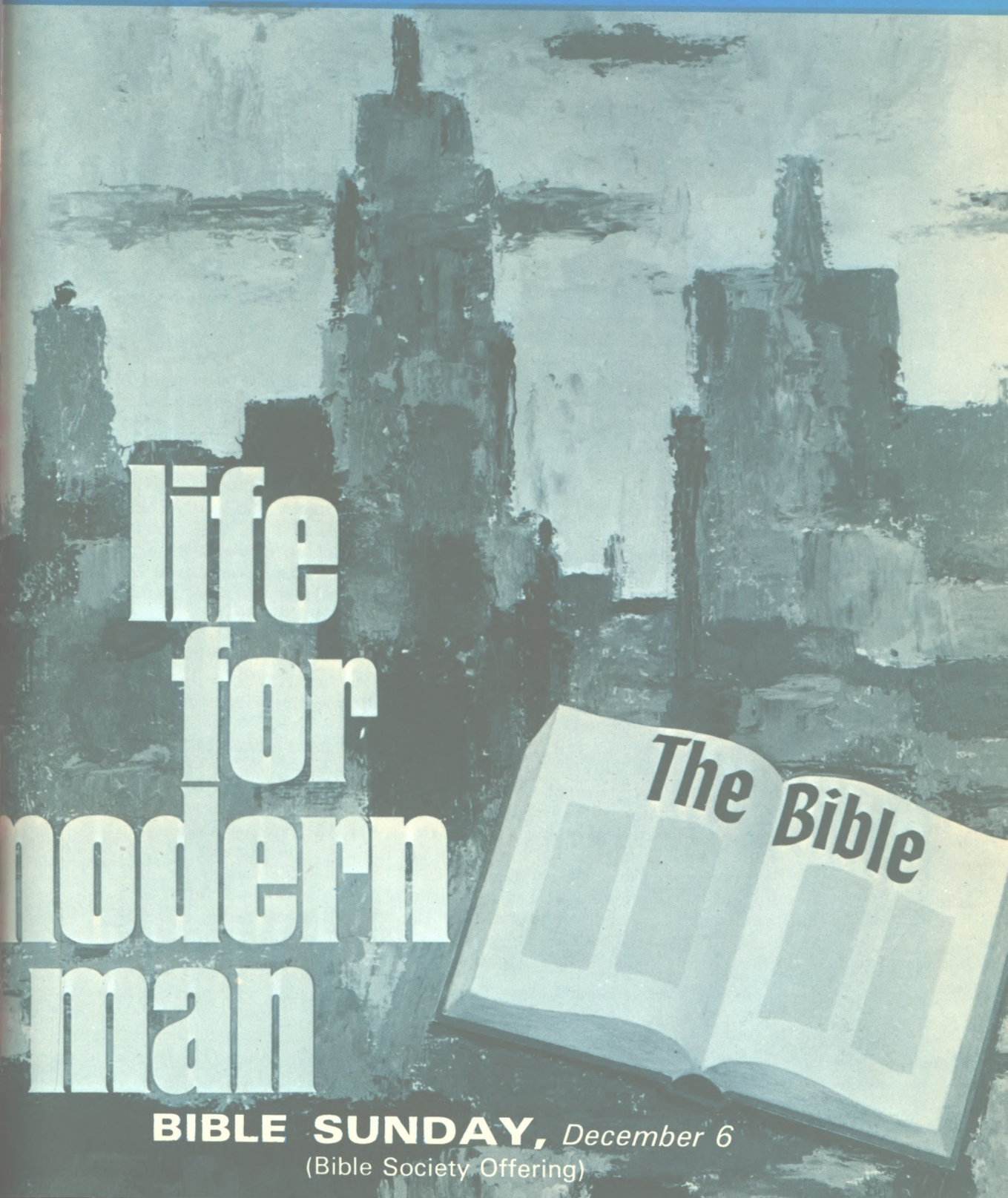


Herald of Holiness

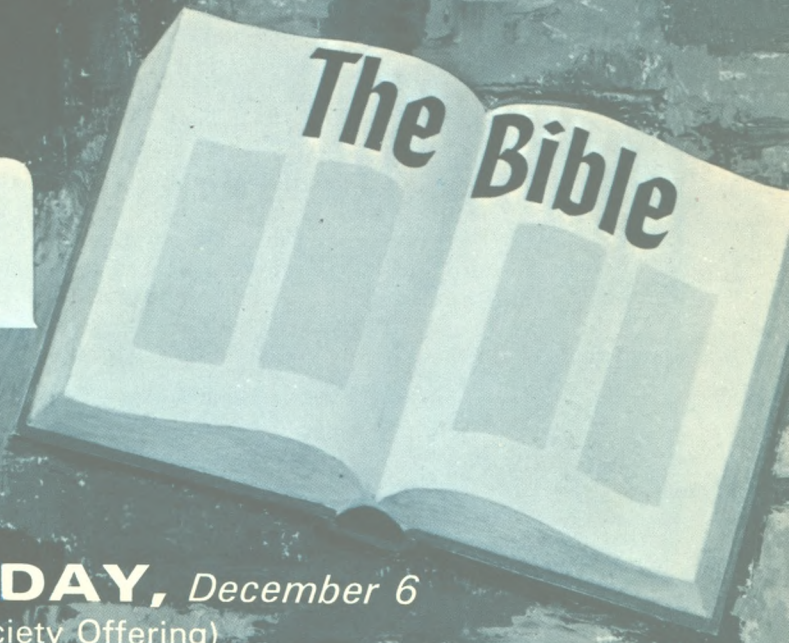
CHURCH OF THE NAZARENE

A Bachelor's Advice on Marriage
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life for modern man



BIBLE SUNDAY, December 6
(Bible Society Offering)



General Superintendent Young

AN UNPAID DEBT

THE rich deposits of divine truth afforded us in the Word of God and the personally appropriated grace received (through faith) constitute a debt that makes every true believer God-dependent rather than independent. Origen wrote long ago, "The debt of love is permanent, for we must pay it daily, and always owe it." No wonder Paul wrote, "And what hast thou that thou didst not receive?" (I Corinthians 4:7)

The stewardship of life flows as a natural consequence upon the divine life itself. Luther wrote clearly, "When God in His sheer mercy and without any merit of mine has given me such unspeakable riches, shall I not then, freely, joyously, wholehearted, unprompted, do everything I know to please Him? I will give myself as a sort of Christ to my neighbor as Christ gave himself for me." Genuine allegiance has no struggle over personal involvement—we cannot dodge it—we dare to plunge headfirst and serve where it is costly.

That holiness which does not result in practical service becomes smugness and soon dry rot sets in. A. J. Gordon marked the way. "I learned that to be like Christ we must not only have our wills subordinated to His will, we must be delighted to have it so." The radiance of our lives becomes a "perfume that travels even against the wind."

Meaning and purpose in life are to be found in a permanent way only by committed Christians. This is what enables our holy religion to afford perspective rather than bewilderment. The dark night of the soul passes into light through obedient faith. Ultimately this faith is in One whom we can trust. His ways may seem devious, even mysterious at times, but His presence is assured to the obedient soul. Only then can we discern the Right Man on our side.

But true stewardship is a permanent way of life and is maintained by faith. The dropout is one who has broken in his confidence. We dare not let passing idols attract us again and we cannot offer God cheap trinkets rather than the whole man. Play-acting reduces worship to a make-believe game. "Behold, we count them happy which endure" (James 5:11). □



A Bachelor's Advice on Marriage

■ **By Leslie Parrott**
Quincy, Mass.

Anarrow interpretation of the Bible has caused people to do strange things. Handling poisonous snakes, practicing the holy kiss, insistence on Saturday as the true day of worship, refusing to enjoy food and fellowship on church property, and many other such ideas have come from a literal interpretation of isolated scriptures.

St. Paul's admonition for women to submit themselves to their husbands as the head of the house has also suffered from literal interpretation. Men have used this verse as authority to impose their own superiority over their wives. Whatever else Paul meant by this passage, he did not mean that husbands may arbitrarily command their wives to obey them without respect to their wives' own ideas and feelings.

A man recently visited me in an effort to enlist my help in getting his wife to submit to demands which would have been considered unreasonable by most people. And his leverage on her was his superior authority, based on a literal interpretation of this verse. He was using scripture in an unscriptural way to gain his own selfish purposes.

A more realistic translation says, "Women, adapt yourselves to your own husbands." The challenge for women to adapt themselves makes sense to thoughtful husbands who strive for mutual respect in the marriage relationship. What does it mean for wives to adapt themselves to their husbands?

First, a wife who adapts herself to her husband finds marvelous fulfillment in his achievements.

One of the surest ways to bring stress into a marriage is for the wife to become a competitor with her husband. This applies to work, earning power, or any other area of married life.

The opposite attitude is also devastating. The wife who withdraws from interest in her husband's work, his fishing catch or golf score, is opening the door for personal as well as home troubles.

The happy wife is the one who has adapted herself to the interests and achievements of her husband. Wives should not become little nobodies. Certainly, they can work and have careers. But the happiest wives generally are those who find fulfillment in the achievements and interests of their husbands.

Second, the wife who adapts herself to her husband usually is a person who finds many things to talk about with him.

Research in human nature has shifted rapidly in recent years from adult problems which result from abnormal childhood to adult problems which result from a lack of a meaningful relationship with at least one other human being.

This "meaningful relationship" is based on open channels of communication. This means open conversation, emotional involvement, and the therapy of cooperative work and play. It even may involve physical touch, and creative silence. In marriage

this relationship also has strong sexual overtones.

Third, the wife who adapts herself to her husband gives and receives strength through him.

It is an old but true saying, "Back of every great man is an effective woman."

A husband who might have been ordinary has risen above the crowd because of the woman in his life.

And as an indirect result of giving herself to her husband many a woman who felt uncertain and inadequate has found a new personal strength. This is the analogy Jesus used; for, as the Church receives strength from its Head, who is Christ, there is another kind of strength women receive who have adapted themselves effectively to their husbands.

Although St. Paul was not a married man, he knew well how to advise married men: "Husbands, love your wives." He continued by outlining the kind of love men should have toward their wives:

First, men need to love their wives with a complete involvement even to self-sacrifice: "Love your wives, even as Christ also loved the church, and gave himself for it."

What greater joy does a man have than to give himself fully to the woman he loves and who loves him? No work is too hard and no sacrifice is too great for the man who loves and is loved.

Second, this love is purifying: "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself . . . not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

There is no better way for a man to bring out the best in his wife than to love her. A woman does not respond to commands or threats or aloofness. If she is ignored she wilts. But she does respond with better attitudes and even improved physical health when she accepts the sincere love of her husband. Love has a cleansing, beautifying effect.

Third, this kind of love expresses itself in tender care and concern: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself."

A man caters to his own body. He provides it with rest, exercise, and relaxation. He keeps as comfortable, clean, and free from trouble as possible.

Paul says this same care and concern are to be shown in the love of a man for his wife. She too may be catered to, protected, given opportunity for rest and personal relaxation. When she suffers he is concerned. When she faces problems he is moved to care.

Finally, a man proves his love for his wife by separating himself emotionally from his mother and father: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Some men who make very inadequate husbands go through years of married life without ever leaving father and mother, emotionally. Even in their own homes these men behave as though mother and/or

father were giving the instructions. The apron strings have never been fully cut. They are not adequate marriage partners because they never have left the maternal domination of their boyhood homes.

St. Paul rounds out his admonitions to the family with some sound observations about children: "Children, obey your parents . . . for this is right." He underscores the importance of obedience by reminding the Ephesian families that the first commandment with a promise is the one about long life for children who honor their fathers and mothers.

There is no more difficult function in the family than discipline of the children. It is further complicated by the proven fact that much whipping and otherwise striking of children by parents is done in wrath and not in love. The spanking is often an outlet or safety valve for the parent's anger instead of a useful tool for guidance. Parents who do this do not understand what St. James meant when he said, "The wrath of man worketh not the righteousness of God."

This does not mean children should never be spanked. But it does mean no discipline (improvement of character) is achieved by parental outbursts of anger which result in impulsive striking of children. Parents would wither if they knew what went on in the minds of children during a parental beating.

Paul also warned, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." This indicates that *parents bear a responsibility in the conduct of their children in prevention as well as cure.*

An adult can provoke a child to misbehave and then punish the child for his misconduct. If a father embarrasses a boy in front of his friends, or picks at him until he explodes in a burst of anger, does the dad have a right to punish the child? Does a perfectionist mother have the right to chastise a two-year-old for not sitting still through a sermon that is too long to hold his attention? Should a child be punished for not doing something beyond his capacity to do?

Discipline calls for great amounts of understanding. And the parent who whips or punishes most must have the most love and understanding; otherwise the child is only provoked to greater acts of disobedience and more rigid attitudes of resentment.

Scholars differ on whether St. Paul was married early in life. But to say the least, this preacher who lived as a bachelor had great insight into what makes a family function: adjusting wives, loving husbands, and obedient children. □



From *Easy to Live With*, Beacon Hill Press of Kansas City, Kansas City, Mo., 1970. 128 pages, paper, \$1.25.

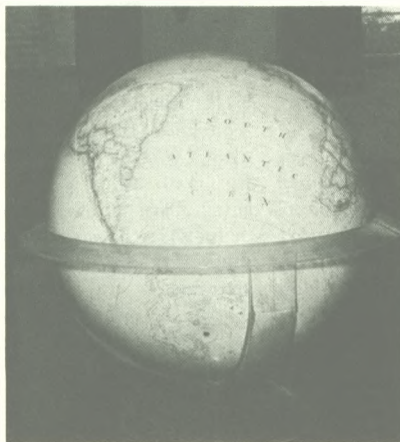
ENCOMPASSED WITH TEARS

AN acquaintance of the late A. B. Simpson peered into Mr. Simpson's study during his hour of personal devotions. He expected to see him on his knees praying. Instead Dr. Simpson stood at a table, bent over a globe, which he was slowly rotating.

The intruder heard a low, gentle voice calling out the name of each country and, as the names were called, tears fell unobtrusively. Feeling as though he were standing on holy ground, the friend continued to watch as the entire globe was bathed with tears of compassion while a man of God prayed.

Our world today is encompassed with tears. Unfortunately, not many of them are tears of compassion shed by God's people. There are tears of anguish and remorse. Tears of fear. Tears of oppression and suffering. Tears of loneliness, hunger, and despair.

A minister, observing the sobbing of a child over her unsaved family, asked his congregation, "What has happened to the sob in our hearts?" As we observe the dry eyes and compassionless attitudes of Christians today, we too might ponder this question, "What has happened to the sob in OUR hearts?" What has dried up



■ **By Eva J. Cummings**
Lincoln, Neb.

the tears of compassion from our eyes?

Surely we cannot say there are no circumstances to break our hearts or cause us to weep. We cannot look around our own neighborhood, read the daily newspaper, watch the news on TV, or consider the needs among our own kindred without seeing ample cause for concern.

Perhaps we have seen the heart-

break about us, have been emotionally stirred for a time, but feeling helpless to solve problems on such an immense scale, we have done *nothing*. To live in the presence of need and do nothing about it is to become hardened to its existence until we are no longer moved to care. Our consciences thus become immune to the pain of others.

A mother of three sons confessed that she had sympathized with a friend whose son had gone to Vietnam but she did not really *feel* for that mother until the day came that she said, "Good-bye," to her son, bound also for Vietnam.

Mere pity in today's chaotic world of suffering is woefully inadequate to stimulate healing solutions to the wounded hearts and spirits of mankind. Only *empathy*, putting ourselves into the place of another, can motivate us to minister to the needs of others in a tangible way and bring solace and relief to the individual who suffers.

O God, in this world so drenched with the tears of suffering and need, reopen the fountain of tears in the hearts of Thy people until every community, every city, every nation, and the entire globe shall be encompassed once more with the tears of compassion. □



Herald of Holiness

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Church of the Nazarene

Volume 59, Number 48 **DECEMBER 2, 1970** Whole Number 3058

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. **CHANGE OF ADDRESS:** Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover photo: American Bible Society

■ By Edward S. Mann
Executive Secretary
Department of Education



Can Nazarene Colleges SURVIVE?

IN these days of untruths, half-truths, double-talk, and innuendos it is not always easy to determine what is true. The more uncertain the issues, the more loquacious the presentation, and the more emotional the involvement the more difficult it is to ascertain the truth.

Today any discussion of educational matters is bound to result in strong statements, some of which are undeniably false, and others which are unalterably true. In between there is a vast, jumbled-up assortment of purring platitudes and caustic criticisms which require acute perception to evaluate effectively.

One statement heard frequently is, "The nation's colleges are facing a financial crisis."

This is unalterably true.

Many of the oldest and wealthiest colleges in America are now operat-

ing at large deficits. Some of the more recently established colleges are confronted with immediate bankruptcy. All colleges are harassed by the constantly increasing spiral of inflation at a time when the slowdown in the national economy has brought about a period of "tight money." Many administrators consider the financial crisis even more serious than the problem of campus dissent.

Nazarene colleges are no exception. Last year the majority of Nazarene colleges operated at a deficit. Those which were fortunate enough to operate in the black did so only by emergency measures which cannot be continued indefinitely without restricting the services which the colleges can render to the church.

In view of this situation it is pertinent to ask, "Can Nazarene colleges survive?"

The answer is, "NAZARENE COLLEGES CAN SURVIVE, if . . ."

NAZARENE COLLEGES CAN SURVIVE if we all take a positive attitude toward the difficult problems which confront our colleges. Granted that everything is not perfect on Nazarene college campuses. It never was.

Throughout the years Nazarene colleges have had to contend with some students who were rebelling against the authority of the home, the church, and the college. Today is no exception. Some students do not profess to be Christians, and some who do possess only superficial experiences. Only a relative few are mature, established Christians. Most of them are our own young people trained in our Nazarene churches, Nazarene Sunday schools, and Nazarene Young People's Societies. Almost without exception they are intelligent, optimistic, and positive. Most of them will eventually find a place of service within the will of God.

Those closest to the college scene

will tell you that never has there been as much interest and concern for evangelism on our campuses as at the present time. Today's Nazarene college students are engaging in evangelistic thrusts throughout their educational zones, are working in downtown missions, are holding evangelistic meetings, are active in Campus Crusade or other campus organizations seeking to reach students at other colleges and universities, are donating their time to work with the underprivileged in ghettos, are volunteering for service on the mission fields of the church during the summer months, and are assisting in such projects as the building of home mission churches or the financing of missionary projects.

Occasionally someone has learned of an unfortunate incident occurring on a Nazarene college campus and has decided because of this to withhold financial support. Such a simplistic approach to the situation is both shortsighted and ill-advised.

Sometimes we need the appraisal of those outside the church to realize how fortunate we are in spite of our problems.

Last year two outstanding educators were used as consultants on a Nazarene college campus. In their report to the administration they commented most favorably upon the manner in which "the entire college community is discharging its obligations to the Nazarene movement and the larger world society of which it is a part. Significant in helping us to reach this conclusion," they said, "was our observation of a two way commitment—that of the faculty to the needs of the students, a fact repeatedly gleaned from talking to students—and that of the students to the quality of education and life being made available by the faculty and administration of the college. Basic to this commitment, we

Dr. Edward S. Mann

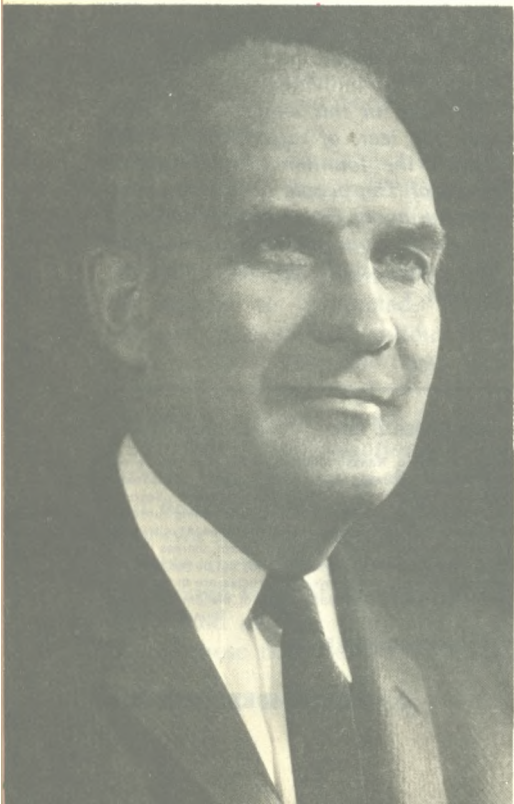


Photo by Fabian Bachrach

must hasten to add, is *the superior quality of human beings* who make up the undergraduate, faculty, and administrative segment of the college community."

Thank God for "the superior quality of human beings" on our college campuses today!

NAZARENE COLLEGES CAN SURVIVE if the rest of the church even approximates the quality of devotion manifested by the faculty members at Nazarene colleges. It is a fact that some of them have been offered two or three times their existing salaries to teach at other educational institutions. Almost all of them are working at salaries from \$2,000 to \$10,000 per year less than their counterparts in non-Nazarene colleges. The accumulative total of this contribution through the years in terms of dollars and cents is staggering. This miracle of sacrifice, however, must not remain a miracle forever.

It is unfortunately true that the dedication on the part of Nazarene college faculty members has too often been taken for granted. In Dean Bertha Munro's autobiography, *The Years Teach*, she tells of her experience in attending her first General Assembly. She was thrilled by the spirit of the assembly and listened with "eager longing" to the eloquent prayers that were prayed for the various personnel of the church. It was with "choking disappointment" that she realized that not once was the Nazarene college faculty member mentioned.

Thank God for those who have dedicated themselves to the task of educating our youth! And when we realize that they are doing this at great personal financial sacrifice we can feel very relaxed in committing our young people to their care.

NAZARENE COLLEGES CAN SURVIVE—for they *must* survive. When historians someday analyze the growth of the Church of the Nazarene they will certainly point up the fact that one of the chief reasons for the miraculous accomplishments of our church was the fact that most of our leaders were trained in our own educational institutions.

It may sound trite to say, "Our youth are our most precious possession," or, "Our youth are the best hope for the future of our church," but these are also unalterable facts.

Many years ago Horace Mann gave some excellent advice: "Remember the child. Remember youth. Remember that whatever station in life you may fill, these mortals—these im-

mortals—are your care. Devote, expend, consecrate yourselves to the holy work of their improvement . . . summon the mightiest intellects: collect whatever of talent, or erudition, or eloquence, or authority, the broad land can supply and go forth and teach this people. For in the name of the living God, it must be proclaimed that licentiousness shall be the liberty:

and violence and chicanery shall be the law: and superstition and craft shall be the religion: and self-destructive indulgence of all sensual and unhallowed passions shall be the only happiness of that people who neglect the education of their children."

Can Nazarene colleges survive? The answer is obvious—they *must* survive! □

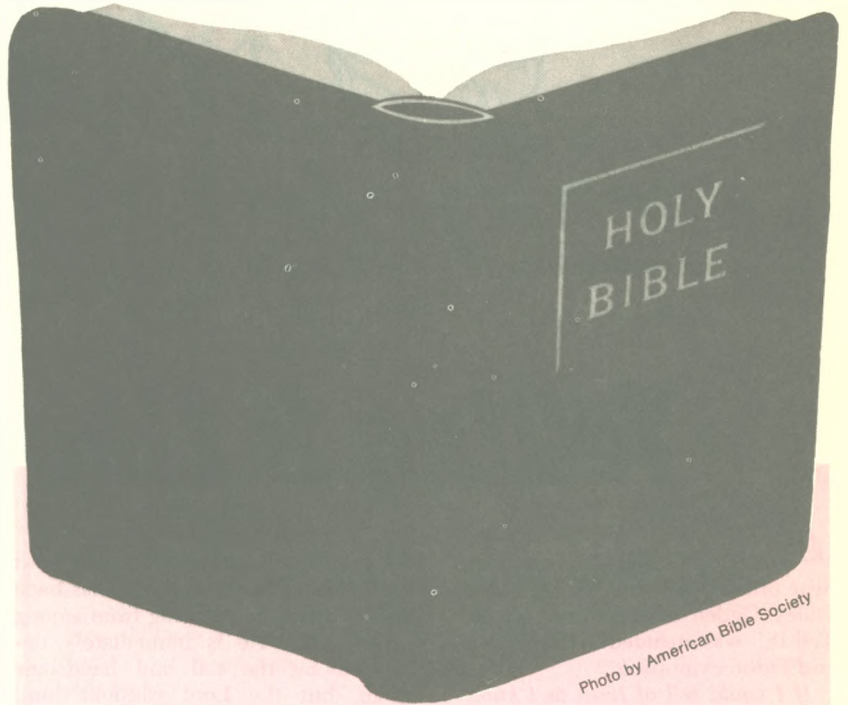


Photo by American Bible Society

The Bible

Thank You for the Bible, Lord—
It means so much to me,
For through its admonitions
I found myself in Thee!

How often when my heart has ached,
I've searched Thy holy Word,
And found in it a reservoir
Of comfort, gracious Lord!

At times it's been a reprimand,
And I've been made to weep
In sorrow for my willful ways—
Dear Lord, my footsteps keep!

Its guidance leads through pastures green;
Still waters give me rest—
Dear Jesus, Thou art all to me,
For through Thy Word, I'm blest!

Frances B. Erickson
West Palm Beach, Fla.



Telling It Like It Is

A gospel song that one doesn't hear often these days, written by Ina Duley Ogden and entitled "Could I Tell It," was included in the *Devotion and Praise* hymnbook.

*If I could tell of Jesus as I know
Him,*

*My Redeemer who has bright-
ened all my way;*

*If I could tell how precious is His
presence,*

*I am sure that you would make
Him yours today.*

Then in verse four the author ad-
mits:

*But I can never tell Him as I know
Him;*

*Human tongue can never tell
of love divine.*

*I only can entreat you to accept
Him;*

*Come and know the joy and
peace forever mine.*

There you have just one expression of the many-sided business of the inwardness and the outwardness of the Christian life, especially the life of Christian holiness. It could be called, to coin a couple of words, the "inside-ness" and the "outsideness" of life in the Spirit. The song confesses to a certain frustration because *expression* cannot do justice to *impression*.

The classic Bible passage in this connection is I Samuel 16:7. Samuel,

the prophet, is down at Bethlehem at the house of Jesse, where he has been sent to anoint a new king from among Jesse's sons. He is immediately impressed by the tall and handsome Eliab, but the Lord cautions him, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

Such expressions are not lacking in the New Testament. Paul chides those who "glory in appearance, and not in heart" (II Corinthians 5:12). Jesus warned, "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

To acknowledge that we see only the outwardness of others is not to discredit or reprove ourselves. We simply confess our humanity, our finiteness. When we try to go beyond this and claim that we can read the inwardness of our neighbors, we are, in fact, playing God.

Our human tendency to do this will be lessened by thoughtful consideration of the maze of unseen factors

through which our personalities come to outward expression—natural temperament, degree of intelligence, aptitudes, body chemistry, measure of health, emotional scars, cultural and educational differences, acquired biases, prejudices, and "hang-ups"—to name only a few that come readily to the mind of a layman in this field.

However, we had better flip this coin of truth over and read the inscription on the other side. It won't do for me to say, "Well, God knows my heart, so why should I care what others think they see in me?" As a caring Christian I have to be concerned about what they think they see in me, *precisely* because it is only by the outwardness of my life that I ever witness to Christ and truth.

It is sad indeed when unnecessary "roughness" of action and speech blotches or obscures the expression of the Christ of our hearts. Wholly consecrated Christians have acknowledged their perpetual obligation to live responsibly, to strive for Christlikeness in outwardness; and although confessing their weakness, they are making daily, conscious effort to do so by the grace of God.

The truth that "the Lord looketh on the heart" is full of consolation for the pure in heart but consternation for the mere pretenders to piety. While



we wish it were not so, we know that unwarranted criticism and even total misunderstanding of our actions will probably fall to our lot sometime.

Writing to his Thessalonian converts, St. Paul was aware of vicious slanders upon his character by the enemies of Christ. For the sake of the church he defended his integrity—his inwardness—but he knew and was consoled by the knowledge that finally God was his Defense: "God is my witness." With such a Witness the verdict is assured in the one court that, in the ultimate sense, matters.

Moreover, because there may come an hour (those who understand something of human frailty and suffering will know what is meant) when I will not make sense even to myself, or when in my temporary confusion I may act "out of character" and disappoint myself deeply, there will be even in my grief immense consolation from the knowledge that God looks on my heart, and *He* understands me. "Such knowledge is too wonderful for me" (Psalms 139).

Whatever our present experience of God, our safe prayer 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, and lead in the way everlasting." □



Faith at Home

FEATHER IN THE WIND

MR. Perkins let his kids throw rocks at us. Then he came over to our fence and said he'd get his gun and shoot us." Tom revealed the incident a week after it happened.

Ever wonder what you'd do under fire? Persecution is something we haven't generally experienced here—yet.

In hen talks my friends and I have discussed "what if" and agreed we couldn't predict our reactions.

Would we face it bravely? With deepened beliefs?

We expressed these hopes, but underlying them was a fearful question. Posed differently within each of us—but essentially the same in meaning—it was this: Would my faith be like a feather in the wind, blown this way and that, perhaps leaving altogether?

This very moment, as Tom talked, we were as close as we'd ever been to oppression because of our beliefs. "Why didn't you tell me before?" I demanded.

"We thought you'd get all upset and Dad wasn't home and . . ."

Mr. Perkins was against religion—any kind. This neighbor not only didn't believe in God; he happily found fault with anyone who did. He seemed overjoyed when able to manufacture any excuse to lock horns with believers.

Mr. Perkins actually was miserable. Friendless. Hate-filled. Possibly dangerous.

I spent that entire night awake, scouring the psalms, sympathizing with David's moods of depression. His assurance of God's victorious power couldn't begin to penetrate the black cloud enveloping me then.

During talks with the Lord the flame of courage grew bright . . . only to flicker again as cold blasts of dread rushed through my soul.

Within the next few days two close Christians dropped by (surely God had sent them) and I shared my despair, regained my sense of humor.

Then it was Sunday and I felt the refuge of the church as never before. Old, familiar hymns swept comfort through my soul. A dear friend handed me a book of inspiring poems as we left for home.

As if God spoke, the thought came, *What have I to fear?* If God be for us, who can be against us?"

Suddenly I felt sorry for Mr. Perkins. He has a gun, but we have the ultimate weapon—one he can't stop. Love.

I prayed for him.

My feather of faith held fast.



By Rosemary Lee

Worthington, Ohio

My Lonely House

**My lonely house is warm
and sweet**

**With all the days of living!
The happiness still lingers
here,**

**The loving, the forgiving,
The laughter, and the tears.**

**The prayers
To God's white throne as-
cending**

**Enfold me now with quiet
peace**

**Past human comprehend-
ing.**

**It was, it is, a Christian home.
To God be all the glory.**

**May its warm glow, while
life shall last,**

**Send forth redemption's
story!**

Alice Hansche Mortenson

Racine, Wis.

Editorially Speaking

By W. T. PURKISER

Nutritional Time Bombs

Experts are using the term "nutritional time bomb" to describe deficiencies in diet that may remain hidden for years, suddenly to manifest themselves in serious illness. The onset of the sickness may be sudden, but its cause is of long standing.

One can but wonder what the outcome will be for the "hamburger and Coke" generation. Years of defective nutrition cannot fail to take their toll in the period of life when health and strength are needed most.

The nutritional time bomb is not only a threat to the physical health. There is a similar danger in the spiritual life. There are laws of spiritual nutrition as inevitable in their consequences as the principles of diet in the physical realm.

More people than ever are spiritually undernourished. Some of the reasons are built right into the circumstances of our times.

Preoccupation with "getting ahead," inadequate early training in disciplines of reading and study, the universal craving for "entertainment," and plain, old-fashioned laziness all contribute to deficiencies in spiritual diet.

Beyond doubt, the television craze is a contributing factor in hindering spiritual nourishment. Statisticians report that 94 percent of all American homes have at least one television set, while only 85 percent have a bathtub. This, one wag claimed, proves that more brains are being washed than bodies! And the brainwashing takes place in such dirty water!

The danger is that moral and spiritual deficiencies, like those of the body may remain undiscovered for years. But in times of special pressure, when catastrophe comes, when special demands build up, then victims of the nutritional time bomb find themselves too weak to weather the storm.

The prime Source of food for the soul is the Bible. It is the one all-purpose spiritual Food that contains all the elements needed for sturdy health. It is the one Staple that must be included in the Christian's spiritual and mental diet from the cradle of the new birth to the grave.

It is with good reason that the Book itself describes its truths both as "milk" and as "meat." It is Milk for babes in Christ. It is Meat for those who labor through the heat of the day.

Alan Richardson suggests that Bible study is the way there is formed within us what St. Paul called "the mind which was in Christ Jesus." As we study the words and deeds of the Lord, it begins to be clear to us what He would have us do in the changing situations of life.

The aim of Bible study is to help us know the will of God. In every decision of our lives we may then be guided by the word He is always waiting to speak to us.

IT IS TRUE, we pay lip service to the value of Bible study. But most of us either study it not at all or so casually and halfheartedly as hardly to profit from its teaching.

Yet the power of the Scriptures is as great today as ever. One of the most miraculous spiritual movements of our time is the revival that has been taking place in Indonesia. Already more than a quarter of a million people—adherents to one of the most difficult non-Christian religions to reach—have been brought to the Lord. But it all started with a little boy who brought home a New Testament and began to read it to his family.

One ranking churchman in Britain tells how in university days he lost all faith in religion in general and Christianity in particular. Under pressure one day, he went with reluctance to hear a lecture on Christ.

He relates that he hurried home in order to check the truth of what the lecturer had said. He asked his mother if she had a copy of the Gospels, because he wanted to know if the record would support the claims made by the speaker. In his own words: "I expected nothing good from my reading, so I counted the chapters of the four Gospels to be sure that I read the shortest, not to waste time unnecessarily. And thus it was the Gospel according to St. Mark which I began to read.

"I do not know how to tell you what happened. I will put it quite simply and those of you who have gone through a similar experience will know what came to pass.

"While I was reading the beginning of St. Mark's Gospel, before I reached the third chapter, I was aware of a presence. I saw nothing. I heard nothing. It was no hallucination. It was a simple certainty that the Lord was standing there and that I was in the presence of Him whose life I had begun to read with such revulsion and such ill will."

ONE OF THE curious paradoxes of our day is that, while men and women are risking life and liberty to secure and keep a copy of the Scriptures behind the iron curtain, there are millions in the "free" world with a half-dozen copies of the Bible in their homes who read it not at all.

Perhaps this is due in part to the fact that the Bible must be read "responsively"—not, that is, one verse by a leader and another by the congregation, but with a willingness to respond in obedient faith to all that is read. What makes the Word fruitful is the response to it in our lives.

Paul Little of Inter-Varsity Christian Fellowship has offered a list of directive questions for Bible reading that are helpful. We should read with the following questions in mind:

1. Is there an example for me to follow?
2. Is there a sin for me to avoid?
3. Is there a command for me to obey?
4. Is there a promise for me to claim?
5. What does this particular passage teach me about God, or about Jesus Christ?
6. Is there a difficulty here for me to explore?
7. Is there something in this passage that I should pray about today?

Radiant, effective Christian living doesn't just "happen." It comes from a clear-cut personal relationship with God through the Spirit of His Son. And it comes from the consistent practice of spiritual nutrition through prayer and the obedient study of the Bible. □

Mischievous Misses

Someone once toyed with the idea of the "misses" that cause such grief in human relations. Among those that come most readily to mind are Miss Information, Miss Understanding, Miss Interpretation, Miss Representation, and Miss Behavior.

Miss Information, like Kilroy—that mythical American soldier who used to turn up in the most unlikely places across the world—is just about everywhere. Dr. H. Orton Wiley said, "The problem is that so many people know so many things that aren't true."

Miss Information is no respecter of persons. She may be found in the minds of high and low, trained and untrained, educated and illiterate.

Miss Information is sometimes deliberately sent out to deceive and mislead the credulous and the unwary. In that case, her parents are liars in the worst sense of the word.

Miss Information is always followed by Miss Understanding. One cannot come to correct conclusions on the basis of false information.

The most faultless reasoning process goes com-

Who Did Hinder You?

(Galatians 5:7)

What has hindered you, dear Christian,
In the race you loved so dear?
What has slowed your pace for heaven,
Marred your conscience bright and clear?
Have you lost that joy and gladness
Of the Christ who is so real?
Oh, return and ask His mercy,
'Til His presence you can feel.

Christians, we must all be faithful;
Jesus said to watch and pray,
For the time in which we're living,
One could easily fall away.
Look to Jesus; He will help you,
Give you grace and courage, too.
When the devil tries to hinder,
God will make a way for you!

■ By F. W. Davis

Spencer, W. Va.

pletely astray if it starts from the wrong premises. Many fancy theories, in theology as well as in other areas of life, have been totally in error because they started with Miss Information.

Miss Interpretation gets into the picture when some personal bias takes facts in themselves correctly understood and draws from those facts the wrong conclusions. Long-accustomed habits of thought form ruts in the mind from which it is difficult to escape.

Few of us are aware of the part played by emotions in what we are pleased to call our thinking. "Wishful thinking" and "wishful doubting" are both common fallacies of the human mind.

Miss Representation is one of this bevy of "misses" for which there is no possible excuse. She is a conscious and deliberate fraud.

Miss Representation works in many ways. She may deal in outright lies. More often than that, she does something more dastardly yet. She lies by telling the truth—one side of a situation, that is, presenting it as if it were the whole story.

At the end of this sad and mischievous line is Miss Behavior. What people think and feel is never so important as what they say and do. Yet saying and doing—behavior, that is—are the result of thinking and feeling.

Theory and practice may walk apart for a while. But finally they get together. Miss Behavior stands at the end of the line as the natural follower of her sorry sisters, Miss Information, Miss Understanding, Miss Interpretation, and Miss Representation. □

CAMPUS COMMENTARIES

ALUMNI HONORED

The Outstanding American Foundation has chosen a number of Nazarene college alumni for recognition in the 1970 editions of *Outstanding Young Women of America* and *Outstanding Young Men of America*. The selections are in recognition of outstanding ability, accomplishments, and service to community, country, and profession. Candidates must be between 21 and 35 years of age and "have distinguished themselves in one or more fields of endeavor to the point of being outstanding."

From Pasadena College, the following alumni have been selected: David R. Barton, Carlton L. Burlison, Gwen Collier, Sherrie (Huffman) Culbertson, Fred Forster, Ed Goodwin, Patricia A. Flory, Linda Lee (Brown) Gresham, Donald W. Hall, Ann (Sanner) Herlacher, Keith Holly, Sharon L. (Lankin) Irwin, Carroll B. Land, Judy (Hosch) Shoemaker, Claudia Lucille Stevenson, and Billy Ray Sharp.

From Seattle Pacific College—Mrs. Sherry Palmer Iwersin, pastor's wife from Council, Idaho, and a home economics teacher in the Idaho public schools.

From Trevecca Nazarene College—Syble Ann Jones, teacher and former

editor for junior high Sunday school materials, Department of Church Schools, Kansas City. Others selected from TNC were listed in the July 8 issue of the *Herald of Holiness*.

Chosen to be included in another annual publication honoring alumni serving in the field of education, Professor Jarrel W. Garsee of Mount Vernon Nazarene College, Mt. Vernon, Ohio, was selected to appear in the 1970 edition of *Outstanding Educators in America*. Professor Garsee has a B.A. degree from Bethany Nazarene College, Bethany, Okla., an M.A. degree from Oklahoma University; and a B.D. from Nazarene Theological Seminary in Kansas City. He is pursuing a graduate program for a Ph.D. degree from Ohio State University. □

THREE BUILDINGS AT ONC NEAR COMPLETION

Olivet Nazarene College's 10-year, \$5.5 million development program moves forward with near completion of three buildings.

Dr. Harold W. Reed, president, has announced the naming of the nursing education building, which will have facilities for 400 students. It was named the Wisner Nursing Education Center in honor of Mr. and Mrs. Garel Wisner, who have deeded a quarter of a million dollars in property to Olivet. Witthoff-Chappell Auditorium,

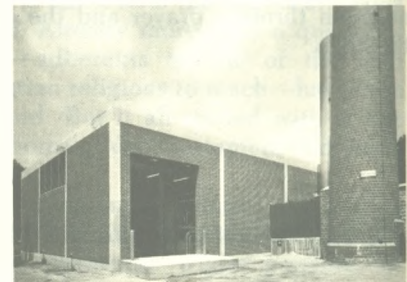
inside the building, was named for Dr. Evelyn Witthoff, medical missionary to India and honorary ONC alumna, and Geraldine Chappell, a registered nurse serving in India and an ONC alumna.

The A. L. Parrott residential hall was named after Dr. A. L. Parrott, who was ONC's president from 1937 to 1945. Dr. Parrott is now serving in the field of evangelism. Parrott Hall will house 200 women students and is expected to be ready for use this fall.



A. L. Parrott Residential Hall

ONC's new power plant was named after Ed Brodien, who retired in 1968 after 27 years as chief engineer at the school. The old power plant was destroyed by fire last fall. While some finish work remains, the new power plant is in operation.



Boiler Room—At right is Ol' Smokey, the boiler plant chimney which has been a longtime landmark of the Kankakee area. □

TED LEE TO SERVE AT ONC

Rev. Ted Lee has assumed an appointment as director of alumni affairs at Olivet Nazarene College, Kankakee, Ill. Mr. Lee served as evangelist for the past three years while attending the Nazarene Theological Seminary in Kansas City. □



Lee

MOUNT VERNON OPENS NEW CLASSROOM BUILDING

In its third year of operation, Mount Vernon Nazarene College, Mount Vernon, Ohio, reported an enrollment

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MISSOURI	73	67,016	77,244
NEBRASKA	35	24,257	32,360
TEXAS	44	16,283	22,436
TOTALS	452	408,158	539,088

SCAMPAIGN

Dr. Curtis Smith, president of Mid-America Nazarene College, Olathe, Kans., looks on approvingly as James Elliott, college business manager, posts the final results of their **Pioneers in Progress Financial Campaign**. The goal of \$400,000 was surpassed and the total receipts exceeded \$539,000. □

of 426 for an increase of 23 percent over the previous year.

The college has opened a new classroom building as an addition to its facilities. The \$500,000 structure houses all of the science laboratories. It has three large lecture rooms. With the additional classroom space, the college could accommodate up to 800 students.

Three districts on the educational zone sponsored special summer projects toward campus improvement. The West Virginia District provided for the paving of the main campus drive. Eastern Kentucky District made possible the repaving of the drives and parking lot near the administration building. Northwestern Ohio District provided for the installation of two tennis courts.—MVNC NEWS SERVICE. □

RELIGION BUILDING DEDICATED AT ENC



E. E. Angell Hall

A \$425,000 religion building, completed recently in the center of the campus of Eastern Nazarene College, Quincy, Mass., was dedicated October 7 and named E. E. Angell Hall.

The dedication took place during a college chapel service in which the student body of 850, the faculty, and the 38-member board of trustees were in attendance.

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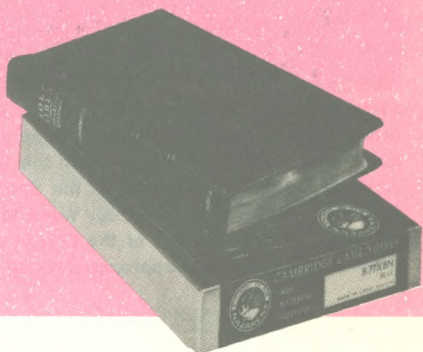
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Dr. J. Glenn Gould, for 25 years a professor in the Department of Religion, delivered a dedicatory message which reviewed the contribution to Christian education given by the late E. E. Angell.

Wesley G. Angell, son of the educator, and chairman of the building committee, presented a key to the building to Dr. Robert I. Goslaw, chairman of the board of trustees, and superintendent of the Pittsburgh District.

Dr. Goslaw, in turn, presented the key to President Leslie Parrott. Dr. E. S. Mann, president of ENC until July, returned for the dedication ser-

vice and led the congregation in the ritual of dedication.

The building, which preserves the outline of the original Quincy mansion, encloses four seminar rooms, four classrooms, a lecture hall seating 200 students, eight offices, a 60-seat chapel, and a library which houses a collection of books written by John Wesley.

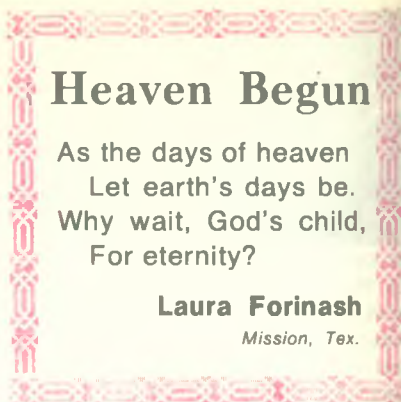
There are seven members on the religion and philosophy faculty.

The building was funded by a three-year campaign on the Eastern Educational Zone, which is composed of 480 churches and 35,000 members.

Architect for the project was Kenneth L. Parry.—ENC NEWS BUREAU. □



Pictured is the Spencer, S.D., church on the day of dedication. Dr. V. H. Lewis brought the dedication message. Superintendent J. Wilmer Lambert led the act of dedication. Rev. N. K. Bryant from the Washington District participated in the service. He was the first pastor of the Spencer church. The church is now valued at \$70,000. It will seat about 200. Ward M. Satterly is pastor. It is believed that the Spencer church was one of the first to be assisted from the home missions fund, when it was organized approximately 20 years ago.



Heaven Begun

As the days of heaven
Let earth's days be.
Why wait, God's child,
For eternity?

Laura Forinash

Mission, Tex.

Epistles—"Without which no man shall see the Lord."

We have had a rash of Bible translations in recent years, a number of which throw meaningful helps to interpretation, any one of which however would be a minimal substitute for the grandioso Authorized Version. . . .

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MOVING MINISTERS

John L. Brewer from Phoenix Westdale to Tucson (Ariz.) Mountain View.

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D. W. Hildie from Fairbanks (Ala.) First to Cheyenne (Wyo.) Grace.

Leroy Land from La Marque, Tex., to Abilene (Tex.) Trinity.

J. Richard Lord from Pasadena (Tex.) Red Bluff to La Marque, Tex.

Donald Oyler from Taloga, Okla., to Sioux City (Ia.) Highland Park.

Leonard F. York from San Mateo, Calif., to Crescent City, Calif.

Gary Abke from Waynesboro, Va., to Sidney, Neb.

James Ahlemann from West Memphis, Ark., to Little Rock (Ark.) Cedar Lane.

Norlyn E. Brough from El Paso (N.M.) to Albuquerque (N.M.) Los Altos.

Marvin H. Carlson from Lawson (Mo.) Canaan Hill to Beatrice, Neb.

Norvie O. Clift from evangelistic field to Cheyenne (Wyo.) First.

Ronald E. Corbin from Canon City (Colo.) First to Denver Arvada.

Rex L. Douglas from Fairfield, Ia., to Longmont, Colo.

Jim Emmert from Joplin (Mo.) First to minister of religious education and youth, Kansas City First.

Harold D. Fleshman from Wichita (Kans.) Linwood to Enid (Okla.) First.



Con: New Bible Translations

In the October 7 issue of the *Herald*, page 17, in the "Answer Corner," a question is answered pertaining to the use of "new translations of the Scripture."

I sharply call in question the fifth and the last paragraphs, but include the fourth also for clarity:

"The King James Version is the best known and the most dearly loved translation of the Hebrew (and Aramaic) of the Old Testament and the

Greek of the New Testament into the English language of the Elizabethan era in the sixteenth century.

"The problem we have is that *nobody* speaks the English of the Elizabethan era, on either side of the Atlantic. . . ."

The Elizabethan era was the period during which this translation was made. Can the author mean, that after 300 years of highly approved credibility, the Authorized or King James Version has suddenly become archaic and outmoded, and *nobody* understands its language on either side of the Atlantic?

In one instance by a stroke of the pen the author endorses the Authorized Version, and in the next it is in disarray; so we hear both Dr. Jekyll and Mr. Hyde speak.

In the last paragraph the author states: "*Not many* would actually say, 'The King James Version was good enough for St. Paul and it's good enough for me.'" Would not thousands rush to the scene to declare this statement an untenable assertion? It is a demeaning suggestion to even intimate that the great Apostle Paul's inspired writings through the Authorized Version have become archaic, whereas the fact remains that we have our major holiness doctrine from his

The new Farnam, Neb., church was led in the act of dedication by its pastor, Rev. K. H. Coursey. General Superintendent Eugene L. Stowe brought the dedicatory address, and District Superintendent Whitcomb Harding prayed the dedicatory prayer. The sanctuary has a seating capacity of 180. The church has a full basement with adequate Sunday school facilities. With the help given by church members, it was dedicated with an indebtedness of less than \$20,000.





During the fortieth anniversary celebration of the Elyria, Ohio, church Sunday School Superintendent Mrs. William Hogan presented a beautiful plaque to three teachers in recognition of 40 years or more of teaching Sunday school. Each teacher has made a significant contribution to the local congregation. The teachers pictured left to right are Mrs. Archie Welton, Mrs. Ruth Pinnick, and Mrs. Fawn Hamilton. Rev. Harley Duncan is pastor.

Don C. Fowler from Oklahoma City to Arkadelphia, Ark.

Ronald Glaspy from Monaca, Pa., to Kittanning (Pa.) First.

Charles Kirby from Little Rock (Ark.) Cedar Lane to Virginia Beach (Va.) Tidewater Central.

W. R. Lidzy from Kermit, Tex., to Nazarene Bible College, Colorado Springs.

James F. Mahan from Nazarene Theological Seminary to Lancaster, Pa.

Charles Michael, Jr., from Auburn, Ill., to Jacksonville, Tex.

Robert D. Say from Calera, Ala., to Live Oak, Fla.

Arden Sickenberger from Tacoma (Wash.) Lakewood to Washougal, Wash.

Milton L. Sill from San Angelo (Tex.) Trinity to McKinney, Tex.

C. D. Wallace from Suwannee River, Fla., to Tampa (Fla.) Sulphur Springs.

Roger Wegner from Connell, Wash., to Fairbanks (Alaska) First.

Robert C. Brookins from Sweeny, Tex., to Port Arthur (Tex.) Grace.

Tharon Dantels from Gainesville (Fla.) University Avenue to Denver Golden.

Arthur M. Fallon from Wyomissing, Pa., to Collingdale, Pa.

Lloyd G. Gordon from Pennsville, Pa., to Reading, Pa.

Wilbur E. Hetzer from La Puente, Calif., to Portland (Ore.) Mt. Scott.

Bernard P. Hertel from Santa Paula, Calif., to Newhall, Calif.

L. E. Humrich from Roanoke (Va.) First to Roanoke (Va.) Garden City.

Larry McGranahan from Linton, Ind., to Louisville (Ky.) Bradenburg.

Russell R. Merriman from Homer City, Pa., to Bradford, Pa.

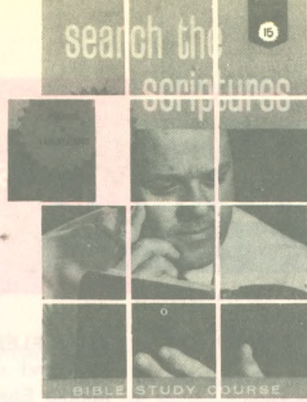
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Dr. William Fisher

December 6—"Your God Is Too Soft"

December 13—"No Market for Good News"

VITAL STATISTICS

DEATHS

REV. W. H. BARLOW, 80, died Sept. 21 in Hominy, Okla. Funeral services were conducted by Revs. E. H. Sanders, Ernest Howland, and Ark Noel. He is survived by his wife, Lola Mae; three daughters, Mrs. Buena Jankowski, Mrs. Willa Mae Noel, and Ruth Barlow; two sons, Aubrey and Paul.

HOLLIS S. WILLIAMS, 52, died Sept. 26 in Sacramento, Calif. Funeral services were conducted by Rev. Harold Ponsford. He is survived by his wife, Irene; one son, Gary; one daughter, Mrs. Linda Herr; seven grandchildren; and his mother, Mrs. Hettie Williams.

MRS. MARY GILDE, 76, died Sept. 24 in Falmouth, Mich. Funeral services were conducted by Rev. Gerald B. Cook. Interment was at Lake City, Mich. Surviving are 11 children, 40 grandchildren, and 39 great-grandchildren.

MRS. OLIVE RODMAN PECK, 80, died Aug. 30 in Portland Ore. Funeral services were conducted by

(Continued on page 17)

NEWS OF RELIGION

You Should Know About . . .

JEWS FLEEING ROME TO AMERICA FIRST, PROFESSOR BELIEVES. One thousand years before Columbus, Jewish people fleeing Romans in the Middle East discovered America, according to a Brandeis University professor.

Dr. Cyrus H. Gordon, professor of Mediterranean studies at Brandeis, said the evidence was an inscription found in a burial mound in Tennessee in 1885.

The writing, located on a stone under one of nine skeletons in the mound, was originally published upside down, the scholar said. Therefore its significance went unnoticed. The stone is today in the Smithsonian Institution.

Gordon says the first five letters are in the writing style of Canaan, the "Promised Land" of the Israelites.

The fifth letter of the inscription, Gordon said, corresponds to the style of writing found on Hebrew coins of the Roman period. He translates the inscription to read: "For the land of Judah."

It was found in a burial mound at Bat Creek, Tenn. □

HOLIDAY INN PUTS CHAPLAIN ON CALL. Despair, anger, fear, personal problems, and spiritual needs are not items we leave at home; they are packed right along on vacations and business trips.

For that reason the Holiday Inn in Van Nuys, Calif., has added a clergyman to its staff to serve all guests who need spiritual help.

Rev. Edward J. Kriz of the First Baptist Church, Van Nuys, will provide counselling or referral service to a priest or rabbi of one's own faith.

In this increasingly mobile society, "we just make it easier for people to reach out for help," he said. □

PREACHER 105 STILL PREACHING. Rev. Robert Jackson, born six months before Lincoln was assassinated, celebrated his one hundred fifth birthday in October.

The black pastor talked with reporters after he finished mowing his good-sized front yard in Oklahoma City. Not much of a chore, he said, for an old farmhand.

The Texas-born celebrity is a lay minister in the Church of the Living God. Other than for one trip to the doctor he has never seen one and never needed one either, he said.

He recently preached a sermon titled: "Hell Is Posted. Keep Out." □

IF HE'S KIDNAPPED, BILLY GRAHAM URGES: "DON'T NEGOTIATE." If I'm ever kidnapped . . . don't negotiate. I'm not afraid. I know I'm going to heaven, so let the kidnappers do with me what they will."

So said Evangelist Billy Graham to President Nixon.

The comment was made public at a press conference in Black Mountain, N.C. Dr. Graham said he has received threats against himself in recent weeks. He has received threats for years, but he is taking the recent ones seriously because they involved members of his family.

The evangelist called the news conference to discuss four subjects: pornography, campus violence, the achievement of school desegregation by bussing pupils, and federal aid to parochial schools. □

TWO CHURCHES ARE DAMAGED IN ROCHESTER (N.Y.) BOMBINGS. The churches of two black congregations were among four buildings damaged by bomb explosions within a 15-minute period.

The New Bethel C.M.E. Church and the Greater Bethlehem Pentecostal Church, both in the downtown area, had not been involved in controversy, and observers were at a loss to suggest any reason for the bombings. □

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Recently I started taking a course in beginning Greek at a nearby Baptist seminary. In support of the doctrine of eternal security, there is a great emphasis placed on the tenses of the verbs. The example used thus far in class has been Acts 16:31. The professor, a Ph.D., points out that the verb "believe" is an aorist and therefore is point action which needs no repeating. The verb "saved," he points out, is indicative, and is, therefore, continuous, linear, habitual action. I hope I have presented his position fairly. Greek is new and is Greek to me. Can you help me clarify how these verb tenses can be used in the Wesleyan interpretation of such verses of Scripture?

If those who are not particularly interested in the peculiarities of Greek grammar will pardon it, I will try to help you out.

First, it is quite wrong to imply that a Greek aorist imperative means, "Do it once only, and not continually thereafter." The aorist imperative simply means, "Do it now and do it completely."

For example, John 3:16, "For God so loved the world," uses the aorist form for the word "loved." This does not mean that God loved the world once, and never again. God's giving love, historically manifested in Christ, continues eternally.

Second, I would suggest that, when the matter comes up again, you ask the professor to apply this principle to the present tense of the verb "to believe" in John 1:12; 3:15, 36; 5:24; 6:35; 11:25-26; Romans 1:16; 3:22; 4:24; 9:33; 10:11; I Corinthians 1:21; Ephesians 1:19; I Thessalonians 2:10, 14; 4:14; I John 5:12-13.

These are all salvation texts where

the believing is shown to be, not a single, historical act, but a continual, day-by-day response of the soul.

Since your professor probably believes in gradual cleansing or gradual sanctification, you might ask him to apply his principle of interpretation to the aorist in Acts 15:9; Ephesians 4:22-24; I Thessalonians 5:23; Titus 2:14; Hebrews 13:12; and I Peter 1:15.

You will find this matter of the meanings of the tenses in Greek fully explored in Daniel Steele's *Milestone Papers* (reprinted as an appendix in C. E. Brown's, *The Meaning of Sanctification*) and in Olive Winchester and Ross Price's *Crisis Experiences in the Greek New Testament*.

For general background on the matter of unconditional eternal security, you might read my little book, *Security: The False and the True*; or better yet, the book written by a Baptist scholar with an introduction by a professor in a Southern Baptist Seminary, *Life in the Son*, by R. A. Shank.

What do you think of having suppers in the basement of the church before the monthly NWMS meeting on Wednesday night in an effort to get more people out?

I would see no harm in a fellowship meal once a month on Wednesday evenings, provided the facilities were satisfactory and provided the meal did not become so elaborate as to consume a disproportionate amount of time.

The New Testament seems clear at the point that early Christians met regularly and ate together. The objection against the so-called "church supper" is the the tail came to wag the dog, and it was used as a moneymaking

gimmick that cheapened the gospel.

Parenthetically, it is true that sometimes tails do grow to the place where they wag the dogs. But this is no compelling reason for breeding a variety of tailless dogs or cutting the tail from every dog.

Why not apply the pragmatic test? If having such a supper once a month helps attendance and fellowship, do it. If not, drop it. I believe the apostle who wrote I Corinthians 9:19-22 would be willing to have it so.

Rev. Melvin Laws. She is survived by her husband, John A.; one daughter, Miss Doris Rodman; one sister, Mrs. Evelyn Limbaugh; and one brother, Merton T. Mortimore.

JESSE E. BAKER, 69, died Aug. 14 in Selma Calif. He is survived by his wife, Luna Mae; two sons, Jay and Kenneth; two daughters, Ramona Bermelt and Mrs. Wanda Weber; nine grandchildren; and a great-grandchild.

MRS. MARY WARD PRICE, 99, died Sept. 7 in Branford, Conn. Funeral services were conducted by Rev. Herbert Cale. Surviving are five daughters, 15 grandchildren, 29 great-grandchildren, and 10 great-great-grandchildren.

BIRTHS

—to Loren and Sandy (Moore) Hafner, Perry, Okla., a girl, Amy Lanae, Aug. 17.

—to Fred and Roxanne (Wilcox) Hines, Meridian, Miss., a girl, Daphne Michele, Aug. 30.

—to Paul and Marjorie Tygart, San Jose, Calif., a boy, Richard Kent, Oct. 16.

—to Rev. Kenneth and Patricia (Jacobs) Mills, Newton Falls, Ohio, a boy Kenneth LeRoy, Jr., Sept. 29.

—to Gary and Stephana (Fredrickson) Berg, St. Paul, a girl, Dynette Marie, Aug. 11.

—to Robert and Judy (White) Neal, Albuquerque, N.M., a boy, Michael Edward, Aug. 5.

—to David and Carolyn (King) Keeran, Barber-ton, Ohio, a girl, Dawn Michele, Sept. 21.

ANNOUNCEMENT

CORRECTION

A news item (October 21 *Herald*) stated that the Mansfield, Ontario, Canada, church recently honored Rev. L. E. Sparks on his fiftieth year in the ministry. The honor was given by the Brantford, Ontario, Canada, church.

DIRECTORIES

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Evangelist Paul Martin (right) is interviewed by Rev. Ian Robertson in one of a series of 30-minute television programs which have been aired this fall on stations in Boise, Idaho; Yakima, Wash.; Chico, Calif.; and Eugene, Medford, and Portland, Ore. The series is known as "Perspective" and is directed by Rev. Harold M. Sanner with Mr. Robertson as host. The programs are taped and available for commercial or church sponsorship. High-quality musical variety as well as interviews are featured for maximum Christian outreach.

HOME MISSIONS REPORT

Several new deposits were reported in the loan division of the Department of Home Missions during a 30-day period ending the last of October. Dr. R. W. Hurn, executive secretary of the Department of Home Missions, reports that all through the "tight money" crisis, Nazarenes have continued to make deposits in the "Savings Bank of the Church."

A new process of computerizing

loan records was instituted during October which will speed up the handling of general church loan payments. Previous record keeping was done by hand. Greater efficiency is predicted by Hurn in handling of these loans.

Those desiring to deposit funds in the "Savings Bank of the Church" may write to the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131. Competitive interest rates are paid on deposits. □

CALIFORNIA LAYMEN ASSIST WITH COLLEGE CHAPEL



Laymen at conference center

Forest Home Conference Center, near Redlands, Calif., was the scene of the tenth annual Laymen's Retreat for the Los Angeles District, October 16-18. Dr. Ted Engstrom was guest speaker with Dr. L. Guy Nees conducting the Communion service Sunday morning.

A major project of the retreat was to assist Pasadena College students in their efforts to build the Prescott Memorial Prayer Chapel. The 337

people present at the retreat contributed \$1,300 toward the project. □

PENNSYLVANIA CHURCH REACHES 500

"HERALD" SUBSCRIPTIONS

Pastor Clifford Chew, Jr., pastor of the Williamsport (Pa.) Calvary Church, has announced that his church of 62 members has reached over 500 subscriptions in their recent *Herald of Holiness* campaign.

A banquet celebrating their victory was held on November 20. Pastor Chew said—"The church worked very hard and made sacrifices to get the *Herald* into non-church homes." □

MOVING MISSIONARIES

Rev. and Mrs. Ronald Calhoun, Rte. 2, Box 281, Street, Md. 21154.

Rev. and Mrs. Frank Elliott, Clasificador #132, Correo Central, Santiago, Chile, South America.

Rev. and Mrs. C. Dean Galloway, Apartado 302, Managua, Nicaragua, Central America.

Rev. and Mrs. Bronell Greer, Ambri Sadan, Chikhli, Buldana District, Maharashtra, India.

Rev. and Mrs. William Porter, R.F.D. 3, Box 41W, Rio Piedras, Puerto Rico, 00928.

Rev. and Mrs. Jim Stocks, P.O. Box 3, Seteki, Swaziland, South Africa.

Rev. and Mrs. Don Scarlett, Box 7195, Newton Park, Cape Province, Republic of South Africa.

Rev. and Mrs. Dennis Schmelzenbach, P.O. Box 199, Carolina, Transvaal, Republic of South Africa.

Miss Norma Wilson, Bellshill Maternity Hospital, MacDougall House, North Road, Bellshill, Lanarkshire, Scotland.

Mr. and Mrs. Elton Wood, 4501 North College, Bethany, Okla. 73008.

NEWS OF REVIVAL

THE LUDINGTON, MICH., CHURCH reports an outstanding meeting with Rev. Gary C. Bond. A gospel concert was presented on Saturday evening of the crusade. Sunday was a day of spiritual victory as seekers found spiritual help in the morning service and a healing service was conducted in the evening. Ralph W. Fisher is pastor. □

THE ATHENS, TENN., CHURCH received three into church membership following a recent revival. There were 12 seekers. New decisions were made and some renewed former commitments. □

OF PEOPLE AND PLACES

EVANGELIST T. E. HOLCOMB reports—"We have closed one of the best assembly years of our ministry with 36 revivals on 14 districts. We have seen more people at the altar and joining the church than in previous years. We have a good slate ahead. It has been a joy to work with our fine pastors." □



Tuscaloosa (Ala.) Southside Church recently held dedication services for its new sanctuary. Superintendent Reeford L. Chaney, Alabama District, preached the dedication sermon. Rev. Denver Wood, present pastor, participated in the service along with the former pastors, Rev. L. S. Channel and Rev. H. C. Tubbs. The new sanctuary has a seating capacity of 500. The sanctuary and its facilities are valued at \$65,000. With the sacrificial labor of the pastor, who acted as builder and contractor, and the members it was built for \$26,160 with an additional \$5,315 spent for furnishings. The church buildings are valued at \$100,000. The indebtedness on the property is \$25,000. Rev. Don Jernigan, pastor of the Birmingham (Ala.) Ridgmont Church, designed the sanctuary.

**WIFE OF
GENERAL SUPERINTENDENT
STRUCK BY CAR**

Mrs. Orville W. Jenkins sustained injuries November 7 when she was struck by an auto in Yakima, Wash. She had stepped off the curb at a shopping area of the city when hit by the oncoming vehicle.

The impact threw her to the pavement and caused her to lose consciousness. She was taken to St. Elizabeth Hospital in Yakima, where she was treated for multiple bruises and pavement burns. Despite considerable discomfort, the hospital reports indicated that there were no broken bones. Mrs. Jenkins was scheduled to return to Kansas City the weekend of November 14.

Dr. and Mrs. Jenkins were participating in a preachers' meeting for the Northwest District when the mishap occurred. □

**CHURCH OBSERVES 30TH
ANNIVERSARY**

Staunton (Va.) First Church observed its thirtieth anniversary November 1. A large congregation attending the special service heard Dr. Robert E. Wilfong, speaker, as he challenged the church to remember the last lesson taught by the Master and to put His instruction into practice by winning more souls. Dr. Wilfong, of Kenneth Square, Pa., is technical manager of The Nylon Technical Division, The DuPont Corporation, Wilmington, Del. He is a lay member of the General Board, Church of the Nazarene.

The following were among the many guests of the day: Honorable Richard A. Farrier, mayor of Staunton, Va.; Rev. Robert J. Shoff, representative from Eastern Nazarene College, Quincy, Mass.; Mrs. Sarah E. Nutt, member of Staunton city council; and former pastors—O. E. Smith, Jr., A. D. Mason, W. Vernon Jones, and E. M. Fox. Greetings were received from the office of Senator Harry F. Byrd, (Va.) and from the office of the governor of Virginia.



Left to right: Pastor Freeman J. Hamrick, Rev. Robert J. Shoff, Honorable Richard A. Farrier, Dr. Robert E. Wilfong, Mrs. Sarah E. Nutt. □

**SUNDAY SCHOOL TEACHER
RECEIVES TOP AWARD**

Mrs. Roy (Phyllis) Gossett recently received the Certified Teacher Award in a special presentation at the Dothan (Ala.) First Church. The award represents the third and highest level of attainment in a teacher-training program conducted by the denomination.

The teacher-training program is largely a home study course covering a broad spectrum of subjects dealing with the work of a Sunday school teacher. Written lessons are completed on prepared test forms and submitted to the Christian Service Training Department in Kansas City, where they are graded and returned to the student. Some credits may be earned in CST classes conducted in the local church by an approved instructor. Mrs. Gossett mastered the subject matter of 38 different books in qualifying for the award. She became the seventh person on the Alabama District to receive this award.



Mrs. Gossett is presented the award by Mr. Gerald D. Lyon, director of the CST program at Dothan (Ala.) First Church. Pastor Samuel L. Hindman looks on. □

FLORIDA CHURCH DEDICATED

The new Seminole, Fla., church held dedication services in its new building at 2 p.m., October 18. District Superintendent A. Milton Smith, Florida District, presented the dedicatory address. There were 300 in attendance at the special service.

Pastor Roy M. Vaughn had felt especially led to pioneer a new home mission church in Seminole, where a reported 80,000 people live. He had previously pastored some of the leading churches in the state of Florida.

The new church was organized December 7, 1969, with 23 members. Last May the church reported 45 members. The last report showed an increase to 93. Of the members re-



Seminole church

ported, 38 had been received on profession of faith. An average attendance in Sunday school of 135 has been realized. Souls are being won in Seminole. Over 200 people have found spiritual help at the church altar since the last district assembly in May. □

**RETREAT FOR BRITISH
ISLES MINISTERS**

Ministers of the North and South districts in the British Isles met in the Worldwide Evangelization Crusade Conference Center at Kilcregan, Scotland, for a retreat.

District Superintendent George Frame and T. W. Schofield presided over the meetings. Each day's schedule allowed time for sessions of prayer, "talk-ins," discussion on the subjects of home and foreign missions, and informal fellowship.

Dr. Raymon Hurn, executive secretary for the Department of Home Missions, and Dr. Earl Mosteller, Brazil, were the principal speakers.

A time of special prayer and laying on of hands was observed for those desiring a quickening touch from the Lord. The gathering closed with a Communion service.

The inspiration received from the retreat gave added impetus for the month of witnessing planned by the churches for the month of October. □

Someday people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has in the past four.—Charles P. Steinmetz.

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

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“By All Means...”

LISTENING—A FIRST STEP IN WITNESSING

I HAD hurried to town on a Monday evening to purchase a gift for a shower and soon found myself the only customer in a small boutique shop.

The lone clerk was a college-age girl. In no time we were discussing ecology, Vietnam, rioting, even parents. More correctly, she was airing her views. I was listening.

What I really heard was a very troubled young lady crying for security and for peace. My heart reached out to her. I asked her if she had a personal faith and told her of the perfect peace that had come to me through Jesus Christ.

She hung her head for a moment and admitted to being a nominal member of a major denomination. Then seemingly to defend

herself she began to criticize the church in general: behind the times, full of hypocrites, irrelevant, unconcerned, etc. . . .

Again I listened. We agreed that the Church is fallible; it is made up of people. Somehow, excitement nearly overcame me as I told her that there is one absolute truth. The Head of the Church is infallible; He is Jesus! More than that, in Him is life, eternal and full, beginning with the moment one accepts Him as Saviour. I challenged her to try His way.

Has she tried it? Will she try it? My confidence is in the Holy Spirit, who brings fruit to our meager efforts.

RUTH A. WEBER
Palo Alto, Calif.

SAVE SOME”

