

February 19, 1969

Anatomy of a Rumor

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene



"Religion and morality lead to political prosperity."

—George Washington

*Farewell Address
September 19, 1796*

Amely



*General
Superintendent
Jenkins*

MORE THAN HALFHEARTED

THE kingdom of God is composed of a determined minority. It has always been this way in building God's kingdom here on earth. Gideon, you remember, eliminated the fearful at the command of the Lord and his army shrank from 32,000 to 10,000. This number was further reduced to 300 by a test to prove those eager for battle. Yet they routed the enemy. Three hundred courageous and eager men were better than a halfhearted army of 32,000.

Jesus saw the populace melt away when He talked of the cost of discipleship, but the slim minority who remained became empowered with the dynamic of the Holy Spirit and turned the world upside down for Christ.

The Lord still has His men of Gideon. Their hearts are filled with Christ's Spirit, and His Church is first in their lives. They go to their knees repeatedly pleading for the Lord's blessing. They are like Aaron and Hur, holding up the hands of Moses. Our churches are making spiritual and numerical progress and growth because of these dedicated men and women.

And it is at this very point where we must give emphasis and concern. There need be no despairing note when we fail to attract great numbers, but disaster does stalk the church when there is no army of Gideon. When we have an army of dedicated men and women, the church succeeds in her God-given task.

A minister spoke to a student body about the need of missionaries to go to India. He assured his listeners they would have a good time, a decent house, and servants to wait upon them. Not a person volunteered to his appeal. A few months later a missionary from the Congo spoke to that same student body and called for replacements for those who had lost their lives. He concluded his appeal by saying, "It will most likely mean death to you to go." Six young men stepped forward to volunteer their services.

A church which flings down no brave challenge, no high cost for holy living, soon becomes dull and dreary. There is the dare and challenge of building His kingdom which is ours today! □

Anatomy

of
a

RUMOR

• By Leslie Parrott
Portland, Ore.

MOST ACTIVE people have been victimized by a rumor. And, innocently or on purpose, most people of concern have been guilty of passing on a rumor, with some degree of satisfaction. Rumors plague pastors' families, church building committees, teen-agers, advisory boards, and all other laymen, ministers, and groups who draw the interest of large numbers of people.

Why? Why are some churches and some persons within the church subjected to disquieting rumors, while others are not? There is a reason; even a formula. Two words are the answer:

(1) Interest. (2) And ambiguity. According to Gordon Allport, rumors travel when persons or events have strong interest in the lives of individuals and when the news received about them is inadequate or unclear. Startling events in the family of a widely known person will result in conflicting rumors because of the sharp interest in the person and

the sketchy character of factual news available.

A formula then for rumor manufacture might be as follows: Rumor equals the intensity of interest multiplied by the degree of insufficient and unclear information. In mathematical form, this equation reads: $R = I \times A$. The degrees of interest and ambiguity determine the intensity of the rumor.

The rumors which followed the immediate deaths of Roosevelt, Hitler, and the Kennedy brothers are illustrations, as are the unverified stories concerning the capture of the "Pueblo," and the private lives of prominent politicians.

This may help explain why the private lives of the pastor's family, speculation on the inside workings of the church building committee, and the goings on—real and imaginary—of the church teen-agers and their leaders often are subject to rumor. Try the formula on church rumors currently circulated.

Church members are not likely to be interested in rumors on the decrease in dependability of ca-

noe construction along the Amazon. They are not likely to spread gossip on the private lives of the camel drivers in Petra. But in matters of their own keen personal interest, where their inside knowledge is insufficient, the most idealized saint in the church is likely to lend an ear.

In the average church there likely will be several kinds of rumors.

(1) There are the curiosity rumors. An unexplained excavation or an unfamiliar car in a driveway may be enough to start the gossip going.

The substance of the rumor will depend on the kind of mind which starts it. The unfamiliar car may become a visiting relative, the ominous call of a doctor, or a scandalous visit of an unknown party, according to the mind of the person who needs to satisfy his curiosity about an unexplained auto.

(2) Then there are self-justifying rumors. Repeating a rumor which allows a person to slap at an individual already disliked justifies the person for feeling the way he does and at the same time explains to others why he feels that way.

This kind of rumor often begins with: "I don't know if it is true or not but . . ." This, really, is a marvelous kind of rumor to repeat because it justifies negative feelings and explains why, all in the same breath. That is why this is one of the favorite instruments of the self-righteous.

(3) Third, rumors also are projections of unconscious feelings. A self-gratifying rumor is like a day-dream, secondhand. If the facts of a story agree with what a person would like to believe, then it is easy to listen to and enjoyable to repeat.

Three things happen when a rumor is received and repeated. The receiver distills the story through his own mind, dropping some facts, highlighting others, and recasting things to fit his own feelings and past experiences.

As a rumor moves along within the congregation, it grows shorter, is more easily grasped and told. In successive versions the details are leveled out, with some even forgotten.

The details which are remem-

bered and selected for repetition are necessarily sharpened and often enlarged by more graphic metaphors and stronger adjectives and verbs, depending on the person or group to whom the tale is to be repeated.

Finally, the tale is rearranged according to the mental habits, interests, and sentiments already operating in the listener's mind. These three steps, which often operate simultaneously or in an apparent order of succession, package the rumor for forwarding.

In a tense situation, where contradictory feelings in a group are strong, the accusation of "lie" enters the picture at this point.

What causes people to read their own feelings into a rumor? Why cannot it be buried and forgotten, or at least passed on exactly as it was told? Limitations of memory and understanding are partial answers, but the real reasons for enjoying rumors and passing them on are motivational.

In the analysis of 1,000 wartime stories current in 1942, almost 100 percent of them were propelled by one or more of three motivations: (1) hostility, (2) fear, or (3) wish.

Motives are complex. To know why a given person falls for a certain rumor and not for others would require individual professional analysis.

Even one rumor in the church may serve a mixture of emotions in different people for different reasons. Feelings of moral superiority and unsatisfied sexual curiosity, for instance, may be operating simultaneously in the same person in the creation of the rumor about the car in the driveway. An idle curiosity about an unexplained car may have been driven by hostility and the wish to drop a speculative word which resulted in emotional havoc.

But what can Christians do when

ABOUT THE COVER . . .

Cherry blossom time, usually the first week in April, is looked upon as the opening of spring in Washington, D.C.

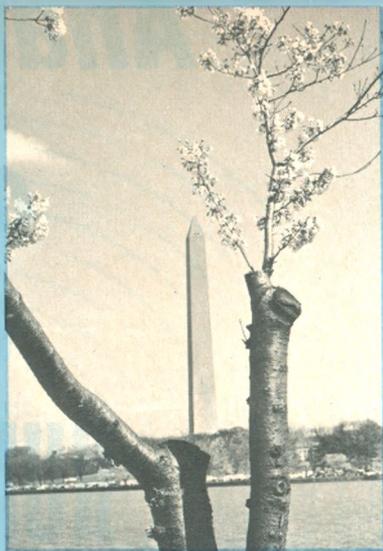
The famous cherry trees, originally a gift to the city of Washington by the mayor of Tokyo in 1912, were propagated from the trees on the Arawaka River in a suburb of Tokyo.

The delicate white, pink, and deep pink blossoms caress the shores of the Tidal Basin in West Potomac Park, and for two miles border the roadside in East Potomac Park.

After coyly waving at the towering Washington National Monument for a fleeting week, the blossoms tuck away their velvety beauty to await the coming of another spring.

The famous monument keeps its vigil year around. A tapering shaft or obelisk 555 feet high and 55 feet square at the base, this Washington landmark is dressed in white marble quarried from Maryland and Massachusetts, and weighs 81,120 tons.

At the 500-foot level are eight small windows, two on each side, which may be reached by an iron stairway of 898 steps and 50 landings. If you don't feel up to the walk, a modern elevator takes



sight-seers to the 500-foot level in one minute, compared with 12 "precarious minutes" in 1888, the year the monument was opened.

It is open to visitors daily year around except on Christmas Day, reminding a free people that a free nation elected in 1789 its first president, George Washington.

—OFFICE EDITOR

they experience rumors in the church? Here are several helps:

1) Christians can recognize a rumor for what it is and help stop it dead in its tracks.

2) When victimized by a rumor, Christians can refuse to fight it. Feelings of retaliation usually feed the fire.

3) Christians can make value judgments on facts, not fantasy.

4) Christians can ask the Holy Spirit to keep them from the sins of the rumor peddler.

5) Christians can ask the Holy Spirit to give them understanding and insight without rancor when they are the victims of rumor.

6) Christians can let the Holy Spirit apply the sanctifying grace of God to the fountainhead of their motives. □

DID YOU KNOW . . .

● that President George Washington chose the site of the White House, yet never lived in it? John Adams was the first occupant, in 1800, and Mrs. Adams hung her washing in the uncompleted East Room.

● that George Washington laid the southeast cornerstone of the north section of the Capitol Building in Washington, D.C.? The date was September 18, 1793.

● a nondenominational prayer room is located off the rotunda in the Capitol? It has 10 seats and two kneeling benches. A stained-glass window depicts George Washington at prayer.

Also depicted there is Psalms 119:105, "Thy word is a lamp unto my feet, and a light unto my path."



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Contributing Editors:

SAMUEL YOUNG EDWARD LAWLOR
V. H. LEWIS EUGENE L. STOWE
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General Superintendents
Church of the Nazarene

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COVER PHOTO: The Costas

A Christian home is one where love is shared and expressed.

• By William Fisher

Radio Sermon of the Month

But this cultivation of an understanding heart is not only important for husbands and wives; it is necessary as a basis for shared love between parents and children. And it helps if the parents have a good memory and can remember their own ups and downs, their own emotional upheavals, their own faults and foibles and failures when *they* were young.

"A little love and understanding—or at least an attempt at understanding," says Psychiatrist Frank Caprio, "might clear up a lot of problems between the generations."

This understanding, however, as Dr. Caprio suggests, is not a one-way street. It is necessary for teen-agers to try to understand that their parents have problems too.

It is unfortunate, in a way, that the two most stress-filled periods in a normal life—the teen years, and the years between 40 and 50—coincide in most families. So the stage is set for all kinds of misunderstandings, and conflicts, and resentments.

But love must not only be shared; *it must be expressed.*

There are far too many people in this selfish and ungracious world, it seems, who are very

There's No Place like a **CHRISTIAN** Home

Be kind to one another; be understanding.
Be as ready to forgive others as God for Christ's sake has forgiven you. Live your lives in love—the same sort of love which Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God (Ephesians 4:32; 5:2, Phillips).



much like the taciturn old farmer who was sitting on the front porch with his wife after a long summer day. After a long silence, the old farmer said, "Sarah, you know we have lived together for so many years—and you have meant so much to me all these years until—well, it's almost more'n I can take sometimes not to tell you about it!"

And yet psychiatrists, among others, are telling us repeatedly of the importance of expressing our love. Dr. Blanton, for instance, wrote a book and titled it *Love or Perish*. And thousands of men and women and boys and girls are literally perishing for the lack of experiencing and expressing love.

How long has it been, sir, since you said those magic words to your wife, "I love you"? You say, "Oh, but I told her that when we were married." But she needs you to tell her that again and again.

How long has it been, lady, since you met your husband at the door when he came from work and said, "Honey, I do love you"? That would be a switch, wouldn't it? And apparently there

are many couples who would rather fight than switch!

How long has it been, parent, since you told your boy and girl that you loved them? Or you, young person, how long has it been since you told your dad or mother that you loved them?

One of the beautiful things about a Christian home is that expressions of love to God—in family prayer and in private devotions—are a normal and habitual pattern of life. And in that kind of home and atmosphere, it is easier and more meaningful for members of the family to express love to each other. For their mutual love to God gives their love for each other a depth and height and breadth and an enduring quality which love that is not based on love for God can never know.

What is it that makes a house a home? Wall-to-wall carpeting? No. Color television? No. Sterling silver and bone china and beautiful crystal on the table? No.

It is *love*—shared and expressed, that makes a house a home. And it is love for God which gives love for one another its true dimensions, and makes a home a truly Christian home. □

What About Hatred?

NO MEDICINE will cure hatred. This plague poisons the blood of millions, burdening their lives with affliction and often filling their bodies with disease. It fills years with unhappiness and shortens the length of life. It stains the soul and isolates the person from friends. It causes more suffering than diseases for which people go to their doctors, but it will not respond to any medical treatment.

Hatred must be cured by stern self-discipline and penitent acceptance of the leadings and grace of God. The afflicted person must take the initiative, knowing that, since it is a habituated way of life and a product of his own becoming, he cannot expect it to be removed without some effort on his own part.

People who hate are not people who are victims of some unfortunate circumstance. They have simply become the kind of persons who hate. They are usually the kind of persons who blame others rather than themselves. They are the kind who quickly excuse themselves by pointing fingers at the wrongs of others. They are inclined to justify their hate rather than taking

decisive steps toward its removal. They often find some sinister joy in being abused, being martyrs, or being mistreated by others. They love themselves too much to permit real honesty about their own faults, seeing no need for personal correction.

He who would find the cure for hate must first of all accept full responsibility for what happens within his own soul. He cannot prevent injustices which others impose upon him but he can refuse to poison his own soul. He must be honest enough to see the good in persons who may have obnoxious ways and humble enough to recognize what worth there is in a man of many faults.

No man can just quit hating. He must begin loving, for it is impossible to make a vacuum in personality. Love must replace hatred. A man can enrich his soul by praying for his enemies rather than about them. He should seek to understand them rather than fretting that they misunderstood him. He should enrich life by little kindnesses, humble ministries, and loving thoughtfulness of others.

Humans who hate do not quit hating because the situations occasioning hate are removed. People quit hating because they become persons who do not hate. □

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs





FAITH at Work

THE NEW TESTAMENT is a Book of faith. The characters who walk its pages are either men of faith (blind Bartimaeus, Jairus, the centurion, etc.) or men of unbelief (the rich young ruler, Demas, who forsook Paul, etc.). But it is the men of faith who dominate the scene and set the tone. Everywhere we turn in this Book we see faith in the grace and power of God producing salvation from sin, healing for the body, steadfastness in persecution, healing for the mind—in fact, taking care of all the emergencies of life.

As twentieth-century Christians, we are spiritual sons and daughters of the people who populate the New Testament. The same kind of New Testament faith should be working in our lives today.

Faith should be brought to bear on winning our loved ones, bringing about revival, resisting the devil, and overcoming temptation.

Faith should be working in the healing of our bodies, the paying of our budgets, the giving of our tithes; in making our witness telling and our influence compelling.

Real achieving faith should make our prayers effective, our churches powerhouses of divine truth; and should enable our people to face disappointments and heartache with Christian fortitude.

But how can we put our faith to work? What is the secret of believing? How can we exercise our faith? The answer lies in the Scriptures.

Here we have one example after another that will speak to the many different situations that we face. Let us use one that is well

set forth in both Mark's (10:46-52) and Luke's (18:35-43) Gospels.

On the highway to Jerusalem, just outside the city of Jericho, blind Bartimaeus was sitting in his accustomed place, begging. Suddenly his mind quickened as he heard the approach of a large group of people. Eagerly he inquired what the coming of the multitude meant. He was told that Jesus the Nazarene was passing by.

Something clicked inside his brain, and he began to cry, "Jesus, thou son of David, have mercy on me." His crying annoyed the people standing nearby and they tried to shut him up. But he only cried the louder.

Through the noise and the hubbub the sensitive ear of the Son of God heard the cry for help. He stopped the multitude and summoned the man with faith to come to Him.

Recklessly the blind man threw aside his outer garment and started to Jesus. When the Master asked what he desired, he did not stutter or hesitate, but cried, "Lord, that I may receive my sight."

His request was granted. Overjoyed, he uninhibitedly began praising the Lord. His faith was contagious and soon others believed on Jesus too.

In this simple story we see faith at work. Here was a man with a real problem—an insoluble problem. What part did faith play in

his deliverance? How did faith react under the circumstances?

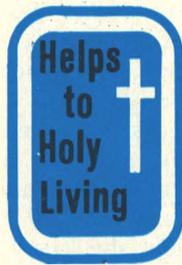
As we study the account we see that *faith was alert to its opportunity*. Bartimaeus' mind leaped into action at the prospect of deliverance. He was keenly conscious of his need. There was a deep-seated desire for a better kind of life. He knew what he wanted. He grasped opportunity by the forelock. He began to call.

We also see that *faith was persistent in its demands*. People tried to "shush" the beggar up. He faced what seemed insurmountable odds, but opposition only increased his strength of will. Undaunted, he was determined to gain the answer to his need. "He cried the more a great deal."

Furthermore, we find in this instance that *faith was creative in its efforts*. He was hopelessly blind. He was a despised beggar with no prestige or pull, but he refused to listen to the voices of the opposition. He was convinced that help was at hand. He cast aside everything that would impede his progress or deter his efforts. Real faith is ingenious. It finds a way where there is no way.

Again, *faith was unhesitating in its action*. Bartimaeus did not confer "with flesh and blood." He was immediate in his response. He did not waste precious time wrangling over incidental matters. He was totally unashamed of his pleading and refused to be embarrassed by the inconvenience that he may have caused the multitude. He had but one goal in view and he went straight for that.

With all this, it is interesting to



note that *faith* obtained a definite answer. There was no fuzziness about this man's asking, and there was nothing fuzzy about his answer. The Master's word was clear and definite, "receive thy sight"—"Thy faith hath made thee whole." His mind was clear! His faith was simple! His eyes were open! Real faith has about it the power of self-verification. It works.

Finally, we see that *faith* brought

honor to God. Bartimaeus did not become egotistical and filled with pride at his good fortune. He did not take any credit to himself. He immediately became a follower of Jesus and went about declaring what God had done. Other people saw what had happened and began to praise the Lord. God was honored that day.

Faith is the victory!

Faith is the victory!

Oh, glorious victory

That overcomes the world!

In this incident we find some guidelines for our faith. "When this man got his mouth open, he got his eyes open." His prompt and uninhibited response is the secret of successful praying. This, plus his ingenuity and persistence brought to him a clear and unqualified answer. Let the example of Bartimaeus spark your faith.

• **By Mary Lou Ricketts**

Greentown, Ind.

That **OLD-TIME** Religion

RELIGION wasn't just a word in my grandfather's home. Morning and evening prayers were a part of everyday living.

Morning prayers were, of necessity, short because everyone was hungry and there was much work to be done. I can still hear my father telling about all six boys having their forks poised over the largest piece of meat, ready to stab the minute Granddad said, "Amen."

Evening prayers were in the cold, cold living room. It wasn't called the parlor, though I suppose that is what it really was. Grandmother called it the "front room," and it housed all the good, uncomfortable furniture. It had no heat, and the room was kept shut off all day. Then just at evening prayer time, the door was opened. Very little heat escaped into that room, and when my mother and I came, we always sat just inside the door.

Prayers began by Grandmother wheezing out a hymn on the old pump organ with all of us singing. There were lots of voices, few of them good, but all loud. I was well along in school before I realized that one's merit in singing was not judged wholly on one's ability to sing louder than anyone else in the room. I can remember singing at the top of my lungs. No one told me to quiet down; in fact I was encouraged to "sing out."

We sang mostly the slower ones like "The Old Rugged Cross," "In the Garden," "Abide with Me," "Rock of Ages," etc.

After singing we had a short prayer, then the

Scripture reading from an enormous Bible. If a child were present who was old enough to read he was allowed to stumble through with Granddaddy helping him with the hard words. What a thrill it was the first time I was allowed to read from the big Book!

Next came the long prayer. I shifted knees many times during one of Granddaddy's long ones. He was fairly eloquent when praying otherwise he was very quiet. As I grew up, I decided the reason he prayed so long was because that was the only time Grandmother ever let him have the floor without interruption. Even then she punctuated each few sentences with a loud "Amen."

As I changed from knee to knee, I would open one eye just a crack to see if everyone's eyes were closed and their heads bowed. Mother usually pinched me then. I never could understand how she knew my eyes were open if hers were closed as they should be. But now that I am a mother, I get the same reactions from our children. They are a little awed by my seeming ability to see with my eyes closed and through the back of my head.

After everything had been said, and the last "Amen" uttered a dozen times, we rushed into the other room and started the business of getting warm. We usually gave up and went to bed with a hot brick.

I wish our children had something like that to remember. I wonder . . . have we waited too long? Is it too late to start?

God's **MIRACLE** on Borrowed Time

IT'S A MIRACLE, just a miracle!" That is the only explanation Norman W. Feiten can give. A compulsive drinker, a three-pack smoker, and an almost totally wasted life to age 73! Then a complete about-face by the mercy and grace of God, and a road of joy and victory in Him seven years long! So he dissolves into tears of wonder, gladness, and gratitude and paces back and forth with a strong old hand in the air when he attempts to explain it.

Born into a German immigrant family who brought with them the soft attitude of their culture toward alcoholic beverages, Norman lost his mother while still a babe. Later his father married a woman of deep Christian dedication and three more children were added to the four of the first marriage. The foundation of his devastating problem began to be laid as he helped his father in his liquor business in his teens. Norman began to sample the wares and was soon a captive.

In the providence of God this good stepmother took the children faithfully to her Lutheran church. From this period of his life, Norman recalls three things: the old pastor with a full beard, the services in German which he could not understand, and his stepmother's faithful reading of the Scriptures and prayers with and for the children. He believes that this good woman's prayers followed him through the tormented years and brought down a shielding Hand many times that prevented him from descending to the skid-row level or becoming involved in actual crime.

Having drunk his way through a prosperous Minnesota dairy business in partnership with his brother, Mr. Feiten and his family joined the family of his wife's sister and went to Hyattsville, Md., just out of Washington, D.C., in 1934. His wife was now a Nazarene and attended Washington, D.C., First Church, in the old location. He

went along with his wife to the Church of the Nazarene but he didn't like anything about it.

Mrs. Feiten became a practical nurse and Mr. Feiten found work with one after another of five large Washington hotels. But his earnings as a payroll clerk all went down the drain of drink. Mrs. Feiten despaired of his ever breaking with his addiction once and went with her sister to Idaho, leaving her husband to fend for himself for a dozen years. But she never felt quite right about it. Accordingly when she got a sudden sense of desperation for him she returned to Washington and to him.

During these years Norman had gone deeper and deeper into compulsive drinking and refused to provide the elements of comfortable living for himself, though he always had work. He says that when she returned he was living

"in a fleabag apartment," but she joined him. Soon a good Nazarene friend of hers came and moved them, bag and baggage, into her home. Norman had made one brief stagger at getting to God but would not really acknowledge that he couldn't handle the situation himself, and soon drifted back into both drinking and smoking.

It was now August, 1961, and the district camp meeting came on at North East, Md. The workers were Drs. W. T. Purkiser, Eugene L. Stowe, and Harold Daniels, now of Bethany (Okla.) First Church. It was miles away, near the Pennsylvania state line, but a sense of desperation came over the friend and she challenged the Feitens to go with her, though they could make it for only the last service on the last day. They went and attended that service.

Norman had also become more and more desperate. He sat between his wife and their friend. Dr. Daniels preached. He remembers little about what the preacher said but is sure that a nearly audible voice said to him, "Now or never." He shoved both women rudely aside when the altar call was given and threw himself across the altar, pouring out his heart to God, fully acknowledging that he was helpless in his own strength. The workers all prayed with him, as did many others, till the full victory came—and it still holds seven years after!

A few months later the Feitens retired to Spring Valley, Calif., where a married daughter and family live. A few months ago they entered a retirement apartment in El Cajon.

Between severe deafness for both of them and near blindness for Norman they are shut off from church services and most social amenities. But they make most days a private camp meeting as they praise God for the mercy that came to Norman while it was yet "now" and his escape from the terrible finality of the "never." □

Don't Give Up

When you have a task that's hard,

Do it with goodwill.

If you wish to reach the top,
You must climb the hill.

If you're standing down below,

Gazing at the sky,

How indeed can you get up
If you never try?

Though misfortune you may meet,

Keep your courage still.

If you try and try again,
You can climb the hill.

Nina Willis Walter
Pico Rivera, Calif.

Editorially Speaking

By W. T. PURKISER

Economic Boom and Spiritual Bust:

Some Random Thoughts on Stewardship

Over 2,000 years ago a Roman philosopher by the name of Propertius said something that we in the booming economies of the Western nations might well ponder. "May it please heaven that I am a liar," he wrote; "but I see Rome, proud Rome, falling as a sacrifice to its prosperity."

Economics is a field in which forecasters speak only at considerable risk to their reputations. Yet the forecasts for the future predict that the eight-year boom we have had is going to continue with more or less steam right on into the seventies.

I need not tell the readers of these lines about the shadows that accompany the sunshine of the economic scene. Whether we can have boom without bust, growth without runaway inflation, and prosperity without paralyzing complacency are questions for which we have no present answers.

The point of these comments is rather the moral and spiritual implications of prosperity. How much money we have is an economic matter. What we do with it is a deeply spiritual and moral matter.

February is traditionally "Stewardship Month." But stewardship is more than money. It is consecration and spiritual health as well as the ways and means of life and work.

The latest figures released for the United States reveal that Americans invested \$130 million last year for the world missionary work of all their denominations. But at the same time they spent \$175 million on dog food.

Yet these figures pale into insignificance when we consider the \$30,000 million (\$30 billion) Americans squandered in gambling, the \$9,000 million (\$9 billion) that was spent on liquor, or the \$3,000 million (\$3 billion) that went up in tobacco smoke.

Even in the publishing field, Americans spent

four times as much for comic books as for the annual budgets of all the public libraries in the United States.

It may be true that the book which always has a sad ending is the checkbook. It is even more true that all of us who write checks are writing books that tell more about what kind of people we are than the most candid diaries could possibly report.

WE CERTAINLY NEED to keep the record straight. There is no sanctifying power in poverty. As the late Dr. A. W. Tozer remarked, "If to be poor made men holy every tramp on a park bench would be a saint."

What we should see is that it is not what we possess that tells the kind of people we are, but what possesses us. When the people of God begin to prosper, it is an open question whether the Kingdom will gain a fortune or lose the people.

In our preoccupation with the here and now, we have all but lost sight of an important emphasis in the New Testament. It lies in the fact that we are commanded to lay up for ourselves treasures in heaven (Matthew 6:20). The reason is that our hearts naturally gravitate to where our treasures are (verse 21).

How foolish we are to measure a person's life by what that person leaves! "He left \$250,000," is the kind of comment we hear or read. To be sure, he did. But the real question is, What did he go to?

It certainly means something that Jesus said, "Lay up for yourselves treasures in heaven." Nobody else is going to do it for us. While the conditions of earthly life pretty much set the limits within which we work down here, whether we are princes or paupers in heaven, under the economy of God's grace, depends on us.

One would be less than honest if he did not rejoice in and thank God for the measure of prosperity a kindly Providence has bestowed. We can always be as poor as we want to be.

But we must not let the measure of prosperity we may enjoy blind us either to its true source or the obligations in stewardship that it involves.

Propertius was a better prophet than he wanted to be. Rome, proud Rome, did fall as a sacrifice

to its prosperity. Nations, proud nations, still fall as sacrifices to their affluence—morally first, and then politically.

And what is true of nations can, in this respect at least, be true of churches. Churches, proud churches, fall as sacrifices to their prosperity when they allow that prosperity to lull them into complacency and self-dependence.

Even more, what is true of nations and churches can also be true of individuals. Christians, proud Christians, fall as sacrifices to their prosperity when they permit it to blind them to the hunger and need that is never far over the horizon and to the challenge of their stewardship in the kingdom of God.

May it please Heaven that it shall not be. □

The Grace of Impatience

Patience is a virtue most of us lack. The mood of our times is the mood of the comic song, "I want what I want when I want it."

This is true conspicuously of members of the younger generation whom their elders have dubbed "the Now people." But it is true also of some to whom youth is only a fond memory.

All of this is in spite of the stubborn reality that there are some things that come only to those who wait. It still takes four or five months to grow a crop of wheat, no matter how much in a hurry a farmer may be.

The seasons and the days and nights are just as long as they were in Abraham's time, and no impatience will hurry the dawn.

In fact, just as the watched pot never seems to boil, so the very mood of impatience may make the wait seem longer than it really is. Impatience frequently backfires. Sometimes it even destroys the blessing for which it refuses to wait.

But there is another side to this picture. It is brought out in a few words penned by D. Elton Trueblood in his book *Alternative to Futility*. Dr. Trueblood writes:

"There are times when patience becomes a positive vice, closely associated with cowardice. It is good to realize that, while in some situations there is a grace of patience, in other situations there is a grace of impatience."

Patience loses its merit when it turns to passive acceptance. One can be too easily satisfied with things as they are.

There is in our day what has been called a "stampede from responsibility." The tendency is to "let George do it," to avoid "getting involved."

Will Rogers used to say that there have been three stages in American history: the passing of the Indian, the passing of the buffalo, and "the

passing of the buck." That we are well into the third period, there can be no reasonable doubt.

THERE IS, TO BE SURE, a proper balance between meddling and responsibility. But it is just as mistaken to shun responsibility in order to avoid meddling as it is to meddle in matters for which one has no responsibility.

The work of the world has usually been done by impatient people. They have been unwilling to sit back and let others carry the load.

Someone has remarked that any gathering of responsible churchmen seems to divide into three groups. Whenever a new idea is proposed, the first group asks, "Why?" These are the reactionaries. If it has never been done before, why should it ever be done?

The second group asks, "Why not?" These are the progressives. They will "try anything once."

But most of us fall into the third class. The third group asks, "Why now?" It is a good idea. It ought to be done. But why now? Why not wait awhile? Perhaps somebody else will do it in due time.

Actually, we may have misunderstood the priest and the Levite who passed by on the other side of the road when they saw the bleeding victim of bandits lying among the rocks. They didn't *intend* for him to die there. They knew *somebody* would stop and take care of the man.

They just didn't think it was the time and the place to bind up wounds and take the responsibility for the welfare of a fellow they didn't even know. Yet Jesus found them guilty of breaking one of the two commandments on which "hang all the law and the prophets."

Properly directed, the need of our day is for a measure of impatience. There is so much to be done, and the time is so short! In an almost unforgivable parody of a great hymn, "Rise Up, O Men of God," somebody wrote:

*Wise up, O men of God;
It's later than you think.*

So it is. When God's work waits before us, it is true as never before, "Behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2). □

Holiness, as an attribute of God, implies that He is "of purer eyes than to behold evil" (Habakkuk 1:13). God, being free from all that is impure, cannot "look on iniquity" (Habakkuk 1:13). The very essence of this perfection in God includes all that is implied in the idea of "holy" and denies and excludes everything that is implied in the thought of "unholy."—DONALD M. TAYLOR.



Campus Commentary

PASSING THE TORCH

In political science we study with interest the methods by which different forms of government provide for the succession to power. Who takes over when the older leader dies or retires? The American constitution provides for limited tenure in the presidency and, in fact, a very risky situation develops when power shifts from one party to another. In such times of change, political imprisonments, and even murders, are not uncommon in many parts of the world. Violence, destruction of property, and serious disorders have accompanied change of leadership in many of the world's "democracies." Because the transition is relatively quiet in America and western Europe we may be unaware of the dangers that are latent.

The church also experiences change in its human leadership and its members watch to see what will happen. New general superintendents, new district superintendents, new college presidents, many pastoral changes. There is danger. We miss the experience and judgment of those retired. But the opinion is well-nigh unanimous that the torch has been passed successfully. The new leaders are experienced and proven men. Their loyalty is unquestioned. The church moves on to achieve her high purposes.

The education and nurture of our young is, in many ways, the more important aspect of passing the torch in the church. As an organization, we can select good leaders through well-established processes. But it all comes to naught if we, under the leadership and power of the Holy Spirit, are not able to reproduce Christianity in the new generation. The major efforts of the church in youth programs and Christian colleges are directed to this goal. Ministry to our college students wherever they are must be a top priority in every local church. The message must not die with the older generation.

How can the torch be passed without our colleges and seminary? Where would we get ministers? Where would we find able lay leadership for 25 years from today? Can leaders with depth of character and knowledge of Bible and theology be picked up off the street? How do the young develop appreciation for, and loyalty to, the church?

In a recent study, one-third of the Nazarene students in non-church-related institutions said that their parents never mentioned the matter of their attending a Nazarene college. Twelve percent of the Nazarene freshmen in Nazarene colleges said that their parents never mentioned attending a Nazarene college to them. And yet the influence of the parents

on choice of college was indicated to be far greater than that of any other individual or recruitment device.

The succession is always dangerous. Beyond the matter of violence and disorder, however, is the question of relaying positively the sense of mission and deep loyalty. This too *can* be transferred successfully from one generation to another. The church is blessed with some genuine fourth-generation Nazarenes. The new generation, perhaps more than the old, wants to give loyalty to a cause that (in the words of Josiah Royce) "must stir me, arouse me, please me, and in the end possess me."

As in a refinery, this spirit distills at the end of a rigorous process. It is precious. And it is hardy. The torch is being passed. □

CAMPUS NEWS

EARLE TEACHES AT K.S.R.

Dr. Ralph Earle of Nazarene Theological Seminary is teaching a course, "Life and Teachings of Jesus," for students of the University of Kansas during the second semester. The Kansas School of Religion, a separate organization on a site adjacent to the University Union building, provides such courses which apply to university requirements. This is the continuation of an experiment as the church seeks to find the best way to minister to the university community. □

ENC GRANT TO AID NEGRO STUDENTS

A fund to provide grants-in-aid for needy students with college potential has been established at Eastern Nazarene College by faculty, administrators, staff, and alumni of the college. The award will be named the R. W. Cunningham Grant, in honor of Negro Nazarene Educator R. W. Cunningham, president of Nazarene Training College, Institute, W. Va.

Dr. Cunningham preached at ENC in connection with the spring revival in 1968 and consulted with faculty and students of ENC concerning the work of Nazarene Training College. It is hoped that among the recipients of the R. W. Cunningham Grant will be students from Nazarene Training College who desire to attend ENC. While it is possible that only one student can be awarded one of the grants in the first year, plans are being made to increase the number and size of the grants under the leadership of the committee of concerned faculty who started the fund. They are also considering ways to recruit black students and to assist them in their college experience. □



KINGFISHER (Okla.) church. Designed by the man who later became its pastor.

NAZARENE PASTOR-BUILDER USING TALENTS FOR THE GLORY OF GOD

Rev. Forrest Woodward, pastor of the Kingfisher (Okla.) Church of the Nazarene, probably knew more about the Kingfisher church building than any member of the congregation, even before he came to Kingfisher as pastor in June of 1968.

He should know a little about the church . . . he designed it.

Over two years ago, while pastoring in Wichita, Kans., Mr. Woodward designed the Kingfisher church. In April of 1967, he attended the dedication of the building. Little did he dream then he would become the pastor a year later.

At his last three pastorates, Mr. Woodward has designed and built churches. The most recent was the Olivet Church of the Nazarene in Wichita. He not only drew up the plans, but also supervised the construction and purchase of materials and did much of the electrical wiring himself.

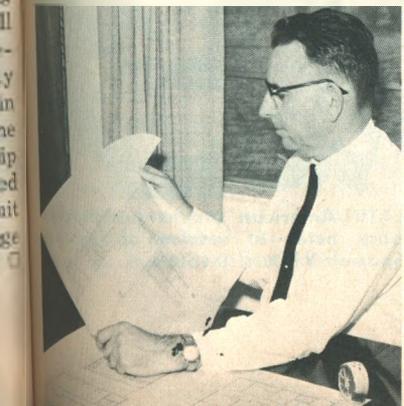
He has designed some 150 churches throughout the United States and has supervised the construction of many of them. In addition, he has supervised the construction of several housing projects in Oklahoma.

In fact Mr. Woodward was in the construction business for more years (20) than he has been in the ministry (15).

The minister recently drew up the plans for a church in Ardmore; he has made the plans for three churches in Blackwell and one at Claremore, all in Oklahoma. Primarily they are of his own denomination but not all of them.

He got started in the trade in the early 1930's while attending Bible college in Arkansas and Oklahoma, and his own home was his first project.

REV. FORREST WOODWARD looks over a set of his preliminary drawings for another church project—a ministry he shares with his pulpit duties.



A barber's house was his first paying project, and the young Woodward was well on his way toward being a private contractor. In 1945 he even enrolled at the University of Oklahoma to study engineering.

After a year of that, however, "I got into a hurry wanting to get into the practical end of it."

So he dropped out of college and began picking up practical experience with architects in the Oklahoma City area. He also began lecturing for the Gideon Bible Society. "I was used to being in business and preaching on the side," he recalled.

All went well until 1954 and then "I decided I wasn't doing what I was supposed to be doing."

With that decision made, "I simply reversed the order and put the importance on my preaching. I've never doubted that I made the correct decision."

Mr. Woodward said he has two reasons for continuing to design churches in his spare time. One, he said, is to help small churches which cannot afford to hire an architect but which need something decent to look at.

The second reason is simply it is a hobby. A token charge on his work compensates only for his time and cost of materials.

Turning to a discussion of current church architecture, the minister said American churches are spending too much money in extravagant designing.

"It's easy to increase the cost of a church by as much as 50 percent just by the way you design it," he said. "I don't mean the building itself but the type of architecture you use."

He admitted he doesn't care too much for the contemporary designs in church structure popping up over the country.

Some of it is so outrageous that it will be completely outdated in a few years. I prefer the more practical ones that will always look nice and never become outdated."

The Kingfisher church has about 3,200 square feet in the sanctuary and 3,800 square feet in the remainder of the building. □

Story and photos courtesy of the *Kingfisher Free Press*

Special Training for Laymen

For the past several years **LEONARD H. WHIPPLE**, a Nazarene layman from Laguna Hills, Calif., has dedicated himself to an extensive ministry of personal evangelism. His ideas have been tested in scores of churches and proven to be sound and rewarding.

Now, with the aid of this special instructional material, laymen in every church may learn how their congregation can be organized and challenged for



Chart Set

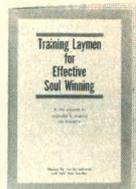
A flip-chart presentation of the "Effective Soul Winning" plan. Twenty-seven colorful visual aids outline the Whipple approach from the philosophy behind witnessing to the "how to's" of reaching men for Christ.

Charts (size 22 x 28") are lithographed on durable, flexible sheets and mounted on a metal chart head. Folding tripod included with chart set extends 7½' from floor for easy viewing in the classroom. Shipped in special storage carton.

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LAYMEN, Plan a Training Class in Your Church Soon

WATTS (CALIF.) CHURCH ON THE MOVE

Grace Church of the Nazarene in South Los Angeles was recently publicized under the headline, "New hope for Watts."

Outreach and Bible learning are two of the new programs at the church, and Caravans and junior Bible quizzing recently started by Malcolm Walworth, assisted by Connie James, have created interest and enthusiasm among parents and children of the area. Pastor Roy Smith says, "This is a great program of love in action."

A home missions special has been granted for redevelopment of our property there. Individuals and churches may contribute to this need of \$15,000 and receive credit toward the local church's 10 percent giving program. Temporary repairs are needed now. The sanctuary is 50 years old, and considered unsafe by county building authorities. Long-range plans have been made for a new church.



EXCITED junior Bible quizzers at Los Angeles Grace Church in Watts perform under the love and leadership of Rev. Roy Smith, pastor (left), and Caravan Workers Connie James and Malcolm Walworth.

MISSIONARY SPECIALS APPROVED

A total of \$200,000 in the form of missionary specials was approved by the Board of General Superintendents for the purpose of making LANDS (Locating Another Development Site) grants in districts qualifying, for the purpose of starting new Nazarene churches. These funds will have the same status as any other 10 percent missionary specials and will count on the 10 percent giving of the churches affected. It is hoped that at least 40 persons or churches may be found that will contribute \$5,000 to such a fund.

Under guidelines adopted by the General Board, grants of funds for new church locations will be made only in the areas of greatest opportunity for the expansion of the kingdom of God and to districts that de-

velop sound home mission programs as evidenced by long-range planning, population studies, and a minimum home mission budget of 3 percent of total monies raised. The district receiving the grant will be required to raise cash in advance to match the grant, \$1.00 for each \$1.00 of the gift.

Churches or individuals may contribute by sending their checks made out to the General Treasurer of the Church of the Nazarene, marked as "missionary specials for home missions." For further information write to: Dr. R. W. Hurn, Department of Home Missions, 6401 the Paseo, Kansas City, Mo. 64131. □

HAVE YOU WRITTEN TO NASA?

Our general secretary, Dr. B. Edgar Johnson, has written a letter on behalf of the General Board to the National Aeronautics and Space Agency and Astronauts Borman, Lovell, and Anders expressing appreciation for the prayer and Scripture passages radioed from Apollo 8 while in moon orbit. The letter concluded with the sentence, "This expression of humility and faith in the greetings to all the people of earth is as much to be emulated by us all as their courage and dedication on this historic mission."

It would seem consistent with an active Christian faith that members of the Church of the Nazarene—and all Christians—communicate to NASA in their own words appreciation for their positive attitude about the relationship of God to the universe in a day when atheists and antagonists wildly clamor to squeeze their evanescent voices through a universal respect for the existence of Almighty God.

Address your letter either to NASA or to the astronauts as follows:

National Aeronautics and Space Agency
Manned Space Craft Center
2101 NASA Road One
Houston, Tex. 77058

—George L. Smith, Secretary
COMMITTEE FOR CHRISTIAN ACTION
B. Edgar Johnson
Richard S. Taylor
Melvin McCullough

PASTOR PHONES DIRECT FROM JERUSALEM

The congregation of Portland (Ore.) First Church were thrilled on a recent Sunday to receive a direct phone call from their pastor, who was in Jerusalem, Israel. Arrangements were made by the Bell Telephone Company to install the phone and an amplifier on the platform. The call

came during the opening of Sunday school and the pastor gave a three-minute report of the Bible land places visited and the Scripture references.

The week before, the call came from Izmir, Turkey (Ephesus), where Dr. Leslie Parrott was visiting the sites of the seven churches of the Book of Revelation.

Another call came directly from Baghdad, Iraq, describing the Portland pastor's visit to the ruins of the ancient Tigris-Euphrates valley, where civilization began.

The congregation followed the study trip on a large world map in the foyer marking the itinerary ending in Japan before the trip home to Portland. □

Tapping the Potential . . .

Another First:

SPANISH WRITERS' INSTITUTE

Though many words of blessing might come from the most humble, the blessings often remain unworded and unwritten because of lack of training and fear of failure.

The Spanish Department of the Church of the Nazarene acted to change all that by planning a writers' institute at the annual retreat of the pastors of the Latin-American District recently held in Leaky, Tex.

Dr. E. D. Howard, district superintendent, and members of the Spanish Department, Dr. Honorato Reza, Rev. Sergio Franco, and Mr. Ray Hendrix, planned the institute. Even though time was scheduled for recreation, our needs in the area of Christian writing were so pressing that most of the time was utilized in stimulating those who would and could learn to write and share valuable thoughts and experiences which God has permitted many to have throughout years of pastoral experience.

We firmly believe that in due time there will be an emergence of the untapped potential flowing from the pens of these who for so long have



LATIN-American District pastors compare notes at session of first-ever Spanish Writers' Institute.

lacked the cultivation and challenge to write.

The institute was a time of hard work and truly a school. Prophetically, we would like to suggest that this will be a turning point for us and for the Spanish-speaking world. We are indeed grateful to the general church for sending us these experienced leaders to begin to train us to truly tap the potential.—LEO O. FLORES, reporter.

OBSERVES 50TH ANNIVERSARY

General Board and staff members of the Department of Ministerial Benevolence met at their annual luncheon in Kansas City during the recent meeting of the General Board. They met to observe the fiftieth anniversary of the Department, which was organized in 1919 as the Department of Ministerial Relief, but later became the Department of Ministerial Benevolence. The one objective of its existence has been that of service to Nazarene ministers and their families.

Special guests at the luncheon included Dr. and Mrs. V. H. Lewis, Dr. and Mrs. T. W. Willingham, and Dr. and Mrs. M. Lunn. Dr. Lewis is general superintendent sponsor of the Department for the quadrennium. Dr. Willingham is chairman of the Board of Pensions, which operates through the Department of Ministerial Benevolence. And Dr. Lunn served as executive secretary of the Department from 1940 until 1956.

Dr. Dean Wessels, who has been executive secretary of Ministerial Benevolence since 1956, presented golden anniversary gifts to the guests present and pointed out some highlights of the past 50 years.

Wessels reported to the entire General Board later that evening, that from the time the Department of Ministerial Benevolence was organized in 1919 as a service to ministers and their families, over \$9 million has been spent in the services it provides. And over \$4 million of this amount has been given in grants during the last five years. □

101ST NHA CONVENTION IN ST. LOUIS, APRIL 9-11

Entering the second century of its history, the National Holiness Association will feature its one hundred first convention in St. Louis, Mo., April 9-11, at the Sheraton-Jefferson Hotel.

Orval Butcher, dynamic music director, from San Diego, Calif., will again be in charge of the musical program throughout the convention. Butcher knows how to pull the music out of any audience, and all audiences are thrilled with his solos.

GENERAL BOARD ADOPTS ITINERARY AND PERSONNEL FOR N.E.A. TOUR

The third Nazarene Evangelistic Ambassador tour, scheduled for the summer of 1969, received a green light at the General Board meeting to proceed on the basis of Ambassador Committee recommendations of the following itinerary and personnel:

SCHEDULE		
EUROPE	TEAM I	TEAM II
June 5-7	Orientation	Orientation
June 8-18	British Isles North	
June 8-22		British Isles South
June 20-22	Holland	
June 24	Switzerland	
June 25-29		West Germany
June 26-30	Italy	Scandinavia
July 1-6	Italy	West Berlin
LATIN AMERICA		
July 9-13	Nicaragua	Guatemala
July 15-20	Mexico (Guadalajara)	Panama
July 23-27	Western Latin America (Tijuana)	El Salvador
DEBRIEFING		
July 29-30—Los Angeles		
July 30—Final Ambassador Service (L.A. Rally)		

STAFF PERSONNEL	
COORDINATORS:	
Team I—H. T. Reza	
Team II—Paul Orjala	
EVANGELISTS:	
Paul Martin	
Ponder Gilliland	
Sergio Franco	
H. O. Espinoza	
MUSICIANS:	
Ray Moore and Gary Moore (vocal)	
Steve Neilson and David Uerkvitz (instrumental)	



STUDENT PERSONNEL		
COLLEGE	SELECTED FOR TEAM	BACK-UP MEMBER
Pasadena	Ron Benefiel	David Rhodes
ENC	Paul Whittemore	Douglas Gunsales
BNC	Cleve Curry	Randall Smith
NNC	Bayard Du Bois	Terry Smith
TNC	Leroy Pepper	William Chambers
ONC	Charles Westhafer, Jr.	Terry Baldrige
CNC	Allan James	Edwin Morgan
ENBC	Salvatore Scognamiglio	Torsten Janshon
BINC	Christopher Cope	Clive Burrows
San Antonio Bible School	Roberto Garcia	
NTS	Padu Meshramkar	John Calhoun
AT LARGE	Phillip David White	

Among the special speakers at the convention will be Dennis Kinlaw, president of Asbury College; Otho Jennings, professor in Olivet Nazarene College; Earle Wilson, pastor from Bethlehem, Pa.; Eugene L. Stowe, general superintendent of the Church of the Nazarene; Myron F. Boyd, NHA president and bishop of the Free Methodist church. The theme of the convention, "God's Will for All," was chosen by

J. D. Abbott, program committee chairman and general superintendent of the Wesleyan church.

A large number of exhibitors will present programs of their ministries including colleges, theological seminaries, missionary boards, youth and servicemen's organizations, publishing houses, etc. This is always an attractive and educational feature at the annual conventions.

Public services will be conducted in the hotel ballroom. Seminars will be conducted each afternoon; a prayer vigil will be conducted from 9:30 to midnight on April 9; a ladies' coffee fellowship hour will be featured at 9:30 on Thursday evening, April 10.

Christian leaders from many denominations, organizations, and institutions will be present in St. Louis for the NHA one hundred first convention. □



Con: Too Conservative

In the January 8 issue of the *Herald*, I read W. R. Watson's article, "Conscience of a Conservative Christian." Aside from Mr. Watson's obvious reference to the politician who authored the similarly entitled piece of the eighteenth-century theoretical pronouncements, I was astonished that such an article would be acceptable with any Christian. . . .

Mr. Watson astutely neglected a study of the lives of such men as Martin Luther, Calvin, Wesley, and other "radicals" of their day when he attempted to adopt Time's appraisal of our "politico-religious position." It occurs to me that Mr. Watson might do well to consider whether Jesus Christ was a religious conservative or liberal.

Thank you for your work in presenting divergent views within the church.

H. JAMES WULFSBERG
California

Con: Not Conservative Enough

In the January 8 issue of the *Herald* you have included on page 3 an article by W. R. Watson, "The Conscience of a Conservative Christian."

Mr. Watson compares conservatism with the "taillight" of society. The true Christian is and must always be, in the eyes of modernism, conservative. We are not taillights however; we are brake lights to a world (and church) going in the wrong direc-

tion; and if they will look and listen, we are the light of the world to light the way to glory.

Mr. Watson, I'm afraid, divulges his real attitude toward conservatism in the last paragraph when he calls us reactionary. . . .

The hardest for me to take is the sentence, "Content to sit in our tower of purity, protecting our image." How much of our purity should we give up? Did Jesus give up His purity to save sinners?

I'm proud to be known as a conservative.

SOLOMON D. BESHERSE
Washington

(Editor's note: Mr. Watson's concern was not conservatism but conscience. He would not have us give up purity, but the ivory tower.)

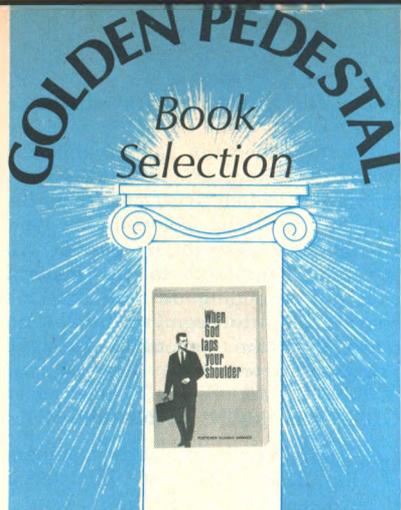
NEWS OF REVIVAL

CABOT (ARK.) Russell Chapel church recently enjoyed good attendance and spirit at a revival conducted by Rev. and Mrs. Carl Prentice, evangelists from Bethany, Okla. □

EVANGELIST W. E. ZIMMERMAN was a part of an evangelistic team that toured the Iowa District for two weeks, and included Rev. Jason Feltner as nightly speaker, James and Rosemary Green, Jim Bohi, and District Superintendent Gene Phillips. In spite of sub-zero weather and drifting snow, attendance was good and altars were often filled. Special emphasis was placed on the prayer program sponsored by Dr. John L. Knight and the Department of Evangelism. □

ROGERS CHAPEL Church of Jonesboro, Ark., is rejoicing in revival victories and a record-breaking Thanksgiving offering. Their recent series with Rev. Dallas Hudspeth, of Little Rock, serving as evangelist saw 20 seekers at the altar. The spirit and unity have continued with more seekers in regular services in recent weeks. The good Thanksgiving offering will pay over half of the General Budget for the year. Rev. Robert L. Hester is pastor. □

A '69 YOUTH IMPACT Revival opened the year's activities for the teens of the Weirton, W. Va., church, in which at least 50 people, many for the first time, sought and found spiritual help. The teen-agers led the services, formed the choir, read the Bible, and made community contacts. The revival team of Evangelist Russell Bowman, of Columbus, Ohio, and Singer Lee Everleth, of Marietta, Ohio, were greatly used of God during the campaign, according to Pastor John Hancock. □



WHEN GOD TAPS YOUR SHOULDER

By Fletcher Clarke Spruce

Sublimity in simplicity! Did that get a quizzical look? Well, what we had in mind was that the deepest truths can be expressed in terms other than the obscure and complicated. And sound counsel can be given in appealing yet convincing terminology and style.

For some years Rev. Fletcher Spruce has written a "mini-message" for each weekly issue of "Standard." Fifty-seven of them have been selected and presented in the book which is this week's Golden Pedestal feature.

These heart-to-heart talks are not preachy but they do pack a punch that may hit you squarely in your weakest area. If they do, they're so readable that you'll almost enjoy being located. They're so human and so helpful, you'll be thankful that through them God has tapped your shoulder and directed your attention to a matter you may have overlooked.

If you have enjoyed Fletcher Spruce's material as it appeared in "Standard," you'll now appreciate a refresher course.

Paper, \$1.00

Order from your

NAZARENE
Publishing House

VITAL STATISTICS

DEATHS

DAVID W. BOWERMAN, 47, died Dec. 11 in Dallas, Ore. Funeral services were conducted by Revs. Ponder W. Gilliland and James Martin. Surviving are his wife, Virginia, parents, one sister, and two brothers.

KENNETH N. GRANGER, 37, died Dec. 30 in

Oklahoma City. Funeral services were conducted by Revs. Harold R. Morgan and E. H. Sanders. Surviving are his wife, Ellen, a son, a daughter, his parents, and three sisters.

LON JENKINS, 74, died Dec. 6 in Lenoir City, Tenn. Funeral services were conducted by Revs. Jack Myers, Howard Fields, and Ray Stuart. Surviving are two sons, Curtis and Arnold; four daughters, Mrs. Jean Crisp, Mrs. Mildred Hines, Mrs. Lucille Callahan, and Mrs. Nellie Robinson; 14 grandchildren; nine great-grandchildren; two brothers; and one sister.

MARY J. SHAFFER, 80, died Dec. 17 in Muncie, Ind. Funeral services were conducted by Rev. Fletcher Spruce. She is survived by her husband, Gail H.; three daughters, Mrs. Walter Greek, Mrs. James Antrim, and Dr. Mary Shaffer; one son, Joe; one stepdaughter, Mrs. Marjorie Cizmore; several grandchildren and great-grandchildren.

RAYMOND J. HOLLER, 58, died Dec. 31 in Phoenix. Funeral services were conducted by Rev. Cecil Burns. Survivors include his wife Donna M.; a son, Marshall; two daughters, Beverly Cole and Faith Klein; seven grandchildren; and seven sisters.

BIRTHS

—to Larry and Janet Mhus, Loudoun Heights, Va., a daughter, Lisa Lorraine, Dec. 7.

—to David and Judy (Mays) Butts, Loudoun Heights, Va., a daughter, Tonya Michele, Aug. 29.

—to Jack and Bernice Dodson, Loudoun Heights, Va., a son, Harry Marshall, Nov. 28.

—to George and Lola Fitzwater, Loudoun Heights, Va., a son, Andy Adam, Dec. 15.

—to David and Cheryl (Kile) Lampton, Riverdale, Ill., a daughter, Michelle Lynn, Jan. 8.

—to Arnold and Glenius (O'Neill) Edinger, Mandan, N.D., a son, Nicholas Glen, Jan. 6.

—to Rev. Ronald and Helen (Wood) McElfresh, Pawnee, Okla., a daughter, Ellen Gay, Jan. 5.

—to Ken and Roslyn (Marlin) Dandel, Orlando, Fla., a son, Kenneth Scott, Jan. 11.

NEWS OF RELIGION

You Should Know About . . .

LATIN STAR NOW ON MISSIONARY TV. "Lucho," South America's famous motion picture and television star, is now appearing over HCJB's missionary television channel and preaching the gospel wherever called.

After starring in six motion picture smash hits in two years, he turned his back on fame and fortune and gave his heart to Christ on New Year's Eve, 1967, "for the more brilliant career that Jesus offers," he says. Lucho adds: "I want the prize that He offers at the end of the road." □

DYING TV STAR CONFESSES FOLLY. The late William Talman, the losing prosecutor on the "Perry Mason" television series, and who recently died of lung cancer, made a TV commercial for the American Cancer Society six weeks before his death.

In the film Talman recalls that when he was eight or 10 his father offered him \$1,000 and a gold watch if he could get to the age of 21 without smoking a cigarette.

"I lost that case before I was 12," he said. "Of all the cases in my whole life, that I've lost, of all the bets I've lost, of all the chances I've blown, that one I regret the most today. . . ."

WHEATON COLLEGE STUDENTS RAISE \$3,015 FOR BIAFRANS. Students at Wheaton College collected \$3,015 in a Biafran Relief Drive Fund—\$15.00 more than the goal of the campaign.

The money was contributed to help starving Biafrans through the United Nations International Children's Emergency Fund. □

NIXONS PLAN SUNDAY SERVICES IN WHITE HOUSE. A White House innovation—occasional Sunday religious services in the East Room—is planned by the family of President Richard M. Nixon.

The first such interdenominational service was scheduled for January 26, the Nixons' first Sunday in the White House. The services will be held only occasionally.

The Nixons, as they did when he was vice-president, also plan to attend a number of other churches in the Washington area. Mr. Nixon most often attended Methodist and Congregational churches, although he retains his Quaker membership in East Whittier, Calif.

It is expected that a different minister will serve at each White House service—thus reflecting the religious affiliations of members of the official Nixon family. Evangelist Billy Graham is expected to play a leading role in selecting the speakers.

Mr. Nixon does not look favorably on making his religious attendance a matter of public focus and tries to shun any appearance of exploiting it. □

IT SAYS HERE: "If you are too busy to feel miserable, you will be happy."—Banking.

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

CALIFORNIA CHURCH EXPLOITS RELIGIOUS TAX EXEMPTION—"The Christ's Church of the Golden Rule with headquarters near Willits, Calif., has exploited religious tax exemption and poverty," according to an article in a magazine published in the nation's capital.

"Church and State," in a recent monthly publication of Americans United for Separation of Church and State, revealed the vast wealth of the church. "It operates an untra-modern motel, restaurant and gift shop, a new garage and service station, a sawmill and a large cattle operation, and it has various other businesses scattered far and wide."

Those who join are required to turn all their money and property over to the church, and in turn take the legal device known as the vow of poverty. Wealthy members in some cases then even go on relief and draw welfare from the government, while living in luxurious homes valued as high as \$100,000 each, the article stated. □



"Showers of Blessing"

Program Schedule

Dr. William Fisher

Feb. 23—"How Long Does It Take to Become a Christian?"

March 2—"You'll Never Get Out of Debt"

NEW "SHOWERS OF BLESSING" STATIONS:

KSEW	Sitka, Alaska	1400 kc.	9:30 p.m. Sunday
KRAF	Reedsport, Ore.	1470 kc.	8:05 a.m. Sunday
KWNA	Winnemucca, Nev.	1400 kc.	8:30 a.m. Sunday
KALV	Alva, Okla.	1430 kc.	1:00 p.m. Sunday
KAWW	Heber Springs, Ark.	1370 kc.	9:15 a.m. Sunday
WATH	Athens, Ohio	970 kc.	9:00 a.m. Sunday
CHUB	Nanaimo, B.C., Can.	1570 kc.	7:30 a.m. Sunday
WIEL	Elizabethtown, Ky.	1400 kc.	10:30 a.m. Wednesday
KVEC	San Luis Obispo, Calif.	920 kc.	12:15 p.m. Sunday
KCKY	Coolidge, Ariz.	1150 kc.	8:40 a.m. Sunday

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Rev. Robert Emstey, 432 Eden St., Buffalo, N.Y. 14220, has open date March 31—April 6 (in the West) and May 26—June 1 (in the East)

Charles A. Gibson, 192 Olivet St., Bourbonnais, Ill. 60914, had been ill and had to cancel some meetings. He has now regained his health and has open dates.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins; Eugene L. Stowe; Samuel Young.
General Superintendents Emeritus: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

Late News

FLOOD NEWS FROM SOUTHERN CALIFORNIA

Rains fell for eight straight days except for one 12-hour letup causing floods and devastation in the Fontana, Calif., area. The area surrounding First Church for several miles was isolated by turbulent waters flowing and cutting channels from the nearby mountains. Though extensive damage occurred in the area, the church escaped untouched.

The Fontana First Church was set up as a Red Cross evacuation center and ministered to approximately 350 people. At least 100 people were housed overnight in the church. Members and friends of the church took in many of the homeless, helped to clean and dig mud and debris out of homes, and donated food and clothing to needy families.

The Fontana Rescue Squad, the Fontana Fire Department, as well as the Red Cross, set up rescue headquarters in the church, from which they carried on their operations. First rescue attempts to reach the isolated area failed when a Red Cross truck tried to cross turbulent waters one-fourth mile from the church and was swept away. Three men were rescued from the truck.

Several families of the church were involved in the flood. In spite of the damage to their homes, they had only praise to the Lord. Mr. and Mrs. Ernie Thomas, members of the church who had to be rescued from their home, could only testify after the terrifying experience, "I thank the Lord for His goodness in keeping us from harm and for seeing us through this ordeal."

It is well to know that, in a time of need, so many people would volunteer their help for aid and comfort to those in distress. This signifies the true spirit of the Church.—**JOHN D. HICKS, pastor, Fontana First Church.** □

NEWS OF REVIVAL

HEMET, Calif., church recently had a good revival with Rev. C. B. and Jewel Cox. Rich biblical preaching in the day services and anointed evangelistic appeal in the evening services resulted in some truly great spiritual victories. Mrs. Cox's music added much to the services. Her enthusiastic song leading and inspired singing were a great blessing. "We are praising the Lord for this time of spiritual refreshing and awakening," stated Donald R. Thurman, pastor. □

SUPERINTENDENT'S CONFERENCE REFLECTIONS . .

Seventy-five district superintendents gathered for the annual General and District Superintendents' Conference held at Overland Park, Kans., in January.

Under the direction of Dr. V. H. Lewis, the six general superintendents presided at the six sessions of the conference, which bore the individual themes of "Heritage," "Operation," "Values," "Outreach," "Our Assignment," and "These Times—God Is Able."

The general superintendents also spoke to the conference on assigned topics, and 10 district superintendents

and four department executives read challenging papers on assigned subjects. A feature of the second day's session was a carefully planned prayer and fasting service at the noon hour.

The conference closed with a dinner meeting attended by 163 superintendents, general church leaders, and wives.

Many district superintendents expressed appreciation for this inspirational and well-planned conference, an annual highlight in the busy ministry of our faithful district leaders. □



DR. V. H. LEWIS, who did a superb job planning and directing the conference, confers with **Dr. Orville W. Jenkins**.



DR. EUGENE STOWE, general superintendent, gives address at the grand finale, the closing dinner.



DR. HUGH C. BENNER, general superintendent emeritus, addresses day session of the conference.



M.C. at the dinner, Dr. Samuel Young enjoys his role under the watchful eye of **Mrs. Young**.



WIVES of the superintendents enjoyed specially planned group meetings of their own.



ANNUAL CLOSING DINNER MEETING of Superintendents' Conference in the Crystal Room of the Glenwood Manor Overland Park, Kans., attended by 163 persons.

PHOTOS BY CRANDALL VAN

GOLDSBORO, N.C., recently experienced an outstanding revival with Rev. and Mrs. James Ford. Many seekers found spiritual help, and the

timely messages and inspired singing did much to lift the spiritual atmosphere of the church, according to Rev. J. C. Summerlin, pastor. □

Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

WHEN IS RELIGION VITAL?

(February 23)

Scripture: Mark 7:1-8:26 (Printed:
Mark 7:1-5, 9-15)
Golden Text: Mark 7:6-7

"God is dead!" No, God is alive, but religion is too often dead, a thing of impotent forms and irrelevant traditions. True in Jesus' day, true today. When is religion vital?

1. When God's Word is honored

The Pharisees' worship was empty because "the commandment of God" was rejected in favor of "the commandments of men." Human traditions were substituted for God's Word (7:6-13). Indeed, traditions furnished alibis for evading the obligations imposed by God's commandment.

With class pitted against class, race against race, our inhumane age needs a hard look at and honest appraisal of traditions and prejudices in the light of God's Word. Obedience to truth is essential to vital religion.

2. When man's sin is unmasked

The Pharisees were concerned about ceremonial washing of hands, but oblivious to the pollution of their hearts (7:1-5, 14-23). Jesus declared that human life is defiled by sins that proceed from impure hearts.

Religion is vital only when it strikes at the root of sin and promises to sanctify the inner life. Holiness, not as rituals and rules, but as cleansing from inward sin, is vital to Christianity.

3. When man's needs are supplied

Watch the compassionate Christ move through this part of Scripture: A demon-ridden girl is healed (7:24-30). A deaf-mute is given hearing and speech (7:31-37). A hungry crowd is fed (8:1-9). A blind man receives sight (8:22-26). Vital religion has the cure of sin as its first concern, but it cannot be indifferent to physical and material needs!

"He hath done all things well." He kept God's Word. He exposed man's sin. He supplied man's needs. Follow Him! □

"A man may be better than his creed, company, or conduct. But no man is better than his character."

—Roy S. Nicholson.

Conducted by W. T. Purkiser, Editor

James 5:16 says, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." Is the word "faults" the same as "sins"? Does this verse mean that physical healing will come after we have been healed of "faults"?

"Faults" and "sins" are not the same.

The Greek noun behind the "faults" of the KJV in James 5:16 is *paraptoma*, primarily a false step or blunder. The usual translation is "trespass."

The characteristic noun for *sin* or *sins* in the Greek New Testament is *hamartia*, and in the plural means deeds or acts of disobedience to the law of God.

The problem as far as James 5:16 is concerned is complicated by the fact that the older and therefore more highly trusted Greek manuscripts have *hamartias* instead of *paraptomata*—that is, "sins" instead of "faults."

The point to notice is that verse 16 is connected with verses 14 and 15 and must be interpreted in harmony with

them. Divine healing depends on the prayer of faith. Concerning the sick person, James says, "And if he have committed sins, they shall be forgiven him." To be forgiven, the sins must be confessed.

This is not, therefore, a contradiction to such passages as John 5:14; Romans 6:1, 15; Hebrews 10:26, I John 2:1-4; 3:8-9; and 5:18. It is simply an indication that healing is not to be expected if there is unconfessed sin in the life.

James, like John in I John 2:1, is very careful in his choice of words. He does not say, "because he has committed sins," or, "when he commits sin," but "if." This makes all the difference in the world.

Was it God's will that Adam should sin?

The older Calvinists (supralapsarians) would say that it was. Most Arminians, however, would deny that God in any way purposed or intended the sin of man.

It seems to me that any theology

which attributes human sin to the decree of God comes as close to blasphemy as any human being could possibly come without actually falling in.

God's concern has always been to cure sin, not to cause it.

We have been told that it is now acceptable to receive into church membership one who smokes but promises to try to quit smoking. We are disturbed by this and would appreciate your comments.

There has been no change whatever in the General Rules of the Church of the Nazarene, and the use of tobacco is identified as one of the evils Nazarenes pledge to avoid.

We would certainly have to hold out for more than a promise to try to quit. Too many turn out to be like the fellow who said he knew that anybody could quit tobacco because he had quit it himself a dozen times.

But a convert struggling with long-

standing habits deserves every possible measure of understanding and support from older Christians. He should be encouraged to make his resolve to quit immediately—and then his friends should give him every encouragement to fight the battle clear through to unqualified victory.

Actually, such a person now has not only the religious reason for stopping the use of tobacco, but medical and health reasons as well.

Is it right for a Christian to take personal bankruptcy at any time, or would it ever be morally right?

I can conceive of situations in which personal bankruptcy might be taken by a Christian as a protection for other of his creditors against the foreclosure by one of assets necessary for the eventual payment of the debts incurred.

However, I would believe that such a person would be morally obligated to live on the barest possible subsistence level until all his just obligations were paid.

There is a difference between what is legally permissible and what is morally right.

Personal bankruptcy is a tragedy in anyone's life, and puts a blot on his credit record that he may never live down.

I have known of men losing desirable employment simply because they had taken bankruptcy as an expedient to get out of a personal bind.

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the children and youth of its community
(and this should include every Nazarene congregation)

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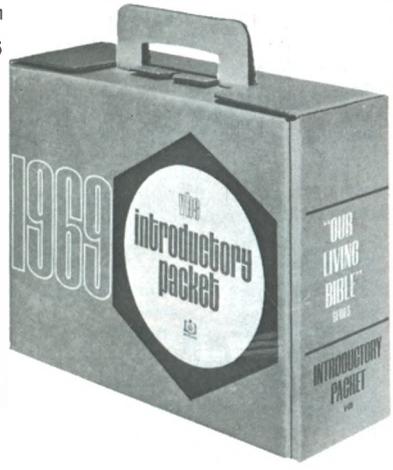
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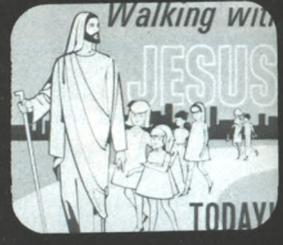
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