

FEBRUARY 18, 1970

Herald of Holiness

CHURCH OF THE NAZARENE

Look Who Is Frightened Now!

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IN 10 EASY LESSONS

(See page 5.)



In
God
We
Trust

General
Superintendent
Stowe



Missions— NOW OR NEVER?

\$2.5 million in the 1970 Easter Offering!

The largest single missionary offering in the history of the Church of the Nazarene. Economists would say that it's more than faith—it's outright presumption in the light of the clouded fiscal forecast for this year.

And it would be were it not for the high sense of urgency which dictates its necessity. Not the dramatic emergency of 1949 . . .

. . . a financial crisis which threatened a major cutback in our missions program—including the calling home of missionaries from the field;

. . . district superintendents sparking a sacrificial Easter Offering which reached a record total of \$815,000—three times larger than the 1948 offering!

This Easter's exigency is just as real. It is identified in the findings of a recent survey conducted by Dr. Roland Tapp. One thousand churchmen (pastors, laymen, seminary and college professors and students, and administrators) of four mainline denominations were asked for their considered judgment on church trends in the decade of the seventies. Two of their conclusions were these:

1. "Christianity will be an ever-decreasing minority on the world population curve."
2. "There will be less emphasis on foreign missions. Something in the nature of a 'Christian Peace Corps' may be possible and acceptable to disadvantaged countries. *But any full-time evangelistic effort will be neither supported at home nor tolerated abroad.*"

This gloomy prediction may be overly pessimistic. But it may not be. The rising tide of nationalism in more and more countries will undoubtedly make it increasingly difficult for missionaries to gain entrance. The days of missionary enterprise as we know it may be numbered.

All this casts an aura of immediacy over our world evangelism program. Time is of the essence. The doors of several new fields are still wide-open. A near-record group of evangelistic missionary candidates were placed under appointment by the General Board in January.

The Easter Offering will give our answer to this challenge.

Let every church prayerfully set a sacrificial goal for its offering.

Many congregations must go far beyond 10 percent for world evangelism—reaching for 25 percent or even 50 percent.

Can we do less when, in truth, *it may be now—or never?* □



• By Norman R. Oke
Colorado Springs

Look Who Is Frightened Now!

DO YOU belong to the F.O.F.P.—the “Fraternity of Frightened People”? I do; and there are a lot of people in our modern world who belong. And more are joining daily. Ours is no false or superficial fear. It is based on terrifying facts. This massive build-up of fear among alert people is assuming epidemic proportions.

Jesus said that as the end of the age approached “men’s hearts” would fail “them for fear, and for looking after those things which are coming on the earth” (Luke 21:26). A glance at the modern moral mood would tell us that we are either in or dangerously near this time of which our Lord spoke.

Billy Graham recently said that the world had deteriorated morally faster in the past two decades than in any comparable period in history.

Billy Graham is not alone in his view. Religious leaders are concerned about the moral rot which like a plague is being spewed forth on our day. Morality is being shredded to bits; decency and modesty have been brutally attacked and lie bleeding in the streets.

Public nudity is unblushingly displayed on the stage and in nightclubs. “Topless” waitresses are made a lure to attract licentious men to gaze as they drink their liquor or eat their lunch. The modern craze for ever-more-abbreviated mini-skirts, whether worn by Christian or worldling, undeniably makes a contribution to the pollution of the moral atmosphere.

America is slowly awakening to the tragic consequences of the pollution of its water and air resources. It is possible with a massive expenditure of money to cure these ills. But no amount

of money can ever purify the moral atmosphere—and it is being steadily polluted almost beyond recovery.

Yes, a lot of people are becoming frightened! Are you?

Historians are becoming frightened, too. They tell us that the seeds of decay which destroyed the Roman Empire are present in fatal amounts among us. A world-famous historian said recently, “Western civilization is not going to die in 10 or 20 years; Western civilization is dying now.”

Now a prominent scientist adds his voice to the “Fraternity of Frightened People.” As you read his words you might think you are listening to a zealous evangelist. “Only through God and the Bible can the world be saved from nuclear holocaust in the next 10 years.” **HE GIVES OUR WORLD JUST ONE MORE DECADE WITHOUT A REVIVAL.**

These are strange words to come from a scientist. Hear him again: “The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible—this is what the young people, even the militants, are trying to say.”

Who is this frightened scientist? This man who sounds like a modern Amos or Jeremiah? He is Dr. George Wald, Nobel prize winner, and Higgins professor of biology at Harvard University. He was addressing an audience of the intellectual elite at Southern Colorado State College in Pueblo, Colo.

Small wonder the academic aristocrats are fairly stunned! Here was a man who did not blame our national social and moral dilemma on bad housing or unemployment. He put the blame

where it belonged. He is worth listening to. Hear him again:

"Nuclear holocaust can only be averted by faith, hope and love, and the precious principles of the Bible. I know that this is the sheerest non-academic sentimentality but I am convinced that this is the only way to prevent total chaos that we are headed for—and probably within the next 10 years."

Nobel Prize Winner George Wald is frightened, and not ashamed to admit it. Are we?

What happened to those laws against indecent exposure? Were they declared unconstitutional? Our youth gather in Rock Festivals by the thousands, smoke "pot," and shed their clothes and flaunt their nudity without even the threat of arrest.

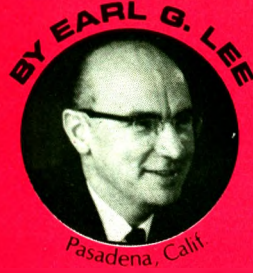
We are sowing to the wind, and already on the horizon there looms the threat of a death-dealing whirlwind which shall bear down upon us with awful consequences.

There is justified reason for fright today.

But is there not a glimmer of hope? Yes, there is. In *Time* magazine for December 19, 1969, there was a splendid article portraying rather prophetically the characteristics of the decade of the seventies. It said, "The most significant trend of the seventies may well be a religious revival . . . In reaction against the trend toward secularization, there may well be a sweeping revival of fundamentalism, particularly in its fervent, Pentecostal variety."

What shall we do in the face of the fear which looms like a devastating tornado? Keep our services fervent, warm, friendly, and permit religious emotion to have its place. Then we shall be ready for the decade of the seventies.

Now I don't feel quite so frightened! But it is up to us to be ready. □



DISCOVERY

Praise

PRAISE is as much a part of life in the Spirit as a branch is part of a tree. It was the contagion seen and felt in the Book of Acts.

People are attracted to basics—not to a program, to an atmosphere, or to a majestic building. "The fruit of the Spirit is . . . joy"! Joy has its root in God.

A simple but powerful definition of joy is: Jesus first, Others second, and Yourself last. Let's often remind ourselves that "I'm number three." It could revolutionize all of life.

C. S. Lewis says that praise is "inner health made audible." It is joy that says, "Speak, Lord; for thy servant heareth," and from a grateful heart of praise should come the cry, "Not my will, but Thine, be done."

The worst blight on the fruit of praise is murmuring. And a spirit of grumbling often stems from ingratitude.

What hinders your praise? Why not face it, designate pri-

orities, get the things settled, and push on?

A complaining attitude indicates a fever of about 99.6 degrees. It is a sign that things aren't quite normal. You get along; you can do your work with a bit of "spiritual aspirin," but you're not quite your best self.

Watch the little phrase, "I just don't like . . ." Why not rather say, "This may not be to my personal liking, but even so, 'I will rejoice in the Lord, I will joy in the God of my salvation' "? In this manner one moves into the great jet stream of God's grace regardless of situations, and we not only please our Lord but triumph in our spirit.

Evelyn Underhill says, "There is always a night shift and sooner or later we are put in it . . . praise does not cease with the fading light. When you have got to pray in mental dark and cold . . . sing the Church's song of delighted adoration, the song of the birds before dawn!"

For this I will sing praise . . . Thou art!



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In 10 Easy Lessons

IT WAS almost noon when the mailman pushed the letters and magazines through the slot.

As soon as I heard them thump on the floor, I stopped folding laundry and said to myself, Good; time for the mail break. I scanned the envelopes and smiled when I recognized Mary Lou's neat, feminine handwriting.

Mary Lou had been our neighbor until six months ago, when she moved to Chicago. I tore the envelope open, eager to read her news.

"O Kitty," she wrote, "I'm miserable. I don't know what to do. I must tell someone about it or I'll explode. It's not Tom; he's a wonderful husband. It's his mother. She's a marvelous homemaker; she does everything well. But she has one dreadful habit—she can't resist telling me what to do every minute of the day. No matter what I do, she tells me how to do it better. She's friendly and sincere, but I can't stand this constant stream of advice much longer. I'll crack up."

After I reread the letter, I thought, Poor Mary Lou—and poor mother-in-law too. I bet Mrs. Evans isn't even aware that she's annoying her daughter-in-law too. She probably thinks she's doing a great job of teaching homemaking to a new bride.

Then it dawned on me that someday our son will marry and I'll face this same problem. With this realization, I decided to draw up a plan for peace. After Phil has chosen the girl who will be his wife, I'll write her a note. It will probably read something like this:

MY DEAR,

Last night, Phil told his father and me that he has asked you to marry him and you said, "Yes." We are so happy for both of you. I hope you will treasure and cultivate your love so that it will grow deeper through the years.

Soon I'll be your mother-in-law. Is it possible that I've reached this stage in life so quickly? Long ago I decided to make every effort to be a good mother-in-law. That is why I drew up my plan for peace. I call it "How to Get Along with Your Daughter-in-law in 10 Easy Lessons." Here is my pledge:

1. I won't meddle in your affairs.
2. I won't gossip about you.
3. I won't visit you unexpectedly.
4. I won't give advice.
5. I won't be demanding.
6. I won't forget that someday you will be the mother of my grandchildren.
7. I won't criticize the way you keep house.
8. I won't criticize the way you take care of the children.
9. I won't criticize the way you cook.
10. I won't criticize the way you spend money.

It'll probably take a lot of willpower to stick to these rules, but I promise to ask God to help me keep them. In return, I ask this of you:

1. Let him love me a little.
2. Don't make him choose between us. I wouldn't stand a chance.
3. Don't shut me out of his life.

Remember, I have loved him for more years than you have lived. I can still picture the condition of our living room rug after that two-year-old massaged baby powder and shampoo into it. And I can never forget the heartache of the trip in the ambulance when that five-year-old was hit by a car.

Phil's father and I hope you two find as much happiness in married life as we have. May God bless your marriage and may He show you the only way to true happiness—love and sacrifice for Him, for each other, and for the children you will someday have.

Affectionately,
KITTY MILLER

P.S. I want to love you and I hope that someday you'll love me. I don't want to run your life. I just want Phil to be happy with you.

A loud bang interrupted my thoughts. I looked out the window and saw Phil trying to fix his bike. Opening the screen door, I called out, "Stop crashing bikes, Phil. You're too old for that stuff. Remember, you're in first grade now."

I closed the door, shrugged, and said to myself, Oh, well, maybe I can smuggle my plan for peace into Mary Lou's life. □

THE HARD ROAD TO RUIN

A MAN stood one Sunday night just as I started to preach and asked if he could say something.

When I nodded, he turned to the congregation and said, "Most of you people who know me know that I have lived a sinful life. What I'm sure you don't know is that I have been so miserable that for some time I have been planning suicide—I have had the place at the lake picked out—and had decided to go through with it this afternoon, but thought I would come to church one more time.

"I went forward at the close of the service this morning, however," the man continued, "and there, at the front bench, I told God I was sorry for the way I had lived, and accepted Christ as my Savior, and for the first time in my life I know what peace really means."

Then turning to me on the platform, he said, "Brother Fisher, whatever else you tell people across the country, be sure to tell them that the way of the transgressor is hard—and that it gets harder the longer they travel it."

A thousand years before Christ, however, men had found that out, for in Proverbs are the words: "The way of transgressors is hard." And multitudes have found, and are finding, that those words are true.

There is that young man, for instance, in a state hospital with his mind being eaten away with venereal disease because of his promiscuous indulgence in sexual sins. He comes from a fine family; his father is an official in the very town in which the state hospital is located.

The son, however, thought he could get away with sinning against God and his own body, but is finding, and will find until his death, and beyond, that the way of the transgressor is hard—hard not only for him, but for all who love and care for him.

If you should go to a certain town in Texas you might find a man drunkenly sitting or leaning against a bank building which is owned by his father.

The son was trained to manage the bank, but he never learned to

manage the martinis, and today he is an alcoholic, his home broken, a disgrace to his parents and his children, and his drunken obscenities an object of ridicule and ribald laughter to those who hear but who have no compassion.

As he sits or leans against that bank—the bank of which he could have been president—he is tragic proof that the way of the transgressor is hard—hard not only for himself, but for those who love him and care for him.

Then there is—or was—the girl in California, born and reared in a good Christian home, with not only all the comforts in life, but with excellent and loving religious training as well; but a girl who thought she could run with a hippie crowd and come out unscathed.

Instead, she went the whole route—marijuana, LSD, and other mind-expanding but soul-destroying drugs. She had one illegitimate child and aborted another, and died at 20 by committing suicide with an overdose of drugs. That's how her parents and the police found her—dead in her car, with a suicide note on the front seat.

The way of the transgressor hard?—yes, she found it so, and it was hard not only for her, but for her parents as they watched, helplessly, the moral and psychological and physical deterioration of their daughter, and then experienced the humiliation and sorrow of her death.

Many of those travelling the hard road to ruin seem not to think about or care, what their sins are doing to others—and that not only is the way of the transgressor hard, but that it is hard on all those who love them.

And that, of course, means not only parents or companions or children or friends; it especially means God—for no one loves them more than He. Sin, first of all, is an affront to God, and the heart of God aches over those who live outside His will in rebellion to His love.

The Old Testament is a record of man's transgressions, and God's concern. As Ezekiel reminds us: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezekiel 33:11).

And in the New Testament one can almost feel the ache in the heart of Jesus as He wept over Jerusalem, saying, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together . . . and ye would not!" (Matthew 23:37)

And it was Jesus, of course, who told the story of the prodigal son—not just to denounce the rebellion and debauchery of the son, but to delineate the dimensions of a father's love, and that the one who suffered most was not the son in the hogpen, but the father who was longing for his return.

If you, then, are beginning to find that the way of the transgressor is hard, remember that it will get harder—the hogpen gets slimier, the husks more repulsive, the fences more confining, and sin more nauseating and damning.

But I have good news for you! Although "the wages of sin is death . . . the gift of God is eternal life through Jesus Christ our Lord." And if you will turn from your wicked ways and confess your sins, God will have mercy upon you and will forgive your sins. You will no longer be a rebel on the hard road to ruin, but will find yourself lifted to a new road, with a new destination, and with all the help and encouragement and grace you will ever need to make it all the way home!

O God, may that one who is finding that sin doesn't pay—except in the hard coin of heartache and guilt—may he turn to Thee just now and find forgiveness and restoration, and that peace that one can never know except as he travels the narrow, but joyous, way of obedience to Thy will. This we ask in Jesus' name. Amen. □

Radio Sermon of the Month



PHOTO BY LUOMA

Yokefellows

THE late R. G. LeTourneau, famous builder of earth-moving machines, successful businessman, eminent lay leader, lover of world missions and all the Master's work, made millions, but gave away 90 percent of his income, and gladly sacrificed anything and everything for his "Savior and Lord.

When writing his autobiography he called it *God Is My Partner*. His motto was always the beloved verse, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

When St. Paul wrote his letter to the Corinthians he said, "For we are labourers together with God" (I Corinthians 3:9). He and his Master were partners in total agreement and cooperation. They worked together in Kingdom building.

Too often we think of our special task as though all depended on us, and we assume full responsibility for its achievement without consulting our divine Partner.

When Charles Lindberg pioneered the air route across the Atlantic with his "Spirit of St. Louis," he was fully conscious that his skill, knowledge, and navigation were aided by an unseen Partner—God. He reached Paris by cooperation in the assigned task. He named his book *We*.

Someone wrote:

"Among the rolling hills of Pennsylvania, an elderly farmer living alone farmed 50 acres of corn. Whenever he referred to his farming, he said 'We.'

"One day a friend said curiously, 'You work alone. Why do you say "we" this and "we" that?'

"The farmer replied, 'As I cultivate my acres, God works by my side. If He did not, I would fail. With my two horses I drive up and down the long rows, but God uses 2,250 horsepower units of divine energy per acre every moment the sun shines. Through the summer He waters the crop. This year He distributed 165,000 tons of water on my land. I worked 500 hours on my 50 acres. He worked six hours to my one. When I left the field He stayed on. I reaped 1,200 grains for every one I planted. The corn is His and mine. We are fellow workers.'

There is great joy and blessing in working with God in our daily affairs. In recognizing the presence and assistance of God we find strength, wisdom, guidance, and genuine happiness.

When Jesus said, "Take my yoke upon you," He meant that the yoke was for two.

As Gideon went forth to fight the Midianites he cried, "The sword of the Lord, and of Gideon," and

won the battle against a strong foe.

Moses prayed that God's presence would go with him in leading Israel toward Canaan (Exodus 33:14-15).

Livingstone, addressing the students at Glasgow University, told the assembled crowd how he endured the hardships, sufferings, sickness, dangers, separation, and trials incident to his missionary life. He said, "I did not go alone, but One went with me who said, 'Lo, I am with you always, even unto the end of the world.'"

Yes, "we are labourers together with God." If we truly make God our abiding Friend, Companion, Yokefellow, and constant Partner in rearing the family, serving in the church, winning the lost to Christ, teaching that unruly class of boys, preaching to that small congregation, visiting the souls in need of spiritual grace and help, we shall find that our unseen Partner is standing by to help, cheer, comfort, guide, and bless.

Paul, on the dark, tempestuous Mediterranean on his way to Rome, encountered stormy weather. But he changed from prisoner to captain of the ship and said to all aboard, "There stood by me this night the angel of God, whose I am, and whom I serve. . . . Wherefore, sirs, be of good cheer: for I believe God" (Acts 27:23-25).

If we will only take God prominently into our family life, our social circle, our business and profession, and intimately into our everyday life, we shall discover new strength, confidence, and support along life's journey with our Yokefellow, Christ, at our side. His yoke will be easy and His burden light.

"Cast thy burden upon the Lord, and he shall sustain thee" (Psalms 55:22).

I've seen the lightning flashing;

I've heard the thunders roll.

I've felt sin's breakers dashing,

Trying to conquer my soul.

I've heard the voice of my Savior

Telling me still to fight on.

He's promised never to leave me,

Never to leave me alone. □

Symbols for the Sanctified

THE lawn had looked so fresh and green that it aroused comments from neighbors and was a source of pride to me. Nurtured by a generous summer rain and by applications of lawn food, it had flourished.

I was oblivious to sweat and toil because of the rewarding vision of verdant growth. Every lawn-care brochure caught my eye. Every question-and-answer program on lawn care caught my ear. And so I mowed the grass often according to instructions, and I fed the lawn regularly.

And then it happened. Within a few days, lush, undulating green turned into sick, sere turf, accompanied too by an onslaught of noxious weeds. In our part of the country there is a pest called sod webworms—and in spite of the “dope” that I had used, they took over.

But not so my neighbors' yards. Their lawns were still green because they had carefully nurtured a stand of zoysia grass, which is impervious to bugs and weeds. The amazing thing about zoysia is that it gradually spreads itself and with proper care can be introduced into a wide area with startling success.

And so now when I turn in my drive I look at my two symbols. For I have planted in the midst of the dead, dreary turf two healthy, small carpets of zoysia. They are my “earnest” for the future. After the temporary death of winter, they will revive—and from them and others like them will spring healthy shoots with promise of complete victory.

It is impossible for man to live by bread alone. Also it seems impossible for him to live without symbols—some good, some bad. In the sanctified life symbols are also important. And by the way, why surrender the rich meaning of “Canaan Land,” “Here I Raise My Ebenezer,” and “Crossing the Jordan” because learning takes effort? And even though our symbols are invisible, with prayer and obedience they can bring great strength and assurance in time of trial.

There was the time when we forsook our faltering excuses, the end of a circuitous route, when we did

believe that “faithful is he that calleth you, who also will do it.” And we did trust completely in the shed blood of our Lord to cleanse our hearts. The witness did come that He had accepted and cleansed all that we offered.

After that, there was the sacred symbol of answered prayer when God honored faith that might have been feeble and petition that seemed pitiful in the face of odds, and yet graciously and tenderly answered our prayer. That is a symbol we shouldn't forget.

Then there was the symbol of additional light calling for new obedience. Falteringly we mounted the steps to make that first face-to-face encounter for Christ. We knew we should do it because the promise of power was to make us witnesses, and yet human fears almost overcame us. But then there was that surprising lack of resistance, a hungry, searching person,



a responsiveness to the message familiarity had dulled for us.

Isn't this a sacred symbol for the sanctified? So much of our society is a sick, sere landscape, and the weeds have taken over. We see its crassness, its glorification of blight, its deification of cynicism—but to see one soul in the midst of decay come alive unto God is a symbol for the sanctified.

Or perhaps there was a needed area for growth in trusting God with mysteries, allowing our patience to be perfected, and giving more than lip service to Romans 8:28. Your needs, your experience, are singular in the eye of God, and it follows in His dealings with you that your particular symbols may not be shared by all. They are yours and yours alone. Not that we worship symbols, but if a prayer answered, a battle won, a tunnel endured, a hill climbed, a victory shared, helps you to refresh and renew, it is important.

Lord Jesus, lift our eyes to see again the gracious, encouraging symbols of Thy faithfulness and love. Amen. □

Pen Points

“In the Black”

BECAUSE of the race problem, black and white have become “fighting words,” especially when by analogy they connote contrasting qualities and values.

The concept that black is evil or substandard and that white is pure and perfect is being challenged, and of course the analogy could be easily reversed. If not, clerical dress should be hastily changed from black to white. It is interesting to note that some of the most strict religious sects have required black dress as their mark of piety.

Of course we have always known that nothing in life is either all white or all black. Physically and morally there are more shades in between than there are colors at the extremes.

Scripture can be found to support, to modify, and to reverse the traditional analogous use of black and white.

To the prophet Isaiah sin was scarlet, not black, from which one was to be made whiter than snow.

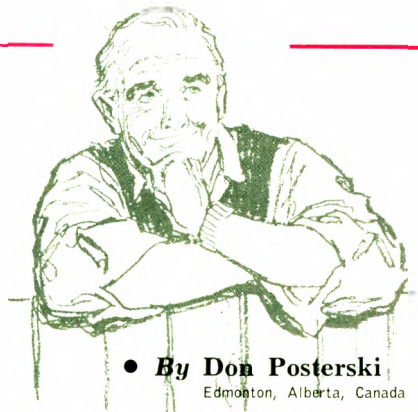
In the Revelation the rider on the red horse represents slaughter and destruction, while the black horse and rider represent judgment.

In the Pentateuch white is used repeatedly as a description of leprosy, itself a symbol of sin.

In the Revelation, the white horse and rider come “conquering and to conquer,” while the pale horse has death as its rider.

On the judgment day when the books are opened and a debit and credit balance of our lives has been made, there is no doubt that all will want to be found “in the black.”—H. BLANEY, Quincy, Mass. □

Love God with Your Mind



• **By Don Posterski**
Edmonton, Alberta, Canada

IN LARGE segments of our society, to accept seriously the claims of God and Christianity is considered an unintelligent and irrational way to live.

Attitudes in our day are expressed in the following ways: "Yes, Christianity is an interesting subject. But to be quite honest, I've always felt that belief in God was just a crutch for weak minds. Strong minds don't need to believe in anything beyond themselves."

Or again: "Christianity is only another form of escapism. If you want to run from reality, give your allegiance to God."

The accusations continue: "The only way you can become a Christian is to suspend your rational thinking. Why, the idea of a God is only adequate for a superstitious and naïve mind. Become a Christian and you automatically commit intellectual suicide. Christianity just doesn't make sense. Faith and reason are incompatible. Christian belief is only for the ignorant."

Yet God invites us to reason with Him (Isaiah 1:18). He instructs us to love Him with all our minds (Mark 12:30). Surely God would not make such a request unless that action would also give us a rational satisfaction and intellectual respectability.

Where is the truth? Which side is right?

If the critics of Christianity are correct, if Christianity is no more than an illusion and an escape from reality, if God doesn't exist, then let's discover and declare it now! Let's rechannel our energy and reorient our values. Let's disassociate ourselves from what is nothing more than a hoax.

But if the critics are wrong, if Christianity is confronting reality, if God does exist, if we can be

Christians and still maintain our intellectual respectability, then let's discover and declare that, too! Let's renew our enthusiasm and exchange our defensiveness for an effective offense. Instead of being apologetic and hesitant about sharing our faith, let's trade in our reluctance for confidence and self-assurance.

WHAT CONSTITUTES PROOF?

The notion exists that in science there is verification and absolute proof for all the phenomena that are dealt with. Such is a misconception—for scientists readily acknowledge that they accept certain theories as valid which are incapable of absolute proof. Scientific assumptions which are accepted as a basis for establishing other concepts remain unproved by the scientists' own standard of proof. There is of course high probability that these assumptions are valid. But probability doesn't constitute verified proof. Consequently, absolute truth is not the accepted standard of what constitutes proof. Proof is a matter of what is highly probable.

Critics of Christianity are continually asserting that God cannot be proved. They are correct in their assertion if they mean proof in an absolute sense. You cannot prove beyond the point of doubt that there is a God. But neither can you disprove God's existence. And there is a great deal of evidence for reasonable faith in the existence of God.

EXAMINING CHRISTIANITY'S CREDENTIALS

What evidence is there to support the claims of Christianity? What gives it credence? What facts can be documented to substantiate its position?

Consider the testimony of nature. Where did the universe come from if God did not create it? Is there a more satisfactory answer? Could it have just happened? Was it by mere chance that our world evolved to its present status? Could it be that a massive explosion accounts for the shape and form of our universe?

After weighing other points of view, the Psalmist appears to have the most reasonable answer: "The heavens are telling the glory of God; and the firmament proclaims his handiwork" (Psalms 19:1, RSV).

Our world is no accident. The design of the universe points to purpose and direction. It only makes sense to recognize that Someone designed it.

How else can you account for the peculiar balance of oxygen and carbon dioxide in the atmosphere that makes life possible for man? If conditions in the universe were altered only slightly, human survival would be impossible. It makes as much sense to contend that the universe evolved by chance or some other fluke as it does to throw a thousand letters of the alphabet into the air and expect them to come down in the form of the Magna Charta or the Declaration of Independence.

The Word of God also lends credence to the claims of Christianity. The Bible has more significance than just being the most widely read Book in the world. The Bible is not only inspiring to read, but

(Continued on page 12)

Editorially Speaking

By W. T. PURKISER

What the Christian Faith Has to Offer

The highly respected late Dr. Walter A. Maier once made the statement that "the Christian faith offers peace in war, comfort in sorrow, strength in weakness, and light in darkness." A better brief summary of what the gospel gives would be hard to find.

We have lived and most of us have been born within a period of history—more than half a century to date—of almost constant war somewhere in the world.

Two "world wars," and a spate of Koreas, Hungarys, Cubas, Vietnams, Palestines, Congos, and Biafras have kept humanity under a continual threat of all-out conflagration. Only the undeserved mercy of the sovereign Lord of history has kept us from extinction in a nuclear holocaust provoked by the lust and stupidity of depraved men.

If our peace depended on power politics we should have none at all. But there is a peace that can be known in a world at war. It is reflected in the words of Jesus, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

The contrast here is startling. "In Me, peace . . . in the world, trouble." This is no less than the promise of peace in the midst of strife, turmoil, heartache, and fear.

The basis of the peace to be found in Christ is also given. "I have overcome the world."

Jesus did not say, "I have explained the world," or, "I have straightened out the world." He said, "I have conquered it. I have overcome its power to destroy you, to crush your faith, to put out the light."

We sing of a peace that the world cannot give, and that the world cannot take away. True, we may let the world rob us of that peace by compromise with its spirit. But if we abide "in Christ" we dwell in the will of the One who has overcome the world.

THEN THERE IS COMFORT in sorrow. It is well once in a while to back off and look at life whole. God's promise is never to shield us from sorrow, pain, bereavement, and loss. God's promise is to give us grace to be victorious in whatever life brings.

We also need to take another look at the nature and meaning of "comfort." It does, to be sure, mean solace, encouragement, consolation. God wipes away the tears, not only hereafter, but here.

Yet comfort in a Christian context always means more than solace and consolation. Our English word comes from two Latin terms: *con*, which means "with," "on the side of"; and *fortis*, which means "strength," or "strong"—from which come such words as "fort," "fortify," and "fornication."

The comfort that comes from Christ is more than a pleasant feeling. It is the reinforcement of purpose and commitment to the plan of God, despite the pressures to collapse and surrender to self-pity.

That the Holy Spirit should be known as the Comforter ought to put heart in us in the disappointments we all face. He gives us "the balm of Gilead" for the healing of a bruised and battered heart. But He also puts steel in our backbones and muscle in our determination to go on even though there seems little or nothing to go on to or with.

In his excellent little volume in the *Search the Scriptures* series, Dr. Ray Dunning of Trevecca Nazarene College quotes the unknown author of eight striking lines:

*I asked for grace to lift me high
Above the world's depressing cares;
God sent me sorrows—with a sigh
I said, "He has not heard my prayers."*

*And soon I found sorrow, worn
As Duty's garment, strength supplies,
And out of darkness meekly borne
Unto the righteous light doth shine.*

STRENGTH IN WEAKNESS is a third great benefit offered in the gospel of Christ. True, we prefer to think of ourselves as strong and capable. Yet weakness is always given in the Bible as one of the primary marks of man.

The contrast is always between the weakness of man and the power of God. The flesh is weak. The Spirit is strong.

And it is in recognition of our weakness that we find God's strength. It was not fondness for double-talk that led Paul to say, "When I am weak, then am I strong" (II Corinthians 12:10). It was the recognition of a profound truth.

The mind of the natural man will not accept this. The ideal for the multitudes is the strong, self-reliant individual who boasts that he needs or asks for help from no one. But such an attitude cuts us off from the help we need most—the help of God who helps those who *cannot* help themselves.

Few outside the writers of Scripture itself have said this better than James S. Stewart: "Always it is upon human weakness and humiliation, not human strength and confidence, that God chooses to build His Kingdom; and that He can use us, not merely in spite of our ordinariness and helplessness and disqualifying infirmities, but precisely because of them. . . . Nothing can defeat a Church or a soul that takes, not its strength, but its weakness, and offers that to be God's weapon."

FINALLY, THERE IS the experience of light in darkness.

In the New Testament it was John especially who had much to say about light and darkness. In the Word who was God and who was made flesh and dwelt among us there was life, and "the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not [or better, was not able to overcome it]" (John 1:4-5).

And the promise follows, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (8:12). "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (12:35).

There is light in the darkness of doubt. Nothing is more miserable than to grope in the dark, compelled to go but not knowing the way.

There is light in the darkness of despair. Hope shines for the one who lifts his eyes to the hills of promise from whence help comes.

There is light in the darkness of death. Nothing else can illumine the dark valley through which we all must go except "the light of the knowledge of the glory of God in the face of Jesus Christ" (II Corinthians 4:6).

*The candle may burn out:
But the Light is eternal—*

and this is our confidence and source of joy.

"Peace in war, comfort in sorrow, strength in weakness, and light in darkness"—we all need this as it comes from the hand of Christ, and this is all we need.

Not in any shallow and superficial way, but deeply and really let us claim the resources that are ours in "the faith of the Son of God, who loved . . . [us], and gave himself for . . . [us]" (Galatians 2:20). □

Self-deception

Any kind of deception is the very essence of evil. When practiced on others, it destroys all possibility of honest communication. Conscious deceit is the heart of hypocrisy.

Scripture is full of warnings against deceiving and being deceived. Satan himself is represented as the father of lies, the old deceiver, and his work is to deceive the nations.

But there is no kind of deception more common or more dangerous than self-deception. As keen as we may be to see through the deceptions of others, we are all too ready to succumb to the ever present peril of deceiving ourselves.

The human capacity for self-deception seems almost unlimited. We do it when we make excuses for ourselves that we would not allow for others under the same circumstances. We do it when we blind ourselves to our own limitations, when we refuse to consider the possible truth in the criticisms we receive.

Honesty with oneself is a virtue hard to come by. The hardest words in the English language are, "I was wrong."

Even when forced to admit error, we are quick to find excuses. A major part of the mechanism of self-deception is the inability to tell the difference between a reason and an excuse.

While self-deception is a human failing, it is a failing in which we need more than unaided human power to overcome. We need and can claim the aid promised in Paul's great statement, "The Spirit also helpeth our infirmities."

That the Spirit helps us means that we have to do something about it all. We need to cultivate the capacity for self-evaluation, for objective assessment of our own strengths and weaknesses. It is for our comfort, Fenelon said, that when we perceive the malady, the cure has already begun.

It was this to which Paul pointed when he wrote, "I say . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

But the secret of success in this necessary endeavor comes through openness to the Spirit of truth. A worthy prayer for us all is, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me [any way that would become hateful or grievous, as one commentator has noted], and lead me in the way everlasting" (Psalms 139:23-24). □

Love God . . .

(Continued from page 9)

it is divinely inspired. The Bible is what it claims to be—the Word of God.

How else can you explain the remarkable and miraculous preservation of its content? If God was not involved in the original draft copies of the numerous books written by so many authors, how can you explain the inner consistency of account?

Archeologists, with their spades and shovels, are turning up an overwhelming accumulation of evidence to support the validity of the Bible.

Tens of thousands of people testify to the claims of the Scriptures being consistent with their personal experience. Can they all be fanatics?

And if you still refuse to accept the authenticity of the Scriptures, how do you explain the hundreds of instances of fulfilled prophecy? Even a lucky gambler at a Las Vegas roulette table cannot make that many right guesses. The evidence is overwhelming.

Christianity's most impressive credential is the historical person of Christ. If one could disprove the existence of the historic person of Jesus of Nazareth, then Christianity would collapse like a line of dominoes falling against each other.

But what a fruitless task that would be! For the evidence is insurmountable. Pagan historians make reference to Jesus. Josephus comments on His influence. And the New Testament accounts also stand as reliable documents.

Beyond all reasonable doubt, Jesus lived on this earth. And because He was a real Person, if you are going to be consistent with the evidence, you must come to grips with the claims He made.

It is not enough to recognize Him as a gifted and outstanding teacher. Neither can Jesus be passed off as only a legend. The option is to accuse Him of being the most consistent liar and greatest manipulator of men who ever lived or to accept Him as the Lord He claimed to be.

In our day, with its emphasis on education, unbelievers need to know that they can become Christians without committing intellectual suicide, and believers need to know why they believe and how to articulate their faith.

Too many Christians carry inferiority complexes because they feel their beliefs are unacceptable in an academically oriented world. They labor with the illusion that, just as Moslems remove their shoes before they enter a mosque to worship, they must remove their brains before they

enter a church for the same purpose. Consequently too many Christians are embarrassed, apologetic, and defensive about their faith.

Instead, God needs men and women who are confident, proud, and poised when their faith is being questioned. This is in keeping with the Apostle Peter's admonition to "always be prepared to make a defense to any one who calls you to account for the hope that is in you" (I Peter 3:15, RSV).

Our Christian faith does not rest upon superstition or presumption. Its foundation is upon facts. It is grounded in history, verified by God's reliable Word, and substantiated by the universe itself. Belief in God and Christ is not a blind leap of faith. Instead, it is an intelligent act of worship based on valid evidence to which any man can honestly subscribe.

So let us stand straight and tall. Let us square our shoulders before the world and hold our heads erect. We are not running from reality. The evidence is on our side.

It makes more sense to believe and serve God than it does to reject Him. *We must love God with our minds.* That is what He wants us to do. □

GENERAL BOARD IN ANNUAL SESSION

The General Board of the Church of the Nazarene held its forty-seventh annual session in Kansas City, January 19-21, 1970.

The 39-member board is composed of equal numbers of lay and ministerial representatives from the geographical zones of the church together with two representatives from education and the presidents of the Nazarene World Missionary Society and the Nazarene Young People's Society. It conducts the business of the denomination in the intervals between General Assemblies.

Each of the members of the Board of General Superintendents reported on overseas visitation during 1969.

Dr. Samuel Young reported on the India, Middle East, and Italy fields and the Middle European and North-west European districts.

Dr. George Coulter spoke of his trip to Samoa, New Guinea, Australia, and New Zealand.

Dr. Edward Lawlor reported on Puerto Rico, Jamaica, Haiti, Barbados, Guyana, and Trinidad.

Dr. V. H. Lewis spoke of his visit to Brazil, and his visit to the five regions of the Africa field.

Dr. Eugene L. Stowe gave a report on the Central America and Caribbean Ministers' Conference in Guatemala.

Dr. Orville W. Jenkins reported on the work in Bermuda, Japan, Okina-

wa, South Korea, Taiwan, the Philippines, and Guam.

An outstanding feature in all of the areas is the number of national ministers ordained and occupying positions of leadership.

The board also heard reports from the General Secretary, the General Treasurer, and the executive secretaries of the various headquarters departments.

It approved the 1970 General Budget (see article), and plans submitted by the departments for work in their respective areas for the year to come.

Forty-nine world mission appointments were made, including the largest group of ministerial candidates in two decades (see story).

Dr. Norman Miller, executive administrator of the Nazarene Publishing House, was elected general treasurer (story in last week's *Herald*) to succeed Dr. John Stockton, retired (see story). □



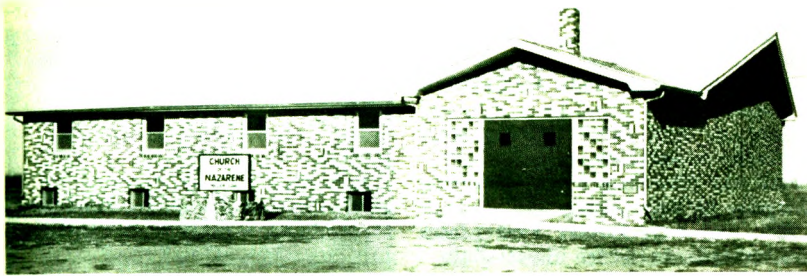
DR. STOCKTON HONORED BY GENERAL BOARD

Dr. John Stockton, retiring general treasurer, was presented a book containing bound copies of letters he received upon the occasion of his retirement. Dr. B. Edgar Johnson, general secretary, made the presentation during the General Board session in January.

The book contains 250 letters of well wishes and with words of commendation. The book begins with a letter from President Richard Nixon, who commended Dr. Stockton for his worthy service.

A letter from Governor Hearnes of Missouri and one from Mayor Ilus Davis of Kansas City are followed in the book by letters from all members of the Board of General Super-





DEDICATION SERVICES for the Miller, S.D., church were conducted December 7. The new church is located in a newly developed area adjacent to the city park. General Superintendent Orville Jenkins delivered the dedicatory message. District Superintendent J. Wilmer Lambert led in the act of dedication. The brick-veneered structure is 36' x 72' in dimension. It has a full basement which will accommodate a Sunday school of 150. The building was designed by Rev. David A. Belzer, pastor. It was constructed at a cost of \$20,000 with volunteer assistance. Its appraised value is \$56,160.

intendents and general superintendents emeritus, from other church executives, district superintendents, business associates, and friends.

Dr. and Mrs. Stockton were formally presented for recognition at the Tuesday afternoon session of the General Board and were also presented with a \$1,000 check.

Dr. Norman Miller of Kansas City was elected by the General Board to fill the vacancy of general treasurer. □

NEW MEMBERS OF GENERAL BOARD



Walter B. Greek, pastor at Muncie lowe, businessman (Ind.) South Side from Albertville, Church.
Ralph W. Mar-pastor, businessman from Albertville, Ala.

GENERAL BUDGET INCREASES APPROVED

The General Board adopted the largest General Budget in the history of the Church of the Nazarene in approving the report of its Finance Committee on Wednesday morning, January 21.

The 1970 General Budget was set at \$6,035,000, an increase of \$419,048 over 1969.

Of the increased budget, \$378,308 was allocated directly to world evangelism through the Departments of World and Home Missions and radio. The total budget allocation to these interests was \$5,067,659.

In addition to the more than \$5 million in the General Budget for

world evangelism, the Departments of World Missions and Home Missions anticipate specials and Alabaster funds of approximately \$1,750,000 for 1970. A total of \$1,773,700 was received for this purpose in 1969.

Of total receipts for General Budget, Alabaster, and missions specials, approximately 87 percent is allocated directly to the church's worldwide evangelistic task. □

MISSIONARIES RETIRE

Well over 150 years of missionary service are represented among the group approved by the General Board for retirement.

Greetings were sent from the General Board session to Dr. and Mrs. W. C. Esselstyn, missionaries to the Republic of South Africa and Mozambique, in special recognition of over 40 years of outstanding service.

Dr. Esselstyn served for years as field superintendent along with many other field duties. He first went to the field in June, 1928.

Other missionaries approved for retirement are the following:

Miss Mary Cooper, Mozambique, Africa;

Miss Irene Jester, Africa Swazi-Zulu;

Miss Jessie Rennie, Republic of South Africa.

Miss Cooper went to the field in December, 1928, and has had multitudinous duties including nursing, principal of the Bible school, and other rugged tasks in which she has served faithfully.

Miss Jester went to the field in 1938. She is an elder in the church and has served as teacher in the field Bible school and been engaged in zone work.

Miss Jessie Rennie from the British Isles North District has served in South Africa since 1939. Miss Rennie is a nurse. □

MISSIONARIES APPOINTED AND ASSIGNED

At the January, 1970, session of the General Board the following missionaries were appointed:

REV. AND MRS. JERRY APPLE, Buffalo, Okla., minister/teacher, general appointment

MR. NEVILLE BARTLE, New Zealand, lab technician, New Guinea

REV. AND MRS. PHILLIP BEDWELL, Dubuque, Ia., minister/nurse, Republic of South Africa (North)

REV. AND MRS. JIM BOND, Nampa, Idaho minister/homemaker, Brazil

REV. AND MRS. ROBERT BRUNSON, Kansas City, minister/teacher, Peru

REV. AND MRS. BRENT COBB, Kansas City, minister/teacher, Korea

REV. AND MRS. MERLE FETTER, Fitchburg, Mass., minister/nurse, New Guinea

MISS BRENDA GOULD, Kansas City, teacher, general appointment

REV. AND MRS. GORDON INGLE, Lewis-

I CAME BACK . . .

PREVIOUSLY, the Easter Offering represented to me a somewhat mechanical push for money. It did call to my thinking a few missionaries and sometimes even a good "witch-doctor story," but my giving was impersonal. I could see a good missionary structure, but no expressive faces.

Now I can see smiling faces and reaching hands after a victorious altar service in Chota, Peru, or the eager faces of VBS students in Jamaica. With these memories the March 29 Easter Offering allows me to share what I have with new friends who have so much less.



1969 Student Mission Corpsman
Don Dunnington
Olivet Nazarene College

ville, Tex., minister/teacher, Philippines

MISS JANELL KEOPPEL, Mission, Kans., teacher, Japan

MR. AND MRS. JOHN LEWIS, Kansas City, teacher-builder/homemaker, general appointment

REV. AND MRS. MARK RUDEEN, Ogden, Utah, minister/teacher, Peru

REV. AND MRS. DENNIS SCHMELZENBACH, Bethany, Okla., minister/homemaker, Republic of South Africa (South)

REV. AND MRS. JOHN SMEE, Riverside, Calif., minister/homemaker, Jamaica

REV. AND MRS. DON STAMPS, Goodland, Kans., minister/teacher, Brazil

MR. AND MRS. JIMMY STOCKS, Birmingham, Ala., teacher/nurse, Africa Swazi-Zulu

REV. AND MRS. JIRAIR TASHJIAN, Paradise, Kans., minister/homemaker, Taiwan

REV. AND MRS. CLAYTON TAYLOR, Midland, Tex., minister/homemaker, general appointment

MISS MARY LOU TIEMANN, Albertville, Ala., teacher, general appointment

REV. AND MRS. THOMAS WALTERMIRE, Arona, Pa., minister/secretary, Africa Central

REV. AND MRS. EARL WHEELER, Greeley, Colo., minister/teacher, Trinidad

REV. AND MRS. ROYCE WILKERSON, Trinway, Ohio, minister/teacher, Taiwan

MISS NORMA WILSON, Kansas City, nurse, Africa Swazi-Zulu

The following missionaries were transferred:

REV. AND MRS. KENNETH BEDWELL, from Africa Swazi-Zulu to Republic of South Africa

REV. AND MRS. JERRY DEMETRE from Barbados to Jamaica

REV. AND MRS. O. K. PERKINSON from Uruguay to Cape Verde

REV. AND MRS. ROBERT PERRY from Mozambique to Africa Swazi-Zulu

REV. AND MRS. ROBERT PITTAM from Panama to Nicaragua

Missionaries reassigned at the General Board Meeting are as follows:

REV. AND MRS. GEORGE ADKINS to Chile

DR. AND MRS. DWIGHT BASS to New Guinea

REV. AND MRS. HARRY FLINNER to Uruguay

MISS ELIZABETH FULLOM to Republic of South Africa

REV. AND MRS. LELAND HAGENS to Africa Central

MR. AND MRS. BILL PATCH to general appointment

REV. AND MRS. RONALD WELLMON to Panama

MR. AND MRS. RICHARD DEMOTT were continued under general appointment

AFRICAN FIELD REORGANIZED

Upon the recommendation of the Department of World Missions, the General Board approved the reorganizing of the African field. The department

was acting on the request of the Africa Executive Committee to develop each "region" into a "mission field" in accordance with traditional and general policy of the church.

The reorganization establishes the following fields:

● Mozambique field (to include the compound work among men from Mozambique now in the Republic)

● Swaziland field

● Coloured and Indian field in the Republic of South Africa

● Central Africa field

● A Northern Republic of South Africa field

● A Southern Republic of South Africa field

PRINCE APPOINTED PRINCIPAL

Rev. Bill Prince, pastor of Minneapolis First Church, has been appointed principal of the European Nazarene Bible College.



Prince

He is a graduate of Bethany Nazarene College and Nazarene Theological Seminary.

He has served successful pastorates on the Los Angeles District and was involved in many district offices, one of which was district NYPS president. His last pastorate on the west coast was Ventura, Calif.

Mr. Prince with his wife, Evelyn, and their son, Shelburne, will move to Busingen, Switzerland, about the first of June to assume assigned duties.

ALFRED JONES TO PASTOR AUSTRALIAN BIBLE COLLEGE CHURCH

Rev. and Mrs. Alfred Jones, now pastoring in Meridian, Idaho, have been appointed to pastor the college church and teach at Australia Nazarene Bible College.



Jones

He is a graduate of Northwest Nazarene College and Nazarene Theological Seminary. He pastored on the Kansas City District until moving to Idaho, where he is now serving.

Dr. Chester Mulder heads the work at the college and A. A. E. Berg is the district superintendent.

The more expertly the thread of error is woven in the fabric of truth, the more deceptive and dangerous it becomes.

—Oscar Hudson

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albums of
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Dr. George Coulter and Dr. Kenneth Rice are discussing the new Honor School requirements adopted by the 1970 General Board session.

NEW HONOR SCHOOL REQUIREMENTS SET

The district church school board chairmen and the district superintendents in a meeting in the General Board auditorium in Kansas City on January 13 took a historic step in recommending an immediate change of the requirements to be an Honor School.

Their great concern that the Sunday schools of the church surge forward in enrollment and attendance and become evangelistically effective caused them to endorse enthusiastically the recommendation of the "Committee of Ten" of the chairmen who had met on the previous day and proposed these three requirements for honor schools:

- 5 percent gain in attendance;
- 5 percent gain in enrollment;
- A number equal to 5 percent of the attendance received by profession of faith.

These recommendations were approved by the Department of Church Schools and passed by the General Board.

As a result of this action, at the district assemblies this year Honor Sunday Schools will be recognized on this basis.

Dr. Kenneth Rice, executive secretary of the Department of Church Schools, says he is thrilled with the concern of the district leadership and excited about this advanced step. □



Pro: "Herald" and Church

The *Herald*? I enjoy it very much and don't want to miss or lose it. I distribute all my read copies. . . .

The church? I don't know of a better church or such a fine body of people. I have enjoyed the visits I have made to the States and have made some fine friendships on your side. . . .

G. H. POPE, retired missionary
South Africa

350 TARGET Cities...
are to be invaded during the two years, 1970-71. Places where we could start new churches are numerous.

1500 LAY MISSIONARIES ARE NEEDED...

to open churches in domestic districts.

Will you help start a new church? Contact your district superintendent today or write to the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131, U.S.A.

"Showers of Blessing" Program Schedule
Dr. William Fisher

February 22—"What Are You Doing—for Heaven's Sake?"
March 1—"Where Do We Go from Here? (Death—What Does It Mean?)"

MOVING MINISTERS

C. H. Morton from Corydon, Ia., to Charleston (W. Va.) Capitol View.
J. C. Summerlin from Goldsboro, N.C., to Cookeville, Tenn.
Ray Whiteman from Charleston (W. Va.)

For the Singing Church!

MUSIC NOTES

MARCH

Hymn of the Month

CHRIST, THE LORD IS RISEN TODAY



Sing it from your "Praise and Worship" hymnal!
Present the hymn story printed in the February "Nazarene Preacher!"
Feature the special arrangements found in these publications.

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AN2-275 SANCTUARY CHOIR—An arrangement by Don Whitman every choir will thrill to present at Easter. 20c

TEEN-AGE VOICES Book 3—Includes 21 sacred selections arranged for soprano, alto, and baritone. . . . 75c

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VOICE OF TRUMPETS—Includes 9 trio arrangements by René Frank with optional piano accompaniment . . . \$2.00

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Charles L. Wray from Valley Park, Mo., to Keokuk, Ia.

VITAL STATISTICS

DEATHS

REV. RAYMOND T. DAVIS, 70, died Jan. 1 in Waynesboro, Tenn. Funeral services were conducted by Revs. C. E. Shumake, Harold Tingle, and E. J. Osborne. Interment was in Ethridge, Tenn. He is survived by his wife, Lovie; one daughter, Mrs. John Gillispie; three sons, Raymond, Jr., Richard, and Billy; 11 grandchildren; and one sister.

STANLEY B. CONNER, 71, died Dec. 2 in Houston. Funeral services were conducted by Rev. Frank Beckett. He is survived by two sons, Roy and Albert; two daughters, Mrs. Wayne Fitzwater and Mrs. Victor Pregeant; and 21 grandchildren.

MRS. ISABELLA IRWIN WRAY, 88, died Nov. 24 in Manchester, Conn. Funeral services were conducted by Rev. William A. Taylor. Surviving are her husband, Thomas; and two daughters, Miss Clara I. and Miss Elsie L.

REV. CHARLES A. HOSEY, 82, died Nov. 6 in Albuquerque, N.M. Funeral services were conducted by Rev. Marshall Pryor. Interment was in Belle Plaine, Kans. Survivors include his wife, Naomi; four daughters, Mrs. Lillian Simons, Mrs. Claudell Whitney, Mrs. Aida Ann Scheib, and Mrs. Naomi L. Murphy; two sons, Sanford E. and Wayne A.; 14 grandchildren; and six great-grandchildren.

JOSEPH H. UMSTEAD, 73, died Dec. 30 in Royersford, Pa. Funeral services were conducted by Rev. Arthur Brown. He is survived by his wife, Mary; one daughter, Mrs. Grace Detwiler; one son, Rev. Clair E.; eight grandchildren; and two sisters.

MRS. BERTHA COPELAND REED, 87, died Jan. 10 in Craig, Mo. Funeral services were conducted by Rev. E. Homer Land. Interment was in East Lynn, Mo. Surviving are two daughters, Mrs. Thelma Trovillion and Mrs. Louise Jones; four sons, Raymond C., Paul D., Joe B., and Ned W.; 18 grandchildren; and one sister.

OBE LEE GALLOWAY, 80, died Dec. 16 in Modesto, Calif. Funeral services were conducted by Rev. Randal Denny and Eugene Ashlock. Surviving are his wife, Ruby; four sons, Vergil, Clayton, Clifford, and Harold; two daughters, Opal Lee Johnson and Della Priest; 17 grandchildren; 10 great-grandchildren; one brother; and three sisters.

BIRTHS

—to D. B. and Sue (Vaught) Hall, Science Hill, Ky., a girl, Gwendolyn Susan, Dec. 19.

—to Kenneth and Carole (Griffith) Beresford, Omaha, a boy, Andrew Bryan, Jan. 3.

—to Marshall and Jo Ann (Arnold) Allen, Nashville, a boy, Neil Thomas, Jan. 11.

—to Rev. and Mrs. Dick Washington, North Highlands, Calif., a boy, Mark Aaron, Jan. 7.

—to Rev. Don and Pat Reeves, Holton, Kans., a girl, Jennie Mae, Dec. 21.

ANNOUNCEMENTS

An overseas home mission church would like to receive unused copies of the annual "special" "Herald of Holiness" for 1968 (with cover picture of Christ at the United Nations building) or for 1966 (with picture of space flight on the cover). Any who would wish these put to use may write Rev. William Goodman, 91-554 Pupū St., Ewa Beach, Hawaii 96706.

Evangelist Paul J. Stewart is reentering full-time evangelism after April 1. Prior to April 1 contact him: 1015 E. Sumner Ave., Indianapolis, Ind. 46227. After April 1, P.O. Box 850, Jasper, Ala. 35501.

RECOMMENDATIONS

Harold M. Sanner has resigned as pastor at Medford (Ore.) First Church to give time to a television ministry, and is available for scheduling revivals, holiness conventions, etc. Address him: Box 527, Kansas City, Mo. 64141. I heartily recommend him to our churches everywhere.—W. D. McGraw, Oregon Pacific district superintendent.

M. W. and Hazel Kemper are now members of our district, and are in the full-time evangelistic field. They carry the full program of music and preaching if desired. A few dates for the next few seasons are available. Address them: 4560 Larkwood, Eugene, Ore. 97405.—W. D. McGraw, Oregon Pacific district superintendent.

DIRECTORIES

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

NEWS OF RELIGION

You Should Know About . . .

SEARCH ON FOR NOAH'S ARK. A \$1-million expedition has been organized in Los Angeles to try melting a frozen lake on Mount Ararat in Turkey in hopes of finding the remains of Noah's ark.

Ralph E. Crawford, president of Search Foundation, Inc., of Washington, D.C., told a news conference in Los Angeles that several pieces of hand-tooled wood more than 4,000 years old had been found in an ice pack near the 14,000-foot level on the 17,000-foot mountain in north-east Turkey near the Soviet border.

Search Foundation will set up a base camp this spring and begin studying ways to melt a 100-by-450-foot glacier covering the find, in the summer of 1971.

The prow of a ship was allegedly viewed jutting from the Mount Ararat ice pack in 1840 by avalanche workers. Commercial pilots since then have reported sighting a ship-like shadow in the ice near the top of the barren, treeless mountain. □

105 YOUNG LORDS ARRESTED IN CHURCH OCCUPATION. Police arrested 105 members and supporters of the Young Lords in New York ended the Puerto Rican activists' occupation of the First Spanish Methodist Church at 111th Street and Lexington Avenue.

Informed of their arrest, the group went calmly to police vans, singing a Puerto Rican folk song and shouting, "Power to the people!"

They had spent the night watching a film, "Viva Zapata," and listening to lectures on Puerto Rican customs. The day before they had moved out most of the food and clothing they had been distributing to the poor. The last of the eggs and oatmeal were prepared in before-dawn breakfast for the sit-ins.

While they held the church the Young Lords had dispensed hot breakfasts for school children. They also had held "liberation classes" in which they emphasized Puerto Rican culture with occasional stress on the beliefs of men who advocated Puerto Rican independence.

"This is going to happen all over the city," said Felipe Luciano, 22, at the Lords' office on Madison Avenue. "The pressure on the church will not stop . . . until religious hierarchies respond to the needs of the people." □

PEALE SUGGESTS ST. VITUS AS U.S. "PATRON SAINT." Dr. Norman Vincent Peale, in the first White House religious services of the new year, told President Nixon and the gathered group that St. Vitus is the patron saint of the U.S.

"You can shake yourself to pieces with tension," he pointed out.

"We are now so nervous," Dr. Peale declared, "you can hardly put anyone to sleep with a sermon. It's been years since I've put anyone to sleep, and that's a bad situation."

Some of the 250 people in the service chuckled at his remarks, including President and Mrs. Nixon.

The service featured two numbers by 22 members of the famed Vienna Boys' Choir. □

TENNESSEE WILLIAMS: "I DO NEED GOD, I DO PRAY, BUT FORMAL RELIGION . . ." Tennessee Williams said here that he loves the ritual of the Roman Catholic church and "the concept of Our Lady, but I don't go to church anymore . . ."

The famed playwright, previously an Episcopalian, became a convert to Catholicism in January, 1969. Announcement of the event by a Key West, Fla., priest made headlines around the world.

Mr. Williams was interviewed by the "New York Times" shortly after his release from a prolonged hospital confinement. He attributed his illness partly to self-abuse through "pills and liquor." He said he was off both and wanted to "stay off."

Concerning his views of the church and religion, the Pulitzer Prize winner said, "If some priest were to ask me now, 'Do you believe in immortality or the infallibility of the church?' I would have to say no. I do need God and I do pray, but formal religion . . ."

The interviewer, Lewis Funke, said the playwright left the sentence unfinished. □

FIRE DESTROYS PASTOR'S HOME

At 9:15 a.m. Friday, January 23, flames swept through the home of Rev. Gerald Green, pastor of Little Rock (Ark.) First Church.

Mrs. Green and a four-year-old son were home at the time of the fire, but escaped injury. All home furnishings and personal belongings in the home were lost.

The fire is thought to have been started by combustion of hot grease from a kitchen range.

The total loss was estimated at \$42,000. Mr. and Mrs. Green have four boys ranging from 17 to four. □

BIBLE TRAINING INSTITUTIONS TO MERGE

The General Board approved the merger of the Nazarene Training College at Institute, W. Va., with the Nazarene Bible College in Colorado Springs, effective at the close of the 1969-70 school year.

The Nazarene Training College was established in 1948 primarily for the preparation of Negro ministers for the Church of the Nazarene.

With the establishment of the Nazarene Bible College in Colorado Springs in 1967, plans were initiated

to transfer the school in West Virginia to the spacious Colorado campus.

The General Board extended a vote of appreciation to Rev. R. W. Cunningham and Rev. Clarence Bowman for their long and distinguished service at Institute. □

CHURCH RELOCATING

WAUKEGAN, ILL., FIRST CHURCH is presently worshipping in temporary rental facilities at 110 N.W. Street in downtown Waukegan.

The church is planning construction of new church buildings on a purchased site. They have also purchased a parsonage property in Waukegan.

Pastor Lindy G. Russell reports that the church is literally "On THE MOVE." □

NEWS OF REVIVAL

IN A RECENT revival at Knowles, Okla., seekers were sanctified and one lady received physical healing of a long-standing ailment.

Two members were received by profession of faith and two others are expected to join in the near future.

Rev. M. L. Turbyfill was the evangelist. □



CHAPLAIN JIM THOMPSON is holding a small Vietnamese boy as two men look on with smiles. The work of the chaplain in Vietnam often is one of extraordinary lengths as he reaches into remote areas to offer spiritual guidance, counsel, and to strengthen faith for the soldiers. The chaplains adapt to the needs and travel long hours between distant points for services. Chaplain (Cpt.) James Thompson takes God's message of hope to skytroopers who are isolated because of the terrain. He readily adapts to the informality necessitated in ministering in the field.

CONCERNING THE NATIONAL COUNCIL OF CHURCHES

RESPONDING to several memorials submitted to the Seventeenth General Assembly, a special commission was created to study relationships of the Church of the Nazarene with program units of the National Council of Churches. The commission was instructed to report its recommendations to the General Board by January, 1970. Said board was also given "power to act."

The commission stated at the outset, in part, that "some of the language used in dealing with this issue has inferred that the Church of the Nazarene has had a closer relationship to the National Council of Churches than has been true."

The General Board adopted the recommendations of the commission which included, in summary, the following provisions:

1. That all departments and commissions or committees of the General Board with the exception of the Department of Church Schools sever membership immediately with the respective program units of the

N.C.C. and request these units to discontinue listing the Church of the Nazarene as an affiliate.

2. That the Department of Church Schools discontinue its membership on the Division of Educational Development within the next 12 months.

3. That Church Schools and Spanish Departments purchase the Uniform Lesson Outlines on a royalty basis for use in the adult and youth Sunday school curriculum, and that they explore the feasibility of setting up experimental outlines of their own.

The commission also paid tribute to those who have effectively served us in our relationships with other denominations through the years, and noted they have always given a strong voice for our conservative theology. Without exception, they have borne their witness clearly among the Protestant churches.

THE GENERAL BOARD
Church of the Nazarene
B. EDGAR JOHNSON, Secretary

OF PEOPLE AND PLACES

EVANGELIST GEORGE H. TALBERT is on the way to full recovery after a long illness. His doctors assure him that he will be able to fill the commitments of his spring slate. □

CHAPLAIN (LT. COL.) CLAUDE L. CHILTON, left, Installation Chaplain, is shown accepting "Operation White Christmas" check from Mrs. William Hall, Officers' Wives' Club president, and SMSgt. Robert Stewart, 321st Strategic Missile Wing sergeant major. The funds were channeled through the chapel's program to help young, married airmen have a merrier Christmas. Ninety-six airmen were given \$25 checks to be spent at the base commissary. These were lower grade airmen on "shoestring" salaries. The Department of Air Force Chaplain Service seal is seen in the background.



Next Sunday's Lesson

The Answer Corner

By John A. Knight

GOD LEADS MEN TO DECISION

(February 22)

Scripture: Matthew 16:13-23; Isaiah 42:1-4; Romans 10:1-13 (Printed: Matthew 16:13-23)

Golden Text: Matthew 16:16

No man can come *face-to-face* with Jesus Christ and avoid decision. He is compelling in His person, because He is the divine "Servant," the Lord's "Anointed." In such a moment one stands as naked before the Almighty God. What others have thought of Jesus seems unimportant. Personal decision is inescapable. "But whom say ye that I am?"

1. *The Nature of Confession*

Isaiah saw that One would come to bind up the reed broken by sin, and fan the flickering flame of man's desire for God. This Suffering Servant could not fail nor be discouraged until He had brought justice and righteousness upon the earth (Isaiah 42:1-4).

True confession acknowledges the lordship of Christ. His Church is built upon this foundation. Such confession is not the work of man. No man can say that Jesus is Lord save by the Spirit of God. To Peter, who declared, "Thou art the Christ," Jesus responded: "Flesh and blood hath not revealed it unto thee." Because this confession is the work of God, the "gates of hell shall not prevail" against the Church (Matthew 16:17-18).

True confession may bring suffering. But the true believer, like his Master, is willing "to suffer many things" (Matthew 16:21). This confession always involves us in the war against Satan and evil of every kind.

2. *The Promise of Salvation* (Romans 10:1-13)

Paul was troubled over his people because they had not recognized Jesus as Lord. His own experience verified the truth that there is no salvation save through Jesus Christ. One cannot establish his own righteousness (v. 3). Man's works of righteousness bring no rest of soul.

But if one will confess the Lord Jesus with one's mouth, denoting the obedience of the heart, he will be saved (v. 9).

There is salvation in no other name, but there is deliverance from sin here. Will you confess with your entire being, "Thou art the Christ?" □

Conducted by W. T. Purkiser, *Editor*

One of our Sunday school papers had the statement, "God does not have a body, face, hands, arms, or legs." I would like your comment on this. Personally I believe deeply this statement to be untrue for I have done some searching through my Bible and find the face, hand, arm, and eye of God in several places. Am I wrong in not agreeing with the statement I quoted?

In this case, you are wrong.

The references you found to the face, hand, arm, and eye of God are examples of what Bible scholars call "anthropomorphisms"—that is, attributing human features to God for the purpose of illustrating some truth about Him.

You see, the Bible elsewhere tells us that God is a spirit (John 4:24; II Corinthians 3:17), that He is invisible (Colossians 1:15; I Timothy 1:17; 6:16), and that He is "omnipresent," present everywhere (II Chronicles 6:18; Psalm 139:7-10; Jeremiah 23:24; Acts 17:28), which could not be the case if He had a body or was a corporeal being.

The belief that God has a body is a very ancient idea recently revived in modern Mormonism. But it has no real basis in Scripture.

Many other expressions are used of God that are obviously metaphorical;

e.g.: God has wings, feathers (Psalms 91:4); He is a rock (Deuteronomy 32:4, 18, 30, etc.); has a sense of smell (Genesis 8:21); hisses or whistles (Isaiah 7:18); laughs (Psalms 2:4); sleeps and awakes (Psalms 44:23; 78:65) and yet neither slumbers nor sleeps (Psalms 121:4).

I give you these random statements just to illustrate the wealth of descriptive statements made about the true God. This is the way Bible writers make clear the personal concern of God for His people.

In the New Testament, most of these expressions are replaced by the fact of the Incarnation, that God was in Christ (II Corinthians 5:19) so that Jesus is the visible representation of the invisible God (Hebrews 1:3) and could say, "He that hath seen me hath seen the Father" (John 14:9).

In Jude 14, it states that Enoch prophesied. Was the prophecy of Enoch ever a part of the Bible? Do you know where I can get a book that contains the prophecy of Enoch?

The prophecy of Enoch was never part of the Bible. It belongs to a class of ancient books known as the "Pseudepigrapha" because they are books written in Greek during the period between Malachi and Matthew to which were attached the names of early Bible figures.

Other titles in the Pseudepigrapha are the Psalms of Solomon, the Psalms of Joshua, the Testament of the Twelve Patriarchs, the Testament of Job, the Life of Adam and Eve, the Martyrdom of Isaiah, the Paripomona of Jeremiah the Prophet, the Assumption of Moses, the Apocalypse of Ezra, the Apocalypse of Baruch, and another writing named for Enoch, the Book of the Secrets of Enoch.

Do evil spirits do all the things some people claim they do?

I'm sure they do not do all that some people claim they do.

But they do enough. And the disturbing thing is the amount of help they get from people who ought to know better.

We need the warning of Ephesians 6:12-13, "For we wrestle not against

Most of these books are of the type of writing known as "apocalyptic." That is, they prophesy the end of all things in striking symbols and events much like the Book of Revelation. They differ, however, in that they are not believed to be inspired.

The best edition of the Pseudepigrapha was edited by R. H. Charles and is called *The Apocrypha and Pseudepigrapha in English*. You can probably find it in your public library.

Since Jude's quotation comes in the context of his refutation of false teachers, the most plausible explanation of his quotation from Enoch is that the heretics he was combatting used the book and he is turning their own ammunition back upon themselves.

flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

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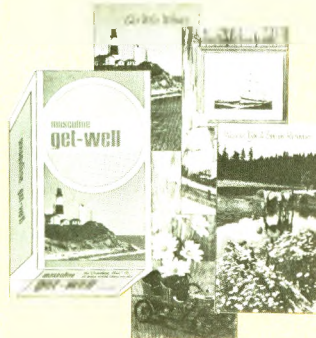
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—PHINEAS F. BRESEE

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“By All Means...”

25 HOURS ON THE VBS BUS

THE vacation Bible school director had said, “I want you to go along to help the driver keep order.” It meant riding at least 25 hours on the church bus. Her apologetic tone didn’t quite make the request a joyous prospect.

I did live through it, though there were moments when like “the old woman who lived in a shoe” I had so many problems (50 children) I didn’t know what to do.

But there are also cherished experiences. Such is the time the junior girl turned to me with angelic countenance and said, “I’ll bet you just love God, Jesus, and Mary.”

Since the boys and girls vied with one another to sit near “the pastor,” I had an opportunity to get really acquainted with them. We became personal friends. It wasn’t too surprising when those loud, vocal, perpetual-motion bus passengers became attentive listeners to my message in the sanctuary during the “evangelism time.”

Thirty responded to the altar call and prayerfully gave their hearts to Christ. Thirty! That’s more than one soul per hour! Who’s complaining about “25 hours on the VBS bus”? Not this “ride-along” pastor!

—BYRON M. CARMONY
Elgin, Ill.

SAVE SOME”

1 Cor 9:22



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