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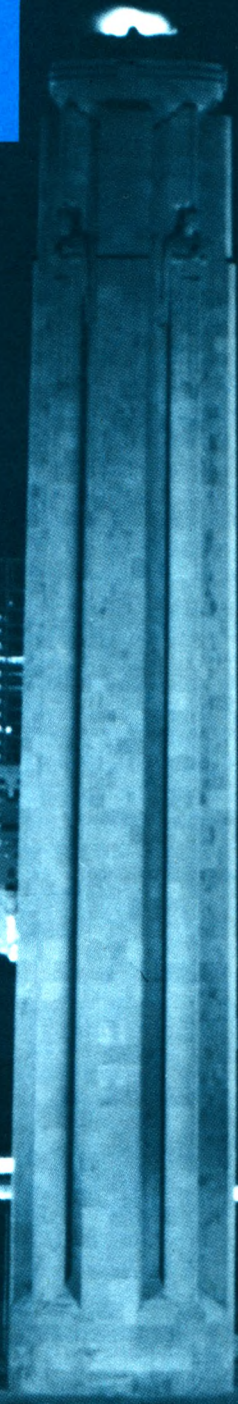
The Guns of God

(See page 6.)

herald

OF HOLINESS

Church of the Nazarene



**KANSAS CITY, site of the Seventeenth
General Assembly, at night.**



**General
Superintendent
Benner**

Six Men Kneeling

What is the outstanding memory or impression of the Board of General Superintendents for one who has been a part of that group for 16 years? Such may be the question in the minds of many of our people.

At first thought it might seem that it must be in the area of great decisions which would affect the life of the church around the world. Or it might be supposed that it would be in the area of considerations of denominational finance, the annual total of which has increased by \$41 million during these four quadrennia.

But neither these nor any other of the major elements of general administration hold first place in the writer's memory. Rather, it is something very simple, but very profoundly fundamental in the work of Christ and the church. It is the blessed and reassuring remembrance of *six men kneeling*.

Our board has met in official session more than 100 days during these years, and every morning of these meetings one of our group has read from God's Word, and has led us in prayer as we knelt together. Never has it been in a spirit of routine worship, but always with warmth and personal involvement.

Not to be forgotten are those prayers of

my colleagues for the church, its personnel, its outreach, its financial needs. Frequently there would be a fervent petition for revival. Always there was the confession of our inability in mere human strength and wisdom to meet the challenge and measure of our responsibility; but as often was heard the declaration of faith that God was able to give the needed strength and wisdom.

Then there were those moving seasons of prayer for those in need of special help—the bereaved, the sick, the bewildered. And unusually precious were the prayers for our families, frequently by name when some pressing personal need was known.

Six men kneeling! This experience I shall recall and cherish always. Whatever success has been achieved in guiding and inspiring through our action as a board has been rooted in those periods of earnest supplication to God.

May such a spirit and practice continue ever to be basic with our leadership, and may this example be followed throughout our church by preachers and laymen alike, remembering, "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

HOLINESS the Need and the Challenge

In a recent issue of the *Pilot*, official organ of the archdiocese of Boston, a three-column headline proclaimed: *Holiness Basic for Christians*. In the article which followed, Father McBrien made the point that, despite the great changes in his church, "the call to Christian holiness [was] a matter of primary and central importance." He went on to develop the personal and social implications of the theme and ended with these words: "Holiness is wholeness . . . The one who is most fully human is the one who most closely approximates the holiness of God . . . He is holy because he is genuinely free—liberated . . . by the One who came to set all men free."

There was probably nothing in the article that could not have been said in the *Herald of Holiness*, with complete loyalty to the basic concepts of holiness teaching. Finding such an emphasis on holiness in this particular context would remind the reader of several implications.

First, the call to holiness is not peculiar to the holiness denominations. Cell, in his very significant book, *The Rediscovery of John Wesley*, says that the doctrine of holiness or sanctification should not be considered a "theological provincialism of the Wesleyan Reformation."

Holiness as a central doctrine of Christianity is abundantly verified by classic theology and the devotional writings of the great saints of the Church. When Wesley was rebuked for some of his teachings on holiness, he appealed to the

doctrines of the Anglican church as his support.

Wesley's own example shows that the medieval mystics immeasurably enriched the springs from which the contemporary holiness movement has emerged. Among the prime sources which Wesley listed as his motivation toward holiness was the *Imitation of Christ*, by the monk Thomas a Kempis. Wesley was so impressed by this book which had opened his eyes to "the nature and extent of inward religion" that he later published his own edition for his followers to read. He was also sufficiently moved by the Spanish mystic, Miguel de Molinos, that he included portions of his famous *Spiritual Guide* in *The Christian Library* which Wesley prepared for his fellow Methodists.

Wesley drew on many diverse sources, both for the enrichment and growth of his own soul and for the spiritual development of the people whom he sought to lead into the depths of inward religion. What emerged was a doctrine modified and purified in the heart and mind of the great founder of Methodism. To the mystical concept of holiness he added the evangelical emphasis of grace.

It has been said somewhere that Wesley preached the full attainment for which grace was available. It has been the great strength of the modern holiness movement that it preached holiness as an experiential possibility through "the love of God . . . shed abroad in our hearts by the Holy Ghost" (Ro-

mans 5:5). One might suggest at this point that, while others have a rich heritage of holiness as an ethical ideal, they have not fully explored "the possibilities of grace" in its present and immediate application to the souls of men. On the other hand, it is probably true that the holiness people have emphasized so much the instantaneousness of the work of grace in the soul that the devotional and developmental side of holiness has been neglected.

A second implication is that holiness is fundamental to all other enterprises of the Church, particularly in its function as a wholesome leaven in society. This may be a truism, but it is well to be reminded occasionally that the social implications of the gospel begin with the heart as the source of genuine concern. Luther in his dynamic *Preface* to the Epistle to the Romans, which had so much influence on Wesley, says of faith in the soul: "O, it is a living, busy, active, mighty thing, this faith, and so it is impossible for it not to do good works incessantly."

The content of a heart made clean by the Holy Spirit is love, which flows out to one's neighbor, and by extension, to the whole community. Holiness is an all-pervasive dimension. Holiness



ness is not just one quality of character among others; it is a quality which embraces and pervades all

the other qualities, whether ethical or social.

The attainment of holiness is both a gift and a quest. It is initiated by faith, but then it moves out to bring all aspects of one's per-

sonal and social relationships into harmony with the heart which is totally committed to love.

Holiness as doctrine and experience is in the mainstream of the Christian faith. Methodologies and

descriptions may differ, but the need and desire for holiness are as broad as humanity itself, and that is the measure of the challenge for the contemporary holiness movement. □

*Maturing is the process of
eliminating alternatives . . .*

What Is More Important?

• **By Vernon T. Groves**
Kankakee, Ill.

What is more important?" You will note in this question that I have used the comparative form (more important) here rather than the superlative form (most important).

I do this on purpose, for in life our choices often consist of deciding what is the more important of two things rather than deciding what is most important of many things.

Even some of the major decisions of life are like this. Some choices

are between the good and the bad. But more often they are between the good and the better, or maybe between the better and the best.

The "Mary and Martha" account in the Scriptures illustrates this latter type of choice. Martha was a good hostess, caring for the material needs of her Guest. This was a legitimate concern. The Bible encourages hospitality and honor is due the "Marthas" of the world. But Mary had chosen something more important.

Choices are not always mutually exclusive. They may sometimes simply involve a difference in emphasis. Most of the choices I shall mention are probably of this type, and most also involve choices between the good and the better.

There is a choice in life often mentioned to young people as very important, namely, the selection of the right person as a life partner. There is no doubt about the importance of this matter. But I can think of something more important,



PHOTO BY ELDEN RAWLINGS

and that is being the right person.

There would be more happy marriages if there were more attention given to *being* the right person rather than *getting* the right person. In order to be the right person or become the right person, one must be able to see himself as he is, to see a proper ideal, and be willing and interested in changing in the right direction. To see oneself as one is, is difficult but not totally impossible. I think I can offer some suggestions.

What kind of home did you come from? Examination of the type of home one's prospective mate came from is considered a good approach in mate selection. Analysis of one's own home background might be a good way to ascertain something of one's own potential value on the marriage market.

Did you come from a broken home? If so you may be a poor marital risk unless you are willing to make radical personality adjustments to counteract the effects in you of your past experiences. Divorce tends to run in families—even in the families of seemingly innocent victims.

Did you come from a home where there was quarreling and dissension? Did you come from a home critical of others? Were you the only child of doting parents, the very center of their universe? If so you'll probably be very hard to live with.

You may be just as bad off if you came from a home where there was an inferiority-producing, unreasonable authoritarianism. In fact, any kind of situation which develops intense inferiority feelings may make one a difficult companion. People who feel inferior are often touchy, critical, and difficult to get along with.

You say, "Well, I can't help the kind of home I came from." This is true, but you don't have to maintain the cultural characteristics handed down to you.

You say, "I'm saved and sancti-

CARRY ON

The weariest hour must come to an end;

The longest lane has a turning.

The saddest life holds a glimmer of hope;

Pick up the task you are spurning.

—Nina Willis Walter

fied. Doesn't that take care of it?" If you are genuinely saved and sanctified, you are on the best grounds you can possibly be on to begin the improvement of your personality. In fact these experiences themselves may help a great deal, but they will not change the color of your hair or eyes, your height, nor any of various personality characteristics which you may have inherited or acquired.

The modification of personality is a part of the stewardship of life which continues after being converted and filled with the Holy Spirit. This kind of stewardship is very important in helping a person to become the right kind of person for married life. And this stewardship is as important after marriage as before.

I might mention another pair of important and more important items. Many people consider physical attractiveness very important. It is important, but character is more important.

Yet these things have a strange relationship. Beauty can fade very quickly if not backed up by personality and character. On the

other hand there are some people who grow more beautiful with age and with increased acquaintance. It is surprising how attractive some people become when one knows them better. The converse is also true.

In life there are many other contrasting pairs of important and more important items. Among them are the following:

It is important for young people to assert their independence but more important that they be right. Many make wrong choices to assert independence.

A sense of humor is important, but good sense is more important.

Experience is important, but a disciplined training is more so.

Good grades in school are important, but good stewardship of one's talents is more so.

A diploma is important, but an education is more important. Many people who get diplomas are not educated. Some who do not get them are.

Making a living is important, but making a life is more important.

There is a final polarity which I might mention. I think it might best be presented by reference to C. S. Lewis' book, *The Great Divorce*. C. S. Lewis said in effect there are just two kinds of people in the world: those who say to God, "Thy will be done," and those to whom God finally has to say, "Thy will be done."

The human will is important but God's will is more important. In every pair of choices or emphases the more important one will be in line with God's will, and the habit of making the right choices in the smaller things should help one to make and maintain the right choices in the major issues of life.

Many people have made a choice in favor of God's will, and as a result have found life increasingly satisfying. Staying by that choice until its final establishment in eternity will result in that which is ultimately most satisfying and certainly of greater importance. □

• By H. M. von Stein
Medford, Ore.

THE GUNS OF GOD

In their efforts to spread the faith, some Christian writers have developed a body of fiction which presented the benefits of becoming a Christian without realistically admitting the problems that still remain a part of life. They have tried to wrap up life and faith into a neat package with no loose ends, and they have short-changed us. . . . They have ignored the awesomeness of life and lightly polished off its rough corners.

—Ellen Weldon

In an article in *His* magazine, later reprinted in part by the *Herald of Holiness*, Miss Ellen Weldon attacks a problem from which religionists have been retreating for years: communication between the Church and the world.

It is not a new problem. Jesus recognized it, and for a long time spoke to an uncomprehending, cynical people only in parables: stories, as

relevant now as they were to incite people to know God.

Today, alongside the carnal disobedience of mankind, there is an attitude of rebellion against institutional religion not much different from that which Jesus saw, and almost worldwide. The reason for it is not because the rank and file of people despise Jesus Christ or His teachings or do not want to know about God. It is because the Church is indifferent to communication with the world, and people do not know what the Church is like or what religion is about, except for what they read in the secular press.

A seven-and-a-half-page article in *McCall's* magazine for February, 1968, is a case in point. Costing more money than a large denomination would spend in an entire year on all its publications, it is entertaining, revealing, and factual. It is also done in a frame of reference alien to the purpose of Christianity: to incite people to know God.

The problem of communication is an unwanted child of an unwilling marriage of mammon and fear. Religious, especially evangelical, groups seldom seem to have enough money to enter the publishing world with the boldness enjoined by their commission. And when they do, fear for their precious denominational image far overshadows the truth they bashfully seek to offer.

As an "arm of the church," publishing efforts of a denomination need no defense. But can there be a defensible reason why this "arm" remains shortened while the world outside clamors for reading material of a creative nature which is both interesting and informative?

A current wave of rejection of fiction in favor of fact articles and books is the only way the public has of demonstrating its disgust and rebellion, equally, with the head-in-the-sand didacticism of the religious press, and the offensive assumption of immature writers that avant-garde inanities and filth are part of everyday life and everywhere.

Editors know better and people know better; but sensationalism makes money, and editors of secu-

"Look at the design of your body. You have some 30 trillion cells. Each cell has 10,000 chemical reactions going on all the time. It takes more faith to believe that a body like this just happened, than to believe in an Intelligent Creator. A million monkeys pounding on a million typewriters a million years could never produce a single page of any book in the Library of Congress. A person with an experience is never at a loss with a person with an argument. The most important thing is to experience the reality of God."

—Ralph L. Byron, Jr.

lar publications do not keep their jobs unless they make money. Editors of the religious press know they are not going to lose theirs unless they insist on spending too much or disturb people by handling controversial material.

People are buying and reading more books and magazines than ever before, ever looking for food for the inner life. Only literature which helps clarify the struggle of man to come to a foundational faith can present a true picture of life, for man seeks happiness and security. Only as he finds a definition of life he can accept as true do these become possible. This is what life is about. Anything less is, at best, a fascinating miscigenation of unrealities, a primary reason for the apparent failure of contemporary fiction.

Alongside music and art, religious literature once enjoyed a riparian right in the public interest which, in an age that needs it most, the publishing arm of the Church has lost by default.

"Dealing truthfully and dynamically with both [religious] faith and [material] reality isn't easy in today's cynical world," writes Miss Welden.

Because the Church shrinks from trying, the fact continues, bouncing like a Ping-Pong ball in the hard corners of the bookshelves, that your book, if it gets placed under the tag "religious" in the book-

store, is more likely to have been examined and read if it were dumped in the alley in the trash can—at least by those who might have profited most by it.

For experience has taught the reading public that a "religious" book is invariably perfumed by denominational nuances and eviscerated by traditional taboos which, as Miss Welden aptly indicates, "ignore the awesomeness of life and lightly polish off the rough edges."

Only the religious publishing world can change this. The secular world has no interest in doing so. Quite the contrary.

If publishers of religious literature have the courage to recognize, pray for, and pay competent writers as they must workers in any other vitally important ministry, employ editors who before any other vocation are editors, then give them a free hand in turning out material which is, first of all, entertaining (that is, interesting) and relevant, and thus creative, the image of religious literature can assume its proper proportion in contemporary life.

When this happens the general publishers will cooperate, and who knows?—the great spiritual awakening we have all been praying for may break forth.

Throughout history the printed word has done more in fashioning the destiny of men than all the guns of war. □



UNFINISHED BUSINESS

• **By William Fisher**
San Luis Obispo, Calif.

Unfinished business," says one observer, "is the first item on the world's agenda."

And the mere mention of the world's troubled spots—the Vietnams, the Cubas, the Congos, the Berlins, the Koreas—is a reminder of just how much unfinished business there is in the world.

But this unfinished business is not confined to turbulent political and military situations; it has to do with economic, social, and educational problems and solutions as well.

Starving masses in a world of rising affluence . . . millions of illiterate in a world that demands technical skills and proficiency . . . the denial of freedom to enslaved millions who have for too long looked up in hope and now look out in

hatred—how can humanity's conscience allow these conditions to remain on the agenda of unfinished business any longer? Especially when the price of the delay is going up by the hour.

But the Church has a long list of "unfinished business" on its agenda also.

To some, especially the professional religionists, ecumenism has absolutely top priority on the agenda of the Church's unfinished business. And so they are hurriedly, if not feverishly, blurring all lines, bevelling all edges, and blunting the distinctive thrust in each church's message and mission—too busy trying to make everyone an indiscriminate blur, it seems, to ask just what good is really accomplished by changing labels on empty bottles. No person, and no church, has ever been revived by painting a different name on the coffin.

How pleased Satan must be to see great talents squandering their best energies in merely merging those who are, in many cases, unrepentant and uncommitted unbelievers! Why buy a bigger microphone if, by denying the deity of Christ and the redemptive power of His blood, the Church loses its message and so has nothing to say?

The item, however, that should have first place on the agenda of the Church's unfinished business is *evangelism*.

The commission Christ gave His disciples to "go ye into all the world, and preach the gospel

to every creature," and, "go ye and make disciples of all nations"—that commission has never been abrogated or rescinded or softened. It was Christ himself who placed evangelism first on the agenda of the Church's business. And as long as there is any nation, people, race, city, home, or person still without Christ, the Church's first business is soul winning. *That* must ever have top priority on the Church's agenda if the Church is to fulfill its redemptive mission in the world.

There are those who would try to substitute social concerns for evangelism. And while there is much unfinished business in the Church's social penetration and outreach, it is important to remember that the early Christians did not produce changes in their society by picketing the Colosseum, or by having sit-ins at the forum, or by carrying protest signs in street parades saying, "Down with Nero"; or, "Free the Slaves"; or, "Air-condition the Catacombs."

They did change their world by witnessing, by word and action, to the reality of their crucified and risen Lord and by proving that in the power of the Holy Spirit they were able to face *anything*—whether lions in the arena, or Nero in his palace, or executioners at the block.

The Roman system fell, not because it was knocked over with protest signs, but because the reality of redeemed lives showed up the rot and decay of a pleasure-mad, sex-obsessed, God-defying society ready to be tossed on the junk heap of history.

"Christianity's mission in the world," said Halford Luccock, "is not to save civilization but to save men." That is why evangelism must be first on the agenda of the Church's unfinished business—for it is changed men who change society; it is redeemed men who provide the only redemptive and saving influence there is in a confused and sinful world teetering on the edge of the abyss.

Thank God for the influence of the Church. Thank God for its missionary outreach, its social concerns, its benevolent enterprises.

But in this day of increased secularism and decreased Christianity, when the Church has more money and prestige but less influence and power, when increasing numbers look on the Church as irrelevant, when, as one Episcopal bishop reminds us, "Christianity is losing ground all over the world—with 37 percent of the world's population professed Christians after World War II, but only 27 percent professing Christianity now"—in this day of challenge and unparalleled crisis, may the Church realize that of all its unfinished business, *evangelism*—the confronting of men and women with the claims of Christ—*that* must be placed *first* on the agenda of the Church's urgent and unfinished business. □



Pen Points

What Do We Tell Our Children?

WHEN a knowledgeable and thinking group of Nazarene young married couples gets together for an after-church snack, it is inevitable that the problems of the nation and the world become a dominant theme of conversation.

We care, we despair, and we anguish as we watch the growth of our children, for the world to which we have brought them is a frightening and troubled one.

Typical comments are: "In two years my son will be of draft age. What do I tell this boy about a seemingly no-win war in which he may have to give his life? Shall I say, 'Eat, drink, and be merry; for tomorrow you die?'"

Other voices add: "And our government, what can we believe anymore? Where are we headed? What about the violence of our cities and communities? What about Supreme Court rulings that permit pornography and appear to prohibit prayer?"

"What do we tell our children?"

To this writing mother, we are in an hour for calm and deliberate thinking—and perhaps a re-examination of our values.

We will fail our children if we equate democracy with salvation. There is nothing in the Bible that would teach that one's personal relationship with Jesus Christ is dependent upon national or world politics. Actually, the world-shaking labor of Christ, the disciples, and the Early Church flourished under the stress of tyrannical dictatorships.

Of course we want freedom. Surely we love our country and the principles of the dignity of man upon which it was founded. But we must be careful that we do not settle with stressing the good and missing the essence.

What must we tell our children?

Only that Christ is sufficient for any hour in any place under any condition. We must proclaim victory with Paul as we teach and *live*—that we are "... persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).—*Esther Uerkvitz.* □

Editorially Speaking

By W. T. PURKISER

The Church as Field or Force

One of the age-old questions about the Church is whether it should be considered a field to be worked or a force with which to work. Is the Church primarily a “company of the committed”? Or does it represent a cross section of humanity to be evangelized and brought to the point of commitment?

It is almost undebatable that the New Testament views the Church as a force. Its very name means “the called-out ones.” Its members were to be “good soldiers,” armed both defensively and for attack. Its destiny was battle with long entrenched evil.

In the centuries following the New Testament period, the Church tended to change its character. Particularly with the coming of official Christianity, and even after the Reformation with the establishment of national churches, the Church became less and less a force and more and more a field.

Some traces of this trend are to be found even in the New Testament. Paul’s first letter to the church at Corinth and five of the letters of Christ to the churches of Asia are addressed to what were obviously mixed companies. There is evangelistic fervor in the calls to repentance and restoration found there.

On into the present day, the situation continues. Some denominational churches regard themselves as forces. Others view their constituencies as fields.

Ideally, the Church is a force. Its meetings are gatherings for the mapping of strategy, the marshalling of the troops, the preparation for work and witness through the week.

The Church, in this view, is not a hospital—much less a museum. It is an army headquarters. It gathers to rearm, to regroup, to re-inspire for the purpose of being “scattered abroad” that it might go “every where preaching the word” (Acts 8:4).

THAT THE IDEAL is not often reached is, of course, quite true. The soldiers need not only to be rearmed, regrouped, and re-inspired, some of them need to be reenlisted. Dropouts must be rounded up, and first aid given to the wounded.

So in actual fact, as even in the New Testa-

ment, the Church begins to take on the characteristics of field as well as force.

There is, to be sure, no value in a field without the force to work it. It only goes to weeds and tares. On the other hand, there is nothing more futile and ultimately self-destructive than a force with no field in which to expend its energy.

The great field is always and will always be the world. The Church must always be seeking ways to increase its redemptive effect in the world. In practical terms, this means outreach through the Sunday school, youth activities, visitation, and personal evangelism.

Modern religious activism has given a new twist to the idea of the Church as a force. As Elizabeth O’Connor—who herself is not totally averse to picketing—has recently said, the Church of today knows how to picket but not how to pray.

Yet the force of the Church is not political. It is not economic or social. It is not even psychological. We are called to do a work the political activist cannot do. We are called to a task beyond the powers of an economic bloc or social club.

The force of the Church resides in the twofold power of the Gospel and of the Spirit. Neither will go far without the other. To preach the Gospel without the Spirit is futility. To claim the Spirit without the Gospel is fanaticism.

But together, the Spirit and the Gospel are an irresistible force before which there are no immovable objects.

And the challenge of our day in each local church is to increase the force and broaden the field. To this we had better quickly turn our thoughts the whole Church over. There isn’t much more time. □

Background People

Someone got to musing about the great number of quiet people who are essential to the success of any enterprise but who are rarely noticed. He called them “background people.”

We all know about the foreground folks. These are the ones who stand in the public eye, who get the credit, who are hailed as leaders.

No one would wish to detract from the credit due the men and women out in front. What we must not forget so easily is that behind every suc-

successful leader there are scores and even hundreds whose efforts are an essential part of that success but whose names are totally unknown.

Nowhere is this more true than in the work of the Church. There are a few who stand in front. Their names are known, their work is recognized. They are given credit for the successes (and, parenthetically, blame for the failures).

They deserve this credit (and perhaps the blame). But something should be said for the great number on whom the spotlight never falls who yet make the work possible.

The list of background people is almost endless. There are the janitors, the ushers, the payers, the pray-ers, and the folks who sometimes laughingly say their only talent is to warm a bench but who are careful to see that their benches are warm every time a public service is called.

There isn't much that is spectacular about the background people. Yet if they fail, the whole enterprise limps at first and then comes to a halt.

MOST OF US WOULD probably prefer to be foreground folks. We would enjoy the recognition, we think, even though we would find that there are some stresses in the foreground we never dreamed of.

We would like to be the hands on the clock, viewed by all, representing the purpose of the whole works. Yet in sober reality, the little cog and the tiny wheel that nobody knows is there except the clockmaker are every bit as important as the giant hands on the face of Big Ben.

There is a sparkling illustration of this in the writings of St. Paul. He alludes to it two or three times. The Church is like a body. It has many members: a Head, hands, feet, a tongue, eyes. "Much more," he says, "those members of the body, which seem to be more feeble, are necessary" (I Corinthians 12:22).

There are glands and organs that no one ever thinks about until they cease to function. Then their importance becomes known.

"The Church must jealously guard this word 'evangelism.' It can be stolen, not only by those who would limit it to what is too narrow, but by those who would waste it on what is too broad. The task of reaching outside the Church to bring people to faith in Christ and membership in His Church is a distinct and specific duty. The word 'evangelism' is the word that has been traditionally used for this purpose. When the word is obscured, the duty is obscured."

—Dr. George Sweazy.

No one should define the consecration that leads to holiness of heart and life as "willingness to be the Lord's nobody," a complacent acceptance of unnecessary mediocrity. But certainly it includes willingness to accept oneself and one's place in life, and unswerving commitment to fill that place without complaining.

Foreground or background, we are the Lord's, and can be happy in that assurance. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Hebrews 6:10). □

The Radio Sermon of the Month

Beginning with this week's issue, the *Herald of Holiness* will feature in the third issue of each month a "Radio Sermon of the Month." Prepared by Dr. C. William Fisher, newly selected preacher for "Showers of Blessing," scripts of the radio sermons chosen as "Sermon of the Month" will cover a wide range of contemporary themes.

"Showers of Blessing," the weekly broadcast sponsored and produced by the Nazarene Radio League, has been on the air since 1945. From a modest beginning with 37 stations, the broadcast is now worldwide with a total of 552 outlets.

Since 1953, the work of the Radio League has included a Spanish-language broadcast, "*La Hora Nazarena*," with Dr. Honorato T. Reza as the regular speaker. This is now the largest Spanish religious radio broadcast, aired on more than 429 radio stations throughout the Latin-American world. This includes 75 stations in Mexico alone, and more recently six stations in Spain have been added.

Although the *Herald* will print only one radio sermon script each month, the entire series in print is available to all who write to Dr. H. Dale Mitchell, Director, Nazarene Radio League, 6401 The Paseo, Kansas City, Mo. 64131.

Radio now offers one of the most fruitful means of getting the Gospel out beyond the walls of the church. While the Radio League is supported through the General Budget of the denomination and regular giving through these channels, July of each year is set aside as the month for a special Spanish radio offering. Although this offering is sponsored by the Nazarene World Missionary Society, it is everybody's business and all should contribute.

The hour is late. The world is in turmoil. A babel of voices and sounds fills the air. But people are hungry, and results show that many listen and are helped and brought to Christ. This is what counts. □

A photograph of a canyon landscape. In the foreground, two large, textured tree trunks frame the view. The canyon walls are rugged and rocky, with a river visible in the distance. The lighting is warm, suggesting a sunset or sunrise. The word "MEAD" is overlaid in white, serif font on the right side of the image.

MEAD

MEADOWLAND

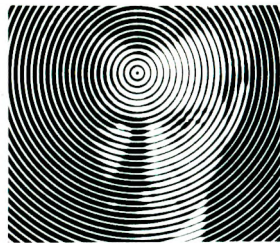
Right now I'm
In a rut
That I can't get out of.
I'm walking in a ditch
Two feet wide
And so deep
You can barely see
The blue sky
And sunshine overhead.
And the sides around
Are so completely
Perpendicular
To the bottom
That you can't get out
No matter how much
You want to.
So
I simply continue
Down the narrow way
That is open,
Hoping
It might widen
A little
To let in more air.
Right now I can't see

Where they say
The ditch opens out
Into meadowland and flowers,
And I've been walking
In this ditch
For so long
That I've about forgotten
What meadowland looks like.
Besides,
I've never been
In this ditch before,
And how do I know
That it doesn't go
Down
Inside the ground
Instead of out
Into green meadowland?
My only hope
Is what is whispered
On a wisp of breeze
From up where the sky is
But that doesn't help
Very much.
I feel hot and sticky
And pressed in
And

It's getting stuffy.
Then the Lord
Whispers to me
Like a cool, cool breath
Of fresh air:
"Do you know
That I have been
In a pathway
Deep and narrow
Like this?
Do you remember
That I found it
So hard,
That there were
Sweat-drops of blood?
Do you remember
That all my friends
Forsook me
And I, too, was
Alone?
And then God had to
Turn his face away, too.
Don't you remember
That I did it
For you?
Don't you know
That I am with you
And that I go before you
Even in this ditch?
I still love you.
You are very precious
To me.
Can't you just
Trust me
Now?"
"Yes, Lord.
I will, Lord,
For ever and ever!
And,
You know,
I think I can smell the meadow-
land!" □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Good Memories Are Important

WE LIVE on in memories.

Perhaps everyone can think of people whose thoughts and actions have influenced him.

It may be a Sunday school teacher of whom we think, or a parent, or a day-school teacher; and in so doing we realize that one of God's greatest gifts to us is the gift of memory.

While J. Robert Watt was on vacation, a tiny, white-haired old lady stopped in to visit for a while with him. She had been his eighth-grade teacher.

Almost wistfully, she mentioned that she had now retired and that she hoped through her teaching she had done some good.

"As I sat there," said Mr. Watt, "it was easy to imagine myself once more in the class. She was one of the finest eighth-grade teachers it was possible for anyone to have. None could, or would, ever forget her and the training she gave."

Strange and fascinating how memory retains the things of those we love, especially those who have helped and inspired us.

Autobiography

In John Stuart Mill's autobiography he tells of his unusual education.

He was a very precocious youngster. His father, James Mill, was his teacher and literally crammed his head full of facts.

But his father had no religious faith and would not allow any religion to be taught to his son. Many years later when John Stuart Mill was a famous person, he looked back over his education with a sense of deprivation.

His mind was stuffed with information, but his soul was empty.

He confessed, "I was left at the commencement of my voyage with a well-equipped ship and rudder but no sail."

Our Influence

Each of us also lives on in his influence. Be it good, bad, or indifferent, each of us adds to the things that shape our world.

A Christian has a tremendous opportunity to let his "light so shine before men." John Greenleaf Whittier once wrote:

From scheme and creed the light goes out,

The saintly fact survives;

The blessed Master none can doubt

Revealed in holy lives.

Universal Parable

But the question is this, Are we true to the vision He gives us, or are we concerned with self alone, and the particular place where we live in life?

How we answer this question will determine whether our influence on those around us is good or bad.

In writing about unconscious influences, Horace Bushnell says: "They go streaming from us in all directions, though in channels that we do not see, poisoning or healing around the roots of society, and among the hidden wells of character."

A godly influence is the only worthwhile influence. □



SUPERINTENDENT Mack Anderson, of the Georgia District, preached the dedicatory sermon recently for the Nashville, Ga., church. The sanctuary, which seats 250 persons, was well-filled for the April 28 dedication service. The church, which is valued at \$70,000, was built for less than \$20,000. Pastor is Rev. Frank L. Willis.

ISRAELIS' INTEREST WIDENS

Since the Six-Day War last June the Israelis have amazed everyone by their curiosity and their indefatigable travelling. The first section the Israelis flooded was the West Bank as they toured Old Jerusalem, Bethlehem, Nablus, Jericho, Dead Sea, and Hebron. I couldn't travel anywhere where they hadn't been first. They visited all the churches and listened intently to the Gospel presented by the priests.

The second area they overran was the Golan Heights, which Israel captured from Syria. Thousands of cars, trucks, buses stormed up the hills and onto the plateau. They saw ancient Baniyas, the site of Caesarea Philippi, where Peter confessed Jesus as the Christ. The third great area is the Gaza strip and Sinai. As I travelled recently there in an organized tour, we saw other buses and trucks filled with Israelis who were on a pilgrimage to Sinai.

When we arrived at St. Catherine's Monastery, which is below Mt. Sinai, we saw two truckloads of young people already encamped. We were told that before the war St. Catherine's Monastery entertained 2,500 guests yearly. Now they have more than 2,500 monthly. At 3 a.m. the next day we arose to climb to the summit. On the way the young people flowed past us. When we reached the top, they were already seated and listening to a one-hour lecture.

Rev. Berge Najarian is erecting a new church building next to the East Jerusalem "Y" for our Arab Nazarenes. It will be very commodious and beautiful.

On January 15 we had the hardest snowfall in 40 years. Over 18 inches fell in Jerusalem. Hundreds of trees collapsed. We suffered more damage to our property from the snow than we did from the war.

—ALEX WACHTEL □

ISAIAH ON A PINHEAD

● By Norman B. Rohrer
Evangelical Press Association

PROGRESS is usually measured by bigger and bigger things, but in the realm of recorded knowledge today, progress thinks smaller and smaller.

Now a new system called "electro-optics" has succeeded in reducing letters as much as 1 million times, so that they must be read through a

high-powered microscope.

The marriage of electricity and optics has reduced the King James Version of the Bible—1,245 pages or 773,746 words—to a slip of plastic one and one-quarter inches square.

The Columbia Broadcasting System's special features program "21st Century," narrated by Newsman Walter Cronkite, explained how the electronic version is achieved. First, the Bible was photographed page by page on regular 35-millimeter film, creating 1,245 images each about one inch square. Next, the 35-millimeter images are reduced to less than pinhead size, so small that the tiniest dust particle could obscure a whole page. The process is undertaken in a sealed, temperature-controlled chamber with the inch-sized pages being re-recorded in the infinitely smaller version on special film sensitive only to ultraviolet light.

Once things are ready, a computer takes over the process, exposing one frame of the inch-sized pages at a time, and leaving only two-thousandths of an inch between pages on the special film.

It would be nice if everyone could read God's Word in a sealed, temperature-controlled atmosphere but such is not the case. The electronic version of the Holy Scriptures takes its place with a vast array of other versions already available. But perhaps Mel Larson, editor of the *Evangelical Beacon*, was right:

What's needed more is the "exemplified" version—God's message to mankind revealed in the deeds and words and actions of His people living in a lost and needy world. □

CHURCH-STATE QUESTION LOOMS IN GEORGIA

By the Evangelical Press

A directive from the state of Georgia says a major Protestant denomination has not adhered properly to its doctrine and that therefore two congregations could pull out and take church property with them.

The historic ruling is seen by George Cornell of Associated Press as the start of a far-reaching legal battle over whether an arm of government can decide what a Christian church is supposed to teach.

In the Georgia battle, two Savannah congregations, the Hull Memorial Presbyterian Church and the Eastern Heights Presbyterian Church, quit the denomination, saying it had departed from its faith and that they, as its authentic heirs, were entitled to keep local property. A county court jury made up mainly of Baptists upheld the charge, finding that the Presbyterian denomination had "deviated substantially" from its doctrines and practices. The Georgia Supreme Court has upheld the decision.

An appeal is being readied by the million-member Presbyterian Church in the United States (Southern) for the U.S. Supreme Court. Church leaders say it's the first time in the United States that an instrumentality of the state has acted to pass judgment on whether a religious body is rightly promulgating its faith.

Other denominations with immense property holdings have a stake in the decision. More to the point is the historic church position that the state can't specify what constitutes doctrinal fidelity.

Arad Riggs, a New York attorney, said he thinks every denomination is disturbed by the ruling. "What the Georgia court has done is to usurp the right of the church to define itself," he said.

The outcome of this case could effect numerous other lawsuits brewing across the country on similar questions of church teachings and practices. □



STUDENT leaders at Nazarene Theological Seminary for the coming school year will be (seated, from left) David Slamp, secretary; and Dan Berg, president; (standing, from left) John Nielson, Bresee Society president; Jerry Earles, vice-president; Bruce Peterson, treasurer; and; Ken Mills, editor of "Nazarene Seminarian."

SEMINARY LEADERS NAMED

Newly elected student leaders for 1968-69 at Nazarene Theological Seminary were elected recently. Heading the group will be Dan Berg, a graduate of Northwest Nazarene College.

Mr. Berg was a member of the 1966 Nazarene Evangelistic Ambassador team which held crusades in Latin America and the Caribbean. He was also a member of an NNC singing group which toured Europe during his senior year. He was editor of the college paper.

Also elected to the council was Jerry Earles, vice-president, Olivet Nazarene College; David Slamp, secretary, Northwest; Bruce Peterson, Treasurer, Olivet; John Nielson, Bresee Society president, Eastern Nazarene College; and Ken Mills, *Nazarene Seminarian* editor, Eastern. □



REV. CARL CLENDENEN, superintendent of the Northwestern Ohio District, preached the dedicatory sermon for the new Defiance, Ohio, church, which was recently relocated. The new building, valued at \$100,000, seats 350 persons in the sanctuary, according to Pastor R. Gene Anspach.

THREE CHURCHES LAUNCHED

Dr. R. W. Hurn, superintendent of the West Texas District, announced plans during the sixtieth anniversary assembly for the opening of three new churches in the Fort Worth area, two of which have already been assigned pastors.

The assembly was held May 15-16 in Lubbock. General Superintendent Hardy C. Powers served as the presiding elder.

Mr. Hurn also announced an increase in giving of nearly \$100,000. The total for all purposes was \$1,182,000. Church membership at year's end was 6,400 with the Sunday school enrollment at 10,990.

Seventeen churches made the Evan-

gelistic Honor Roll and 32 received certificates for giving 10 percent or more for world evangelism. Two Fort Worth churches received the annual district home missions awards. Wedgewood Church, pastored by Rev. Comer Johnson, received the Growing Church Achievement Award, presented to the leading church with less than 50 members. Fort Worth First Church received the award for churches of more than 50 members. Rev. Wallace Renegar is pastor of First Church.

Presenting the awards was Dr. Orville Jenkins, secretary of the Department of Home Missions, and one of two former West Texas district superintendents who were present for the sixtieth anniversary assembly. The other was Dr. John Knight, now superintendent of the Florida District.

Ordained into the Christian ministry were Rev. Francis Bozeman, Rev. Charles Jones, Rev. David Powers, and Rev. Stephen Rist. □

NOTE ARIZONA INCREASES

Superintendent M. L. Mann reported healthy increases among Arizona District churches during the year, among which is the fact that total giving reached almost \$1 million. He also presented an expanded program for home missions, and outlined plans for a silver anniversary camp meeting at Camp Pine Rock.

The assembly was held May 16-17 at Phoenix. General Superintendent George Coulter presided. Increases were reflected in 637 new members, 343 of whom were received by profession of faith. Per capita giving on the district is \$211.

Mr. Mann, who was hospitalized February 11 with a perforated intestine, has recovered sufficiently to resume district leadership. Arizona Nazarenes contributed \$1,100 in a love offering for the Manns.

Ordained was Rev. Ronald Lush. Jr. □

NEWS OF REVIVAL

REV. WESLEY Hoeckle preached recently during a revival series held in Tulsa Central Church, and left the impression with his hearers that he had a healthy knowledge of God's Word. Pastor Eugene Sanders indicated that "having committed great portions to memory, he is able to permeate his sermons with biblical references that hammer home truths . . . The revival spirit is still upon the church."

EVANGELIST JAMES Crabtree spoke recently at Jacksonville (Fla.) Central Church, and was effectively used by the Holy Spirit to bring about revival in the church.

FIVE PERSONS have united with the Johnson City, Tenn., church by profession of faith, and 27 sought spiritual help at the altar during a revival meeting there with Evangelist and Mrs. Asa Sparks. The spiritual tide runs high, according to Pastor Carlos H. Sparks.

REVIVAL SERVICES at the Louisville (Ky.) Maryville Church were extended a week beyond the normal schedule as Rev. Lonzy Ellis, pastor at Shelbyville, Ky., served as evangelist. A number of new people attended the services, according to Pastor Robert R. Carter. □

VITAL STATISTICS

DEATHS

MRS. ESTELLA STALKER, 84, died May 7 at Emmett, Idaho. Funeral services were conducted by Rev. Robert O. Jackson and Rev. J. Russell Brown. She is survived by her husband, Henry; two daughters, Mrs. Roger Taylor and Mrs. Willard Hoffman; five grandchildren; five great-grandchildren; two brothers, and three sisters.

OLIVE G. OLCOTT, 66, died May 4 in Lake Worth, Fla. Funeral services were conducted by C. R. Moore and Rev. Harry Felter. Surviving are one daughter, Evelyn O. Ten Eyck, three grandchildren, one sister, and two brothers.

EDWARD B. ESTER, 80, died Apr. 29 at Mulvane, Kans. Funeral services were conducted by Rev. L. D. Sharp and Rev. James Hamilton. He is survived by his wife, Hazel; one son, Allen; and four daughters, Mrs. Evelyn Graf, Mrs. June Hines, Mrs. Donna Mayfield, and Mrs. Alice Wentworth.

MRS. LENA P. WEAVER, 79, died May 8 in Nashville. Funeral services were conducted by Rev. Doyle C. Smith and Rev. S. W. Strickland. Surviving are one son, Robert; five daughters, Mrs. Georgia Haley, Mrs. Lucille Jean, Mrs. Elizabeth Horne, Mrs. Helen Waller, and Mrs. Wilene Dean; 16 grandchildren; and 11 great-grandchildren.

REV. CHARLES M. SPEAR, 67, died May 10 in San Bernardino, Calif. Funeral services were conducted by Dr. Nicholas Hull and Rev. Trueman Shelton. He is survived by his wife, Gertrude; three sons, Robert, Edward, and Paul; seven grandchildren; one sister; and one brother.

HAROLD L. BARRICK, 70, died May 12 in Pasadena, Calif. Funeral services were conducted by Rev. Henry B. Wallin. Interment was at Whittier, Calif. Survivors are his wife, Garnet; a daughter, Marilyn; and four grandchildren.

MRS. NEVADA B. CUNNINGHAM, 87, died Apr. 28 at Sunny View Sanitarium in Oshkosh, Wis. Funeral services were conducted by Rev. J. E. Remmenga. Surviving are one daughter, Mrs. G. R. Wion, six grandchildren, 24 great-grandchildren, and one great-great-grandchild.

GERALD DEE JONES, 18, a Northwest Nazarene College freshman, drowned near Nampa, Idaho, Apr. 28. Funeral services were conducted by Rev. Floyd L. Schwanz at Newburg, Ore. Surviving are his parents, Mr. and Mrs. William Marrs; two brothers, Michael and Ross; and four sisters, Cheryl LaCasse, Kathy, Janet, and JoAnn Marrs.

REV. JOSEPH EDWARD REDMON, 91, died Apr. 22 at his home in Lakeland, Fla., following a long illness. Funeral services were conducted by Rev. Chester Smith. Surviving are his wife, Marjorie F.; two daughters, Mrs. Charles Holmeister and Mrs. Mabel Paddock; two sons, F. R. and Penson; eight grandchildren; and 21 great-grandchildren.

BORN

—to Rev. James and Freda Huggins, Ridgway, Pa., a daughter, Deborah Lynn, May 5.

—to Bill and Margaret Woodall, Waimea, Kauai, Hawaii, a daughter, Gretchen Maile, May 3.

NAZARENE CAMPS

July 1-7, South Carolina District, five miles south of Batesburg, S.C., on State Route 391. Workers: Rev. Reuben R. Welch, Rev. Terrell C. Sanders, Jr., evangelists; James Bohi, song evangelist. Otto Stucki, district superintendent.

July 4-14, Hendersonville Camp Meeting, four miles out on the Upward Road, Hendersonville, N.C. Workers: Rev. Jim Crabtree, Rev. Paul Stewart, evangelists; Wally and Ginger Laxson, song evangelists. For information write: W. H. Gentry, Box 543, Hendersonville, N.C. 28739.



PIANO HYMN CLASSICS \$1.50

14 artistic arrangements to challenge the more advanced pianist by Dr. Rene' Frank. Thrillingly expressive and beautiful! Well-known melodies only, such as "A Shelter in the Time of Storm," "I Gave My Life for Thee," "Holy, Holy, Holy."

PIANO HYMNSCRIPTIONS No. 1 \$1.25

20 delightful, yet simplified, sacred arrangements by Wilda J. Auld. Features a trio of Christmas carols and four lovely medleys as well as favorites, such as "For the Beauty of the Earth," "I Love Thy Kingdom, Lord," "Saviour, like a Shepherd Lead Us."

PIANO HYMNSCRIPTIONS No. 2 \$1.25

More moderately simple transcriptions to delight the listener. 14 numbers include "All Creatures of Our God and King," "Face to Face," "Rejoice, Ye Pure in Heart" and "The Haven of Rest."

SACRED TRANSCRIPTIONS/PIANO #1 \$1.50

Wilda Jackson Auld has contributed fresh appeal and variety to these 16 wonderful hymns. Moderately difficult renditions, including "Hiding in Thee," "Sweet Will of God," "Close to Thee" and "The Garden of My Heart." Medley of four songs.

Prices slightly higher outside the continental United States

Order from your
Nazarene Publishing House

"Showers of Blessing" Program Schedule

June 23—"Horizons for Sale"
June 30—"Who Will Answer?"
July 7—"Needed: A Declaration of De-
pendence"

NEW "SHOWERS OF BLESSING" STATIONS:

| | | |
|---------|---------------------------------|------------------|
| WBRN | Big Rapids, Mich. 1460 kc. | 8:00 a.m. Sunday |
| WBRN-FM | Big Rapids, Mich. 100.9 meg. | 8:00 a.m. Sunday |
| WRAY | Princeton, Ind. 1250 kc. | 7:30 a.m. Sunday |
| WRAY-FM | Princeton, Ind. 98.1 meg. | 7:30 a.m. Sunday |
| KGEK | Sterling, Colo. 1230 kc. | 8:15 a.m. Sunday |

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Rev. Robert Emsley, 432 Eden St., Buffalo, N.Y. 14220, has open time September 9-15.
Eugene W. Moore, 8216 N.W. 36 Terr., Bethany, Okla. 73008, has open dates September 6-15, and all of November.

RECOMMENDATIONS

Rev. W. L. French, pastor at Shelbyville, Ill. 62565, will be entering the evangelistic field July 1. Brother French is well-known to our people, having served as pastor of several of our strongest churches and superintendent of two districts. I know our people will want to keep him busy in revivals, camp meetings, and holiness conventions.—L. S. Oliver, District Superintendent.

DIRECTORY

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Mo. 64131

DISTRICT ASSEMBLY SCHEDULE

Following General Assembly

| | |
|-----------------------|------------------|
| Northeast Oklahoma | July 1-2 |
| South Dakota | July 3-4 |
| Canada Atlantic | July 4-5 |
| Chicago Central | July 4-5 |
| Nebraska | July 4-5 |
| North Dakota | July 4-5 |
| Albany | July 9-10 |
| Eastern Michigan | July 10-11 |
| Northeastern Indiana | July 10-11 |
| Northwestern Ohio | July 10-11 |
| Southwestern Ohio | July 10-11 |
| Canada Central | July 10-12 |
| Central Ohio | July 17-19 |
| Michigan | July 17-19 |
| Oregon Pacific | July 17-19 |
| Pittsburgh | July 18-19 |
| Northern California | July 24-25 |
| Northwest Oklahoma | July 24-25 |
| Colorado | July 24-25 |
| East Tennessee | July 25-26 |
| Kentucky | July 25-26 |
| Eastern Kentucky | July 31—August 1 |
| Illinois | July 31—August 2 |
| Akron | August 1-2 |
| Missouri | August 1-2 |
| Iowa | August 7-9 |
| Kansas | August 7-9 |
| Southwest Indiana | August 8-9 |
| Virginia | August 8-9 |
| Louisiana | August 14-15 |
| Dallas | August 15-16 |
| Northwest Indiana | August 15-16 |
| South Carolina | August 15-16 |
| Houston | August 21-22 |
| Tennessee | August 21-22 |
| Minnesota | August 22-23 |
| Northwestern Illinois | August 22-23 |
| West Virginia | August 22-23 |
| Wisconsin | August 22-23 |
| Indianapolis | August 28-29 |
| Kansas City | August 28-29 |
| North Arkansas | August 28-29 |
| North Carolina | August 29-30 |
| South Arkansas | September 4-5 |
| Southeast Oklahoma | September 4-5 |
| Georgia | September 5-6 |
| New York | September 6-7 |
| Japan | September 11-12 |
| Gulf Central | September 12-13 |
| Southwest Oklahoma | September 12-13 |

NEWS OF RELIGION

You Should Know About . . .

PRESIDENTIAL HOPEFULS have drawn extremely small crowds, and the enthusiasm they have generated has been almost dull during the campaigning in the final days before the Oregon primary. Only former Vice-president Richard Nixon has interested large audiences during his political swing through the state.

However, with indications that people are more interested in evangelism than politics, the Billy Graham Pacific Northwest Crusade averaged 20,000 persons nightly from its opening, May 17.

Portland's Memorial Coliseum has been jammed to overflowing for the first weekend of Graham's evangelistic services. He has the largest facility available in Oregon's largest city, but it is proving far too small.

National Political Columnist Mary Ann Means of Washington, D.C., here this week said, "It's an eye-opener to come here to Oregon and see the Billy Graham Crusade drawing larger audiences than all of the political candidates."

Even though none of the presidential hopefuls have attended the crusade, the city commissioner here suggested in a newspaper interview that "all the presidential candidates take a retreat, and attend the Graham Crusade as ordinary citizens." If they do, they will see the largest audiences they have seen in Oregon during the primary battle this year.

The overflow audience on Sunday afternoon, May 19, numbered 26,000 persons. A cold rain fell throughout the day in Portland but it did not keep the people from filling the large arena two hours before the service was scheduled to begin. Because the audience was in place, the meeting was started 20 minutes early.

Sunday's meeting was also video-taped for color telecasting across the United States beginning June 17. Three of the meetings will be shown in America, Canada, and Australia.

Joining the Billy Graham music team for the meetings this weekend was Norma Zimmer, first lady of song on the Lawrence Welk Show. In saying a word before she sang Sunday, she said she was happy to tell "how much God means to me, not only in my home, but also in my profession.

"I never sing without asking God to make me an instrument of His love," the striking blond told the huge congregation.

Senator Mark Hatfield, (R. Ore.) honorary chairman of the Billy Graham Crusade, participated in the crusade. □

AGAINST THE HARSH aspects of today's society comes news that, out of every 100 adults interviewed by the Gallup Poll, 97 attest to a belief in God.

Apparently the American people aren't as ready as their theologians to say that orthodox religion is becoming outmoded and that it is no longer possible to believe in a Supreme Being.

While the finding is impressive, it should be pointed out, the pollsters say, that "some people say they believe in God because they think it is the 'right' answer to give."

A majority said they "strongly" believe in God and receive a "great deal" of comfort and support from their beliefs. Most believe in a personal God—a "Heavenly Father who watches over each of us and can be reached by our prayers."

In the period of a year, more than eight in 10 persons will attend church at least once, the survey showed. Most Americans say they pray "regularly," and the proportion who state no religious preference whatever is less than 10 percent of the total populace.

American Institute of Public Opinion summed up its findings thusly: "To be sure, some Americans think of God as little more than an 'oblong blud,' but others believe we can have a clear notion of what God is like—through the Bible or the life of Jesus." □

NAZARENE LEADERS HONORED

This commencement season witnessed the granting of eight honorary degrees by five Nazarene colleges. Northwest Nazarene College and Pasadena College did not confer any honorary degrees this year.

Rev. Clyde Ammons, pastor of Dallas Central Church; Rev. T. T. McCord, Louisiana district superintendent; and Dr. G. Frederick Owen, archaeologist and scholar of Colorado Springs, were awarded the degree of doctor of divinity by Bethany Nazarene College.

Canadian Nazarene College conferred the D.D. degree on District Superintendent Herman L. G. Smith of the Canada West District.

Missionary Dr. Howard Hamlin received the LL. D. degree from Eastern Nazarene College.

Olivet Nazarene College awarded honorary doctor of laws degrees to two laymen: Dr. W. E. Snowbarger, executive secretary of the Department of Education; and Mr. J. Harlan Milby.

Trevecca Nazarene College honored its former dean, Dr. Homer J. Adams, with an LL. D. degree. Dr. Adams is now dean of DeKalb College in Atlanta, Ga. □

MISS DORA JEAN Glidewell, professor of political science at Northwest Nazarene College, was awarded a Fullbright Scholarship recently for study at Georgetown University in Washington, D.C., and Sophia University in Tokyo. She will undergo an intense study of contemporary Japan and its governmental, social, and economic structure. □

PRESIDENT Shelburne Brown of Pasadena College was voted an extension of his term to September 1, 1973, during a recent board of trustees meeting at Pasadena College. The board also voted the standing of full professor to Dr. Frank Carver and Dr. Garth Morse. Ruth Hoeckle and Kenneth Fry were advanced to the rank of associate professor. □

REV. DONALD K. Ballard, Lufkin, Tex., was elected recently president of the Angelina County Ministerial Alliance. □

NAVY RESERVE Chaplain C. Leonard Newbert, Framingham, Mass., pastor, was promoted recently to the rank of commander. □

IN THE FIFTH year of a community program of sending one of the pastors at Atwater, Calif., to the Middle East, Nazarene Melvin B. Rayborn has been selected to make the three-week trip in July. A budget of \$1,650 has been set by community leaders promoting "Operation: Holy Land." □

AN ESSAY which appeared first in the *Nazarene Evangel*, a publication of the Chattanooga (Tenn.) First Church, and written by its pastor, Rev. John R. Andrus, was read into the Extensions of Remarks of the *Congressional Record* recently. It was introduced by Rep. William E. Brock, of Tennessee, and dealt with the spiritual ills and strengths of the nation. □

NEAR \$2-MILLION GOAL

Moving steadily toward the \$2-million goal, the Easter Offering climbed past all previous records for spring offerings recently, according to Dr. Dean Wessels, general stewardship secretary.

As May came to an end, the offering stood at just over \$1,950,000. This was well ahead of the grand total in 1967 of \$1,865,000. Dr. John Stockton, general secretary, anticipated that the current drive could well pass the \$2-million mark by mid-June.

The high offering was prompted by record attendance on Easter Sunday and healthy promotion throughout the denomination. In Uruguay, for instance, young people toured across the country presenting musical programs and plugging the offering. The result was a record amount by the district.

Easter attendance among Nazarene churches in the Cape Verde Islands reached 11,825, an all-time high. On the New York District, Superintendent Jack White reported a total of more than 5,006 among churches there, which is an increase over last year of more than 50 percent.

It all had its effect as the record amount continued to grow. □

NEW ENGLAND TOPS MILLION

Churches on the New England District compiled a total of more than \$1 million for all purposes for the first time, according to Superinten-

dent Fletcher Spruce. The increase in giving represented an increase of nearly 15 percent.

His report came during the sixty-first assembly, held May 22-23 in Melrose, Mass. Dr. Samuel Young, general superintendent, presided.

In addition to the gain in giving, Mr. Spruce reported a 7.8 percent increase in Sunday school attendance, and a per capita giving of \$241, an increase of 12 percent.

The superintendent, who is completing his second year of a four-year term, challenged the district to organize two new churches during the year and to see a 10 percent increase in Sunday school average attendance.

Rev. William Taylor was newly elected to the district advisory board.

Ordained were Rev. Robert E. Putnam, Rev. Theodore P. Esselstyn, Rev. Jon K. Gray, and Rev. Richard C. White. The elder's orders of Rev. Richard M. Clifford and Rev. Lawson D. Saunders were recognized from another denomination. □

NOTE MEMBERSHIP INCREASE

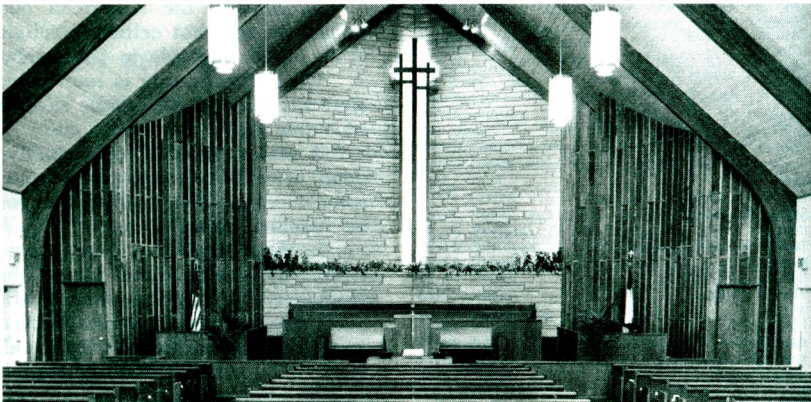
Nevada-Utah District membership increased 6.2 percent during the recently closed assembly year, and plans were made for the organization of two more churches, according to the report of Superintendent Murray J. Pallett.

His report came during the twenty-fourth assembly of the Nevada-Utah District, held May 23-24 at Las Vegas, Nev.

The district NWMS was among societies achieving the Star rating. Three churches were listed on the Evangelistic Honor Roll, and nine were 10 percent churches.

Newly elected advisory board members include Rev. Kenneth W. Ball and Frank Dodge, a layman.

Ordained were Rev. Simmis W. Holliman and Rev. George R. Snyder. □



DR. STEPHEN NEASE, president of Mount Vernon (Ohio) Nazarene College, spoke at the service of dedication in Newark (Ohio) First Church. The church plant, valued at \$306,000, has a sanctuary seating 400 persons. Pastor is Rev. Gordon B. Maywood.

Next Sunday's Lesson

By Albert J. Lown

MAN'S WAY OR GOD'S WAY?

(June 23)

Scripture: James 3:1-4:12 (Printed:
James 3:13-4:4)

Golden Text: James 3:17

THEME

A contrast of earthly wisdom and values with divine wisdom, revealed in holy character and applied to human problems.

INTRODUCTION

Weapons of destruction are developed to the extent that no nation dares to loose its full potential of physical horror. Mentally and spiritually, the misuse of God's distinctive gift to men, the power of speech, has power to inflict greater suffering. Excelling in prayer (nicknamed "camel-knees") and practical Christianity too, James feels sorrow and indignation that even among "brethren" the tongue should occasion offense. A watch over

The Mouth is an index of character, the secret of a disciplined life, and the seal of maturity. The paradox of man's control of lower life and machines and his inability to control the tongue is forcefully illustrated by the bridle and helm. Like a match or poison, the tongue has deadly possibilities out of all proportion to its physical insignificance (though a marvellous organ), turning life into hell (3:6). This paradox and suffering indicate a deeper need in

The Heart. The quality of speech is governed by the thoughts and desires of the heart, the raw material for mind and mouth (Matthew 12:34; 15:19). A double tongue, blessing and cursing, is the product of envy and strife within, the opposite of a heart made pure, peaceable, wholesome, and constructive by divine wisdom.

A *Battlefield* in which wars of destruction reflect the war of unclean desire in human hearts and society. Greed, hatred, pride, prayerlessness, and hypocrisy are the roots of conflict (4:1-3). Submission or resistance to these evils expressed in any form is a question for individual conscience, church guidance, and national policy. But the only place to be free from the world spirit that makes the possessor an enemy of God is

The Mourners' Bench, where penitence before God will bring cleansing and grace (4:6-10) and lead to a reformation of speech (4:11).

CONCLUSION

It is the Spirit's desire to take us God's way. It is our task to refuse the devil's way (4:5, 7).

The Answer Corner

Conducted by W. T. Purkiser, Editor

Our Lord stated that when He comes to the earth again there is a question as to whether He will find faith in the earth (Luke 18:8). The Greek says *ton pistis*, "the faith." Hebrews 11:5 says that Enoch was translated by faith that he should not see death. Is it Enoch's kind of faith Jesus was talking about, faith for translation?

It is an interesting thought.

From the context in Luke, however, I think it is more probable that the faith in question was the kind of faith that perseveres in prayer in spite of all discouragements.

Actually, of course, the question of Luke 18:8 is rhetorical. Its design is to challenge us to be part of the company

of the faithful. Jesus was not expressing doubt, because elsewhere He left no uncertainty as to the fact that He would find faith in the earth when He came again.

The only question is the personal one. Will you and I be among those who are found with such a faith as this.

Is there available a compilation of words from the Scriptures as well as theological terms with definitions that can be used when teaching a Sunday school class?

There are indeed both Bible dictionaries and dictionaries of theology, as well as a number of "word books," available for Sunday school teachers and Bible students.

You can go as high as you want to in price in both Bible dictionaries and in dictionaries of doctrine. Most economical is Merrill C. Tenney's *Handy Dictionary of the Bible*, 5,200 entries, 167 pages, paperbound, \$1.00. (ZP)

One of the older dictionaries is the *Westminster Dictionary of the Bible*,

658 pages, \$6.00. (WP) More comprehensive and newer is *The New Bible Dictionary*, 1,400 pages, \$12.95. (EE)

Baker's Dictionary of Theology is conservative and complete with 566 pages priced at \$5.95. (BH) If you want to go all out on reference books of this type, I recommend *The International Standard Bible Encyclopedia*. It is five volumes and sells for \$37.50. (EE)

Any of these may be ordered from the Nazarene Publishing House.

What cleansing takes place in response to saving faith? As John 13:10, "You are clean"; James 4:8, "Cleanse your hands"; and Acts 22:16, "Have your sins washed away." What reason is there in either Jesus' reference to Pentecost or in the historical record of Pentecost to identify that with any kind of cleansing?

The Bible speaks of cleansing in relation to the guilt of sins committed, accomplished in "the washing of regeneration" (Titus 3:5). It is also proper to speak of a cleansing of "acquired depravity," that is, the habits, attitudes, and tendencies acquired during a sinful life before conversion.

The cleansing that is part of entire sanctification is a deeper purging from the indwelling nature of sin with which we were born. It is indicated in such Bible passages as Malachi 3:1-3; Matthew 3:11-12; Acts 15:8-9; II Corinthians 7:1; Ephesians 5:25-27; I Thessalonians 4:7-8; Hebrews 9:13-14; the balance of

James 4:8; and I John 1:7, as well as the whole tenor of the context of these and other verses.

Jesus did not define the nature of sanctification, but He used a word (John 17:17) which every authoritative lexicon defines as meaning (1) to separate, consecrate; (2) to cleanse, purify, sanctify (Westcott and Hort, *Greek-English Lexicon to the New Testament*, revised by Thomas Sheldon Green).

That the work of Pentecost includes cleansing is clearly stated by Peter in Acts 15:8-9, as well as being included in the promises of John the Baptist (Matthew 3:11-12; Luke 3:16-17).

When Jesus committed His mother, Mary, to John, where was Joseph?

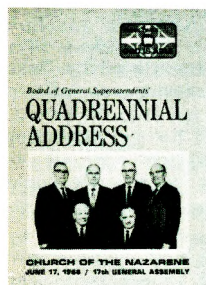
The general supposition is that Joseph had died some time after Jesus' twelfth year, and that Mary was a widow at the time of our Lord's ministry and death.

This is based on the fact that Joseph is not named in connection with the family during the ministry of Jesus, although Mary and other brothers and sisters are mentioned (Matthew 12:46; 13:56; Mark 3:31; 6:3; Luke 8:19; John 2:1; Acts 1:14).

Also, in Mark 6:3, Jesus is called "the carpenter, the son of Mary," which would seem to indicate that He had by that time become the support for the family as the oldest Son.

On the other hand, Matthew 13:55 would hint that Joseph's death had not been too long before, since He was still remembered and Jesus was there identified as "the carpenter's son." Joseph was legally, though not actually, the father of the virgin-born Lord.

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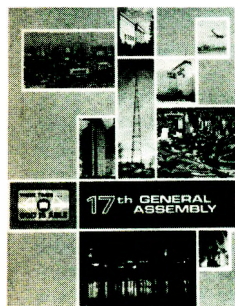
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