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Herald of Holiness

COMING—READY OR NOT!

OCT. 27, 70

(See page 3.)

Gold-plated Godlessness

(See page 5.)

CHURCH OF THE NAZARENE



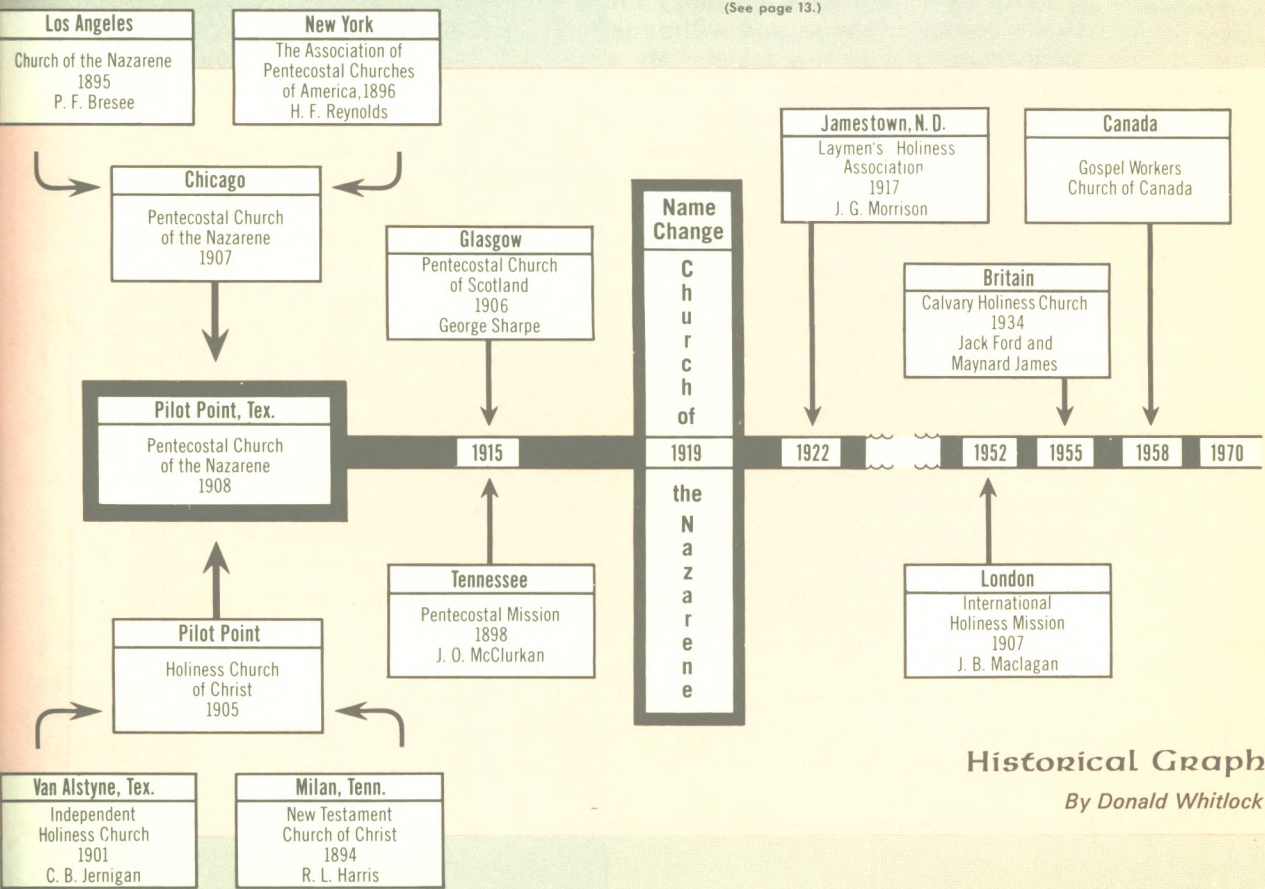
1895

1970

75th Anniversary—Los Angeles First

Observance October 25, 1970

(See page 13.)



Historical Graph

By Donald Whitlock



General Superintendent Young

MAKING THINGS WORK TOGETHER

DR. J. B. CHAPMAN used to say that Romans 8:28 was not a promise, it was a statement of fact. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

We have missed the point if we suppose that the things themselves do all the working without involving God. He does not let things get out of (His) hand for those who love Him. One recent translation puts it, "But we do know that God causes all things to work together for the good of those who love him."*


Faith itself affords a buoyancy for stormy weather in the assurance of God's resourcefulness and willingness on our behalf. The Psalmist David sang frequently in this mood: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defence; I shall not be moved." (Psalms 62:5-6).

Perhaps our unbelieving hearts need to be probed for the real source of their distrust. Could it be that the sin of pride which asserts itself as wiser than God is the key to our confusion? Here then is an idol that needs to be slain and our prayer becomes, "Break down every idol; cast out every foe." At that very hour God can be depended upon to cleanse and guide us.

Meister Eckart, the German Dominican monk, wrote centuries ago: "Trust and perfect love is demonstrated when a man has great hope and confidence in God. There is nothing to test the perfection of love better than trust. Wholehearted love for another person carries confidence with it. Whatever one dares to trust God for, he really finds in God and a thousand times more."

Do you need reassurance today because calamities or distresses have been sudden and overwhelming? Turn to Romans, the eighth chapter, again and read verses 31 and 32. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Will not the God who afforded us a Savior at Calvary also offer help today to bewildered souls? He will. He does. Amen. □

*The Twentieth Century New Testament.



THOUSANDS of spectators had been watching the gigantic fireworks display from the old town dock at Tacoma, Wash. Just as the last exciting event was completed, the people became aware of the throb of a large transport plane approaching nearby McChord Air Force Base.

A few seconds later the program announcer informed the crowd that the plane was loaded with veterans returning from Vietnam. Many of the spectators must have felt some shame that they were unprepared to welcome the men.

Suddenly, as the pilot turned on his landing lights, the sky was ablaze with a rainbow of stars and resounding thunder.

Then the awestruck, delighted crowd realized what had happened. The programmers had drawn on a reserve supply of skyrockets to say, "Welcome home."

Jesus likens His homecoming to the appearance of an Oriental bridegroom whose coming is anticipated but whose exact time of arrival has not been revealed (Matthew 25:1-13).

Unexpectedly, at midnight, the groom comes! Ten sleepy-eyed bridesmaids go out to meet him, each one appropriately dressed and carrying a tiny, clay hand lamp to light the bridal party's way to the wedding feast.

But five find the door closed to them because they have lived only for the moment and their lamps have gone dry during the long wait.

The other five have prepared for the emergency. Small containers of extra oil swing by cords from their fingers. With lamps trimmed and burning these wise ones are welcomed into the celebration.

Like that group of girls, the church is a community composed of individuals both prepared and unprepared to welcome the Lord when He returns. Wise Christians have been baptized with the Holy Spirit in sanctifying power and keep the experience up-to-date through frequent times of refreshing. As a result they have a reserve supply of love, joy, and peace with which to meet any emergency.

In contrast, others are content to look back on the time and the place of their conversion and let faith become perfunctory. Like the foolish maidens, such people will find themselves holding smoldering lamps outside the closed door at midnight.

Our lamps burn low when

- parties mean more to us than prayer meetings;
- we allow selfishness to replace love;
- duplicity gradually overcomes godly sincerity;
- expediency cancels out obedience to God;
- we rely on popularity instead of power in witnessing;
- formal piety replaces purity.

We cannot expect to make it to heaven by paying lip service to the principles of holy living. The Bible

**COMING—
READY
OR NOT!**

reminds us that without holiness “no man shall see the Lord.”

Preparedness is a personal matter. “Buy for yourselves” is a rule that will last as long as individuality has meaning. No one can fully share or borrow someone else’s oil. A saint who has gathered insight from years of prayer, study, and experience cannot on request transfer that wisdom to someone who has always been careless about spiritual matters. Andrew Murray has said, “I have learned to place myself before God every day as a vessel to be filled with His Holy Spirit.”

We obtain “oil” from the Dealer through a consistent life of private prayer and deepening Bible study. Then by faith we continually appropriate the grace of the Spirit in the same way that a wick draws up its energizing, light-giving force.

Let us not be deceived or discouraged by the routine march of days. Divine promises are kept. God promised us a Savior. Jesus came. The Savior promised us a Sanctifier. The Holy Spirit came. Scripture promises us that Christ will return. He is coming—whether we are ready or not. □

I Praise Thee, Lord

By J. Kenneth Grider
Kansas City

I praise Thee, Lord, for pardon free
From all my loathsome sins;
I praise Thee for this victory
Which Christ my Saviour wins.

I also praise Thee from my heart
For holiness within;
For Thou a holy Father art—
Thou lookest not on sin.

The fellowship with Thee, dear Lord,
Which I enjoy on earth
Is one from which all men are barred
Who do not know rebirth.

I only pray that I may live,
O Lord, for Thee alone;
And day by day a service give
That Thou, dear Lord, canst own.



Pen Points

I CORINTHIANS 13:4

HE didn’t care for dogs and he had never tried to keep the fact a secret. But there he was with one sitting beside him in the car or running at the end of a leash as he walked down the street.

Both the man and the dog seemed somewhat ill at ease, for it was one of those manicured little creatures—a lady’s dog, of all things.

But of course the reason for this switch on the part of the gentleman was soon forthcoming—Bimbo belonged to his girl friend. He still didn’t like dogs any better than he ever had. But, apparently, this was sort of a breaking in session for both man and dog, for a wedding was in the offing. And apparently the young man loved the girl very much.

And so, for better or for worse, he took the girl to be his lawfully wedded wife until death should part them—with the little dog thrown in.

I suppose he is now walking his little four-legged companion regularly, putting up with hairs on the furniture, watching his car upholstery become prematurely frayed and worn, and buying pet rations at the supermarket—the kind advertised as a balanced diet, which he is not sure he himself is getting.

He is probably making a very good and kind husband. And it isn’t necessary that he learn to love dogs, not even Bimbo. He only needs to love his wife enough to be able to live with her dog.

Now when people join the church—I mean there are things in the church—or, well, perhaps the church is like a home and family. Love works wonders in both places.—J. S. HARVEY BLANEY, *Quincy, Mass.*

GENUINE HOLINESS

1. Not inability to sin, but ability not to sin.
2. Not freedom from temptation, but power to overcome temptation.
3. Not infallible judgment, but earnest and honest endeavor to follow the higher wisdom.
4. Not deliverance from infirmities of the flesh, but triumph over all bodily affliction.
5. Not exemption from conflict, but victory through conflict.
6. Not freedom from liability and falling, but gracious ability to prevent falling.
7. Not the end of progress, but deliverance from standing still.

What real Christians would not desire the beauty and blessedness of such a life?

G. CAMPBELL MORGAN

Gold-plated Godlessness

THE devil is no gentleman. To him nothing is sacred, least of all the testimony of the saint. He ridicules the song "Victory in Jesus." He boasts that there never was a battle suit issued from heaven's armory without a chink in it; and he guarantees to find that chink.

Consequently the saint must be no fool. He must take into account that, while the devil is a born liar, he has been known to tell the truth. It is a profound pity when the saint gives the devil such an opportunity, in falling victim to a particularly subtle device—the snare of gold-plated godlessness.

Herein lies a temptation that, in a sense, is peculiar to "dwellers in Canaan." Moses recognized this, as we can see from his solemn warning in Deuteronomy 7:25—"Their idols you shall destroy by fire; you must not covet the silver and gold on them" (NEB). That warning is worth noting, in its entirety, for its full significance can be easily missed.

In the first place it must have had a familiar ring about it. For at least since Sinai, Israel had been drilled in the discipline of "no graven image." Accordingly they would probably have already assumed that, as Canaan dwellers, they would have to be rigorous iconoclasts. Their God had

brook no rival in the wilderness; He was not likely to do so in the Promised Land.

But it is in the second part of this warning that we see something of Moses' perceptive genius. Remember, he was addressing a second-generation Israel, a people who had seen very little of idolatry at first hand. In this they differed from their fathers whom they had buried in the wilderness. These had seen the abominations of Egypt in the raw. The sin of the golden calf had been evidence of that.

But to this second generation idolatry was something much more remote. It had never belonged to their culture. Because of this Moses saw them as being singularly vulnerable to the danger of idolatry. Hence his words, "You must not covet the silver and gold on them (the idols) and take it for yourselves."

What was in Moses' mind when he spoke thus? Might it not have been something like this? Don't imagine that everything that has to do with idol worship is ugly and revolting. Much of it is, and

that is why you must destroy every image. But be careful. These idolatrous Canaanites are consummate artists. You will come across some of their images that are a wonder to behold. They will be specimens of genuine artistry. Some will be overlaid with the finest of silver and gold and you will be charmed by them. You will be tempted to say, "What a sin to destroy such beauty!"

How very much to the point in our day is that ancient warning, and in particular for those who have "crossed into Canaan's fair land"! For the grossness of sin—sheer, naked evil—has no appeal for the sanctified. He dwells upon a higher plane.

But so does temptation. While the saint has little difficulty in turning his back squarely upon the vicious practices of the Egypt of this world, he must be constantly on the alert to the subtle appeal of gold-plated godlessness that awaits him even in spiritual Canaan. To borrow the words of Wesley, the saint must

*Leave No unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole.*

This has never been more urgently necessary than now, when Satan has become so expert in the art of gilding godlessness. This is recognized by



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Bruce Lockerbie in an article in *Christianity Today* where he writes: "Evangelical Christianity is suffering from an overdose of sudden sophistication. Freed from the enshackling interdictions of the fundamentalist taboos—'Thou shalt not attend the theater, motion pictures, ballet, or opera'—many evangelicals feel at liberty to attend a Broadway show or the local moviehouse. But much of what they find offered as art, by today's relativist standards, many persons would recognize as smut."

The writer continues—"Every obscenity trial lately seems to produce more clergymen as witnesses for the play or movie than can be found to testify against it."

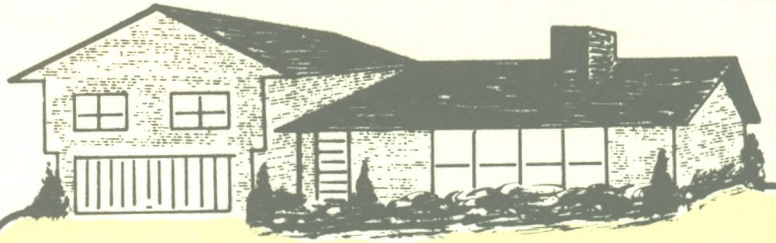
Here is the terrifying truth, that while literary and arty smut, presented in all of its naked ugliness, would be simply repulsive, the same products overlaid with the silver and gold of specious logic achieve a special appeal. The idols are given such a seductiveness, such an aesthetic attractiveness, that some straight-seeing, clear-thinking people have been influenced toward moral attitudes that would have shocked them five or 10 years ago.

Nor is it enough to rejoice in the fact that we have claimed our spiritual Canaan inheritance. That is wonderful indeed! Certainly it is more important than ever that we should have a clear testimony to the fact that, by God's good grace, we have "put off the old man" and have "put on the new man, which after God is created in righteousness and true holiness" (Ephesians 4:22, 24).

But such a claim to sanctity does not of itself grant immunity from the subtle appeal of gilded iniquity. Like the saints who dwelt in Caesar's household, we need to observe Paul's admonition: "Don't let the world around you squeeze you into its mold" (Romans 12:2, Phillips).

But we also need to attend to Paul's more positive exhortation in the eleventh verse of this same chapter: "Maintain the spiritual glow" (Moffatt). This is the only adequate safeguard against the seductions of gilded idolatry. As H. J. Jowett said, "The soul's safety lies in its heat"—that heat generated by the Holy Spirit in a single-hearted devotion to Jesus Christ. That is the fire which will consume every idol, gold and silver and all.

The appeal of gold-plated godlessness is no match for the experience hot-hearted holiness. □



Faith at Home

MR. AVERAGE CHRISTIAN

THE Sunday school superintendent hears it all." The speaker was in a prime position to know. He *was* the superintendent.

We'd searched for and found this neat modern Church of the Nazarene while vacationing at a mid-Ohio lake resort.

Their Sunday school program was beginning, so we tried slipping unobtrusively into our seats—an impossible feat for a family of seven strangers.

Immediately a warm fellowship wrapped itself around us. Hymnbooks and lesson leaflets were thrust into our hands. Smiles reflected around the sanctuary like the ever widening ripples of a stirred pond.

From the platform, the superintendent poured out his heart. There were problems, serious ones, to be met and solved.

I knew, without looking, that my husband was nodding his head—remembering (how could either of us ever forget?) his own years in the superintendent's post of a small country church.

Searching the faces of this man's listeners, I wondered: *Do they know the hours of soul searching and actual labor he puts into his job? Can they sense the cry of near desperation behind pleas voiced in soft words of Christian love?*

Doubts and difficulties? Fears and frustrations? Lack of teachers? Some reluctant (and therefore unreliable) workers? Misunderstandings among the conscientious few? Criticisms? (And too rarely that soothing balm—words of appreciation?) Oh, yes, we understand only too well.

So it was with sympathetic ears we heard this burdened soul requesting prayers for himself and the needs of his Sunday school, for wisdom only God can give.

It's human, I suppose, to laud and applaud outstanding workers for salvation. Their presence anywhere attracts crowds and makes a tremendous impact.

However, even the "big name" evangelists and missionaries need steadfast hands, feet, minds, and hearts to follow through, when they move on to other harvests.

There are innumerable Mr., Mrs., and Miss Average Christians faithfully, almost anonymously, plugging away at huge jobs in little churches and little jobs in big churches, keeping them alive. Never a paycheck. Little credit—at least here on earth—but the promise of great rewards to come by the One who never fails is enough.

It's this gigantic and loyal army of unspectacular foot soldiers which makes possible the ultimate goal of that "biggest name" of all—Christ.

If you haven't already, join their ranks today. Our Lord needs YOU.



By **Rosemary Lee**
Worthington, Ohio

Happy are those who claim nothing, for the whole earth will belong to them! (Matthew 5:5, Phillips)

Happiness Is...

Having a Controlled Heart

PERHAPS no other beatitude so grates upon the minds of men living in what Eric Severeid calls "this loud and brassy time" than the third beatitude, in which Jesus says, "Blessed [Happy] are the meek, for they shall inherit the earth" (Matthew 5:5).

Photo by H. Armstrong Roberts



In this boisterous and self-assertive age, we simply don't like the word "meek." For it suggests weakness and timidity, and all the bowing and scraping and kowtowing of a mild-mannered milquetoast. And that is exactly what we don't want to be.

The word "meek" is sometimes translated "humble." But humility is not too attractive in a time when "rights" are being asserted in increasing intensity and violence.

Besides, humility can be faked. Rousseau, for instance, once said that he believed that he was the most humble man in all the world. And then there was the man who was given a medal by his townspeople for his humility—only to have it taken away when he made the mistake of wearing it!

Actually, Jesus lifted this beatitude directly from the thirty-seventh psalm, in which it is stated that "the meek shall inherit the earth." But in the Hebrew, the word "meek" means "to be molded," or yielded to the purposes of God—to be submissive to God's will.

The Greek word that Jesus used for "meek" in this beatitude means goodwill toward men and reverent obedience toward God. It means "to be controlled"—not merely self-controlled, but God-controlled.

It also means "to be harnessed." For the same root word appears in the eleventh chapter of Matthew when Jesus says, "Take my yoke upon you, and learn of me." Jesus, as a Carpen-

ter, knew that, if a yoke fits, even heavy loads can be pulled without undue stress and strain.

"The difference between responsible and irresponsible men," says Elton Trueblood, "is not so much that some people carry loads while others don't. Your pain and sorrow don't come from the size of the load. It comes from the way you carry it. . . . The difference," Dr. Trueblood concludes, "is in the way the yoke fits."

No wonder Jesus said, "Happy are the harnessed"—for His yoke always fits; His yoke never chafes the neck, or the heart, no matter the size of the load. In His will there is peace; in submission to His plan are purpose and poise and power.

In a time of international turmoil and national turbulence, when the very fabric of society is being ripped to shreds, when liberty has turned to license and dissent has turned to destruction and the freedom of speech has turned down to four-letter obscenities and the authority of popes and presidents and parents and preachers is resented and ridiculed and renounced by the untamed, undisciplined mobs shouting hate and

**RADIO SERMON
OF THE MONTH**

rebellion and revenge—in a time like this it is especially important to remember that Jesus said, “Happy are the disciplined, the controlled, the harnessed—happy are those who are submissive to the will of God,” or, as Dr. Sockman says, “the God-tamed, God-trained and God-tempered”—for *they* shall “inherit the earth.”

So the battle is not to the loud. The victory is not to the vile and violent. The mastery is not to the militants and the mobs. The inheritance is not to the instigators of revolt and revolution.

Jesus says that it will be the *meek*—the ones who have their instincts and impulses and passions under control because they themselves are under God’s control—*they* are the ones who will inherit the earth.

For those—and only those—who

are surrendered to God possess God, and are possessed by Him. No matter how many braggarts strut across the stage, no matter how many arrogant men shake their little fists in the face of God, “The earth is [still] the Lord’s, and the fullness thereof.” He will give it to whomever He chooses. And He says that He chooses to give it to the ones who have worn His yoke, who have been submissive to His will, who have been controlled by His Spirit, and who in all their ways have acknowledged Him.

Let the ranters rant on, then. Let the shouters shout on. Let the militants march on. Let the rebels rage on. Let the revolutionaries go on revolting against the “system,” the “establishment,” all authority, and every standard of decency. They—

none of them, nor all of them put together—are the “wave of the future.”

The truth of the third beatitude is that when the shouting has died down, and the rebels have tired of their strutting, then those who have lived in submission to God’s purposes and who have been surrendered to His will and who have lived with an eye single to His glory—*they* will be the victors and the inheritors of all that is truly worthwhile.

Shall we pray? O God, even in a time when voices are so loud and wills are so stubborn, and many are bent on asserting their rights—even, and especially, in a time like this, help us to learn and experience the true happiness of being God-controlled, God-directed, and God-empowered. This we ask in Jesus’ name. Amen. □

(Editor’s note: The following editorial appeared in the Pasadena, Calif., *Independent Star News*. Coming from the secular press, its emphasis is noteworthy. Copyright, 1970, and used by permission.)

SLEEP ON, SILENT AMERICAN

SLEEP on, silent American. Turn your ears away from the dissonant clamor of the mob in the street, the thunder of the artillery shell in a Cambodian jungle, the wail of a starving child.

Sleep on, silent American. If the 6:30 newscast shocks your sensibilities too much, or if tomorrow’s headlines frighten you, or if the cover of *Life* makes you sick to your stomach, just don’t look.

Sleep on, silent American. Don’t worry about the hundreds of thousands of student protesters who are commandeering administration buildings and bombing banks and exalting false gods.

Sleep on, silent American. Say nothing, think nothing, do nothing—and the problems of this nation may vanish away. Sleep on, silent American. Preach the gospel of peace and tell your next-door neighbor as he reclines on his patio that the President should end that nasty war in Vietnam, but don’t give any thought to those who’ll be left in Vietnam to be mercilessly slaughtered.

Sleep on, silent American. Do not concern yourself

with the problems of our cities. Ignorance and disease and poverty are part of life itself. Even Christ himself said, “The poor, you shall have with you always.”

Sleep on, silent American. Don’t pay any attention to all you read and hear about pollution and destruction of our natural resources. It’s all just a scare-tactic thought of by politicians to push their own programs through Congress. (They told us cigarettes would kill us, too, but we’re still here.) Don’t worry about the pollution of our air or the pollution of our minds.

Sleep on, silent American. Don’t be intimidated by your children, either. Tell your toddler to go to his room and play with his toys, but not to bother you. Your eight-year-old has books and games and a color TV in his room. It’s not necessary for you to go into his room to hear his prayers. Let him entertain himself.

Sleep on, silent American. Tell your teen-ager to go have himself a good time. Throw him the car keys and give him a \$10.00 bill. But don’t ask him where he’s going. That would be a violation of his

privacy and an infringement on his rights. Don't even question his judgment. Always take his part in a confrontation with the high school principal or the highway patrolman. Never ask for an explanation of how he spends his spare time or whom he runs around with or why he stayed out all night. Don't ever roll up his shirt sleeves to see if the skin on his forearm is free of puncture marks. Don't look to see what he's reading. Never ask him who his heroes are. Don't require him to work and earn his own money. You remember the lean times when you were a boy, and you're going to make sure that your own child never has to do without anything. Protect him from responsibility and hard work and don't force him to make decisions for himself.

Sleep on, silent American. Do not bestir yourself to the polls on election day. Politics is a rotten mess anyway, and you're better off to stay out of it.

Don't tire yourself out with any serious thing. Just

listen to the opinions of others and emulate them. Never be seen with your hand over your heart, and resist that nagging urge to put up an American flag on your front lawn. Continue to applaud nudity in the theatre and pornography and filth on the newsstands. This is the new morality, haven't you heard? Stand idly by and watch our system of justice made a mockery.

Sleep on, silent American. Go to the golf course on Sunday morning. You've worked hard all week and you deserve a little time off to relax and enjoy yourself. Of course, on your way to the greens you might drop the kids off at Sunday school and give them a quarter to drop into the collection plate. Let peace and tranquility be the quintessence of your day. Lie back in the hammock of complacency and inhale the amnesia of indifference.

Sleep on, silent American. You have everything to lose. □

WHAT difference does Christ make in your home, or does He make any?

It takes more than a motto on the wall and grace at the table to make a home Christian. A home really becomes Christian when Christ is taken from the church into the kitchen and from the theology books into the family room. When His living presence indwells the members of the family, Christ really makes a difference in the home.

The Holy Spirit helps families to practice empathy.

If empathy is a new word, let it not be threatening. *Empathy* is not to be confused with a similar word, *sympathy*. *Empathy* means understanding. It is the capacity to stand in someone

■ By Leslie Parrott*

Wollaston, Mass.

else's shoes. It is the ability to structure a situation through someone else's eyes, from his point of view, through his emotions!

To the extent we are able to see and feel a situation from someone else's point of view, we have peace and understanding. But when we become rigid, self-centered, and inflexible toward the views of others, strife is the natural consequence in the home.

Black like Me is a startling book. A writer in Texas who was of dark complexion learned that by medical conditioning a physician could cause his

skin temporarily to turn black. For a period of several weeks he passed the color line and traveled through Louisiana, Mississippi, and Alabama. He learned what it was like to see the world through the eyes of a Negro. He learned to feel the "glare of hate." He saw what it was like to be refused food services on the basis of skin color. He ate, slept, and lived with the Negro population of the South until he was able to structure the situation as they did. This is empathy.

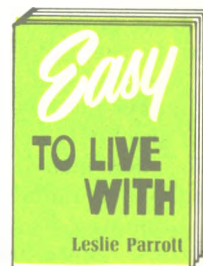
Only God has complete empathy. Only neurotics and small children have none.

In our homes, none of us is ever able completely to structure the situation as every member of the family does. But at least we can try. With the power of Christ, the degree of empathy can be increased.

In the training film "The Angry Boy," the youngster who was filled with bitterness and resentment finally found a friend in the counselor who listened to his interpretation of what life was like. In trying to talk with his mother about his new relationship with the counselor, the boy said, "Dr. Clark loves me."

"Oh," the mother quickly responded, "I love you also, very much!"

(Continued on page 12)



Editorially Speaking

● By W. T. PURKISER

A Substitute for God

A lifelong churchman recently made the comment that “membership in an institution called the church becomes in the life of many millions of people a substitute for a personal relationship to God and for effective membership in the family of God.”

These words were not spoken in criticism of the Church, although there is something admittedly wrong with a church that permits such a state of affairs to continue. These words were spoken as a sad observation on the quality of spiritual life in the Western world.

That the comment is generally true may be seen by comparing the numbers of persons whose names are on church rolls with the numbers actually attending services. As one man remarked about his own denomination, for multitudes of its members it just identifies the church they don't attend when they don't go to church.

But even for those who are faithful in church attendance, membership in the institution and participation in its work may still become “a substitute for a personal relationship to God and for effective membership in the family of God.”

This was the pathetic case of those who belonged to the church in Ephesus to which Christ addressed the first of His letters to the seven churches (Revelation 2:1-7).

Their problem was not lack of good works, labor, persistence in the forms of religion, and repudiation of heresy and outright evil. Their problem was that somewhere along the line all these good things had become a substitute for the glow and warmth of the first love—where “first” means first in importance even more than first in time.

Even orthodoxy itself may become a substitute for reality. John Wesley penned a note in his journal: “‘Though I had all faith, so as to remove mountains, and have not love, I am nothing.’ A hard saying! but yet absolutely necessary to be insisted on. . . . otherwise, how many . . . will build on sand, on an unloving, unholy faith!”

In no way does the fact that the Church itself may become a substitute for God lessen the importance of the Church. It is still the greatest institution on earth because it represents the sovereign God in the affairs of men.

But churchianity can never take the place of Chris-

tianity. Believing right can never replace behaving right. Emotion can never substitute for devotion. Church membership must never be permitted to become a substitute for a personal relationship to God or for effective membership in His family. □

The Frankfurt Declaration

For over a century, Germany has been the source of much of the so-called “liberal” theology that has gone so far toward turning Christianity into a sophisticated sort of humanism.

Not that the Germans have had a corner on the market in doubt. As the Scottish theologians see it, new ideas in theology are conceived in Germany, corrected in Scotland, and corrupted in America.

There have been some glorious exceptions. One of the great watersheds in modern biblical thought was the commentary on the Book of Romans by a then-obscure German pastor by the name of Karl Barth—a book that took biblical authority seriously, and whatever the limitations of its author's complete thought, changed the climate of theology markedly for the better.

Another magnificent statement has recently come from German university circles, aligned as they are pretty definitely in the ecumenical fold. It has come to be known as “The Frankfurt Declaration.”

The declaration was drafted by Dr. Peter Beyerhaus, director of the Institute of the Discipline of Missions and Ecumenical Theology at the University of Tübingen. It was initially signed by 14 leading German university professors and has since been endorsed by many more.

The “Seven Indispensable Basic Elements of Mission” listed in the declaration speak for themselves. What follows are brief excerpts from the document. The language is heavily theological, but the meaning is clear. There is little in the way of information for evangelicals, but much in the way of encouragement when the source is considered:

“1. . . . Christian mission discovers its foundation, goals, tasks, and the content of its proclamation solely in the commission of the resurrected Lord Jesus Christ and his saving acts as they are reported

by the witness of the apostles and early Christianity in the New Testament. Mission is grounded in the nature of the Gospel.

"We therefore oppose the current tendency to determine the nature and task of mission by socio-political analyses of our time and from the demands of the nonchristian world. . . . The surrender of the Bible as our primary frame of reference leads to the shapelessness of mission and a confusion of the task of mission with a general idea of responsibility for the world.

"2. . . . The first and supreme goal of mission is the *glorification* of the name of the one *God* throughout the entire world and the proclamation of the lordship of Jesus Christ, his Son.

"We therefore oppose the assertion that mission today is no longer so concerned with the disclosure of God as with the manifestation of a new man and the extension of a new humanity into all social realms. *Humanization* is not the primary goal of mission. It is rather a product of our new birth through God's saving activity in Christ within us, or an indirect result of the Christian proclamation in its power to perform a leavening activity in the course of world history. . . .

"3. . . . Jesus Christ our Saviour, true God and true man, as the Bible proclaims him in his personal mystery and his saving work, is the basis, content, and authority of our mission. It is the goal of this mission to make known to all people in all walks of life the gift of his salvation.

". . . . In him alone is eternal salvation promised to them.

"We therefore oppose the false teaching (which is circulated in the ecumenical movement since the Third General Assembly of the World Council of Churches in New Delhi) that Christ himself is anonymously so evident in world religions, historical changes, and revolutions that man can encounter him and find salvation in him without the direct news of the Gospel. . . .

"4. . . . Mission is the witness and presentation of eternal salvation . . . due to the sacrificial crucifixion of Jesus Christ, which occurred once for all and for all mankind. . . .

"We therefore oppose the universalistic idea that in the crucifixion and resurrection of Jesus Christ all men of all times are already born again and already have peace with him, irrespective of their knowledge of the historical saving activity of God or belief in it. . . .

"5. . . . The primary visible task of mission is to *call out the messianic saved community* from among all people. . . . The Holy Spirit gives . . . a new life. . . .

"We therefore oppose the view that the Church, as the fellowship of Jesus, is simply a part of the world. The contrast between the Church and the world . . . is an essential difference in nature. . . .

"6. . . . The offer of salvation in Christ is directed without exception to all men . . .

"We therefore reject the false teaching that the nonchristian religions and world views are also ways of salvation similar to belief in Christ.

"We refute the idea that 'Christian presence' among the adherents to the world religions and a give-and-take dialogue with them are substitutes for a proclamation of the Gospel which aims at conversion. Such dialogues simply establish good points of contact for missionary communication. . . .

"7. . . . The Christian world mission is the decisive, continuous saving activity of God among men between the time of the resurrection and second coming of Jesus Christ. . . .

"When all people have heard the witness about him and have given their answer to it, the conflict between the Church of Jesus and the world, led by the Antichrist, will reach its climax. Then Christ himself will return and break into time, disarming the demonic power of Satan and establishing his own visible, boundless messianic kingdom.

"We refute the unfounded idea that the eschatological expectation of the New Testament has been falsified by Christ's delay in returning and is therefore to be given up.

"We refute at the same time the enthusiastic and utopian ideology that either under the influence of the Gospel or by the anonymous working of Christ in history, all of mankind is already moving toward a position of general peace and justice and will finally—before the return of Christ—be united under him in a great world fellowship. . . .

"This establishes the priorities of our missionary service and causes us to extend ourselves in the expectation of Him who promises, 'Behold! I make all things new' (Revelation 21:5, RSV)."

Notable both for what it affirms and for what it opposes, if taken seriously this declaration would transform the preaching and missionary activity of the major denominations of the Christian world.

The vigorous discussion the Frankfurt Declaration has provoked—both pro and con—can only result in bringing into focus the central realities of the Gospel and its worldwide application.

It is heartening to know that the truths here "re-discovered" in a segment of world Christianity where we might not expect them to come to light are the underlying principles of the worldwide evangelistic thrust of our own church—supplemented by a larger but vitally important emphasis on the Holy Spirit as the Source of both guidance in and power for the great task of telling the untold millions.

This really is what our \$2.6 million Thanksgiving Offering next month is all about. We must not fail to put our money where our "mouths" have been. □

If you cannot make yourself such an one as you would, how will you be able to have another in all things to your liking? In judging of others a man labors in vain, often errs, and easily sins, but in judging and examining himself, he always labors fruitfully.—*Thomas a Kempis*.

The Home with . . .

(Continued from page 9)

"But," said the boy as he rolled his eyes toward the floor, "he understands me!"

The second thing Christ may do in homes is teach willing people to communicate fully with each other.

The things which block communication in the home include sinful acts, attitudes of prejudice, defensiveness concerning our own mental picture of ourselves, and lack of interest in each other's little world.

These are the very roadblocks the power of Christ is able to eliminate. It is He who changes wrong attitudes. It is He who takes a distorted picture of self and replaces it with an accurate one. It is He who teaches my wife and me how to have a continuing and deepening interest in each other.

For 30 years there has been a developing idea that the major problems adults face are the result of unresolved problems in childhood. This makes it very easy for an adult person with an unsatisfactory relationship in the home to blame his own childhood for his adult problems. This absolves him of personal responsibility.

But in more recent years there has been a new concept to explain the problems of adults. Many of these problems, according to the scientists, develop because an adult does not have a meaningful and fulfilling relationship with some other adult. Our problems, according to this theory, may be traced back to our lack of interactions with other human beings.

Perhaps there is truth in both these theories. And certainly both ideas have overlooked the one major problem of sin as the cause for most home difficulties. But it is a fact that Christ can make homes happier places by teaching willing people how to communicate better with each other.

This means not only speaking but listening, but listening with the third ear, hearing what is not said—reading between the lines!

The third thing Christ can help people do in homes is to develop a proper sense of values.

I went this week to visit the home of a friend of mine who showed me an array of gadgetry which would have staggered the imagination of an ancient potentate. This man enjoys recreational facilities which would have been unknown even among the rich a few years ago. He is a good man. I have great confidence in him.

But I could not help having an

anxious feeling. I wondered if all these manufactured means for happiness might teach the children in this home that the good life is to be found in things which can be bought with money.

The facts are that the most important things a family can own are not bought with dollars. Acts of kindness, the security of love, inward and outward cleanliness, a happy dinner-table conversation, reliance on the opinions of family members in making good decisions—all these are things which money cannot buy.

Encouragement, optimism, devotional depth, spiritual understanding, inner resources—these are things which come through practicing the presence of Christ. There is a direct relationship between the number of things a person needs and how easy he or she is to live with.

One of the greatest things Christ does in a home is to help people forgive each other.

There is a tendency among people in the family to want to change others into something they are not. The facts are there are few successes in trying to live other people's lives for them.

Women who have nagged at their husbands for 30 years find the cause of their irritations have not been wiped away by their constant reminders but have only been entrenched.

Husbands who find fault with their wives' tardiness have never been able to add speed to her dressing rituals by blowing the horn on the car.

It is difficult to forgive people for being what they are. If only they could be something they are not, then we could love them fully. Or would we?

My father told me about a lady whom he knew who took deathly ill, suddenly, and without warning! She exclaimed to her husband that she felt very sick. He said as he took her by the shoulders, "Here, Honey, *lay down* on this couch."

As he helped her into a resting position she looked up at him through weakening eyes to say, "Dear, you do not say *lay*, you say *lie*."

The husband actually laid his wife on the couch, for her efforts to correct his grammar were the last words she ever said. Her dying breath was used to complete the nagging process which had begun at the time of marriage when she tried to make of him something he was not! She could not forgive him for being himself. □

*From *Easy to Live With*, Beacon Hill Press of Kansas City, Kansas City, Mo., 128 pages, \$1.25.

MINISTER RECALLS HISTORY

Rev. Ralph Hertenstein, retired California minister, recently reflected on the days when the Church of the Nazarene came into existence. He was linked with the new church, led by Phineas Bresee, from its beginning



Hertenstein

days and has watched the denomination grow to a membership of over 500,000. Having lived seven decades of this century, Mr. Hertenstein has witnessed the changes from the horse-drawn street-cars and volunteer fire departments to present conveyances over superhighways and airways. He feels that he has lived during history's most interesting period of time.

Hertenstein has had a varied ministry in Oregon, Indiana, Illinois, Colorado, and California. Since his retirement in 1960, he has continued to serve in interim pastorates for a number of California churches large and small from San Luis Obispo to San Diego. □

MISSISSIPPI ORGANIZES NEW CHURCH

After operating for many months as a mission, the Lucedale, Miss., church was officially organized September 6 by District Superintendent W. M. Lynch. Twenty were present for the organizing service. Rev. Tommy Garner was appointed pastor.

Five adults sought the Lord at the altar of prayer on the organization Sunday. It is expected that several new members will be received into the church in the near future.



Pictured are some of the congregation in the new church in Lucedale, Miss.

Lucedale is a small county seat town, but the promises of a "self-sustaining" church are excellent. □

CHURCH WILL CELEBRATE GOLDEN ANNIVERSARY

The Eldon, Mo., church will celebrate its fiftieth anniversary on November 1 with special services throughout the day. Former pastors will be participating. District Superintendent Donald Gibson (Mo. Dist.) will speak in the afternoon service. □

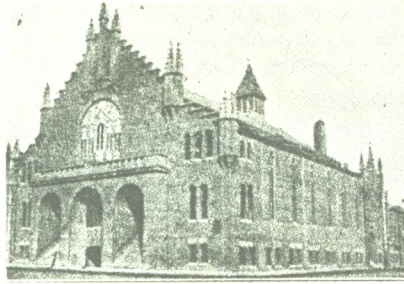
LOS ANGELES FIRST CHURCH will officially observe its
DIAMOND ANNIVERSARY on Sunday, October 25, 1970

GIANT DISTRICT RALLY—2:30 p.m.

Dr. Orville W. Jenkins, speaker
Open House and Archives Display



South Los Angeles St.
(1895-1903)



Corner 6th and Wall
(1903-39)



25th and Magnolia
(1939-51)

PASTORS SERVING FIRST CHURCH

P. F. Bresee, October 1895-1911; C. E. Cornell, 1911-18; A. O. Hendricks, 1918-20; C. H. Babcock, 1920-25; J. T. Little, 1925-26; C. E. Hardy, 1926-28; H. H. Hooker, 1928-34; H. B. Wallin, 1934-42; M. K. Moulton, 1942-56; L. G. Nees, 1957-64; W. Wellman, 1964-70; J. M. Ingalls, 1970—

HISTORY

The history of Los Angeles First Church began early in October, 1895. A notice was posted stating that "on October 6, 1895, in a hall at 317 South Main Street, Rev. P. F. Bresee, D.D., will preach at 11 a.m." The location of this meeting was in a hall at 317 Main Street instead of Peniel Hall, as heretofore. In the afternoon at 3 p.m., the service was conducted by Rev. J. A. Wood; Rev. J. P. Widney, LL.D., and President of the University of Southern California, preached at 7:30 p.m.

On October 20, 1895, the third Sunday of the month, the work of the organization of the church began. Eighty-six men and women united in membership during the morning and 14 more in the other services to make the total of the day 100. The list of charter members was kept upon for a few days and when it was closed there were 135 names on the roll.

It soon became necessary, because of objections to their shouts of praise and songs of triumph, for the little church to move to a hall on North Main Street, near the junction of Spring and Main. Because of the necessity of remodeling the interior of this new building, the church soon leased a lot on Los Angeles Street between Fifth and Sixth streets.

The leading members signed a personal note for \$800 and with this amount sufficient materials were bought for the construction of a wooden tabernacle, the work of which was largely done by the members themselves. According to the diary of E. A. Girvin, the total cost of the structure was \$900. The first "Hallelujah" offering taken to meet the cost for an increased seating capacity from 600 to 800 was \$400. The first service in this tabernacle was held on Sunday, April 19, 1896.

For seven years the work of the church was conducted in this building. There was a constant revival. It is said that so mighty were the displays of the divine presence and power in this place that it became a showplace of the city.

On Sunday afternoon, October 18, 1902, the cornerstone of the church at

Sixth and Wall streets was laid. After appropriate prayers and addresses, the people laid \$2,100 on the cornerstone. The building was completed in March, 1903.

Friday night, March 20, the people marched from the old tabernacle on Los Angeles Street to their new place of worship at the corner of Sixth and Wall streets. As they marched they sang and shouted and praised God, keeping time and step with the music furnished by a number of drums and other musical instruments. The occasion drew a vast concourse of people, estimated at 10,000 or more. The building was filled to capacity. There was an overflow of at least 2,500 outside.

The following Sunday the church was again filled to capacity, and before the dedicatory sermon could be preached, a man rushed to the altar seeking God and prayed through to victory. Dr. Bresee preached a short sermon and during the day an offering of \$10,300 was laid upon the altar.

This church was occupied by our church until 1939. The congregation, under the ministry of Dr. H. B. Wallin, thought it wise to relocate the church. They purchased the property at Twenty-fifth and Magnolia streets from the



"The motto 'Holiness unto the Lord' is as relevant and exciting today and for the future as it was yesterday."

—Pastor J. H. Ingalls



Magnolia Christian Church, which had consolidated with the Wilshire Christian Church. During this year the Nazarenes moved into their new facilities and experienced many wonderful victories.

Under the leadership of Dr. M. K. Moulton, the church decided to relocate in a more central location with facilities adequate to the needs. Many prayers for God's guidance were voiced.

Lots at the corner of Third and Juanita streets were purchased and plans were made for the construction of the present church building. Work was started on the construction of the building and on October 15, 1950, the cornerstone of Wiley Chapel was laid at three o'clock in the afternoon. Dr. H. Orton Wiley, for whom the chapel is named, was present for the special service. On February 4, 1951, the first service was held at the present location.

In 1957, with the coming of Dr. L. Guy Nees, as pastor, plans were initiated for the construction of a new permanent sanctuary. In 1963, the new sanctuary was completed. A total of 55,000 square feet of floor space was available for the multiple needs of the church. This included a fellowship hall and kitchen, gymnasium, chapel, sanctuary, and classrooms.

PRESENT

At the present time, new administration quarters are being developed and facility for a day nursery school is being constructed. Total valuation of church property is \$1.2 million and amount raised last year was \$141,300. Membership is 548, representing 54 different southern California cities. Most members drive 10 to 25 miles or more to services, reflecting their loyalty to the "mother church."

Plans are now under way, with the

direct oversight of the last remaining Bresee family in our church, Mr. and Mrs. Horace Bresee (grandson of Dr. Phineas F. Bresee), toward the development of a permanent church-archives room, to include:

- A beautiful rollout desk of Dr. Bresee's, used in his study at the home at Santee Street, Los Angeles
 - First pulpit used at the mission on South Los Angeles Street
 - Six pulpit chairs from Dr. Bresee's church on Sixth and Wall streets
 - Pulpit used in the original tabernacle on Main Street
 - Pulpit used at the church on Sixth and Wall streets
- Other items will include, either in gift or loan categories:
- Original sermons in Dr. Bresee's handwriting
 - Original chalice set
 - Original pocket watches (one Dr. Bresee used as a gavel)
 - Minutes and Messengers (nearly complete sets)
 - Pictures of many early church pioneers
 - Nearly complete set of church Manuals

PROJECTIONS—1970

The present pastor, Rev. J. H. Ingalls, states—"The future ministry of Los Angeles First Church is as bright and as optimistic as her history. As we come to our seventy-fifth, diamond anniversary year, October, 1970, we are praising God for a blessed history and a reassuring tomorrow. Only God knows the full extent of the spiritual influences which have radiated from this our 'mother church.' He alone knows our tomorrows." □

SOUTHERN STATES NEGRO FELLOWSHIP

The Southern States Negro Fellowship, a camp meeting of three days duration, was held in Prentiss, Miss., during the summer with many representatives attending from the southern states in an area reaching from Georgia to Texas.



Children of the Prentiss, Miss., Church of the Nazarene.

Under the leadership of Rev. Warren Rogers, who until recently has been Gulf Central district superintendent and now is an evangelist in the Church of the Nazarene, the meetings moved smoothly and with blessing and grace upon all who attended. Rev.

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One-half Life-size	Nativity Advertiser	NPH Prices
STARTER SET - Mary and Joseph, 24"; Holy Infant, Crib No. NTV-504 (20 pounds)	\$75.00	\$60.00
THREE WISE MEN - Two standing, 36"; One kneeling, 24"; No. WM-503 (25 pounds)	\$80.00	\$64.00
SHEPHERD kneeling, 23"; and three SHEEP No. SPD-SP (15 pounds)	\$50.00	\$40.00
CAMEL, 33"; No. CML (13 pounds)	\$40.00	\$32.00
DONKEY, 24"; and COW, 28"; No. DOC (22 pounds)	\$40.00	\$32.00
HOVERING ANGEL, 31"; No. HW HVG (10 pounds)	\$30.00	\$24.00
WOODEN STABLE - 76" wide x 52" high x 38" deep; No. LG-SBL7 (55 pounds)	\$75.00	\$60.00
COMPLETE 16-PIECE SET	\$390.00	\$312.00

One-third Life-size	Nativity Advertiser	NPH Prices
STARTER SET - Mary and Joseph, 18"; Holy Infant, Crib No. WC-NTV (10 pounds)	\$40.00	\$32.00
THREE WISE MEN - Two standing, 26"; One kneeling, 20"; No. WG-WM (20 pounds)	\$50.00	\$40.00
SHEPHERD kneeling, 17"; and Two SHEEP No. WG-SPD (10 pounds)	\$35.00	\$28.00
DONKEY and COW, 17"; No. WG-DOC (10 pounds)	\$25.00	\$20.00
HOVERING ANGEL, 16"; No. WG-HVG (5 pounds)	\$11.00	\$8.80
WOODEN STABLE - 52" wide x 37" high x 22" deep; includes grass mat No. SBL-M3 (20 pounds)	\$35.00	\$28.00
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Archie Williams of Detroit and Rev. Rufus Sanders of East St. Louis, Ill., were greatly used of God in the preaching ministry.



Some of the southern ministers and their wives, pictured following an evening service with Dr. and Mrs. R. W. Hurn, executive secretary of the Department of Home Missions.



Leaders in the camp meeting included Rev. Charles Johnson of Meridian, Miss.; Rev. Archie Williams, preacher; and Rev. Warren Rogers, platform manager.



Mr. and Mrs. Jerry Ott, loyal lay leaders who temporarily assumed the pastorate in New Orleans, formerly Sunday school superintendent at Winnsboro, La.



Gainesville Bethel, a youth choir

All sessions were held in the air-conditioned library building of the Prentiss Industrial Institute. Dining room facilities and dormitories were also provided by the Institute. Churches from Louisiana, Mississippi, and Texas were well-represented with 30 persons traveling by church bus from Gainesville (Ga.) Bethel Church. Faculty members and students in the summer school at Prentiss Industrial Institute attended in large numbers during the night meetings.—DEPARTMENT OF HOME MISSIONS. □

THERE IS . . . no other means of access to the justification of my life than through faith alone. But faith never is alone. . . . It would be a false faith . . . a hypocritical and self-invented faith such as can never justify, if it were not accompanied by love and hope. It would be a vain repetition of articles of faith, a dead faith, if it were not accompanied by works of penitence and love.—Dietrich Bonhoeffer.



Rev. and Mrs. Archie Williams and Mrs. Maddox of Detroit.



Rev. and Mrs. Schultz, new pastors for New Orleans Bethel.

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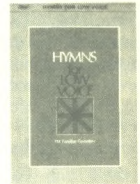
HYMNS FOR LOW VOICE—Includes 114 familiar numbers arranged in lower keys. Conforms to traditional harmony. **\$1.75**

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SACRED TRANSCRIPTIONS FOR PIANO, Book 2—Includes 24 solo arrangements by Wilda Jackson Auld in moderately difficult settings. _____\$2.50

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October 25—"Happiness Is Having a Hungry Heart"

November 1—"Happiness Is Having a Compassionate Heart"

VITAL STATISTICS

ROBIN ROCHELLE SNOWDEN, two, died by drowning July 17 at Fort Wayne, Ind. Funeral services were conducted by Rev. Ray Tucker. She is survived by her parents, Mr. and Mrs. Jerry Snowden; two brothers, Klarc and Kamron; and a sister, Rhonda.

CLIFFORD MARTIN, 43, died Aug. 11 at Houston, Tex. Memorial services were conducted by Rev. Nathan Price. Funeral services were conducted in Marion, Ohio, by Rev. Luther Watson and Nathan Price. He is survived by his wife, Jeanne; one daughter, Phyllis; three sons, Lonnie, Phillip, and Gary; one sister; and two brothers.

FRANK DOSKOCIL, 65, died May 7 in Pratt, Kans. Funeral services were conducted by Rev. Harold Jones. He is survived by his wife, Mary; one son, Larry; and two daughters, Mrs. Jack (Rogene) McCawley and Beth Ellen; six grandchildren; one sister; and two brothers.

REV. EMERY JOHN EWELL, 87, died Aug. 28 in Modesto, Calif. Funeral services were conducted by Rev. Randal Denny. Surviving are his wife, Violet; two sons, George and Dr. Cecil; one daughter, Iva Rupp; seven grandchildren; and six great-grandchildren.

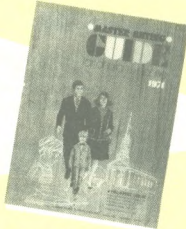
BIRTHS

—to Rev. Joseph and Patricia (Mackrill) Shimko, Jr., Washington, Ia., a girl, Sonja Jo, Aug. 14.

(Continued on page 17)

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NEWS OF RELIGION

You Should Know About . . .

The following letter was sent from President Richard Nixon to those attending the Nazarene Laymen's Conference on Evangelism at Miami, Fla., from August 18-23:

The White House
Washington
August 13, 1970

Those who attend the National Laymen's Conference of the Church of the Nazarene prove what great national good can be attained when men and women turn to God for courage and for perseverance in their daily lives.

Theodore Roosevelt once remarked that "the true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things." It would be difficult to find words more fitting for the theme of your convention—or more descriptive of your vital role in our communities.

You give me a welcome opportunity to express appreciation on behalf of a nation well served by your efforts, and to wish you every future success.

s/ RICHARD NIXON

OPEN LETTER URGES, "TRY LOVE." Donald Erlichmann, 47, and his son Michael, 19, picked up three young hitchhikers in north Minneapolis, September 6, because they seemed to need a friend. Twenty minutes later the schoolteacher was dead.

Erlichmann was shot three times as he ran across a street after deliberately swerving his car into a tree when the hitchhikers threateningly pulled a gun and robbed their benefactors. Michael said his father was trying to divert the three from the front seat of the car when his boy sat stunned from the accident.

Approximately 900 people attended funeral services for the popular teacher. Some wept, but all spirits were lifted by the words of the dead man's 24-year-old son, Jim, a ministerial student of the American Lutheran church, and the serenity of the widowed mother.

An Associated Press report said the family had asked that all memorials be used to begin a scholarship fund for a black ministerial student at Lutheran Seminary in St. Paul.

The three hitchhikers were black.

Mary Erlichmann asked for her friends' and society's forgiveness of the three who murdered her husband. In an open letter "to the three boys who murdered my husband," Mrs. Erlichmann said:

"During the past three days my grief and desolation have been eased and comforted by the love and faith of so many wonderful friends and relatives. But, in the midst of all this, and especially in the quiet moments, my thoughts keep turning to you three. . . ."

Unable to understand what motive the attackers might have had, Mrs. Erlichmann wrote: "If hate made you pull that trigger, I can only pray that you can come to know the love of God that fills the heart and leaves no room for hate. . . ."

"Please, if you see this, find a church someplace where you can be alone and then read this again. Know that God forgives you and that my family and I forgive you—then go out and make something worthwhile out of the rest of your lives.

"God keep and bless you."



—to Larry and Mary (Hunter) Holder, Bourbonnais, Ill., a girl, Jill Renee, July 28.
 —to Harville and Lois (Kolar) Duncan, Jr., Henderson, Ky., a girl, Dana Denise, Mar. 18.
 —to Rev. Daniel and Evelyn (Hazen) Wheelock, Altus, Okla., a boy, Darin Scott, Sept. 7.
 —to Dr. and Mrs. Walter R. Quanstrom, Nampa, Idaho, a boy, Erik Walter, Aug. 14.
 —to Rev. James and Sherry (Williams) Bender, Jr., Riverview, Fla., a girl, Valorie Ann, Sept. 6.

ADOPTED

—by Don and Helen (Alford) Bridgman, Hugo, Okla., a girl, Eugenia Edonne, July 19.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

James A. Monck, 2561 Pohens Ave., N.W., Grand Rapids, Mich. 49504, (phone: 616-361-0651) has open December 14—January 8.

C. T. Corbett, Olivet Nazarene College, Box 215, Kankakee, Ill. 60901, (phone: 815-932-5563) has open November 3-8.

DIRECTORIES

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The Answer Corner

Conducted by **W. T. Purkiser, Editor**

Whenever I hear of the death of anyone, I become very depressed and can't bring myself to go to work that day. It passes after about a day. Why should one who believes in Christ get this way?

Most likely by reason of not understanding the biblical view of death.

Let me strongly urge you to read Psalms 16:6-11; 73:23-28; John 14:1-6; Romans 8:35-39; I Corinthians 15:54-57; II Corinthians 5:1-10; Philippians 1:19-24; and Revelation 22.

In fact, it might be a good idea to clip this list of Scripture readings and keep it in your Bible. The next time you experience the depression you re-

port, instead of dwelling on the idea of death as the "end," read these verses with the note of victory that runs through them.

Apparently this is one part of your heritage in Christ you have not taken possession of. If the passages from the Bible listed above do not seem meaningful or clear, then I recommend that you take your problem to your pastor.

I would like to have your answer on I Timothy 3:2. Some believe that any man having two living wives has no right to preach the gospel—that is, where he has been divorced and remarried.

I Timothy 3:2 reads, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach."

It would all depend on the cause of the divorce. We believe that Matthew 5:31-32 and 19:7-9 teach that divorce by reason of infidelity on the part of the marriage partner makes the remarriage of the other spouse legitimate in the sight of God.

In such a case, of course, the man has only one living "wife." The woman who had been his wife before the divorce is his wife no longer—if we take Jesus seriously, and I certainly do.

Let me say, however, that the church is extremely careful in the mat-

ter of ministerial orders for any person remarried after divorce. In most cases where a divorced person has been granted recognition as a minister, the divorce and remarriage occurred before conversion.

The church will not ordain a man to the ministry if either he or his wife have been divorced for reasons other than the exception indicated in the Gospel passages I have cited.

Yet when the conditions of the Matthew passages have been fulfilled, when a stable homelife has been established, and when there is clear evidence of the gifts and calling of God, there is no reason why the church should not recognize the call.

A paper I receive claims that Judas was never a saved man, but instead "a devil," as our Lord called him (John 6:70-71). I don't think Judas was always "a devil." Do you?

No.

The theory that Judas was an embodied demon is concocted to avoid the uncomfortable truth of Acts 1:16-20 by those who deny the possibility that anyone who has ever been a true follower of Christ could become an apostate and be lost—this in spite of the explicit statements of Romans 11:21-22; Hebrews 6:4-8; 10:26-29; James 5:19-20; II Peter 2:19-22; and Revelation 22:19, to list but a few.

That Jesus referred to Judas as "a devil" means exactly what is meant when He called Peter "Satan" (Matthew 16:23; Mark 8:33).

Satana and *diabolos* are respectively the Hebrew (Aramaic) and Greek forms of the same name and mean approximately the same thing (adversary; accuser, slanderer).

There is nothing in the New Testament prior to Judas' defection to indicate that he was in any other spiritual state than the rest of the apostles.

Judas is included in the statement, "Your names are written in heaven" (Luke 10:20), and was one of those sent out to preach the kingdom of Heaven, and to "heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matthew 10:4-16).



Checking out the newly installed incinerator are, left, Mr. James Tripp, superintendent of buildings and grounds; and Rev. M. L. Goins, coordinator of development.

OLIVET HAS INSTALLED ANTI-POLLUTION INCINERATOR

Ultimately the ecologist and scientist say man must build machines which emit no pollution if the world is to survive.

Olivet Nazarene College, Kankakee, Ill., has installed an incinerator which is the first of its kind in the Midwest and the first to be installed at a college anywhere in the United States.

It weighs 33,000 pounds and will dispose of 1,000 pounds of trash and garbage per hour. The incinerator has very high heat and a combustion-chamber arrangement somewhat similar to that of a jet engine. A natural-gas-fired burner at the bottom of the incinerator mixes air and gas at high velocity. It creates a combustion temperature of 2,000 degrees Fahrenheit. If combustion is incomplete, an afterburner above the main chamber takes over.

The combination process disposes of about 97 percent of the solid wastes. The remainder is fine ash which empties into a hopper.

The incinerator is fully automatic in loading and operating. □

OF PEOPLE AND PLACES

MRS. ANNE (SEMAYS) SUTHERLAND, a 1968 graduate from Northwest Nazarene College, Nampa, Idaho, recently completed and was awarded a Master of Social Work degree at San Diego State College. Mrs. Sutherland received a \$4,000 scholarship from the Children's Bureau to pursue her education. She wrote her master's essay on the title—"An Exploratory Study of the Effects of a Handicapped Child on Marital Adjustment." □

HOMEcoming DAY AT THE OSGOOD, IND., CHURCH was observed on July 19. Speakers for the special occasion were former pastors, evangelist, and District Superintendent Ross Lee of the Indianapolis District.

The Osgood church was organized July 24, 1955. The congregation has erected a red-brick church and parsonage on North Columbia Avenue. Rev. C. R. Mitchum, present pastor, stated—"There have been seven pastors and three missionaries who have gone from the congregation into Christian work."

Clarence Jordon is Sunday school superintendent of the Osgood church. □

REV. AND MRS. ASA SPARKS, EVANGELISTS of Nashville, reported

that their first full year back in the field of full-time evangelism has been the best of their nine years in the field.

They held 29 meetings on 14 districts and saw 704 seekers and about 250 joining the church. Mrs. Sparks has started several new choirs in churches.

Rewarding results have been the results of morning witnessing programs held each day during the meeting series. Mr. Sparks stated that their operating principle has been—"He who trains a worker is greater than he who wins a soul." □

THE MANSFIELD, ONTARIO, CANADA, CHURCH recently honored Rev. L. E. Sparks, one of its former pastors, on the occasion of his fiftieth year in the ministry. He was presented an engraved gold plaque as a tribute for his golden anniversary of service as a missionary, evangelist, and pastor. □

PASTOR FOREST F. HARVEY of McEwen (Tenn.) Pine Hill Church reported that the church reached a new record attendance of 203. This Sunday school average marks a plus 28 for the year. He stated that the church had a recent revival with Rev. W. W. Hoot as evangelist. □

MR. AND MRS. ERNEST DOWNEY recently observed their sixty-third wedding anniversary. They are members of Pasadena (Calif.) Bresee Church. Both of the Downeys are confined to their home and unable to attend services. They are parents of the late Paul Downey. □

THANKSGIVING

"Give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." (Luke 6:38, 1951).

CHURCH of the NAZARENE
THANKSGIVING OFFERING
For World Evangelism



Mr. Herman Beaver (second from left) was honored by Bethany (Okla.) First Church for his continuous service as a member of the church choir for 50 years. With him in this presentation of a plaque are Prof. Ray H. Moore, who is the present choir director; Prof. Melvin Unruh, choir president; Dr. M. Harold Daniels, pastor; and Dr. A. S. London, who was directing the choir when Mr. Beaver first joined it in 1920.

THE QUINCY, MASS., SOUTH SHORE CHAMBER OF COMMERCE and other civic organizations co-sponsored a farewell for Dr. and Mrs. Edward S. Mann upon Dr. Mann's resignation after 22 years as president of Eastern Nazarene College.

Congratulations and a tribute were given by Mayor James R. McIntyre with a certificate of honorary citizenship given to Dr. Mann.

The Manns have moved to Kansas City. Dr. Mann is the new executive secretary of the Department of Education.



Photo by Vin Alabiso

Dr. and Mrs. Edward S. Mann, center, talk with Charles G. Peterson, left, president of the Quincy South Shore Chamber of Commerce, and Dr. Donald L. Young, right, dean of Eastern Nazarene College, during the farewell reception at the Neighborhood Club, Quincy, Mass. □

DEAN BALDWIN WILL LEAD KENTUCKY DISTRICT

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Dr. Dean Baldwin, presently serving as superintendent of the Joplin District, district superintendent of Kentucky District. This appointment is made effective November 1, 1970.

George Coulter
General Superintendent

Dr. Dean Baldwin has accepted the appointment to become district superintendent of the Kentucky District. He has served as superintendent of the Joplin District since 1957, when the former Kansas City District divided to form the new district.



Baldwin

Just prior to serving in the superintendency, Dr. Baldwin held the pastorate of the Springfield (Mo.) First Church, where he served from 1950 to 1956. □

PONDER GILLILAND TO PASTOR BETHANY (OKLA.) FIRST

Dr. Ponder W. Gilliland, pastor of Long Beach (Calif.) First Church since 1962, has accepted the call to pastor Bethany (Okla.) First Church.



Gilliland

Dr. Gilliland has had a wide range of assignments during his ministerial career ranging from the pastorate to years spent as executive secretary for the general NYPS and service as a district superintendent on the San Antonio District. He has been a member of the General Board this quadrennium.

His pastoral ministry has taken him to First Church pulpits in Calgary, Alberta, Canada; Little Rock, Ark.; Torrance and Long Beach, Calif. He is well-known as a camp meeting evangelist and convention speaker.

During his ministry at Long Beach First, the church experienced years of growth and expansion.

In his new assignment, Dr. Gilliland will succeed Dr. M. Harold Daniels, who accepted a recent appointment as district superintendent of the Colorado District. □

HURN ON HOME MISSION TOUR

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, is on a month-long trip to the British Isles and Europe to study home mission work relating to outreach and the financing of new buildings.



Hurn

He will speak at the British Isles preachers' meeting, a joint session of the pastors of both British Isles districts. He will also be meeting home mission boards to involve laymen as well as ministers who have responsibility in the home mission task.

Dr. Hurn will travel to the Northwest European District, where he will speak at a one-day preachers' meeting in Copenhagen. He will speak in Haarlem, Holland, where an American donor has made possible a portable church building.

His schedule includes a one-day preachers' meeting in Monchberg, West Germany, on the Middle European District and a tour of parts of the German district.

His last speaking engagements will take him to the European Nazarene Bible College for a revival. □

When we look to Christ as the true man we see that sin is not a part of man's true nature.—William Hordern.

NAZARENE INSTITUTIONS OF HIGHER EDUCATION PRELIMINARY ENROLLMENT REPORT

September 29, 1970

Institution	Fall Enrollment	Increase
Bethany Nazarene College, Bethany, Okla.	1,720	177
Canadian Nazarene College, Winnipeg, Manitoba, Canada	114	1
Eastern Nazarene College, Wollaston Park, Mass.	853	70
Mid-America Nazarene College,* Olathe, Kans.	681	179
Mount Vernon Nazarene College, Mount Vernon, Ohio	426	80
Nazarene Bible College, Colorado Springs, Colo.	441	32
Northwest Nazarene College, Nampa, Idaho	1,112	11
Nazarene Theological Seminary, Kansas City	290	1
Olivet Nazarene College, Kankakee, Ill.	1,829	3
Pasadena College, Pasadena, Calif.	1,240	2
Trevecca Nazarene College, Nashville, Tenn.	734	55
TOTAL	9,440	611

*Added third year.

Part-time and special students not included in some reports.

—Report released by **Dr. E. S. Mann**
Executive Secretary, Department of Education

We are debtors to every man to give him the gospel in the same measure as we have received it.

— PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

A POWERFUL ONE-TWO PUNCH

TO a tall Toronto apartment building we made our way with the hope we could talk to Dave about his soul. His wife had attended the church some, but Dave had attended probably less than six times in the last two years.

We were warmly greeted and talked of Dave’s work and how long they’d lived in Toronto. Soon we talked of spiritual things. Finally, as we sat around the kitchen table and coffee cups, the Gospel was thoroughly presented.

I asked Dave if he’d like to accept Jesus Christ right now or if he needed more time to think it over. He needed time to think. I asked for his promise to attend at least one service of the revival, and he agreed.

Sunday morning Dave and his wife were both there. He needed time, he’d said. That didn’t disturb me, for I could remember, “So then faith cometh by hearing, and hear-

ing by the word of God” (Romans 10:17). He had heard the Word in his home; now he was hearing the Word in church—soon faith would burst forth. That morning at the altar with beautiful tears the two unbarred the doors of their hearts (repentance) and let Jesus in (Revelation 3:20).

A year later Dave visited me while I was holding services in a nearby church. With a smile he told me he and his wife had joined the church by profession of faith and this had been the greatest year of his life.

The pastor says that Dave would not have found Christ unless someone had dealt with him personally. But he was saved in a local church evangelistic service. Personal evangelism and mass evangelism, a powerful one-two punch, so that by “all means” we might “save some.”

— CHARLES SHAVER
Kansas City

SAVE SOME”

1 Cor 9:22

