikeness, so that one may say with Paul, "I am crucified with Christ, nevertheless I live . . . and the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me."

But we need not be so concerned with the exact processes that God uses to accomplish this spiritual completeness. It is sufficient to know that at this moment God both saves me fully and sanctifies me wholly. □



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COVER PHOTO: Max Tharpe

Matured or HARDENED?

MATURED or hardened! There is a difference between these two words.

We hear much about maturity or growing up, as we might put it. We all desire to reach the place where we can face the stress of life with more ease, assume our many responsibilities with more calmness, show attitudes of discernment when it is needed, and many other virtues that are listed in the realm of maturity.

How we covet the ability to remain tranquil while frustration reigns all around us! To be able to work under pressure and yet not get off balance is a trait much to be desired.

To realize the condition of the world and humanity and yet not become feverish because of our apparent lack of success would be a great achievement. To see the vast throng of people being lost and yet hold steady in our own minds is not easy. But we see people who in our estimation have reached these goals and we say that they are mature.

But I wonder if such is always the case. Instead of being mature, could it be that they are hardened?

Hardened seems to be a severe term but let us analyze it. It is easy to see so much of anything that it becomes common. The great thrill of seeing the blue waters of the Pacific fades away after sailing for 16 days on that ocean. It becomes common.

Likewise, the conditions which surround us may get to be such a part of our thinking that we grow hardened to their appeal. Instead of being so mature that we are capable of observing without fainting, I wonder if it might not be a loss of sensitivity?

Rather than believe ourselves to be emotionally mature, should we not seek to know if a bit of indifference has not crept in? If we can witness the needs and burdens of humanity and not be emotionally stirred, I fear we have lost some of our compassion and are contented to call it maturity.

Lord, help me to weep with those who weep. May the day never come when I cease to cry over the lost. I want to respond to the call of the millions in sin's darkness. Help me, Lord, to be mature but not hardened. □

*Missionary on furlough.

YOUR IMPORTANT EXAMPLE

Don't think people are not watching you, for they are. Your example is far more important than what you say. Your best argument in favor of Christianity is a devout, obedient, holy life. The only gospel some people will ever read is "the gospel according to you." They will see Christ in you, or they will not see Him at all.--Dale Oldham.



Pen Points

They Have a Right To Watch

THE PEOPLE around me have a right to the benefit of my life and experience as a Christian. They have a right to watch me, my behavior, my responses, and my attitudes. They cannot form a wholesome opinion of the Christian religion apart from watching Christians. As a Christian I must expect to be watched.

If the people who observe my life reject my Christ, it may be they have seen less worth in my religious expression than they hoped. If my demonstration of Christian living does not show me to be the kind of person they want to be, it is unlikely they will embrace my Christ.

If I am an unhappy, self-pitying, critical, or small-souled person it is unlikely the people watching me will be favorably influenced. If the people who know me best find my life unattractive, they will charge my ugliness up to my religion and will want none of it.

If on the other hand they find me radiant, wholesome, victorious, and adequate, they will recognize in me qualities for which they yearn. They will then follow my footsteps to my church, to my Christ, and to my way of life.

I dare not complain when people watch me closely or even critically, for they have a right to watch me. I cannot be a living witness for my Christ before a searching world save as I willingly accept their watching. I dare not try to draw the blinds upon my life, for part of my assignment is to go into all the world and allow people to watch me be a Christian.—MILO L. ARNOLD, Colorado Springs. □

A mother writes from her heart about
one of the hardest experiences of life . . .

I Had It All Figured Out

... **WRONG**

A few moments before he had gently explained to me that I was the victim of undiagnosed and reoccurring rheumatic fever which had resulted in a severely damaged mitral heart valve. I had been too naive to realize the seriousness of his words.

But now, as my family doctor continued, he was talking my language. "You must never expect to bear children," he warned. "Pregnancy for rheumatic heart patients is extremely risky."

Bewildered and benumbed, I found my way back through the gloomy waiting room and down the walk toward home—into a world which would never be quite the same again for a happy college coed who planned to be married in June.

I was prepared for the worst when relating this grave discovery to my fiancé. He was mature and loved children as much as I, and already we were counting on "three or four." But romantic young love, seeing only the flower-strewn path of life, anticipates no obstacles "as long as we have each other."

And so we were married!

After a few years of marital bliss, the natural desire for a family became stronger and more painful. We received little encouragement from the many physicians whom we consulted. But one kindly cardiologist took time to weigh the cold facts of risks against the warm facts in our favor.

"But only one!" he admonished. And finally we became the parents of a healthy, handsome baby boy.

During Gene's early years, we

longed for another child, but God had been good to give us one happy youngster. And as time went by, we really did not feel "short-changed." Since we were allowed only one, God had given us "Gene," a priceless gem. We could not complain, and surely there was "purpose" in it all.

When Gene was 10 years old, another major crisis threatened our happiness when I experienced my first acute heart failure. We were uninformed of the symptoms and unaware of what was really taking place until it was too late—too late except for a miracle! Only God, through faith and prayer, spared my life that night.

How happy and thankful we were! How precious each day of life became! How greatly our faith had been strengthened! How indebted to Christ we were! It was not difficult to see "purpose" in such an experience.

My teaching career had to end, but this too was good—for it gave me more time for my busy family. We accepted my physical limitation and uncertain future as our family cross, and we knew of no family with whom we wished to exchange.

As the years passed by, Gene developed remarkable qualities of leadership and endless ambitions to serve God, his country, and his fellowman. Surely life must hold something special in store for him, and we prayed for more wisdom as we endeavored to guide his young, purposeful life. As I pondered it all in my mind many times, I felt that I was gaining insight, and that all the little pieces in the puzzle of life, the purposes and plans, were gradually falling into place,

and I was awed by the omnipotence of it all.

It actually all made sense to me. It all made sense—until—that frightful black August day, a year and a half ago, when the very foundation of all we believed trembled and shook with the terrifying blast that Gene, en route to sing for a church youth camp, had been instantly killed in a tragic auto accident!

My God, I screamed within, there must have been a mistake! You must have made a mistake! This isn't the way it was supposed to be. This piece doesn't fit anywhere! I had it all figured out!

Weeks and months passed by as I worked feverishly and determinedly in the lonely chasm of grief to fit this last ugly piece into the plan. I turned it this way and that way, and in desperation many times cried, "Why? O God, please tell me why!" And at times bitterness and resentment of the world outside threatened as I barricaded and prayed for strength, knowing I dare not give in to such foes.

For the first time in my life my faith was being tested. For many years I had stated it and believed it as far as my life's experiences had allowed. With faith and confidence I had quoted, "I know not what the future holds, but I know who holds the future." On New Year's Eve, I had trustingly sung, "I know who holds tomorrow, and I know who holds my hand." I had referred to Romans 8:28 on many occasions with never a doubt or question in mind. But now my faith had to be proved!

Exhausted, wearily, submissively, and prayerfully, I relinquished

the unsolved puzzle into God's hands. How could I ever finish it when He has the missing pieces?

Today, after 18 months of prayer, meditation, reading, searching, waiting, I have learned much about faith—and still I plead for more insight. I have learned that:

- Faith is waiting for hope, when everything visible reflects hopelessness.
- Faith is believing in the dark

that which we cannot see even in the light.

- Faith is finding a new meaning for life as we reluctantly, tearfully relinquish the old.
- Faith is believing that this life is only a prelude to the abundant, eternal life with Christ.
- Faith is being submissive to the will of God when there is no possible human explanation.

● Faith is trusting all the pieces of life's puzzle with God, realizing that only He knows the end from the beginning.

● Faith is finally surrendering and admitting—I had it all figured out . . . WRONG. □

EDITOR'S NOTE: Gene Coburn was one of the members of the Bethany Nazarene College quartet who, along with Professor Paul McGrady and Paul W. King, another quartet member, was killed in an automobile accident August 3, 1967.

● *By Katherine Bevis*
Houston

A coin collector's techniques provide a modern parable around the question

Is It Real or Counterfeit?

MY HUSBAND has a hobby—coin collecting!

An interesting hobby it has proven to be for both of us, as we study together the expert workmanship of the United States mints.

One winter evening, we sat studying some of the coins we had accumulated. Jack turned to me and said, "Wouldn't it be wonderful if we knew how to judge ourselves as easily as we have learned to judge these coins?"

"I have been thinking about that very same thing," I said. "Perhaps if we had spent as much time studying ourselves as we have these coins, we might be able to judge better."

"That's right," said my husband. "Now let's see, there are at least five main ways to judge coins."

"Well, let's apply these five ways to our own lives," I said. "In this way we may learn something more important than just knowing the real coin from the counterfeit."

"Now, first of all," said my husband, "we study the workmanship of the mints."

"Do we study the Word of God as carefully," I asked aloud, "so as to become familiar with the perfect in thought?"

"Perhaps we should spend more time in this study, for He tells us to 'study to shew thyself approved unto God . . .' (II Timothy 2:15)."

"Now, let's talk about the second main way to test the coin, dropping it on a hard surface. If it is real, it has a clear, bell-like ring. Counterfeit coins have a dull sound. How do we react

when we are dropped hard by adversity? Does our faith ring clear, with a bell-like ring, or is our faith dulled?"

"That is a test we should think about often," I said. "Now what is the third main test?"

"You know how I feel the coin," said my husband. "Most counterfeit coins have a greasy feeling."

Thinking for a moment, I said, "Do we accept the plain, hard truths, or do we greasily shy away from them?"

My husband gave me an understanding smile. "Well, let's go on to the fourth test," he said. "You have watched me as I cut the edges of suspected coins. In counterfeits the metal is soft, and most of them can be cut with a knife."

"Are we easily 'cut into' with the sharp knife of temptation? Are we 'softies' who cannot resist temptations that come our way?" I asked.

"That's a new thought," Jack said. "And now for the fifth test. Remember, I always scrape a coin I am doubtful of, then drop a little acid on it. As you know, a counterfeit turns black."

"A very good test for us to make on ourselves," I said, thoughtfully. "When our feelings are rubbed wrong, when unhappy experiences make life black, do we stay bright and shiny with the love of God in our hearts?"

This winter evening proved very helpful to both of us, as we asked God to help us both to judge ourselves "the coin-way"—always remembering that God cannot use "counterfeits" in His work. □

THE GOOD LIFE

THE "GOOD LIFE" is the latest gimmick to emerge from Madison Avenue. Buy this house, try this product, move to that community, join this club, and you will begin to enjoy "the good life."

None would argue the fact that our society is the most affluent in the world. Once it was a chicken in every pot and a car in every garage. Now it's a dozen chickens in the pot and two or three cars in the garage—plus a private airplane or boat!

In seeking to find what "the good life" meant to some, a research analyst searched out those thought to be the happiest, most contented people and found them to be (1) young, (2) wealthy, (3) healthy, and (4) married.

For one reason or another most of us would have our own private reason for discontent according to this formula. If our understanding of "the good life" is built on personal happiness, and we do not have wealth, or good health, or youth (a likely prospect since we belong to the aging human race), then we must assume that "the good life" has eluded us! Perhaps, then, Shakespeare's Macbeth was correct when he said that life "is a tale told by an idiot, full of sound and fury, signifying nothing."

Writing of her feelings about "the good life" for a widely circulated magazine, one university student stated that her generation had been exposed, through every means of communication, to every conceivable fear; e.g., the threat of not finding a mate if one does not use a certain mouthwash, or fear of nonacceptance if one does not succumb to the new low in today's moral standards.

She went on to relate that many were saying that, unlike other gen-

erations, hers had no threat to their freedom, no real cause to propagate, no mission in life—everything was being handed to them. How did she react? By crying, in essence, *We have not been pampered! We have been spiritually impoverished!*

Those who are attempting to interpret "the good life" are discovering that the basic problem is spiritual in nature! Like Abraham, we want more from life than a nice spread in Suburbia. We have a hunger that the "bread of materialism" has failed to satiate!

Outer garments of plenty have failed to deliver the inner man from moral and spiritual decay! Prosperity has brought about the worship of false gods, possessions, pleasures, position, prestige. It has been said that "the deepest hell that some could ever fall into would be to have everything to live with and nothing to live for."

We contend that our God has provided us with "the good life." Jesus himself said, "I am come that they might have life, and that they might have it more abundantly."

We don't need a god that can cater to our every whim, overlook our sins, and answer all our questions. A search for such a god would be aimless, for there is none.

We need a God who tells us what to do! We need more than a vague god of nature, or of humanity, stripped of ethical challenge and redemptive power.

We need a God who demands much of us, who searches us out and loves us even in our sin and disobedience.

We have such a God! The search for "the good life" ends when, in humility and penitence, we learn to say, "Our Father." Loving Him, following Him, serving Him—it's the good life! □

50 YEARS

AGO . . .



In the
Herald
of Holiness

WELL known men of all ages, and the best men who ever lived were men of prayer, men who talked to God. There is no time spent that pays such great returns as that which is spent in communion with God

God has always shown favor to the men He could reason with. The greatest unseen power in the world is prayer. It changes the character of men and makes them different from men in the world. It makes them kind, it makes them good, and makes them sweet-spirited. It takes the bitterness out of the heart of one man against another. . . .

Prayer removes obstacles that are in the way of the church and men. It will bring the church to man and man to the church. . . .

Prayer brings men to Jesus Christ. If our revivals all had a good foundation of prayer more souls would weep their way to Calvary.

If there is anything that will bring all the power of heaven down to earth, and convict men of sin, it is prayer. If there is anything that will put men in good standing with God, it is prayer. God has said, "Call upon me in the day of trouble; I will deliver thee."—REV. E. E. WIGGANS. □

February 12, 1919

"Truth is always strong, no matter how weak it looks, and falsehood is always weak, no matter how strong it looks."

—Phillips Brooks

(Copied from Canada Atlantic District *Herald*)

Editorially Speaking

● By W. T. PURKISER

Shining or Whining

The best testimony to victory in Christ is the special kind of inner radiance that is best described as shining. The clearest concession of a defeated spirit is whining. The two are as opposite as day and night.

People who whine are not hard to find. We have all met with them, and are always glad to be relieved of their company.

It is one thing to have a legitimate complaint and to make that complaint known to those who can do something about it. It is another thing to fuss and find fault about everything in general and air those complaints to anybody and everybody who will listen.

A pastor told of visiting in a home where the father was a good man but rather a chronic complainer. In the course of the general conversation, the question of food arose. The little nine-year-old girl of the family cleverly told what each person in the home liked best.

When she came to the father, he asked her laughingly, "What do I like, Nancy?"

She looked shy, and said slowly, "I don't want you to get mad at me, but you like most anything we haven't got."

Such a man, as the song of an earlier day put it, is something of "a fool—always wanting what he's not; never wanting what he's got."

Whining is a symptom of self-pity and the sign of an ungrateful heart. It is a contagious disease, and hard to cure once it's caught.

Whining is first cousin to the "clamour" that Paul said grieves the Holy Spirit of God (Ephesians 4:30-31). It is something we can very well get along without.

ON THE OTHER HAND, there are Christians who shine. They have found the secret of letting their lights so shine before men that their Father in heaven is glorified.

It is a borrowed light with which they shine, to be sure. Christ is the Light of the world, and shining Christians glow with reflected radiance.

Whatever may be the case with some of His professed followers, no one would ever think of accusing Jesus of being dour, gloomy, and negative in His style of life. When we think of Him, we think of winsomeness and light. It is

this winsomeness and light He wants to share with those who truly become "partakers of the divine nature" (II Peter 1:4).

One of the finest descriptions of the kind of Christians who shine was written by the late William E. Sangster. He said:

"But there are other Christians who shine. They don't *try* to shine: they just shine. It is an event to meet them. When they come into a room, it is like the light being turned on. They seem to have some secret of inner happiness, of poise, of patience, and an inexhaustible capacity for love."

Dr. Sangster continues: "They never speak ill of anyone else; they praise people who surpass them and do it with complete sincerity; they seldom talk of themselves and they listen when you are talking to them as though your thoughts were the most interesting thoughts they have ever had."

Such Christians are quietly strong, and when something they believe is challenged, they are brave with a rare kind of courage.

Sangster concludes "They may not be clever, or 'smart,' or 'dominant personalities,' but they take hold of you and, in some unselfconscious way, they leave an impression of utter goodness. Without knowing it, they put an ache in you to have this quality of life as well.

"Can ordinary people be like that? If that is holiness, it is the loveliest thing in the world." □

Scabbards Without Swords

Someone has commented on the degree to which our religious warfare today is little more than waving the scabbard when the sword is gone. This is going through the motions, beating the air, a "form of godliness" without "the power thereof."

There is more of it than we like to think. It is easy to keep on doing the same things we have always done, even when they no longer bring the results they once had.

A whimsical version of this is the report of a church in Norway where by long established custom the people bowed in the direction of a blank wall as they entered the church. No one knew just why. The mystery of the tradition was cleared up when someone scraped the paint off

the wall, and found underneath a picture of the Virgin long since covered up.

We may smile tolerantly at this until we think of some of our own ways. The shoe fits a number of feet.

We wave the scabbard without the sword when we preach the truth of the Spirit without the power of the Spirit. Lifeless orthodoxy is not only dead; it is deadening.

We wave the scabbard without the sword when we pray without faith, saying words without expecting effects.

We wave the scabbard without the sword when we worship without heart, singing without understanding, listening through a foggy haze of preoccupation and daydreaming.

We wave the scabbard without the sword when we live by past profession rather than by present possession. We live by the smoke when the fire is dead.

A scabbard is all right in a dress parade, but it is no good in a battle. Secondhand religion has no chance in the face of firsthand evil. It is a farce instead of a force.

An incidental illustration of this happened while Paul was preaching in Ephesus. The seven sons of a man by the name of Sceva watched with interest as the Christian apostle cast out evil spirits in the name of Jesus. Thinking to add a magic formula to their own incantations, these men tried to cast the demon from a man possessed, by saying, "We adjure you by Jesus whom Paul preacheth."

With a snarl, the demon-possessed replied, "Jesus I know, and Paul I know; but who are ye?"

With these words he leaped on them, and with power beyond the human drove them naked and bleeding from the house. The scabbard without the sword is helpless in the face of the power of evil. □

Labels May Be Libels

The practice of plastering labels on people is almost as universal as human nature itself. We all do it to some extent. We have our acquaintances—and sometimes even our friends—all neatly classified.

Conservative, reactionary, liberal, radical, white, colored, right, left, extremist, loyal, worldly, Christian, pagan, "good guy," "bad guy," and the list goes on and on. These are types or classes, and we pigeonhole people according to type and describe them by label.

It is a laborsaving device, of course. When we have found the right slot for a man, we stick him in it and thereby think to relieve ourselves of any further responsibility for coming to know

him. We've got him labelled; we have "his number," we say—and that's that.

But that isn't that. For one thing, the label never exactly fits. It is either too broad or too narrow. If it is too broad, it has no meaning. If it is too narrow, it has no value.

To some degree, this seems necessary. The only way our minds can handle large amounts of data is to classify and arrange by type. But when applied too soon to people, it can be terribly unfair.

One of the most remarkable figures in the early holiness movement in Great Britain was Oswald Chambers. Even today, 50 years after his death, his writings are fresh and stimulating. Mr. Chambers put this point vividly:

"It is such an inspiration to take human stuff as it actually is, and to drop the categorizing to which more or less we are all so liable, dealing with human beings as types. I do not believe in the type hunt. Every human being is his own type, therefore take him as a fact, not as an illustration of a prejudice."

This is both good sense and good religion. It recognizes the richness and variety God has put in every soul He has created. To take people as facts and not as illustrations of our prejudices is just an expression of the kind of love we are commanded to show one to another.

Someone remarked that the common people heard Jesus gladly because to Him they were not common. While the Saviour preached to the masses, He dealt with men and women as individuals as well.

When Christ chose His disciples, He picked men about as different in temperament and personality as could be imagined. While each of them had distinctive characteristics, those characteristics were combined and tempered and modified in such ways as almost to defy classification.

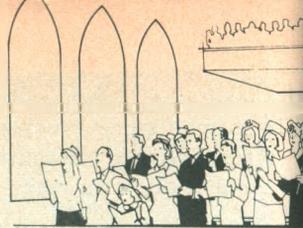
People have traits in common, to be sure. But those traits are combined in individual patterns that are as unique as the combinations of a kaleidoscope.

It is perhaps illuminating that we type people most quickly when we do not know them well. We have no trouble putting labels on acquaintances. Our best friends, we are less liable to classify.

So it is well to remember that, however convenient labels may be, when applied to living, growing, richly structured persons created in the image of God, they are apt to be libels.

In any case, labels that are libels can easily become a form of the judging that God has reserved to himself alone. We can be well advised, therefore, to apply labels rarely and then with caution. □

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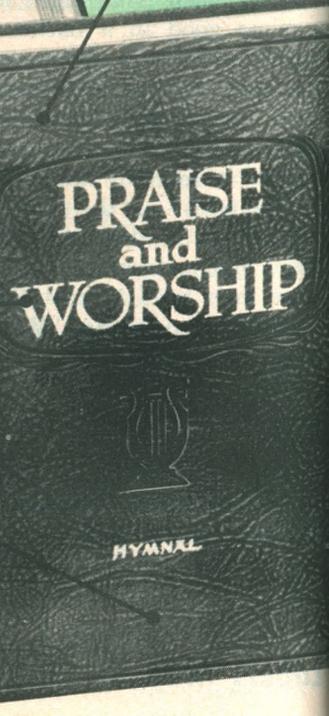
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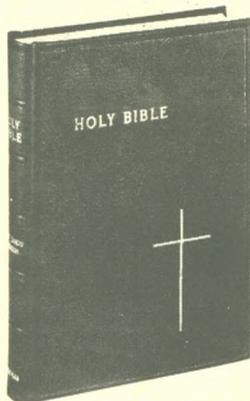


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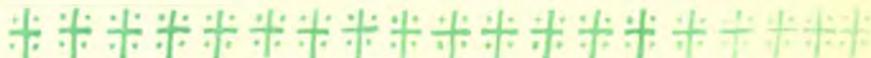


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BUDGET TOPS \$6 MILLION

The General Board of the Church, in session in Kansas City, January 13-14, adopted a 1969 General Budget in excess of \$6 million.

The total budget represents an increase of a little more than 8 percent over the 1968 budget.

The largest single increase in appropriations went to world evangelism, bringing the new total for world and home missions to \$4,689,-341. It is anticipated

that receipts of Alabaster funds and for missions specials will swell this amount to approximately \$6.5 million during 1969.

In addition to budget increases for home and world missions, small increments were granted Nazarene Theological Seminary, Nazarene Bible College, the Department of Church Schools, and the Youth Department.

Dr. John Stockton, general treasurer, reported actual General Budget receipts during 1968 of \$5,735,013.

During the same period, Alabaster funds and missions specials totalled \$1,890,779.

Of the grand total received during 1968 for General Budget and missions specials (including Alabaster), 83.15 percent went directly to the Departments of World and Home Missions.

The finance committee of the General Board recommended a new policy for General Budget allocations. Beginning this year, allocations to the departments of the General Board will be made on the basis of General Budgets actually underwritten by the districts and assigned to local churches, with the addition of any surplus General Budget funds received during the preceding year.

It has been the custom to make some General Budget allocations on the basis of anticipated surplus General Budget giving before the money was actually in hand.

The present size of the General Budget and the increasing number of local churches already committing 10 percent of their funds to world evangelism makes the more conservative policy advisable, finance committee members stated. □

GENERAL BOARD BALLOTING

In its annual session in Kansas City, January 13-14, the General Board of the church elected from its number the following to serve as the executive committee:

Chairman, EDWARD S. MANN, Wollaston, Mass.; president, W. D. MCGRAW, Portland, Ore.; first vice-president,

J. ROBERT MANGUM, Nampa, Idaho; second vice-president, HARLAN HEINMILLER, Detroit; members-at-large, J. WESLEY MIERAS, Pasadena, Calif.; GORDON OLSEN, Eugene, Ore.; R. H. STEENBERGEN, Ashland, Ky.

Six of the seven elected to the executive committee are laymen.

Commission on Marriage

Complying with the instructions of the last General Assembly, the new General Board elected the following to serve on the special Commission to Study Marriage in Our Society:

Pastors

P. J. Bartram, Vancouver, Wash.
T. E. Martin, Nashville
M. Harold Daniels, Bethany, Okla.
C. William Ellwanger, Kansas City
Earl G. Lee, Pasadena, Calif.
W. Donald Wellman, Denver
Paul D. Mangum, Bakersfield, Calif.
Bill J. Prince, Minneapolis

District Superintendents

Wilson R. Lanpher,
Kansas City District
Otto Stucki, South Carolina District
L. Guy Nees, Los Angeles District
L. S. Oliver, Illinois District

Educators and/or Laymen

Ralph Earle, Kansas City
F. L. Smee, Visalia, Calif.
George Reed, Eugene, Ore.
Mel-Thomas Rothwell,
Bethany, Okla.

Proposed New Nazarene Hymnal

Steering Committee: Ray Moore, J. Fred Parker, Paul Skiles, Paul Orjala, Norman Miller, Floyd Hawkins, R. W. Stringfield, and M. A. (Bud) Lunn.

Advisory Committee: Walter Hubbard, Roger Taylor, Naomi Larsen, Don Bell, Carl Clendenen, James Cook, Kenneth Pearsall, Bob Brown, Bill Prince, Jim Main, Leslie Parrott, D. E. Hill, Bob Nielson, Charles Wilson, Arthur Gould, Dennis Hage, Gilbert Rushford, Chester Crill, and Warren Rogers.



HARLAN HEINMILLER, right, Detroit layman, finds a moment to chat with some of his colleagues on the General Board, among them Bud Smee, of Visalia, Calif.



GENERAL SUPERINTENDENT Dr. Edward Lawlor, left, and Selden Kelley, Cincinnati lay member of the General Board, talk it over during intermission.



DR. JOHN I. KNIGHT, executive secretary of the Department of Evangelism, presents his annual report to the General Board. General Superintendent Dr. George Coulter, far right, presides at this second session. Preceding leftward from Dr. Coulter and seated at the table are General Secretary B. Edgar Johnson, Office Secretary Kathy Butts, and Coordinator Marlow Salter. Seated at the back under the motto "Holiness unto the Lord" are the general superintendents, who shared the chairmanship of the three general sessions.

MISSIONARY CANDIDATES ASSIGNED

Seventeen new missionaries were commissioned and assigned to overseas fields by the General Board at its January meeting.

In addition, 17 missionaries who had been approved and placed under general appointment at earlier board meetings were assigned to their fields of work.

The new appointees are as follows: Mr. and Mrs. Larry Buess, teachers, Mount Vernon, Ohio, to Lebanon, Miss Marilyn Goin, teacher, Newark, Calif., to the Republic of South Africa.

Rev. and Mrs. Gordon Johnston

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Book Selection



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Dr. Purkiser does not claim to be an oracle. However, from a background of educator, college president, seminary professor, editor, doctorate in philosophy, he conducts a weekly question-and-answer column in the "Herald of Holiness." Some of the most interesting and pertinent questions and answers from this feature have been compiled in this book. Many of them you may have been wondering about yourself; others may never have given you concern. But you'll be interested. And you'll be helped in your understanding of a number of things.

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EVANGELIST C. T. CORBETT writes: "The year 1968 has been a good one in the field of evangelism. I have labored with 28 pastors and churches from coast to coast in revival campaigns with wonderful results. I'm so grateful to the Lord and His Church." □

BAMBERG, S.C., concluded an outstanding revival under the preaching

Nazarene fellowship holding weekly meetings for U.S. armed forces personnel.

Japan

Japan now has 181 Nazarene churches and preaching points with a total full membership of 5,931. An active radio ministry is also reported.

Nazarene educational work in Japan includes a junior college and a theological seminary conducted on the same campus at Chiba.

Financial support from Japanese churches is increasing, with 41 churches now fully self-supporting.

"The problems are complex," Dr. Coulter stated. "But victories are being won and the Church of the Nazarene is becoming more firmly planted in the soil of Japan as time goes on. The needs are desperate. The time is short. Japan's great economic recovery has not met the spiritual need of her people. Only Christ can do that."

Rev. Takichi Funagoshi is the national district superintendent in Japan, and Rev. Hubert Helling is chairman of the missionary council.

Mexico

Dr. Eugene Stowe visited the Republic of Mexico and conducted assemblies on the three districts that make up the largest indigenous mission field of the Church of the Nazarene.

The Central District Assembly was held in Guadalajara. Rev. Roberto Moreno is the district superintendent.

The North Mexico assembly was held in Monterrey, with Rev. Luis Aguilar as superintendent.

The Southeast District, Rev. Moises Garces, superintendent, met for its assembly at Tuxtla Guterrez, near the Guatemala border.

Surveying the total Mexican field, Dr. Stowe noted the population shift to the cities with the corresponding need for the development of city churches while not neglecting the evangelization of rural and mountain areas.

"Dynamic new district leadership," Dr. Stowe said, "a growing number of well-trained, perceptive young pastors . . . an aggressive program of holiness evangelism . . . these, under God, may well signal a new day for our work 'south of the border.'" □

NEWS OF REVIVAL

PASTOR JERRY F. FLOWERS, serving as evangelist in his own church (Kingman, Kans.), sponsored a successful weekend youth revival with Dwight and Norma Jean Meredith as song evangelists. Nineteen found spiritual help at the altar. □

preacher and teacher, Canoga Park, Calif., to Lebanon.

Rev. and Mrs. Myron Murray, maintenance engineer and teacher, Emporia, Kans., to New Guinea.

Rev. and Mrs. Galen Olsen, pastor and teacher, Overland Park, Kans., to Jamaica.

Mr. and Mrs. William Patch, teachers, Ogdensburg, N.Y., to Chile.

Rev. and Mrs. Larry Reinhart, minister and nurse, Blue Island, Ill., to the Republic of South Africa.

Miss Lolis Rosbrugh, teacher, El Dorado Springs, Mo., to Swaziland.

Miss Ellen Syvret, nurse, Edmonton, Alberta, Canada, to New Guinea.

Rev. and Mrs. Victor Edwards, preacher and teacher, Birkenhead, Cheshire, England, to Argentina.

New Assignments:

Missionaries already under appointment were assigned as follows:

Rev. and Mrs. Robert Hudson, Custer City, Okla., to Nicaragua.

Mr. and Mrs. Kenneth Jones, Oklahoma City, Okla., to Peru.

Rev. and Mrs. Jacob Kanis, Welkom, Orange Free State, Republic of South Africa, to Mozambique.

Rev. and Mrs. Frank Elliott, Breckenridge, Tex., previously assigned to Argentina, transferred to Peru.

Miss Joan Noonan, Fluffton, Ind., to Swaziland.

Miss Carolyn Parson, Manchester, Tenn., to New Guinea.

Rev. and Mrs. Harold Ray, Las Vegas, Nev., reassigned from Guatemala to Argentina.

Miss Claudia Stevenson, El Monte, Calif., to the Republic of South Africa.

Mr. and Mrs. Willis Zumwalt, Sacramento, Calif., to Brazil.

Mr. and Mrs. George Woods, Winnsboro, S.C., to Swaziland.

The Department of World Missions reported on its continuing study of new fields where calls for Nazarene missions are most urgent. Included in the study are the Bahamas, Colombia, the Dominican Republic, Ecuador, Spanish Honduras in the Caribbean and Latin America. Work in Spain and Indonesia are also under consideration.

No timetable for these missionary advances has been suggested, but needs are reported to be urgent.

GENERAL SUPERINTENDENTS VISIT WORLD MISSIONS AREAS

Two members of the Board of General Superintendents reported on visits to world missions fields made in 1968 at the January meeting of the General Board.

Dr. George Coulter noted significant advances in Japan.

In addition, he made a brief visit to Guam, where there is an active

of Rev. W. B. Welch, with five young adults being received into church membership. Plans are now under way for the building of a new sanctuary. Rev. Jesse Sims is pastor. □

THE GOODLAND, KANS., church recently closed an outstanding revival with Evangelists Bob and Ida Mae Mickey. Attendance was good, several families were won to the Lord, and many new prospects were found for the church. The Sunday school attendance also shows a marked increase, running 60 above last year's average. Rev. Don Stamps is the pastor. □

NAZARENE PUBLISHING HOUSE ALWAYS PROVES TO BE A GOOD HOST

January in Kansas City doesn't always mean snow, sleet, and rain. On the more predictable side it means General Board, departmental, and commission meetings, plus the annual General and District Superintendents' Conference. Here's some of the overflow at your Publishing House.



Department of Publication buffet luncheon in our Heritage Building. Dr. Coulter, NPH advisor, leads the way.



L. to R.: Dr. Norman Miller, Bob Stringfield, Dr. Fred Parker, Arch Edwards, special NPH arch singing Raymond Browning's "Such Is the Grace," at luncheon hosted by Bud Lunn and the Publishing House. Coincidentally, Floyd Hawkins, arranger of the song, is seated in the foreground.



Verbose guide, Elvin Hicks, explains a point of interest while touring the NPH with Dr. Victor Gray, superintendent of the East Tennessee District.



Pro: Apollo 8

We feel that a word of affirmation and commendation is appropriate for our Apollo 8 astronauts.

We have written to each of them and to their space center to express our support for their right to make an "unofficial," personal statement of faith.

It does no good to complain about protests against public expressions of religious conviction. It does do good to publicly affirm our own faith and to support others who do likewise.

Enclosed are copies of two of our letters of appreciation and support.

DAVID AND REBA BOWEN
Pennsylvania

Dr. Robert Gilruth, Director
Manned Spacecraft Center
Houston, Texas 77058

DEAR DR. GILRUTH:

Our hearty congratulations to you and the many others under your direction for the amazing, historic Apollo 8 flight!

We particularly appreciated the Apollo crew's reading from Genesis 1. We realize that the selection was no doubt done on their own initiative and does not represent any official statement of your Center. Nevertheless, we do want to express our warm endorsement of their freedom for personal expression.

Sincerely,

Colonel Frank Borman
Manned Spacecraft Center
Houston, Texas 77058

DEAR MR. BORMAN:

Our hearty congratulations to you for your part in the historic Apollo 8 flight!

We appreciated your most appropriate reading of Genesis 1. Your flight does not answer the questions of Psalms 8, but it does make the last exclamation even more emphatic.

We admire your courage;
we are amazed by your competence;
we share your faith!

Sincerely,

The Book Corner

THE BURNING HEART

John Wesley, Evangelist. By A. Skevington Wood. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1967. 302 pages, cloth, \$4.95.

One of Britain's leading evangelical Wesleyans is the author of this painstaking study of John Wesley as an evangelist.

Dr. Wood's central thesis is that, as important as were his background and education, the event that made John Wesley the leading evangelist in the eighteenth century was his Aldersgate experience of the strangely warmed heart.

The story of Wesley's life and labors has often been told and from many different perspectives. With vast scholarship, Dr. Wood tells the story again with emphasis on those elements that contributed to Wesley's evangelistic zeal and effectiveness.

Three major divisions in the book deal with "The Making of an Evangelist," "The Mission of an Evangelist," and "The Message of an Evangelist."

Wood rightly points out that Wesley was not only a pioneer in itinerant evangelism; he also originated systematic patterns of follow-up work for the purpose of helping his converts grow in grace and move on into holiness. "To retain the grace of God is more than to gain it," he wrote to Adam Clarke near the end of his long evangelistic career.

Characteristic of Wesley's unflagging self-discipline in the pursuit of excellence is his comment to his brother Charles, "If I have any fear it is not that of falling into hell but of falling into nothing."

Perhaps the most significant part of the book is the section dealing with "The Message of an Evangelist." The next to the last chapter is an excellent and incisive description of "The Grand Depositum," Wesley's emphasis on holiness of heart and life.—W. T. PURKISER.

MOVING MINISTERS

John Adams from Bethany Nazarene College to Willow Springs, Mo.
J. D. Blackmon from Hialeah, Fla., to Eau Gallie, Fla.
A. V. Bowden from Jacksonville (Fla.) Westside to Brandon, Fla.
Bernie Dawson from Sioux City, (Ia.) Highland Park to West Des Moines, Ia.
Gyn Downing from England to attend Seminary and pastor Deepwater, Mo.
Kenneth Floyd from Olivet Nazarene College to Gibsons City, Ill.
Clark Langford from Gainesville (Fla.) Trinity to Hialeah, Fla.
Mayme Minich, Jr., from Erie (Pa.) First to Virginia Beach (Va.) Tidewater Central.
Bill Stone from Brandon, Fla., to Sarasota (Fla.) Swift Road.
Raymond J. Story from Port Arthur (Tex.) Ft. Acres to Rockdale, Tex.
Ralph Thompson from associate pastor, Council Bluffs, Ia., to Sioux City (Ia.) Highland.

MOVING MISSIONARIES

Rev. and Mrs. Kenneth Bedwell, P.O. Box 2, Acornhoek, East Transvaal, Republic of South Africa.
Miss Lois Pass, P.O. Box 2, Acornhoek, East Transvaal, Republic of South Africa.

VITAL STATISTICS

DEATHS

REV. LEWIS EMERY GOSSETT, 83, died Dec. 10 in Pueblo, Colo. Funeral services were conducted by Rev. Harold Maish and Rev. Lloyd Cornelison. Surviving are his wife, Bessie; one son, Orthy; one daughter, Mrs. Gladys Rafferty; 11 grandchildren; 21 great-grandchildren; and nine great-great-grandchildren.

MRS. H. W. FREEBURG, 73, died Jan. 4 in Jamestown, N.Y. Funeral services were conducted by Rev. Robert W. Anderson. Survivors include her husband, H. W.; two daughters, Mrs. Eleanor Lindfors and Mrs. Thelma Webster; six grandchildren; one niece; and one brother, Rev. O. Joe Olson.

REV. MRS. NANCY A. CARTER, 71, died Oct. 29 in Hereford, Tex. Funeral services were conducted by Revs. K. Dwight Southworth and Bill Ray. Interment was in Hollis, Okla. She is survived by her husband, Ellis V., one daughter, two grandchildren, a brother, and five sisters.

BIRTHS

—to Rev. and Mrs. W. T. Sessoms, High Point, N.C., a son, Marcus Teal, Dec. 18.
—to Mr. and Mrs. David Eady, Port Orchard, Wash., a daughter, Dawnette Marie, Dec. 6.
—to Larry and Jean (Gambrel) Brown, Bourtonais, Ill., a son, Gregory Loren, Dec. 7.
—to Rev. Buddy and Sue (Meek) Prentice, Archie, Mo., a son, Jarell Keith, Dec. 25.
—to Byron and Leanna (Ladbetter) Schortinghouse, Nashville, a daughter, Melody Lynn, Dec. 28.
—to Lt. Robert and Carolyn (Hale) Blaisdell, Pope Air Force Base, N.C., a son, Robert Marshall, Jan. 3.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

H. A. and Helen Casey, c/o P.O. Box 527, Kansas City, Mo. 64141, have a few open dates for spring and fall of this year.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 1001 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Hinkle, Secretary; Orville W. Jenkins; Eugene L. Young; Samuel Young.

National Superintendents Emeritus: Hugh C. Benner, 1002 Wenona Rd., Leawood, Kans. 66206; Hardy C. Hays, 1500 Sunvale Dr., Olathe, Kans. 66061; W. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .

LAYMEN WITHHOLD TITHES FROM NCC, WCC. An increasing number of laymen are designating that their tithes and offerings are not to be sent by their churches or denominations to the National or World Council of Churches, according to Rev. David C. Head, chairman of the National Clergymen's Committee.

The move amounts to censorship of the group by laymen, Head said recently in New York, because they "are beginning to see there may be a way to cause a change in the emphasis of the 'Liberal Church.'"

The committee was founded in 1966 by the late Dr. Daniel Poling to express clergymen's objections to the National and World Councils of Churches' support of U.N. admission for Red China. The 4,000-member committee has since broadened its opposition to the two councils to attack what it calls their "political and economic drift to the left."

Among the objections is that "the expressed convictions of the National and World Councils of Churches coincide so frequently, over such a long period of time, with Communist ideology." □

NUNS DISMISSED FOR TEACHING EVOLUTION. Accused of teaching "evolution vs. creation," three nuns have been dismissed from a Roman Catholic parochial school in Staten Island, N.Y.

The nuns were accused by parents not only of teaching evolution but of teaching that there is no sin, no angels, no devil, and no necessity for the Ten Commandments. □

HOLINESS GROUP CHANGES NAME. Representatives of the Holiness Denominational Publishers Association meeting in Indianapolis voted to change the name of the organization to the "Aldersgate Publications Association."

The constitution under which the HDPHA had been operating for several years was revised to conform to the directives of the National Holiness Association, in anticipation that the Aldersgate Publications Association would become a commission of the reorganized NHA. □

PREACHER IN THE DISHPAN. Helping his wife wash the dishes, Rev. John Byrnell, of Shaugh Prior, England, protested. "This isn't a man's job," he said.

"Oh, yes, it is," his wife retorted, quoting II Kings 21:13: "And I will wipe Jerusalem as a man wipes a dish, wiping it, and turning it upside down."

The minister said he was so surprised he dropped the plate. □

TWO DENOMINATIONS IN BIBLE READING PROGRAMS. Throughout the year, 15,000 people in the Evangelical Free Church of America will read the entire Bible through. This is the pledge of all who joined the Scripture reading crusade, according to Rev. Kenneth E. Myer, secretary of Christian education. He said that, if they all keep their covenants, they will read a total of over 11.6 billion words among them.

The Assemblies of God have begun a two-year "read the Word" study plan, and more than 100,000 copies of the reading guides are being distributed. □

"... in the last days perilous times shall come . . ." (II Timothy 3:1-5).

USE SPRAY PAINT TO PROTEST CHRISTMAS—Nearly 100 Communist youths held demonstrations against what they called "the bourgeois [capitalistic] Christmas" in fashionable sections of Rome.

Using spray cans of paint, they wrote Maoist slogans on shop windows and cars. Police made a number of arrests after the youths began spraying yellow paint on pedestrians. □

Late News

GREATHOUSE INAUGURATED FOURTH SEMINARY PRESIDENT

Dr. William M. Greathouse was inaugurated as the fourth president of Nazarene Theological Seminary in ceremonies conducted at Kansas City First Church of the Nazarene on Monday evening, January 6.

Presiding at the occasion, attended by about 800 persons, was Dr. Harvey S. Galloway, president of the NTS Board of Trustees. The inauguration charge was given by Dr. V. H.



Greathouse

Lewis, chairman of the Board of General Superintendents and that board's adviser to the seminary.

Some 25 universities, seminaries and colleges were represented in the processional and recessional marches by persons draped in sundry academic regalia. The 50-minute inaugural address by the new president, elected last June to succeed Dr. Eugene L. Stowe (who had been elected to the general superintendency), was a declaration of his purpose to guide the seminary, within its Wesleyan heritage, in training balanced ministers for the holiness movement and especially for the Church of the Nazarene.

It was largely a theological address, affirming that Nazarene theology is biblical, conservative, Wesleyan, and catholic in spirit. He emphasized the fact that the seminary stands with John Wesley on the doctrine and experience of entire sanctification as a "second distinct and critical moment, when by the Holy Spirit God cleanses the believer's heart from the root of sin and perfects him in love."

He spoke of the "total adequacy of the gospel," adding that "our message is primarily personal," but that it is also interested in "real persons whose needs [are] material and temporal as well as spiritual."

Summarizing the seminary's purpose, he said that it "must provide preachers and laymen with equipment, both intellectual and spiritual, to lead the church in realizing her God-given task of becoming Christ's redemptive body in the life and affairs of our contemporary world."

Prior to the service, some 170 invited guests attended an inaugural dinner, at which time various persons spoke, representing such groups as the students, the faculty, the Alumni

Association, the American Association of Theological Schools, the city.

The seminary's present enrollment of 287, which exceeds last year's record of 262, indicates that NTS figures importantly in the plans of many persons whom God has somehow "counted . . . faithful, putting . . . [them] into the ministry."

J. KENNETH GRIDER, reporter

CANADIAN CHURCH SUFFERS HEAVY FIRE LOSS

Damages up to \$60,000 were suffered by the London, Ontario, church in a recent fire which gutted the basement and broke through into the sanctuary in two places. Cause of the fire has not been determined. □

THE INDOOR CAMP MEETING

Becoming increasingly popular is the indoor camp meeting. Ranging in duration from three days to two weeks, these popular revivals offer a sawdust-trail atmosphere in a modern church setting, and are usually sponsored jointly by a group of nearby churches, zones, even districts, and sometimes by organized camp meeting associations.

One of the first such meetings in 1969 is known as the Annual Florida West-Coast Indoor Camp Meeting, to be held in the Bradenton (Fla.) First

Church, February 19-23. Daily meetings are scheduled for 10 a.m. and 7:30 p.m., and present the happy combination of Dr. Edward Lawlor as evangelist and Ron Lush with songs, trumpet, and his famous "instant choir."

NEWS OF REVIVAL

A CHRISTMAS REVIVAL was attempted by the Louisville (Ky.) St. Matthew's Church this year, and proved to be highly successful. "It takes a little more planning and determination," stated Pastor Toby Williams, "but it is really worthwhile." The meeting closed just two days before Christmas, with Rev. J. C. Wallace serving as the evangelist. Musical assistance was provided by Jim Bohi (the closing Sunday), and three young people from Trevecca Nazarene College. The students sang, played instruments, prayed, fasted, visited, and attended every service. In spite of the busy Christmas season the attendance, spirit, enthusiasm, and results were good. □

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.



BUENA PARK, CALIF., church dedicated its new sanctuary and educational building in January with District Superintendent Nicholas A. Hull as dedicatory speaker. Prayer of dedication was offered by Dr. A. E. Sanner, who was district superintendent when the church was organized 20 years ago, with a charter membership of 39. The church now has 225 members, a Sunday school average attendance last year of 305, with total giving for all purposes of \$55,745. The new sanctuary seats 600, and the two-story annex provides 13 additional classrooms. Total property evaluation, including both new and existing buildings, stands at \$450,000. Rev. Weldon Stone, sixth pastor in the history of the church, has served the congregation for the past eight and one-half years.

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

JESUS COMMISSIONS WORKERS

(February 16)

Scripture: Mark 6:7-56 (Printed: Mark 6:7-13, 30-34)

Golden Text: John 9:4

"He called unto him the twelve, and began to send them forth." Calling is for sending. Election is to service, not to privilege. He calls us to use us, not to pet us. The Church exists for a mission.

1. A mission for 12 (vv. 7-13)

Equipped with power, cautioned against needless baggage, Jesus sent forth the 12 to preach and heal. Their message needs revival today—"Men should repent." Healing is vital, but getting rid of sin is most crucial! The mission accomplished, He conducted the first "preachers' retreat" (vv. 30-32). Wise strategy still! We spend ourselves in crowds and noise; we are renewed in solitude with Christ.

2. A martyrdom for one (vv. 14-29)

John's message of repentance landed him in prison. The stupidity of a monarch, the cruelty of an adulteress combined to still the prophet's voice. He was beheaded in the prison.

We are reminded that truth encounters some implacable resistance. We are reminded that truth worth living by is worth dying for. Headless John was dispatched to heaven. Heartless Herod was consigned to the hell of an accusing conscience (vv. 14-16).

3. A miracle for many (vv. 33-44)

Jesus could not for long escape the crowds. "Moved with compassion," He taught the shepherdless sheep. His concern embraced empty stomachs as well as empty souls. Men must have bread as well as truth. From a small lunch He provided a large feast. Five thousand were filled!

Miracle followed miracle. He trod the surface of Galilee, calmed the boisterous wind, and brought the terrified disciples safely to port. This Christ of such amazing pity and power—who would not work for Him, even unto death? □

"The finest fruit of serious learning should be the ability to speak the word God without reserve or embarrassment."—*Nathan Pusey.*

Conducted by W. T. Purkiser, *Editor*

Our church is located in a small town where each year there is a fall festival with a parade preceding it. This year our NYPS wanted to enter a float in the parade illustrating our new theme, "Alive unto God," and hand out our "Pass-along" issue of *Conquest*. When the older people of the church heard of our plans, they objected very much, saying, "We used to preach against attending the festival, and now we want to become part of it." We don't think that everything about the festival is good, but we couldn't see anything wrong in letting our community know that we do have a large group of young people in our Nazarene church who are on the move and "Alive unto God." Would you please write your opinion of this in the "Answer Corner."

Knowing only what you have told me, I would be in your corner in this matter, although I am far beyond the point of youth as far as chronological age is concerned. I assume that you have legitimate ways of financing the project.

It would not seem to me that a float in the parade would be endorsement of any questionable activities that might be connected with the festival later—which is what I take to be the basis for

the objections you have encountered.

I realize that not all see eye to eye on the lengths to which Christians should go to witness and evangelize. But I have tried to take my cue from St. Paul in I Corinthians 9:19-23.

The Lord expects us to have good sense and sensitive consciences. But He also expects us to use initiative in getting His Word out to those who would never hear it if we just sit on our hands and do nothing about it.

I was interested in your answer about limited terms of service for local church officers, board members, etc. (Answer Corner, Sept. 18). I would like to ask if this practice, on either local or district level, is really legal. Does the *Manual* grant such privileges to those who may want to adopt such a policy?

It would be legal enough, but as I answered before, not particularly smart. A local church or district assembly may elect a different set of officers every year if they so desire, provided, of course, the persons elected are otherwise qualified.

But I still believe that what we are

Do you believe it is wrong to go to good movie than make a practice of watching worse movies on TV.

I wouldn't do either.

As far as the effect upon the individual is concerned, it doesn't make much difference where the viewing takes place.

But I still believe it makes sense to distinguish between television and the typical Hollywood, commercial moving picture. For one thing, there is much more on television than old movies (and some of it probably worse). But you can turn the dial much more easily than you can get up and walk out of a theater.

There are two factors involved in movies that are not present in the discriminating use of TV.

One is influence. However selective you might be in your choice of movies, you are casting your influence on the side of one aspect of our modern culture that, to say the least, is highly questionable in its moral tone.

You may be discriminating. But others who follow your example may not be.

interested in is not length or brevity of experience, but the capabilities of the persons considered. It would seem to me that we want the best qualified persons we can find, regardless of the length of time they may or may not have served.

The other factor is financial support. Your money, however small in proportion the amount may seem, is going to support an industry that may come up with an occasional relatively innocent film but whose product is consistently filled with lust, the glorification of crime, and totally false ideals of human life.

On the last point, you have only to scan the advertising for the motion picture theaters in your community in the Saturday night paper. If it doesn't turn your stomach, nothing will.

I'm sure you wouldn't intentionally go to any of the more trashy pictures advertised. But if you go to any, you support the institution that creates them all.

With whatever exceptions there may be, the fact remains that the collective conscience of the most spiritual people in the church across the last three centuries has found the theater antagonistic to the highest ideals of Christian life.



LINCOLN'S PRACTICAL THEOLOGY

WILLIAM J. WOLFE of the Episcopal Theological School in Cambridge, Mass., has written: "Lincoln is one of the greatest theologians of America—not in the technical meaning of producing a system of doctrine, certainly not as the defender of some one denomination, but in the sense of seeing the hand of God intimately in affairs of nations. Just so the prophets of Israel criticized the events of their day from the perspective of the God who is concerned for history and who reveals His will within it. Lincoln now stands among God's latter day prophets."

A true theologian must have a strong consciousness of the existence and reality of God. He must be able to see God at work in His world.

Bishop Matthew Simpson, who was Lincoln's friend and confidant, said of him after his death, "Abraham Lincoln was a good man; he was known as an honest, temperate, forgiving man; a just man; a man of noble heart in every way. He read the Bible frequently, loved it for its great truths and he tried to be guided by its precepts. He believed in Jesus Christ, the Saviour of sinners, and I think he was sincere in trying to bring his life into harmony with the principles of revealed religion. Certainly if there ever was a man who illustrated some of the principles of pure religion, that man was our departed president."

Attorney Herndon, who was Lincoln's law partner, wrote: "For fifty years God rolled Abraham Lincoln through His fiery furnace. He did it to try Abraham and to purify him for His purposes. He was called of God for the fulfilling of His purposes."

Any theologian who dares interpret the character of God certainly must feel called of God for that purpose. Lincoln's life was a reflection of his concept of God. His second inaugural address contains 14 references to God and four direct quotations from Genesis, Psalms, and Matthew.

Among his practical Christian attributes none appeals to me more than the way he followed his own advice: his lack of malice, his compassion and gentleness, and most of all his tremendous observation, "In times like the present men should utter nothing for which they would not be willingly responsible through time and eternity."

—Ross W. Hayslip