

herald

OF HOLINESS

Church of the Nazarene

Lay Conference Is Far-reaching

(See page 12 for full story of August 23-28 Miami meeting.)



Saturday luncheon attracts laymen en masse in beautiful banquet hall.



Statesman Walter Judd speaks to 1,200 Nazarenes Friday night, among which is General Superintendent G. B. Williamson in the background.



Hundreds seek spiritual guidance following Dr. Lawlor's Saturday night message



General Superintendent Coulter

Christian or Pagan?

One of the basic truths Jesus gave us in the Sermon on the Mount is that Christians are to be different from pagans.

The Beatitudes describe people who are different—different in attitude, different in spirit, different in reactions to circumstances, different in faith. Christians, Jesus says, are to be as different as light is from darkness, as different as salt is from putrefaction.

In view of this fact, the logic of Jesus' words is inescapable when He says, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? (for after all these things do the Gentiles seek)."—Matthew 6: 31-32.

Very pointedly Jesus makes this application to His followers: If you are guilty of being worried and anxious about food and clothing, about the things you lack, then you are living like a pagan and not like a Christian! Phillips puts it like this: "This is what pagans are looking for."

Pagans do not believe that there is a purpose and a design in life. For them there is no order, no arrangement and everything that happens is accidental. Pagans are fatalistic. Powers over which a man has no control direct and determine his life. Pagans have no knowledge of a personal, loving God who has revealed himself in Jesus Christ and who has given unto us "exceeding great and precious promises."

Christians have a different view of life. They have implicit faith and reliance upon

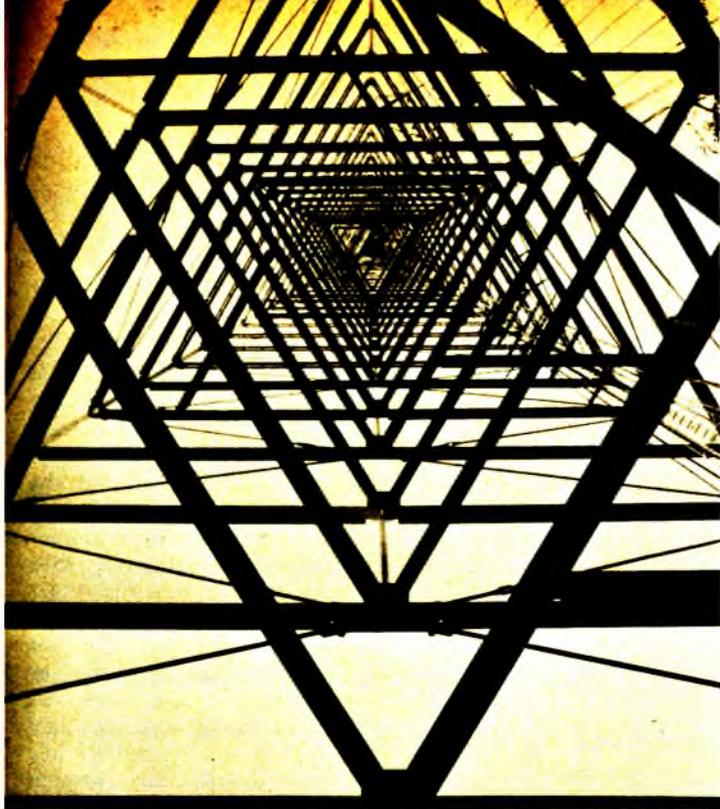
God, our Heavenly Father. They believe that nothing can happen to us apart from Him. Christians believe that a man's life is not controlled by blind necessity but that we are in the hands of a living, personal God.

Do we live like Christians or pagans? What dominates us? What monopolizes our time and attention? To what do we give first place in our thoughts, our actions, and our love?

Jesus gives us two specific answers by which life can be lived on the Christian level rather than on the pagan. First: *Implicit faith and absolute reliance upon God.* "Your heavenly Father knoweth that ye have need of all these things" (Matthew 6:32). What blessed words! "*Your heavenly Father knoweth.*" How can I allow myself to be dominated, harassed, and defeated by things and circumstances when my Heavenly Father knoweth! How can I live like a pagan, seeking and striving after mere material enjoyments, in the light of this truth!

Second: *Concentration of effort upon the interests of God's kingdom.* "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33). Jesus simply says, "The pagans seek after material satisfactions, but you, as Christians, should seek after righteousness!" This involves a diligent search for a deeper knowledge of God and His will and a more active pursuit of the interests of God among men.

How do we live? Christians should be different!



HUMILITY

• By John M. Drescher

The other day I overheard my four-year-old speaking to her baby sister while they played on the lawn. She was talking about family devotions. "Come, Rosie," she said. "We are going to have our demotions."

True devotion is just that, a demotion of every unholty imagination and thought. Many times we need to bow before our living Lord to see ourselves better.

I read of a man who wrote a book entitled *Humility and How I Attained It*. But humility is the kind of grace that, when you think you have it, you have already lost it. The preacher who said he had a wonderful sermon on humility and was just waiting for a large enough audience to preach it was hardly the person to preach it.

There is the statement attributed to a Carthusian monk. "The Dominicans," he said, "are famous for their learning, and the Franciscans for their piety, but when it comes to humility, we're tops."

A proud person is conscious primarily of what he is doing and exaggerates this far beyond its proper proportions. This is pictured humorously by Aesop, who tells of a fly sitting upon an axle-tree of a chariot wheel. The fly exclaimed, "What a dust do I raise!"

Humility does not come from asceticism, a certain robe, or pious speech. It is not realized by seclusion, starving oneself by fasting, or sleeping on boards. These may and usually do pamper pride.

True humility is an unconscious grace which results from a proper estimate of our own unworthiness of God's exceeding great grace.

A father and his small son strolled down a street in Chicago, past the place where a skyscraper was being constructed. Glancing up, they saw men at work on a high story of the building.

"Father," said the little boy, "what are those little boys doing up there?"

"Those are not little boys; those are grown men, Son."

"But why do they look so small?"

"Because they are so high," his father answered.

After a short pause the lad asked, "Then, Father, when they get to heaven, there won't be anything left of them, will there?"

It is true. The nearer we come to Christ, the less others see of us and the more they see of Christ.

GIANTS

• *By Ethel Granger Bemis*

And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight (Numbers 13: 33).

Not what the sons of Anak thought of them, but what they

thought of themselves, unnerved ten of the twelve spies.

Their people belonged to God. He had wrought miracles in their behalf. He had promised them the land of Canaan for an inheritance. The time had come for them to move boldly forward. And they were terrified, because they considered the size of the foe instead of the might of their God.

In their own sight they had shrunk to the size of grasshoppers, and assumed that they were so regarded by the foe. But were they? It is quite possible that the giants knew of the mighty works of God in behalf of His people and had more respect for them than they had for themselves. Yet it was not how they looked to the foe, but how the foe looked to God, that mattered.

*Are there giants in the land?
Draw your sword!
Forward, at the Lord's
command,
Fear ignored.
Do not look upon their height;
Do not tremble at their might;
They are pigmies in God's
sight—
Obey your Lord!*

About the Cover . . .

The amount of good which could result from 1,300 Nazarene laymen gathering in a resort hotel in a Miami suburb was anyone's guess. Some, frankly, had reservations about letting that many laymen get together without a corresponding number of ministers. Others thought it would be an elongated playday, with anything but a spiritual emphasis.

The cover photos, by Publishing House artist, Dave Lawlor, give somewhat of an idea as to what transpired. There were gala eating events, inspiring speakers, highlighted by Statesman Walter Judd, but there was also honest spiritual searching in the form of altar services. Read about the first International Lay Conference on pages 12-15.

—*Managing Editor*

50 Years Ago

(From the October 4, 1916, Herald of Holiness)

The Best Yet

. . . This has been the only time we have not had to borrow several hundreds of dollars, and sometimes thousands, at the middle of the year, in order to send support to our devoted and loyal missionaries, in advance, thus losing quite a sum for interest. The regularity and increase of receipts are not only sufficient reasons for rejoicing, but are evidences that our church and its many friends are becoming acquainted with our foreign missionary work, and are adopting our methods, which have greatly helped to make the missionary year the best yet.—*H. F. Reynolds*, general superintendent.

On Responsibility

There can be no shifting of judgment and penalty because of collective participation in sin. That which would be a crime when committed by an individual, God will not allow to go unquestioned in a nation. A man who kills his neighbor is no more of a murderer than the nation which makes war upon its neighbor. . . . The nation that enacts laws allowing progressive adultery through so-called divorce, will meet the same God as the adulterers.—*Editor B. F. Haynes*.

The Blessing of Evangelical Reading

• By Carl F. H. Henry

Editor, Christianity Today

The great influence of the press is undeniable. Even those who have suffered under its exposures or criticisms will not quarrel with Henry Ward Beecher's remark, "Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory."

The press is liable to err because news-gathering is full of uncertainties. Sometimes the unknown facts are more significant than the known ones. Sometimes the facts get twisted. From the jumbled mass of material it collects the press must sort out the facts as best it can and present them honestly and accurately, so that readers can form their own opinions. The press must also separate news from editorial judgments. Every worthwhile publication has the right, indeed the duty, to express editorially its own judgments on important issues and to strive to win its readers to its viewpoint. It is obligated to inform its readers and shape opinions about current issues. But it has an equal obligation to distinguish fact from opinion.

Because of its Christian commitment, the evangelical press must reflect the highest candor as well as the best journalistic standards as it faces the responsibility of speaking even the harshest truth

in love. Only this kind of press will offset the formidable criticism of Thomas Jefferson, who wielded a mighty pen himself and who exclaimed in exasperation: "The man who never looks into a newspaper is better informed than he who reads them, inasmuch as he who knows nothing is nearer the truth than he whose mind is filled with falsehoods and errors." Let it never be said that the Christian public is faced with the unhappy choice of an empty mind or one filled with misinformation.

Once the evangelical press has fulfilled its task responsibly, it then becomes the duty of the

Christian public to read what the press publishes. Readers need not agree with the opinions of the editors. They can write letters of approval or protest, and they do. They are free to begin their own magazines, too.

Evangelicals forego many advantages when they fail to read and support evangelical publications. Such periodicals bring religious information not available elsewhere. They broaden the minds of those who read, introduce them to a variety of opinions, and sharpen their awareness of current issues. A magazine of general interest to the evangelical public will consist of more than pietistic homilies; it will print news, essays, poetry, theological studies, and editorially render its considered judgments based upon constant study of contemporary events and movements.

The evangelical Christian needs to keep abreast of current religious thought. The best way to do this is to read a good evangelical magazine that will bring to him many authors, diverse viewpoints, and new insights. For the price one pays for a single book he can obtain a year's subscription to a good magazine. Evangelicals must keep informed because the price of ignorance is always high, and as Robert Browning said, "Ignorance is not innocence, but sin."

ANSWER



EXPECTED

• By Laura Forinash

Peter thought he was dreaming. He knew he was in a dreary prison, bound with clanking, iron chains, and guarded by hard-disciplined Roman soldiers. He knew that it would be only a matter of hours before Herod would order him brought out to be executed.

He was not worried about the whole thing. He was able to lie down and calmly go to sleep, knowing that he was safe in his Lord's keeping. He was not afraid to die for the Lord, but at the moment he apparently had given up hope of being allowed to live for Him any longer in this world. He thought the end had come. When an angel came with light into the darkened cell, broke the chains from his hands, and led him out into the street, he "wist not that it was true which was done by the angel; but thought he saw a vision" (Acts 12:9).

Nor was he the only one who was surprised when prayer for his deliverance was answered. When he realized that he was wide-awake and free, he went to Mary's home, where a crowd of people were praying for his release. Rhoda answered his knock on the door, recognized his voice, and ran to tell the people that Peter was there.

They said, "You're crazy!"

They had been praying fervently that Peter would be freed from prison and spared from martyrdom; yet when they were told that their prayers had been answered,

they said to the messenger, "Thou art mad."

But Rhoda refused to be squelched. She insisted that Peter was at the door.

So the people decided resignedly that it must be his angel; Herod had already murdered him, and his spirit had come back to them.

When they finally got around to opening the door and saw that Peter was actually there, they were astonished.

They had reason to be astonished. Persecution against God's people was rampant. James had died by Herod's orders a few days before. During his last days on earth he had probably been held in the same prison as was Peter, and guarded by the same soldiers. The torture and murder of Christians was an everyday occurrence, so why should they expect that one man would be delivered? One wonders, though, how God could answer prayer for a people who so obviously did not expect an answer. After all, didn't Christ say, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24)?

We might wonder about it until we realize that there was one person present who expected an answer to her prayers. When Rhoda heard Peter's voice, she knew at once that he was free. Even when fellow Christians told her that she had lost her mind or had heard a ghost, she still insisted that prayer had been answered, that Peter was free.

I wonder how many Christians today would be surprised if God were to answer prayer. If someone were to come to a group of God's people and say, "Your prayers have been answered," would the response be, "You are out of your mind"?

I wonder how many, when the answer came, could say joyfully, "That is just what I expected."

It is necessary, of course, to know that we are praying in God's will before we can pray with expectant faith. God has not promised to answer any idle request we may think up, whether He likes it or not. There is a difference between faith and presumption, and it is not always God's will to deliver.

But when we know that we are praying in God's will, do we pray expecting? Do we take it for granted that in His own time and in His own way He will answer?

When we pray for the salvation of the lost, we know that God has given to every man the power of choice, that He will not force salvation on one who stubbornly refuses to have it. But, even then, do we pray expecting that God will do everything that can be done to bring that person to want salvation? Do we believe when we pray that the Holy Spirit is even then talking to the one for whom we are praying, saying everything that can be said to him to bring him to God?

I wonder. Do we really expect an answer when we pray?

Tithing Teaches

• By E. E. Wordsworth

Tithing one's personal income is the right and serious way to give. It is not primarily a money-raising scheme. Neither is it a tax imposed or a substitute for other ways of getting money to run the church and meet its obligations. Rather, tithing is a returning to God of a small but definite part of the many gifts we have received from His hands, as a token payment of our heartfelt gratitude.

The purpose of tithing is to secure, not the tithe, but the *tither*; not the gift, but the *giver*; not the possession, but the *possessor*; not the money, but *you* for God and His kingdom. Tithing can actually make one a brand-new person. It is a way of teaching divine principles, a means of bringing us close to God. It is a logical result of serious Christian faith.

Tithing teaches us what is really important in life. With many professed Christians, personal comfort, success, pleasure, and material possessions are the first and most important things of life, though the Bible says, "Seek ye first the kingdom of God." Time, energy, and money have priority.

But tithing reverses this order and places God first, as the central **F**act around which all life revolves. Tithing teaches us an awareness of His presence. This is God's world; He owns the land, our property, our income, our life, our all. *Ye are not your own.*

Tithing also teaches us the blessedness of gratitude. We tend to think of ourselves as "self-made." Tithing is an acknowledgment that "it is he that hath made us, and not we ourselves."

The man who consistently tithes is saying, "Thank You," to God for health, strength, food, family, love, and life. God is recognized as the creative Factor in life, everyman's life.

We forget that all we have we have received. We are self-centered unless we have learned the blessedness of honoring God with our consecrated money. Tithing gives us a right attitude toward God, the church, and the spread of the gospel of Christ.

Tithing, furthermore, is true worship of God. Money is a real part of us. It represents our efforts, intelligence, and time. When we give our money seriously, responsibly, graciously, we are giving ourselves.

True worship is defined "as the giving of oneself." This concept will save us from pride and hypocrisy. It is now deeply spiritual. We sense our own unworthiness as we offer ourselves and our gifts to our Heavenly Father. Unless the motive is pure, we do not truly worship God.

Tithing has transforming power. The tither knows the central fact of life, feels the nearness of God, sees the constant evidence of God's love and care, trusts his Heavenly Father day by day, and offers himself in gratitude unto Him.

Therefore the purpose of tithing is to bring *you* into right relationship with God and to make you a new person.



A Prayer From Vietnam

Lord, as I sit here in my foxhole, I pray that Thou wilt watch over me and the other men fighting here today.

We are here for a cause seemingly unknown to many of our loved ones so many miles away.

Thou knowest the cause, dear Lord; Thou hast given us a reason.

We are here this day to preserve for these peoples the right of free worship, among other things.

Our task includes showing these citizens of Vietnam the love and care our Savior gives; and instilling within them the fear of our God, who is always watching over us and who protects us from evil.

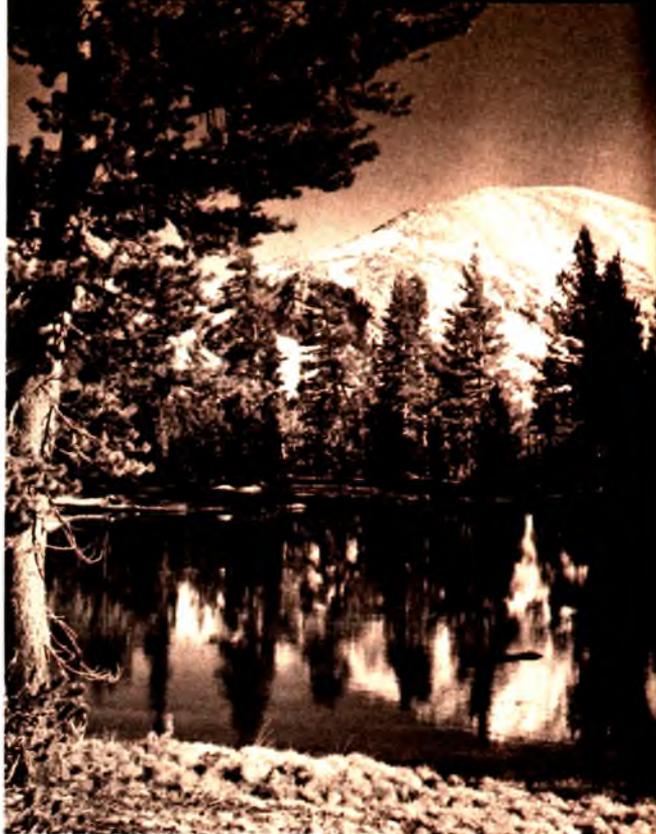
Lord, we are here to give to these people the support of the United States of America; a nation under God—the *only* God—our God, who careth about all things.

Amen.

By James Clayton

Enfolded in Protecting Arms

• *By Edwin Zimbelman*



Our family was enjoying a restful vacation amidst the towering, scenic mountains of Yreka, California. A verse spoken by the Psalmist many years ago kept repeating itself in our minds and hearts as we gazed upon the unmarred beauty that came from the Creator's hand: "As the mountains are round about Jerusalem, so the Lord is round about his people" (Psalms 125:2). To the Israelite there was nothing quite as precious and as secure as the city of David and its spiritual significance in his life.

Thus we captured something of their feeling as we had the privilege of viewing those beautiful, massive, tree-covered mountain ranges. Yreka is nestled securely in a scenic valley, giving one the sense that he is shut in with the great Creator who created all this beauty! The mountains that stand as silent sentinels seem to guard this little city well, so it can rest

securely. This is the feeling Jerusalem conveyed.

The same Lord in whom the Psalmist trusted ages ago still wishes to enfold and surround His people who trust in Him completely. The Christian can relax in the confidence that God knows every need and is fully equal to any situation.

God's promises, tested and proven true across the years, stand as a bulwark much stronger and higher than mere mountains surrounding a city in the setting of a historic gold-mining tradition, upon which God had lavished much physical beauty.

While the world all about us has problems and pressures with which it cannot cope, it is so comforting to know that the Lord will keep His people safely as long as they trust in Him with full confidence. In Romans 8:35, the Apostle Paul indicates that no *real* harm can

come to those who trust in the shadow of the Almighty. Christians across the years have proved the truth of this in daily living, and our modern generation is no exception.

As we see the handiwork of God in nature, may it speak to us of His greater power to keep His own. Let renewed faith in Christ, full acceptance of the Spirit's in-filling and guidance in our lives, and unshakable confidence in the promises of God cause us to rejoice securely in the protecting arms that would enfold us in His loving care.

Remember, the Psalmist said, "The angel of the Lord encampeth round about them that fear him" (Psalms 34:7). Since nothing lastingly harmful can penetrate that protective barrier, we can serve Him with reassurance that our lives and our souls are safely sheltered within His arms.

Deliverance from the Inward Foe

• *By* Leo C. Davis

The carnal mind is enmity against God" (Romans 8:7). Its hindering power is seen among the churches to which the Apostle Paul ministered. In reading his Epistles we also note his declarations of deliverance from this inward foe. Let us consider:

The Babes at Corinth

"And I, brethren, could not speak unto you as unto spiritual, but as unto . . . babes in Christ" (I Corinthians 3:1).

The conduct of these "babies" was most disappointing. They were constantly hindered by an inward "colic." Paul, greatly burdened that they might be delivered therefrom, points them to a way more excellent than babyhood (I Corinthians 13).

The Dual Personality of the Romans (Romans 7)

No matter how we may interpret this chapter, it remains a masterful treatise on the workings of the carnal mind, whether in the Jew under law or in the regenerated believer in Christ. This enmity had produced a dual personality: "I delight in the law of God . . . but I see another law in my members" (Romans 7:22-23).

Paul teaches the unification of the heart when he emphasizes the work of the Holy Spirit effecting deliverance from indwelling sin: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

The Arrested Development of the Hebrews

"For when for the time ye ought to be teachers, ye have need that one teach you again . . . of the oracles of God" (Hebrews 5:12).

The Hebrew Christians were not developing. They were constantly looking back to former Temple worship with its outward glitter. Faith was being replaced by sight. Paul (or was it Apollos?) spends much labor extolling the merits of the sacrifice of Jesus Christ, our

High Priest, and in exhorting the people to leave "the principles of the doctrine of Christ . . . the doctrine of baptisms, and of laying on of hands" and to "go on unto perfection." He would have them find deliverance from an unsanctified heart, so their development would no longer be arrested.

The Defection of the Galatians

"Ye did run well; who did hinder you?" (Galatians 5:7)

Many of the Galatians had "gone over to the other side" because of the Trojan-horse traitor within their camp. The inward foe continually solicited their loyalties. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Galatians 5:17). The only remedy was to "cast out the bondwoman and her son" (Galatians 4:30), and to learn to "walk in the Spirit" (Galatians 5:25). "They that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24), Paul concludes.

The Lack of Fullness Among the Ephesians (Acts 19:1-7)

This scripture relates the beginnings of the Ephesian church. These believers found salvation by steps and stages, through crisis experiences. They first received John's baptism; then Christian baptism in the name of the Lord; and subsequently, the baptism with the Holy Ghost.

Dr. Paul Rees writes and speaks of: (1) Existence without life (the unregenerated); (2) Life without fullness (the born-again convert); and (3) Fullness without lack (the Spirit-filled). The Ephesians certainly knew of such distinctions. They had passed from "life without fullness" to "fullness without lack." A sense of need is often the ground for seeking sanctification, full, entire, and complete.

We shall add:

The Instability of the Church of the Gospels

Those whom Christ called dur-

ing His earthly life were termed followers, disciples, believers, friends, Nazarenes, and apostles (twelve of them). Their names were written in heaven (Luke 10:20); they were not of this world (John 17:16); they had known surely that Christ had come from God (John 17:8-9); they knew the Holy Spirit and He dwelt with them (John 14:17); they were blessed (Luke 24:50); they worshiped Christ (Luke 24:52); and they continued in the Temple praising and blessing God (Luke 24:53).

With all this the old nature was continually manifesting itself in doubts, in indignation, by strife, by jealousy, in ecclesiastical ambitions, and in unbelief. The record affirms such double-mindedness.

For the remedy, Christ sent them to the Upper Room. It was here (not before or after) they received a cure for their instability and their unbelief. Pentecost is still the only remedy.

Babes in Christ need not continue as babies. Those with "dual personalities," those experiencing arrested development, and those whose inner nature causes defection can know cleansing from the carnal mind. Pentecostal holiness is the answer for those who lack fullness and for all disciples stricken with instability.

We cannot deny the three facts concerning the above-mentioned groups: (1) They had a measure of grace; (2) They knew an inward conflict with the flesh; and (3) They were taught a positive deliverance therefrom.

The song writer spoke and sang scripturally:

*As I went on to sing and shout,
I found an inward foe;
The Holy Spirit burnt him out,
Praise the Lord! It's so!*

Editorially Speaking

● By W. T. PURKISER

A Question of Identity

Someone remarked that the only person who can properly identify a corpse is one who has known the deceased during his lifetime. "This," said he, "would disqualify most of the 'God-is-dead' theologians from making their pronouncements and identifying that which they have found as the God which once lived."

The point is well made. It is a sort of common-sense approach to a current controversy which really has more weight than many intricate arguments. After all, the most certain grounds for belief in the living God are not theoretical but practical.

We do not mean of course, that faith is unreasonable. We mean that what are sometimes called "proofs" of God's existence are not proofs at all. They are reasons for holding a faith that is deeper and better than all the reasons which may be given for it.

When everything has been said that can be said, the basis of belief in "the God and father of our Lord Jesus Christ" is not theological but experiential. It begins with an experience of response to the gospel conveyed through the Holy Scriptures. It is confirmed by the results of that response in a sense of God's redemptive presence in all of life.

This just says that we can never find certainty in merely "knowing about" God. We find our deepest confidence in knowing Him, "acquaintance with God." Knowledge about another is important in its own way. But it is never as sure nor as satisfactory as acquaintance with Him.

When Paul stated his faith in God's purpose for the future, he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." It was not, "I know *what* I have believed," although that for some would be quite an achievement. Nor was it, "I know *about* whom I have believed." It was, "I know whom"—"I know Him." This makes all the difference.

Knowledge by acquaintance settles forever the question of existence. I do not question the existence of those I have met and come to know personally. My concern is rather to know what kind of persons they are.

THIS IS EXACTLY the biblical stance with regard to God. Scripture never argues the existence

of God, any more than the author of a book seeks first to prove his existence. It simply opens with the words, "In the beginning God created . . .," and closes with the benediction, "The grace of our Lord Jesus Christ be with you all. Amen."

What the Bible does is to make us acquainted with the nature and purposes of "him with whom we have to do." Not *that* God is, but *what* He is—this is the message of the Book of Books.

It is true, we cannot penetrate the inner mystery of the divine. For all the paradox, the older theologians were essentially right when they said that a God fully understood would not be God.

Yet our Creator has given us insight into His nature in the record of what He has done for our salvation, and in the person of His Son, our Saviour. The most important truth ever told about God is that He is "the Father of our Lord Jesus Christ."

This insight destroys all soft sentiment about a "Man Upstairs." As one has said, "Let us make sure that we understand that God is not a celestial politician seeking our votes. He does not depend upon us and upon our approval. He does not exist to run our errands. He is not to be used by us at all, but we are to remember first, last, and always that we are His children only when we find His will and do it."

ON THE OTHER HAND, God is not unapproachable severity. He who is the Father of our Saviour by nature becomes our Father by grace. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalms 103:13-14).

The "God of all grace" is more ready to give than we are to receive. Our faithlessness is seen in the fact that we lean so heavily on the arm of flesh, and so little on "the everlasting arms."

Those who come to know Him in His saving grace and sanctifying power are sent forth to witness to the living God. The witness of one might be discounted. The testimony of many carries great weight.

The individual Christian who has found the Source of life does not stand alone. As Dr. Dale of Birmingham once wrote: "If I were the only person who saw the sun rise this morning, then I might doubt my experience and call myself the

victim of an illusion. But if I hear that many people in different countries and of varied intellectual powers have seen the same thing; and if I am told that men and women have laid down their lives rather than deny its reality, then my doubt vanishes and I become sure of myself."

God is not dead. As has been said, He hasn't even been sick. So let's not get excited about the identification of a corpse by some who do not even profess to have known the decedent while He lived.

"Holy Roller Religion"

Dr. Kenneth Grider of the Nazarene Theological Seminary was calling door-to-door in the "inner city" recently. When he told the purpose of his visit, one woman replied: "Oh, I have 'holy roller religion.' On Sunday, the holy day, I just roll over and go back to sleep!"

Many people have that kind of religion who would never dream of using such a name for it. They can roll out at the crack of dawn any other day. But on Sunday morning, with the prospect of Sunday school and church, they just "roll over and go back to sleep."

Putting the matter in another frame of reference, someone noted the strange sickness that attacks so many once a week. In fact, it is so prevalent that it reaches epidemic proportions at times.

The symptoms are rarely seen Monday through Saturday. They begin to be felt with the first moment of consciousness on Sunday morning. Weakness, lassitude, perhaps a headache or a pain in the big toe, unusual sensitivity to heat or cold, dryness or humidity—the list is almost endless.

One never ceases to marvel at what some folks can let keep them from the house of God. Indispositions that would never get a second thought at any other time become major illnesses when it's time to get ready for church.

How serious this is for us in America is seen in the fact that, while church membership is gradually edging up, the latest polls show that church attendance is gradually falling off. It is reported that 38 percent of Protestant church members attend church on Sunday morning (as compared with 67 percent of the Catholics). The figure for Sunday night is approximately 12 percent, with less than 5 percent in midweek service.

This gives point to the rather wry comment of one man that membership in his denomination just means identifying the church the people don't attend when they don't go to church.

There are still two basic reasons for church attendance. One is to get. No amount or quality of personal devotion can ever take the place of "the fellowship of saints."

In fact, the Bible seems to indicate that this

factor is becoming more urgent with the passing years: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24-25).

But a second basic reason for church attendance is to give. When sincere Christians gather to sing, and pray, and hear in faith the preaching of the Word, there is a release of spiritual power into the lives of the needy that can come in no other way.

Every member of the fellowship has something to contribute. The Church is vividly compared with a body in the New Testament. A body with missing members is a cripple, whether it be a physical body or a spiritual body.

What's your attendance record? Has there been a tendency to wake up on the "holy day," and "roll over" and go back to sleep? Why not make a new resolve? Come out of the reserves and join the ranks of the regular army of the Lord.

A Strong Plea for Prayer

The back cover of last week's *Herald of Holiness* carried the proclamation of the Board of General Superintendents calling for a week of prayer throughout the Church of the Nazarene beginning next Sunday.

The particular point of need is the call for intercession in behalf of the fall evangelistic emphasis of the church. Directed in particular toward the unsaved loved ones of our own families, the general heart cry is for the power of the Spirit in meeting the spiritual crisis of our times.

It is not at all difficult to identify the most critical need in the church world today. It is not necessarily for newer methods or more money. It is for men and women who have learned and are using the power of prevailing prayer.

As Arthur Adams has reminded us, "Lives are changed and mountains are moved as a result of prayer. Neglect of prayer brings pettiness and stagnation."

We can stand before men effectively only to the degree that we have knelt before God. Prayer brings us into a real partnership with the Lord. Through the prayer of faith we have a vital share in advancing the most important cause in the world—the kingdom of Christ in the hearts of girls and boys, women and men.

Should we not always pray? Indeed, we should. But we still need special times and seasons of prayer. It is only really possible to say as did Brother Lawrence, "The time of business does not with me differ from the time of prayer," when we faithfully observe the special time of prayer.



The tropical setting where laymen gathered

Effect of Lay Conference Appears to Be Far-reaching

● **By Elden Rawlings**
Managing Editor

The international Lay Conference on Evangelism, held August 23-28 in Hollywood, Fla., was the first of its kind in the Church of the Nazarene. If the sentiment of the 1,274 registrants carries any weight, it won't be the last.

The comfortable Hotel Diplomat, a striking complex of three spacious motor lodges, the bright Florida sun, and delightful food made an appropriate setting for the first gathering.

License plates from a wide variety of states were evidence that the conference was attended by a cross section of Nazarenes. Registration statistics revealed

that only seven of seventy-six domestic districts failed to be represented.

It attracted a variety of people, among which were newlyweds, Mr. and Mrs. Lewis Swift, Jr., who honeymooned in Hollywood.

* * *

THE CONFERENCE WAS, among other things, a unique spiritual experience.

Symbolic of this was a rooftop chapel enclosed by glass which overlooked the Atlantic. It was particularly active during early morning hours.

The conference had its genesis daily with an 8:00 a.m. Bible study. The speaker, Mrs. Audrey William-

son, wife of General Superintendent G. B. Williamson, and authoress of two books, concentrated her devotional addresses on Romans 12. She discovered that "the measure of faith determines our gifts, and the measure of our faith is the measure of our capacity. All gifts are God's summons to service. Every gift is a call to work."

The conference received propulsion from the general superintendents' morning chapel talks. They would also be seen frequently in casual conversation in groups of laymen.

The conference experienced, at least twice, a stirring and visible spiritual climax. One came when seventy-four persons knelt around a makeshift altar following Conference Chairman Gordon Olsen's message, which was delivered without apparent design toward an altar service.

The other occurred Saturday night, following Dr. Edward Lawlor's message. Two-thirds of the more than 1,200 people in attendance sought a place to pray around the front. The rest of the congregation was on its knees.

* * *

ADDING FLAVOR to the conference was Statesman Walter Judd, a former congressman, and four representatives from the Nazarene Evangelistic Ambassadors, whose teammates were still on Latin assignments. Paul Skiles, N.Y.P.S. secretary, accompanied the Ambassadors, and spoke to the convention regarding the Latin crusades.

Dr. Judd, in espousing the democratic ideal and explaining the master plan of Communism, at times sounded much like a camp meeting evangelist.

"The practical task of any religion," Dr. Judd, who was a Presbyterian missionary doctor in China, 1930-38,

said, "is to meet people's needs—all their needs. . . ."

"Communism is not a national movement. It is a world religion that denies God. We belong to a world movement that intends to win, not by force, but by love, as in the example of Jesus Christ."

Judd pointed out that the reason for U.S. involvement in Viet Nam was Communist expansion in Asia, and not because of a local dispute between two countries. A billion Asians are at stake, he said.

His conclusion held hope. "The world is too sick to be held together with artificial plaster. The hope is only in Jesus Christ . . . and optimism comes when man falls broken before God."

* * *

ATTENDING THE CONFERENCE WERE people who did not want the implications of the spiritual "high tide" to ebb as new events and demands dimmed the memory of the week. At least a dozen times this reporter heard, in effect: "Let's not let this spirit die."

To do this, lay speakers challenged those attending to inquire into their place in the church. Here were people not afraid to look at themselves, and recognize, along with their handsome profiles, an occasional blemish. They were concerned about our lack of political involvement, our poor record in evangelism, and breaking down artificial barriers to church growth.

Among these were men like George Reed, director of parole for the state of Nevada, and formerly chairman of the U.S. Board of Parole, who spoke in a general session. He said:

"When a church layman says politics is too dirty for a true Christian, he is automatically turning over his nation, state, and home community to

the devil and his crowd to run as they please. . . ."

"It is well and good to wring your hands and complain about bad government, but I must insist that you and your neighbors have permitted by default and inaction the type of bad government you deserve."

* * *

Leonard Whipple, a layman devoted to personal evangelism, said in a seminar address, "The church must be more than a 'society of saints.' It must



AMONG SIGNIFICANT LAY SPEAKERS are men pictured above. At left, Grant Swank, Richton Park, Ill., answers questions from laymen following his address. At lower right, following his address, George Reed (left), Carson City, Nev., talks with Dr. Ed Mann, president of Eastern Nazarene College, and Gordon Olsen, Eugene, Ore., businessman. Upper right, Air Force Col. Thane Minor speaks.

be a 'soul-saving institution.' The present-day demands of our time for legitimate responsibilities and activities in the business world, along with our responsibilities and activities in the church, have altered our classification of values to the extent that involvement in personal evangelism has become secondary."

THE EFFECT OF technological change on the church was the object of an address given by Grant Swank, an employee of the United States Department of Agriculture, and a lecturer at the University of Chicago. He said:

"Every week something happens in my church, and my church is no exception. Those fine people are learning to live rather successfully in this new age in their business and private world.

"They have learned the latest methods of management; they travel in 350-horsepower automobiles; they have every convenience in their home; they travel by jet plane from place to place.

"They are thinking modern, they are living modern. But when they step across the threshold of that church on Sunday morning, in the matter of an instant, they regress thirty to fifty years in both their thinking and their actions.

"And the stranger in church that morning, whom the members have every sincere desire to evangelize, looks about him and wonders what decade he stepped back into.

"Tradition must be cherished; some must not be changed; but if the action of tradition is not necessary to a right relationship with God and is ineffective to evangelism, should it not be brought up to date? . . .

Conference Registration by District

(According to the Department of Evangelism)

Abilene—24	Missouri—16
Akron—32	Nebraska—6
Alabama—38	Nevada-Utah—6
Alaska—0	New England—21
Albany—9	New Mexico—10
Arizona—21	New York—18
Br. Isles N.—0	N. Arkansas—8
Br. Isles S.—1	N. Carolina—22
Can. Atlantic—0	N. Dakota—0
Can. Central—10	N. E. Oklahoma—14
Can. Pacific—2	N. E. Indiana—22
Can. West—16	N. California—12
Can. California—8	Northwest—4
Can. Ohio—42	N. W. Indiana—15
Chicago Cen.—28	N. W. Oklahoma—23
Colorado—17	N. W. Illinois—14
Dallas—10	N. W. Ohio—30
E. Tennessee—2	Ore. Pacific—14
E. Kentucky—16	Philadelphia—25
E. Michigan—36	Pittsburgh—24
Florida—65	Puerto Rican—1
Georgia—10	Rocky Mountain—6
Gulf Central—0	Sacramento—14
Hawaii—0	San Antonio—8
Houston—9	S. Arkansas—5
Idaho-Oregon—12	S. Carolina—9
Illinois—20	S. Dakota—0
Indianapolis—12	S. E. Oklahoma—9
Iowa—24	S. California—18
Joplin—20	S. W. Indiana—2
Kansas—19	S. W. Oklahoma—10
Kansas City—18	S. W. Ohio—34
Kentucky—10	Spanish East—2
Los Angeles—37	Tennessee—20
Louisiana—8	Virginia—18
Maine—3	Washington—40
Michigan—24	Wash. Pacific—9
Minnesota—5	W. Virginia—21
Mississippi—1	Wisconsin—8

"We almost become untouchables at times. I'm not advocating in any manner allying ourselves with any sinful thing, but everyone of us works in and around sin every day. Let's get some of the mud on us—not in us—if by so doing we can help someone."

SWANK STRESSED THAT the church and pastor must become known in the community by a posi-

tive image for good. He illustrated by suggesting that, instead of a handbill announcing a revival, some serious consideration be given to a new approach.

"A program of evangelism that only invites people to church is not evangelistic," he said. Then he pointed out a brochure, *Parental Crime*, which deals with problems on college campuses and in society, which "brings the individual face-to-face with religious reality on the first contact" as the type of promotion a church should employ.

AIR FORCE Col. Thane Minor, attached to the Pentagon, and as of the first of this month assigned to Harvard University for a one-year teaching stint, addressed himself to problems of the layman and the world.

He stressed the importance of Nazarenes being unafraid of continuously reviewing their church's attitude toward the world. "We need not fear the 'scientific' approach to problem solution," Minor said, "for after all, it is merely commonsense organization of factors which relate to a question. We should never fear the analysis of any problem with which we are confronted."

He raised specific questions which he felt needed answers, not only for this generation, but for the next.

"What are the problems of the Nazarene layman and the world? They are 'multiplistic,' that is for sure. The church, around the turn of the century, was the social center for most communities. . . . This provided marvelous potential opportunity and we had great revivals.

"NOW, THE DAY of great revivals does not have to be past, but we may



THE CONFERENCE OFFERED a variety of opportunities: speaking, spending an extra amount of time in the rooftop prayer chapel, singing, and not insignificantly, praying.



SINGING WAS NO SMALL PART of the conference. The vocalists above, left to right, are: Bob Hale, Eastern Nazarene College; Gary Moore, minister of music at Kansas City First Church; Jim Bohi, song evangelist; and Dean Wilder, Northwest Nazarene College. Called the "Half Ton Quartet," the four weigh just over 900 pounds.

have to eliminate our rigidity of thought and look for additional ways to reach the large masses who need redemption."

As to involvement in politics, Minor asked: "Is it a matter of degree? Can one participate at the local level, or the state level, and/or the national level? Should we remain out of politics because there is so much dishonesty? Can a Nazarene run for and hold political office and be a Christian?"

"My opinion is yes. . . . I don't see us ever exerting much pressure for good, clean politics by default. What we really need is more honest Christian men competing for the leadership positions in our government. . . ."

"Could we use more effort in the media of radio? As good as 'Showers of Blessing' is, could it be complemented with a completely different type of program to appeal, for example, to teen-agers? . . . I don't like the beat of some of today's music either—but I know lots of teen-agers who do. Are we trying to reach 'us' or 'them'?"

"How about motion pictures? . . . Do we have an obligation to society to exert an influence on the freedom (without responsibility) of the movie industry?"

"Did you read *Life* magazine's review of 'Who's Afraid of Virginia Woolf?' Even if religion were not the issue, this type of moral decadence will destroy our culture as surely as it did the Romans.

"Do all movies have to be bad? Will they get better if no pressure is brought to clean them up? Can we have an influence on that industry by total abstinence? Do we have total abstinence?"

* * *

HOW DID THE laymen attending the conference react? They coupled their compliments with requests for another one.

"I am very happy with this convention," said one attender, "and am looking forward to the next one. I

am proud I am a part of the Nazarene church."

Others offered suggestions which are being channelled to general church administrators. Among them were:

"Use laymen to the fullest extent to do the administrative tasks of the church and the district."

"In your busy moments you may have missed a definite 'undertone': the feeling that the laymen need a more direct line of communication with the clergy. Several had hoped it would come through this conference but the means of communication were not definitely slated. To let laymen 'speak' will not open a 'pandora's box.'"

" . . . What will be the outgrowth of this conference . . . I feel there must be closer relations between the laity, the clergy, and the higher leadership of our denomination. . . . I would like to see this emerge from our present organizational leadership, rather than from the laity. . . . If such leadership does not come from the top, I'm afraid it will come from a dissatisfied laity. . . . Although, in one sense of the word, one felt a spiritual 'oneness' in the conference, was there not a significant evidence of dissatisfaction with the status quo? Dr. Benner, of course, ignited this in his keynote address."

* * *

The conference, which was, according to one attender, "well planned and executed," was sponsored by the Department of Evangelism. Dr. Edward Lawlor and the coordinating committee, headed by Gordon Olsen, are to be highly commended.

FOLLOWING A LARGE COMMUNION service at noon on Sunday, they began to retrace their steps home. For the representative from the British Isles South District, it would mean nearly a 6,000-mile trip. And for the newlyweds from New England it would be shorter. For all of them, it would be an experience they wouldn't soon forget.

Religion Writer Takes a Look At a Layman

By Adon Taft

Religion Editor, "Miami Herald"

(The following is reprinted from a column on religion appearing in the "Miami Herald," August 27.)

It's easy to be discouraged these days about the war in Viet Nam, government in general, business ethics, and the attitude of teenagers. How refreshing and encouraging, then, to see a man like Col. William T. Minor at the international Nazarene laymen's conference on evangelism at the Diplomat Hotel in Hollywood!

Here's a key man in military and diplomatic affairs in his role as chief of the cold war division of the joint war games agency of the joint chiefs of staff in Washington. His job is to anticipate any military or diplomatic development in the world and to have trained military and diplomatic men to know the alternatives.

Months before the Cuban missile crisis, for example, Col. Minor's staff had anticipated such a possibility and had run strategic war games on how to meet the situation.

Many people will rest more peacefully knowing that a man who acknowledges Christ as his Savior, who prays for His guidance, and lives and works with a brain clear of alcohol and tobacco is in such a strategic place in these perilous times.

Government officials—both state and federal—and businessmen of all kinds at the convention are a stimulating testimony that many men in all vocations are happily living clean, ethical lives for Christ.

It's nice to know that they are successful, from the worldly viewpoint. But more satisfying to know that they have lived and would live for Him whether or not they were successful.



CONSTRUCTION CONTINUES on the new library wing at Nazarene Theological Seminary. Dan Elliott, one of seventy-seven new students this fall, watches the progress on the \$350,000 building, which is scheduled to be completed in time for second semester.

Johnson Outlines Plans for Growth

Southwest Oklahoma District Superintendent W. T. Johnson reviewed growth statistics in his annual report to the eighteenth annual district assembly, as well as projecting ambitious plans for the twentieth anniversary year.

General Superintendent V. H. Lewis presided over the sessions held September 8-9 at Oklahoma City First Church.

Johnson told delegates that Southwest Oklahoma Nazarenes contributed a record 11 percent of their total giving to world evangelism—nearly \$85,000. They also welcomed 256 new members by profession of faith. One new church, Oklahoma City Western Oaks, was organized.

The twentieth anniversary goals, to be stretched across two years, hopefully will result in 2 new churches, 1,500 new Sunday school enrollees, 40 honor schools, 500 new church members, and \$100,000 for world evangelism in 1967-68.

Newly elected to the district advisory board are Rev. R. L. Sumner and W. K. Garrett, a layman.

More than \$2,100 was pledged toward a world tour for the Johnsons.

Dedicate Virginia Sanctuary

General Superintendent G. B. Williamson and Virginia District Superintendent V. W. Littrell participated August 14 in the dedication of a \$35,000 sanctuary at Highland Springs, Va. Rev. Leonard A. Ketcherside is pastor.

Missionary Recovering

Miss Della Boggs, missionary to Africa, is convalescing from an August operation, and prayer for her recovery is requested. She has a serious heart condition which contributes to the hazards of the surgery, according to Helen Temple, office editor of *Other Sheep*.

Celebrate Sixty-fifth

Mr. and Mrs. W. A. Sechrest, Danville, Ill., celebrate tomorrow (October 13) their sixty-fifth wedding anniversary. They have been church members for more than fifty years. Their address is 1202 Perrysville Road.

Laymen's Evangelism Conference Tapes

Due to the many tapes that have to be edited, it has not been possible to have complete information available for this issue as previously announced.

Watch your *Herald of Holiness* and, as soon as ready, a list of available tapes will be printed with special form for ordering.

Devotional Talks To Be Published

By popular request, Mrs. G. B. Williamson has agreed to submit the material from her morning devotional talks. Publication of this material in book form is expected to be released in the spring of 1967.

Reunion at Camp Meeting

More than thirty former students of Missionary Bible School at Tabor, Iowa, were reunited during the annual Nazarene camp meeting there late in August. Among the group were ministers, missionaries, and teachers. Camp meeting special workers were Rev. Roy A. Bettcher, Rev. Daniel Stafford, Dr. Roy Adams, and Warnie Tippitt. Dr. Gene Phillips is Iowa District superintendent.

Honored for Fiftieth

Rev. and Mrs. Sydney Fry, Necedah, Wis., celebrate October 24 their fiftieth wedding anniversary. They were feted August 27 with a reception. The couple was married in 1916 in Mauston, Wis.

How You Can Remember

The Church in Your Will



1. **Specific Bequest:** A certain sum—a tract of land—a farm—stocks and bonds.
2. **Percentage of Net Estate:** A minimum of 10 percent after you and your spouse are deceased, and debts, funeral expenses, and death taxes are paid. If no children, some give 50 percent or 100 percent.
3. **Residuary Bequest:** After specific or percentage of net estate to heirs, all the rest to the church.

These are only a few of the ways you can remember the church in your will. Write for the interesting new booklet "Why You Should Have a Will."

Clip and mail to:

Jonathan T. Gassett, Executive Secretary
Office of Wills and Annuities
Church of the Nazarene
6401 The Paseo, Kansas City, Missouri 64131

Name _____

Address _____

City _____ State _____

"Showers of Blessing" Program Schedule

October 16—"God's Call to You,"
by Edward Lawlor
October 23—"Woe—Lo—Go," by
Edward Lawlor
October 30—"Called unto Holi-
ness," by Edward Lawlor

NEW "SHOWERS OF BLESSING" STATION:
KDAK Carrington, North Dakota
1600 kc. 8:30 a.m. Sunday
NEW "LA HORA NAZARENA" STATIONS:
HJAU Medellin, Colombia
1410 kc. 9:00 a.m. Sunday
HJTA Medellin, Colombia
1320 kc. 7:30 a.m. Sunday

Moving Ministers

Rev. Richard E. Timmer from Canon
City (Colo.) Lincoln Park Church to El
Paso (Tex.) Grace Church.
Rev. Kenneth D. Hamrick, seminary
graduate, to Campbellsville, Ky.
Rev. W. W. Rose from evangelistic field
to Monroe, N.C.
Rev. Glenn Boyce from Saltcoats, Sas-
katchewan, to Lethbridge, Alberta.
Rev. D. J. Derksen from Lethbridge, Al-
berta, to Edmonton (Alberta) South.
Rev. W. Warren Boyd from Edmonton
(Alberta) South to Vancouver (B.C.)
First.
Rev. Merton H. Wilson from Clearwater
(Fla.) First to Orlando (Fla.) First.
Rev. Paul Wolstenholm from Jerome,
Idaho, to Sitka, Alaska.
Rev. Dave Hall from Wellington, Kans.,
to Holdenville, Okla.
Rev. Edward W. Levin from Freeport,
N.Y., to Malden, Mass.
Rev. E. E. Crawford, Sr., from Ashland,
Ore., to Lodi, Calif.
Rev. Russell E. Lewis from Oil City, Pa.,
to Rochester (N.Y.) Calvary.
Rev. C. H. Porter from Tishomingo,
Okla., to Blytheville, Ark.
Rev. Ronald Pelton from Joelton, Tenn.,
to Elkins, W.Va.
Rev. Donald L. Henderson from Lee's
Chapel, Tenn., to Elmore, Tenn.
Rev. George Porter from Hyndman,
Wash., to Watkins Glen, N.Y.
Rev. George Hazlett from Barrett, W.Va.,
to Newell (W.Va.) Glendale.
Rev. Paul La Chance from Madison,
W.Va., to Charleston (W.Va.) Campbell's
Creek.
Rev. Eugene W. Moore from Bossier City

(La.) First into evangelistic field.
Rev. Henry B. Wallin from evangelistic
field to associate pastor at Pasadena
(Calif.) First.
Rev. Joe Walton from Canoga Park,
Calif., to Pasadena (Calif.) Bresee Church
as associate minister.
Rev. Dale Bailey from Pasadena (Calif.)
First Church to Wichita (Kan.) First
Church as director of youth.
Rev. Grant Swank, Jr., from Manchester,
Conn., to Indianapolis (Ind.) Broad Ripple
Church.
Rev. Ron Freeborn from Springfield
(Mo.) First Church to Denver (Colo.)
University Hills Church as minister of
youth and education.
Rev. L. Eugene Plemons from North
Little Rock (Ark.) First Church to St.
Louis (Mo.) Webster Groves Church.
Rev. E. Wendell Williams from Greens-
boro (N.C.) First to Glasgow (Ky.) Trini-
ty Church.
Rev. William C. Emberton from Ama-
rillo (Tex.) North Beacon Church to
Dallas (Tex.) Buckner Boulevard Church.
Rev. John Lambert from Caney, Kan.,
to De Queen, Ark.
Rev. George Galloway from Kankakee
(Ill.) Central to Chicago (Ill.) Oak Lawn.
Rev. James E. Everett from Chicago
(Ill.) Oak Lawn to Kankakee (Ill.) Cen-
tral.
Rev. Wesley Burns from Monroe, Wis.,
to Milwaukee (Wis.) South 60th Church.
Rev. Roy E. Carnahan from Rochester
(N.Y.) Calvary Church to Baltimore (Md.)
First Church.

Deaths

GROVER HOWELL, seventy-two, died July 8 at
Downing, Calif., where he was attending the wedding
of a granddaughter. He was a resident of Montrose,
Colo., for more than fifty years. Funeral services
were conducted by his pastor, Rev. Willis J. Lam-
bert. He is survived by his wife, Maude; a son,
G. Lee; two daughters, Mrs. Otto Felger and Mrs.
Wendell Wilcox; two brothers; a sister; and nine
grandchildren.

ROBERT SIDNEY RUSHING, seventy-eight, died
September 6 in Bethany, Okla. Rev. F. R. Donaldson
and Dr. M. Harold Daniels officiated at the funeral
service. He is survived by his wife, Maude; three
daughters, Mrs. Quay Weaver, Mrs. Nell Lee, and
Mrs. Dot DePietro; one brother; two sisters; and
six grandchildren.

GEORGE W. CAREY, eighty-seven, died August 24
at Modoc, Ind. Services were conducted by Rev.
Raymond L. Cain and Rev. Kenneth Swan. He is
survived by his wife, Bertha; one son, Leroy; three
daughters, Mrs. Mary Jordan, Mrs. Margaret Ed-
wards, and Mrs. Ada Sears.

MRS. BERTHA MAE HUMBLE, seventy-seven, died
September 1 at Kankakee, Ill., after a four-month
illness. She served for sixteen years on the general
N.W.M.S. council. Rev. Jack H. Lee and Dr. Forrest
Nash conducted funeral services. Survivors include
two sons, Harvey N. and David R.; a daughter,

On Divine and Human Love

True love, both divine and hu-
man, holds to poles of truth. It
is both affection and attachment.
We are not only affected by the
presence of those we love and the
sense of loneliness in their
absence, but we are affected by
their condition and welfare. We
also become attached to them in
a real sense. We desire to be
with them. Heaven is peace and
plenty of all that makes for life
and happiness. I want my loved
ones there and, praise God, they
are now in the fold.

Dr. Updike

District Superintendent of N.E. Indiana
Member of the Department of Evangelism
General Board

Meldora Surbrook, a missionary in the West Indies;
and twelve grandchildren.

ELMER SYLVESTER HECK, Sr., sixty-four, died
June 25 in an auto mishap in Cedar City, Utah.
Rev. James M. Goss, Dr. C. Paul Gray, and Rev.
Norman Culbertson conducted funeral services. Sur-
vivors include his wife, Connie; four sons, Elmer, Jr.,
William, David, and Richard; three daughters, Dor-
othy, Louise, and Martha; four sisters; three brothers;
and twenty-three grandchildren.

D. J. HOLLOWAY, fifty-nine, died August 15 at
Baytown, Tex. Funeral services were conducted by
Rev. Guy M. Glendenning and Van Turman. He is
survived by his wife, Elsie; two sons, Thomas M.
and Harold J.; two daughters, Mrs. Fred M. Minix
and Janice Holloway; one brother; and three sisters.

Announcements

EVANGELISTS' OPEN DATES

George H. Talbert, 409 N.E. 13th, Abilene, Kans.
Open time from Oct. 23-30.

R. A. Isbell, P.O. Box 957, Crowley, La. Open
time in Jan. and Feb. of 1967.

BORN

—to Layton and Sharon (Bennett) Lee of Corpus
Christi, Tex., a daughter, Lori Lyn, on July 9.
—to John and Judith (Nelson) Fezzell of Mont-
clair, Calif., a son, John Richard, on Sept. 3.

SPECIAL PRAYER IS REQUESTED
—by a Christian lady in Iowa for healing.

Directories

BOARD OF GENERAL SUPERINTENDENTS

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Kansas City, Missouri 64131
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SAMUEL YOUNG



General Superintendent V. H. Lewis (center, back
row), with Taiwanese pastors.

Thanksgiving offering! All are a part of our denomination-wide
expression to God, and our way of saying to all, "The good
work must go on and on!"

V. H. Lewis
General Superintendent

Thanks be to
God! Thanks for
everything He has
done for us this
year.

Praise be to
God! Our sing-
ing—our worship—
our service—our

GIVE ABUNDANT LIFE
to EVERY MAN this



FOR
WORLD EVANGELISM

College Growth Rate Slows

• By Dr. Willis Snowbarger

Department of Education secretary

In spite of losses in graduate and specialized sub-college enrollments, Nazarene colleges and Nazarene Theological Seminary showed an early net gain of 143 students, an increase of 1.9 percent, above the enrollments on October 1 last year.

The reports were as of September 23 when a trend, rather than final totals, had been established.

After the huge 14.1 percent increase of last year, Nazarene colleges, like others across the country this fall, seemed to be showing only moderate increases.

This came as a welcomed opportunity for harassed college administrators, trying to provide adequate housing and classroom facilities for burgeoning freshman classes, to catch their breath.

The figures are incomplete and the grand total, which now stands at 7,702, could well increase by 150 with late registrations and extension center enrollments.

The major loss of 169 students appears in the graduate enrollment at Pasadena, where a planned curtailment of admissions to graduate work went into effect.

The largest percentage increase was at the seminary, where a new president, Dr. Eugene Stowe, welcomed 211 students, 27 more than enrolled last year. Percentage increase at the seminary is 11.6.

Largest numerical gains were at Olivet, 111; Bethany, 75; and Northwest, 58. The number of undergraduate students at the college level grew 179, or 2.5 percent, slightly ahead of the overall growth rate.

The early reports on fall enrollment with percentage of increase or decrease follows:

COLLEGE	ENROLLMENT	PERCENTAGE INCREASE
Bethany Nazarene College	1,753	4.5%
British Isles Nazarene College	23	10.0%
Canadian Nazarene College	128	1.6%
Eastern Nazarene College	864	2.3%
Nazarene Theological Seminary	211	11.6%
Northwest Nazarene College	1,108	5.5%
Olivet Nazarene College	1,691	7.4%
Pasadena College	1,236	-10.2%
Trevecca Nazarene College	688	-1.0%
TOTAL	7,702	+1.9%

New facilities in use this fall for the first time include:

- Gray Hall, dormitory for 240 women, at Bethany
- A new \$400,000 library and a remodelled R. T. Williams Hall of Philosophy and Religion at Northwest
- A new dormitory for women at Olivet

Late News

- A women's dormitory, a men's dormitory, and a remodelled administration building at Trevecca

George T. Speer Succumbs

George T. (Dad) Speer, seventy-five, the congenial founder and father of the Speer family singing group, died September 7 in a Nashville, Tenn., hospital following a heart attack.

Speer was well-known for song writing and teaching, as well as a gospel singer, and launched his family in a gospel singing career. He retired three years ago because of a chronic heart condition, but had sung publicly as recently as a year ago.

He had been in the gospel music business for 58 years, and had published more than 600 songs.

His pastor, Dr. T. E. Martin, officiated at the funeral conducted at Nashville First Church. He was assisted by Rev. L. B. Mathews and Dr. William Greathouse, Trevecca Nazarene College president.

Among survivors are Speer's two sons, Brock and Ben.

Bible College Offering Set

With hopes of raising \$75,000, the new Nazarene Bible College, with its site at Colorado Springs, Colo., will receive a church-wide offering through the Sunday school on Sunday, October 23.

Dr. Charles H. Strickland, president, will preside at a pivotal trustees' meeting, October 24-25, in Colorado Springs when architect's plans for the initial buildings and a curriculum will be approved.

So far Dr. Strickland has reported that about 50 persons have shown an interest in enrolling for the start of classes in the fall of 1967. He hopes to have an initial enrollment of 100 to 150 students.

A total of \$132,047 was raised in the first church-wide offering for the Bible College starting last September 12 (1965).—N.I.S.



REQUESTS TUMBLE IN—Kansas City District superintendent, Rev. Wilson Lanpher, drops more requests into the prayer chest which holds the names of more than 2,000 persons, as of September 26, sent to the Department of Evangelism. The denomination-wide program sought names and addresses of unchurched relatives of Nazarenes. Lanpher has organized a prayer vigil from October 16-22, during which time persons from Kansas City churches will be praying continuously in the Headquarters prayer chapel.

European School Opens Term

Sixteen students have enrolled for the fall term in the European Bible College at Busingen, Germany, according to Principal John B. Nielson. The enrollment as to countries breaks down as follows: Finland, three; Sweden, one; Denmark, one; Holland, one; Germany, two; Switzerland, one; Italy, seven. "Every space in the house is occupied," Principal Nielson says. Expansion may be necessary, as he anticipates the enrollment of at least four and possibly eight in January.

NEWS OF THE RELIGIOUS WORLD

Purpose to Debate?

"Are you frightened or disgusted at the theological debate which goes on around the catch-phrase, 'God is dead'?" asked Rev. William Davidson, an Episcopal bishop of the western district of Kansas. "Well, don't be too offended by the theologians until you examine their motives. They're not trying to destroy the church; they're trying to wake it up."

Key Words

in
Next Sunday's Lesson

By Ralph Earle

IN WHOM DO WE TRUST?

Isaiah 7:3-7, 9c-16; 31:1-3
(October 16)

● **Virgin** (7:14)—In recent years the translation of this word has caused more controversy than in the case of any other word in the Old Testament. For this reason we are departing from the usual practice and discussing only one term this time.

The Hebrew word is *almah*. Delitzsch writes: "Whilst *bethulah* . . . signifies a maiden living in seclusion in her parents' house and still a long way from matrimony, *almah* . . . is applied to one fully mature, and approaching the time of her marriage. The two terms could both be applied to persons who were betrothed, and even to such as were married (Joel ii. 16; Prov. xxx. 19) . . . the idea of spotless virginity was not necessarily connected with *almah* . . . and a person who had a very young-looking wife might be said to have an *almah* for his wife."

It should be noted that Delitzsch, a conservative scholar, accepts fully the Messianic meaning of this passage. There is no question about its correct application to Christ in Matthew 1:22. But how should it be translated in Isaiah?

The difficulty lies in a failure to recognize the so-called "telescopic" principle of prophecy. This means simply that most Old Testament prophecies have a nearer, partial fulfillment in the time of the prophet and a later, complete fulfillment in Christ (at His first or second coming).

A good example of this is Deuteronomy 18:15. There can be no doubt that the first application of this prediction was to Joshua, who would succeed Moses as leader. But Peter in Acts 3:22 and Stephen in Acts 7:37 applied this prophecy to Christ. He was the final and complete fulfillment of the promise made back there.

It would seem, then, that the first application of Isaiah 7:14 was to the birth of a child in that Assyrian period. Only thus could it be a "sign" to Ahaz. If this be true, it may be that "young woman" is the correct translation in Isaiah 7:14, for there has been no virgin birth except that of Christ. But Matthew correctly quotes the Septuagint of Isaiah 7:14 and applies it to Christ, who was in the fullest sense Immanuel, "God with us."

The Answer Corner

Conducted by W. T. Purkiser, Editor

Some of our Nazarene folk have been saying that the Virgin Birth was not essential to our being born again of the Spirit. What do you think about this?

I think it is a dangerous and misleading way of expressing a minor speculative idea. Presumably the thief on the Cross was saved without ever learning of the Virgin Birth. I was converted long before I understood the teaching of the New Testament concerning the manner of the Incarnation.

But this should certainly not be thought to mean that the testimony of the Bible at this point can safely be set aside. If I deny what Matthew (1:18-25) and Luke (1:26-38) plainly teach, what John intimates in his repeated use of "only begotten Son" (1:18; 3:16; 1 John 4:9), and what Paul assumes in his otherwise inexplicable phrase in Galatians 4:4 ("made of a woman"). I am

denying the essential truth of the Word of God.

Whether or not God could have chosen some other method to introduce His Son into the world is quite beside the point. The issue is not what could have been, but what actually happened.

To me, it is far easier to believe the New Testament account explicitly than it is to believe that God would send His Son for our salvation by means of an immoral act. For if the Gospels make anything clear at all, it is that Joseph was not the father of Jesus and that His mother, Mary, was not married at the time of His conception. I personally find the alternative to the Virgin Birth utterly incredible.

Matthew 5:19 states, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." How can a man break any of God's commandments and be admitted into the kingdom of Heaven?

Dr. Ralph Earle, in the *Beacon Bible Commentary*, Vol. 6, says: "The solution lies in translating the phrase: 'in relation to the kingdom of heaven'; that is, in relation to the Kingdom he would be least, left outside." John Wesley qualifies the phrase "to be the least" with the explanation, "That is, shall have no part therein."

The validity of these interpretations lies in the fact that the Greek form is one describing a superlative degree. That is, the moral value of anyone breaking God's commandments and teaching men so, in relation to the kingdom of God, has diminished to the vanishing point.

In the light of the scripture that says, "From him that would borrow of thee turn not thou away," how often shall I lend to a man considering that he never pays it back? The scripture also says, "As much as lieth in you, live peaceably with all men." I know if I should ask this man for my money, it would make him mad, and he is one who holds grudges forever.

It sounds to me as if someone has been taking advantage of you.

In the first place, borrowing is not borrowing unless what is borrowed is repaid. Nor can the circumstances of the loan or the character of the borrower be ignored. You could not rightfully loan a man money knowing he would take that money and go out and get drunk, or use it immorally or illegally.

Second, so spiritually sensitive an interpreter as John Wesley pointed out that the verse first quoted is part of a

passage that deals with non-retaliation, and that it means when a wrong is purely personal it is better to submit to it than to retaliate. He also warned against attempting to apply the passage too literally (*Explanatory Notes upon the New Testament*).

If you make a courteous request for the repayment of a loan and the debtor becomes angry, I should say that you are living peaceably with all, "as much as lieth in you," or insofar as it depends on you.

"I've never seen anyone happy who makes somebody else miserable."

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