

May 15, 1968

MAY 16 '68

herald

OF HOLINESS

Church of the Nazarene

Does Our Light Really Shine?

Olivet Nazarene College
(See page 6.)





General
Superintendent
Young

It's Alive!

There is a certain rebellion inherent in mankind and the Christian church feels the stab of it at times. This mood is sometimes expressed by youth (in the climb toward maturity) in its defiance of authority. But too often the rebels (young and old) simply change their authority from the historical to the provincial mind, and from the experiential to the fanatical mood.

We rather doubt it would be possible to have any historical religion without authority. The inspired writer gave us a panoramic view of the unfolding of the divine revelation in the summary: "After God had of old spoken to our fathers at various times and in many ways by means of the prophets, He has at the end of these days spoken to us in His Son" (Hebrews 1:1-2a*). This word speaks to us of God's concern and of the divine humility, for the Son in coming to us took upon himself our form as a man.

John wrote about the Living Word with clear insight: "And the Word became flesh and tented among us, and we viewed His glory—such glory as an only son receives from his father—abounding in grace and truth" (John 1:14*).

Paul also was impressed with the humility of God in the coming of Christ and made it the basis for an exhortation to Christians to demonstrate strength through genuine humility. He wrote: "Let this mind be in you, which was also in Christ Jesus, who, though existing in the form of God, did not consider

His equality with God something to cling to, but emptied Himself as He took on the form of a servant and became like human beings" (Philippians 2:5-7*). But Paul always pressed the truth of the utter resourcefulness of God in providing our redemption. He described Him as being rich in mercy and anxious to display to us the immeasurable richness of His grace through Jesus Christ, the Son.

But Jesus also identifies himself as the supreme authority in religion. He insists that to fail to build our lives by Him as truth is to build on sand. We learned of this truth long ago and sang of its faith even as a lad in Scotland. One of the stanzas of a memorable hymn ran:

*'Tis the refuge of rest through the conflicts
of life,*

*'Tis the balm of the soul when dismayed
in the strife,*

*'Tis the source of salvation, that stream
never dry,*

O lead me to the Rock that is higher than I.

We learned that that Rock is Christ! We trusted Him. We trust Him now.

Turn to the Bible today. It speaks essentially of Jesus. Trust the Holy Spirit of truth to enlighten and enable you to obey its commands. The Word is reliable, it is alive—in any language—even in any version near at hand—by the touch of the Holy Spirit. You will feel its power today.

*The Berkeley Version

UNITED
MISSIONARY

CHURCHES OF
CHRIST IN
CHRISTIAN UNION

EVANGELICAL
FRIENDS
ASSOCIATION

FREE METHODIST

WESLEYAN
METHODIST

EVANGELICAL
UNITED
BRETHREN
(N.W. CONF.)

HOLINESS
CHRISTIAN
CHURCH

CHURCH OF THE
NAZARENE

PILGRIM HOLINE

SALVATION
ARMY

QUAKER
METHODIST

MISSIONARY
CHURCH
ASSOCIATION

EVANGELICAL
METHODIST

• *By* T. E. Martin
Nashville, Tenn.

A HOPE

FOR HOLINESS CHURCH UNITY

I have a hope that rises out of a troubled conscience. I should like to see my denomination enter into serious conversation with the other holiness denominations of Wesleyan persuasion toward unity.

I fear the time has come that the multiplicity of denominations serves the cause of unrighteousness. I am aware that one of the strongest defenses of the plurality of religious groups is the diversity of concepts and ways of doing. The individuality of the frontier seemed to find expression in a plethora of sects.

There comes a time, however, when diversity becomes divisiveness. This is not a twentieth century phenomenon only. Paul wrote the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ . . . that there be no divisions among you; but that you be perfectly joined together in the same mind and in the same judgment. . . . Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (I Corinthians 1:10, 12-13)

You see, the Bible teaches that holiness is a unifying experience in life. "For both he that

sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11). This is why, it seems to me, that divisions among holiness people are the least defensible.

I know that holiness people have strong convictions. I would not want it any other way. But there is really very little, if anything, that keeps the holiness groups apart that could or should be classified as genuine convictions. The differences, if any, exist more within them than among them. The divisions only encourage the confusion of provincialism with basic convictions.

I would not know how to classify the various holiness denominations as to "strict" or "worldly," or as to "progressive" or "conservative." But I am sure that the dialogue and mutual trust that consideration of unity would require could have a wholesome effect on us all. If some have stayed by convictions that others have lost, then getting together could bring about the needed return. If some have moved forward, then their momentum could save the others from stagnation.

This is what God intended to be true of the Church. He did not intend that all should be carbon copies of each other, but He did intend that when brethren dwell together in unity, each one's strength should minister to the other's weakness.

The value of joint effort has already been shown. The Aldersgate series of literature has proved valuable enough that talks are underway to enlarge the age-groups included and the area covered. In this we are taking the lead. And why not? If we can, we should. Some say that this series does not bear our name and is not used exclusively in our church and so is not uniquely ours. We are losing our identity, they complain. To say the least, this is self-centered. If God will bless an individual for

being unselfish, wouldn't He bless a church for being so?

If holiness means death to selfishness in the individual, should it be permitted in group consciousness? Does God judge groups? Are their characteristics a matter of concern to Him? I think so. The letter to the churches in the Revelation seems to bear this out. I think that we have a responsibility to share our blessings and to feel that the progress of every other holiness group is as important to us as our own.

You may say, "How would association together or even merger strengthen our brethren?" It would say to the world that message is more important to us than institutions. We state in the preamble to our constitution, "In order that we may preserve our God-given heritage, the faith once delivered to the saints, especially the doctrine and experience of sanctification as a second work of grace, and also that we may cooperate effectually with other branches of the Church of Jesus Christ in advancing God's kingdom among men . . ." we have established the church. Since this is true in the present setting nothing would be more in keeping with such a purpose than to join hands as closely as possible with all of like faith. The mood of the times expects it. The cause of Christ requires it.

Drawing together would eliminate considerable waste and foolish competition. There are some places that we have fallen into the trap of thinking that we must go to almost ridiculous extremes to prove that we are different. To have two or more churches of different holiness denominations within close proximity when there are many areas of our nation and

world that have no witness to full salvation just does not make sense. Both putting together present churches and undertaking new congregations cooperatively in the growing urban sections would mean better work on the part of all.

Then, too, there are ministers in every holiness group who for one reason or other have limited opportunities but who might do well in another. It is a tragedy that changing holiness denominations should require such emotional struggle and that loyalties should be questioned because of it. Such facts as shortages of ministers would be answered by this kind of unity that would open doors for men in several denominations without affecting their basic commitments to Christ and their churches.

The amalgamation or cooperation in educational institutions and other welfare or social concern enterprises could be both possible and valued by joint effort of the strength of the enlarged group. This could be done. It should be done. It is my hope that positive steps will be taken toward it.

Jesus said, "I have prayed for you." John 17 gives us some of that prayer. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." □

Character is that which is found still standing when the crash is over. Character is the moral cash on hand when creditors close in on life.—Selected.

Spiritual Lessons on the Way to Serendip

According to an ancient fable, a Persian king had three sons. To further their education, he sent the lads on a trip to Serendip (Ceylon). They were instructed to keep their eyes and ears open and carefully observe everything around them.

As they journeyed across the desert, they reasoned that the caravan which preceded them had a camel that was lame in one foot, had poor teeth and one blind eye, and carried honey on only one side of his pack. The boys reached these conclusions by observing that the camel footprints were irregular, the grass along the trail was unevenly nibbled, and that on only one side of the path was the grass eaten and honeybees were at work.

As a result of this fabled educational journey to Serendip, the word "serendipity" has come to mean the discovery of things by chance or without trying too hard, or the discovery which comes as a by-product of a search for something else entirely.

There are many values to be discovered in the "serendipity" approach to life, including the Christian life. Let us note three illustrations from the New Testament:

First, our Lord urges us to avoid concerning ourselves about the many and even legitimate demands of life, to the point of anxiety. His advice was, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). In other words, He counsels us to give priority to Him and Kingdom values. The result: other basic needs will be met! And perhaps in unexpected and surprising ways!

Then Jesus tells us the secret of growth in the Christian life. "Consider the lilies of the field," He said, "how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these" (Matthew 6:29).

This counsel on effortless growth was given against a background of human effort to do the impossible, such as adding 18 inches to one's height (Matthew 6:27)! In essence, the

Master said, "Quit trying so hard to grow. Provide the necessary conditions for growth, and the life-forces will take care of the growth. Consider the non-toiling lilies—how they grow."

Last, our Lord gives us the serendipity secret of spiritual fruit bearing. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15:4-5).

In contrast to the Master's counsel to abide in Him, many earnest, sincere Christians seem to believe that the secret of spiritual fruit-bearing is a frantic program of ceaseless effort. Some of us drive ourselves and others in an almost humanistic effort to build Christ's kingdom. But our Lord's advice to abide in Him implies openness, receptivity, and waiting upon the Lord (Isaiah 40:28-31).

Jesus tells us that if we take care of our vital relationship to Him, He will see to it that we not only bear fruit, but *much* fruit. It's true! He said it!

Of course, there is a legitimate place for human effort and responsibility in the Christian life. But our first obligation is to let Him achieve His purpose in and through us.

So, today, instead of praying, "O Lord, help me," let us pray, "O Lord, use me. I am at Your complete disposal. If You want to speak to someone, here are my lips and vocal chords. If You want to help someone, here are my hands and pocketbook. If You have an errand to perform, my feet are available. Indeed, my total personality is Yours to command!"

Then relax! He will see to it that you are at the right place at the right time saying and doing the right thing to the right person in the right way.

As Oswald Chambers said so often, "Take Jesus seriously, and be casually careless about everything else." □



PHOTO BY H. ARMSTRONG ROBERTS

Does Our Light Really Shine?

• By Mrs. Mabel C. Quadlin
Ottawa, Ill.

I think a great number of Christians who belong to fundamentalist churches have the idea that they are letting their light shine by regular attendance at worship services, by being modest in dress, and by refraining from doing certain things which they know to be contrary to Scripture as the Holy Spirit interprets it.

But it seems to me that "letting our light shine" means a lot more than all that. To me, it means giving our support—our hands and our hearts—to any good cause.

By "good cause" I mean something that makes men better, something that lessens hazards to life and limb.

It means actually doing something concrete to make the world safer, to lighten the load of care by doing with all our might "whatsoever our hands find to do."

It means giving our hands and feet to work for good laws. It

means to work to make politics, which is defined as "the science and art of government," a fit calling for a child of God, not an almost obscene word. Like it or not, we are all involved in politics, if not actively, then passively. If we fail to make our convictions regarding moral issues known to those who make our laws, we are casting votes against ourselves.

It is so easy to bewail the havoc caused by alcohol, the danger to health and even life from the use of tobacco, the crimes caused by addictive drugs, but such bewailing is absolutely useless.

Instead of weeping, and in addition to praying earnestly, pick up a pen and write to your representatives both at state and national levels and let them know in positive terms where you stand.

Believe me, the supporters of traffic in evil go to all lengths to prevent the enactment of any legis-

lation that would threaten their means of livelihood. Because of their diligence and because we, who should be fighting for such legislation, merely fold our hands and moan about the terrible state of affairs one to another, the bills that some of our God-fearing representatives introduce from time to time end up in some committee. In other words, they are "buried in committee."

If every Christian would work as hard for the right as others do for the things which are wrong, "there'd be some changes made." It is one thing to "stand up for Jesus," but if we really do stand up for Him we will sit down and write for Him, too.

The more earnestly I seek His will, the more positive I am that He expects His followers to be active in getting good laws passed. Certainly those who do not know Him won't do it. □

Index of the Sanctified Life

Recently I listened to a group of Christian young people discussing the things which represent to the world the assurance that one is living a Christian life for God.

They mentioned a number of things which can bear proof to the world of one's experience of saving grace: the language one speaks, the attitudes expressed, the places an individual likes to go, the company which one keeps, and the willingness of a person to testify and witness for Christ when an opportunity is opened to him.

As the discussion proceeded, my mind quickly sensed that these young people were right—that these factors were all expressions of a person's faith in their Lord as Saviour. These were all somewhat of an index to the Christian's life.

But, as I was thinking of this discussion by the young people, there came the vivid picture that the sanctified life also has definite marks of identification which others will read—marks which stand out as the index of the sanctified life.

Mr. Webster defines the term "index" as "an indication or sign." Thus we can rightfully say that as people are observing the daily living of a sanctified child of God they are receiving the greatest message that will ever be preached to them on its meaning and truth. Our lives are an indication, an exhibit to others of our complete and holy relationship with our God.

Men will not first be searching

in books of theology, nor attending the house of God to gain their initial introduction to the spirit and meaning of the sanctified life. But they will be carefully reading the index of holy living which they see portrayed in the lives of those whose hearts have been cleansed from inbred sin by the blood of the Lamb.

One of the key marks in the index of the sanctified life is an abiding spirit of *perfect love* expressed to others at all times. The Holy Spirit not only purifies our hearts from the inherent sin of Adam; He also crowns consecrated selves with the precious gift of a spirit which loves its enemies, returns good for evil, turns the other cheek, and goes that second mile.

The heart perfected in love will not feel distressed or perplexed by open opposition from the world, as does the carnal heart, but rather with joy will praise God for an opportunity of showing forth the Spirit of Christ to others.

There is a real dying out essential to possessing the true spirit of perfect love. As Paul said, "For ye are dead, and your life is hid with Christ in God" (Colossians 3: 3). Many of us have seen the body of one deceased lying in state prior to the time of the funeral. A person can enter the room where the body is and can speak unkind or harsh words, but the deceased will not return words of rebuke or fight back in any way with the offender. He is dead. So the heart of the sanctified is dead

to the open revenge of man and to the rebuke of the world, because of that spirit of perfect love abiding within the heart.

Another indication to men that a life is sanctified wholly is that the Christian reacts to the tests and the problems of life as one *fully yielded* to God's care. When a person has placed his all upon the altar and "the altar . . . sanctifieth the gift" (Matthew 23:19), then God holds all of the keys of that life in His command.

We must be sure, however, that the consecration is made complete. As Uncle Bud Robinson once said, "You can 'Jew' down the Jew, you can 'Jew' down the Gentile, but you cannot consecrate ninety-five cents and get a one dollar blessing." The test and problems of the truly sanctified life will draw that heart closer to the

heart of God, and the world will detect the fact that even in distressing times this person will "stand fast in the faith" (I Corinthians 16:13).

A further sign which bears evidence to those observing that a life is sanctified, is that it is sanctified. Not only is man's heart cleansed but his deepest affections are purified. God's purpose is that "ye may be perfect and entire, wanting nothing" (James 1:4).

Some would seem to suggest that the sanctified life is somewhat like



a "dessert" at mealtime—you can take it or leave it. But not so. When one is truly saved by the grace of God and his sins forgiven, this is more like an "appetizer" to him, or just the beginning of his spiritual life with God. There is still a hunger and a heart need to "go on unto perfection" (Hebrews 6:1). The "main course" in man's spiritual meal is enjoyed when the heart makes its full and satisfying consecration to God and the fullness of the Spirit comes in cleansing and sanctifying power.

It is plain that God handles the sin problem in the heart of man by first taking man out of sin by His saving grace. Then one is scripturally eligible to have sin

taken out of him through God's sanctifying grace. When one is sanctified there comes to the heart a peace, a quietness, a rest, and a confidence that life's spiritual hunger has been wholly satisfied. The holy life is a satisfied life.

Then, too, the world takes note that the sanctified life is a fruitful life. Christ said, "Wherefore by their fruits ye shall know them" (Matthew 7:20). We also see in the Word of God that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23).

One must be a possessor of the Holy Spirit in sanctifying grace to see these fruits all possible within

his life. Holy fruit can be produced only by holy hearts. Humble and dedicated service to God and to the lost of the world will be a fountain of blessing always flowing from the sanctified heart.

Some day also the pure heart shall know the fruit of its eternal reward: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). There is found here a glorious promise as we see its full meaning—that *with* holiness all men, or whosoever will, may someday know that eternal, triumphant reward of everlasting life.

People are reading your life today. Do they see the index of the sanctified life in you? □

• **By Harold F. Bell**
Huntington Park, Calif.

The Wonder of It All

Recently while driving on one of the freeways in the Los Angeles area, it came to me again in an overwhelming flood, the wonder and greatness of God's plan of salvation. It is the wonder of His love for us—that He would give His Son, Jesus Christ, to die on the Cross on a hill far away that we might have a relationship with Him which we commonly call being born again and becoming His spiritual child.

I remember an incident which took place in Haiti when we visited there some time ago. On a Sunday afternoon, our missionaries, Rev. and Mrs. Harry Rich, mentioned that there was a family that wanted to be converted in an adjacent village.

Los Angeles District Superintendent L. Guy Nees, my pastor, Rev. Walter Hubbard, and I travelled in the back-end of a jeep over very rough roads to get to the village. We went first to the grass-covered kraal of a former voodoo priest who had been converted some weeks previously, and then on to the kraal of the man and woman who wanted to be converted.

The ex-priest took over in in-

structing and exhorting the couple to make a final surrender to Christ. After some time, the man said *no*. He did not want to be converted at this time, as he had some things he must straighten out first. However, it was all right with him if his wife wanted to be converted.

Then I saw responses which I shall never forget. Chairs began to appear from other kraals of Nazarene Christians. An altar was made on that rocky, debris-strewn hillside. The missionary ladies knelt with this lady and prayed, the national pastor prayed with her, and my companions and I also knelt on the rocky hillside and prayed earnestly for this lost soul. As the pastor put his hand on her head and prayed, she arose from that place with a wonderful smile and certainly gave every sign of knowing Jesus as her personal Saviour.

The pastor immediately dedicated the children to Christ. Some time later, I received a letter from Mr. Rich saying that the man also had been saved and that the missionary had married the couple.

I thought of the circumstances

surrounding this woman's life. I am sure she never rode in an airplane, or an automobile. She didn't know anything about washers or dryers or hair styles, and didn't understand about the outside world. But she did believe that Jesus died on the Cross on that distant hillside. The Holy Spirit brought conviction, and the transformation took place.

I also thought of my own background as a boy of twelve in the city of Toronto, Canada, coming from a somewhat mixed-up home. During a revival service held in the Salvation Army at Keel and Dundas Street, the Lord through His Holy Spirit spoke to me. I obeyed His call, went forward, and found Christ precious to my own heart.

I will never forget the evangelists, Major and Mrs. Kendall. They were holiness preachers and teachers and sent by the Lord to win others to Christ.

The wonder of it all is that His promise is still open to all who believe Jesus died for them so that they might become children of God. □

The Value of a Child

• By Vernon T. Groves
Kankakee, Ill.

Certainly we accept the idea that a child is valuable, but what could one say about it? Anything so obvious and accepted should need no elaboration. Perhaps a service could be rendered by endeavoring to express, define, or expand an idea deserving more precise attention despite its obviousness.

A child is valuable because of what he may become. As the poet has said, "The child is father of the man." A Catholic bishop recently wrote to the youth of his diocese saying, "You are the church's future." In our connection it is common to state that young people are the future of the church.

We are interested in the saving of a child, for we feel that in accomplishing this we may have saved a man. A wise churchman has said, "Give me a child until he is seven, and I care not what you may do to him thereafter."

Childhood is a time of tremendous development and learning. The progress made in the first six years of life is probably greater than for any equivalent period of life.

A child begins to talk at about age one. By age three he can carry on connected discourse. In other words, from the time of his first word until he can carry on an intelligent conversation is a period of two years. Can you imagine a college student of a new foreign language doing as well?

By the age of six a child enters school with a use vocabulary of some 2,500 words and a recognition vocabulary of up to possibly 20,000 or more words. He has achieved more than half his final height and perhaps two-thirds of his head and brain size, besides a great fund of habits, skills, and information which he will use throughout life. Besides these things he has a flexibility and adaptability which he may never have again.

A child is valuable for what he now is. As we consider the value of a child it may be well to recognize that a child has some qualities which it would be well to try to preserve. Aside from the grace of God and unusual changes in environmental influences a child is probably the best person he ever will be.

Unless abused a child tends to be more honest than an adult, and he is generally more forgiving and able to forget his grudges. He is more creative and though imitative in many respects he is often more original. Children are true artists given more to interpretation than to photographic reproduction. Some of the most beautiful pictures in color and abstract design are on the walls of elementary school classrooms—especially if the teacher is one who fosters creativity.

The child is valuable as a soul worth more than the whole world. Though his spirit is imprisoned in a body deformed, weak, or malfunctioning, the value is still there. Though this value may be obscured by cultural deprivation, by dirt, by rags, by ill manners, it is there.

When Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matthew 19:14), and when He placed a child in the midst and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," He was indicating, I think, the value of a child in a way that we may not fully comprehend this side of eternity.

So the child is valuable because of what he may become, because he is in a period of great natural development and learning, because more fresh from the hand of the Creator he retains more of the image of God, because (I might add) of what he can be saved from, and because he is a part of eternity. □



PHOTO BY SCHROCK

Editorially Speaking

● By W. T. PURKISER

The Coming General Assembly

Every four years, the elected delegates from the Church of the Nazarene around the world meet for a General Assembly. This gathering is the supreme legislative and policy-making body in the denomination.

The General Assembly is composed of approximately 680 representative laymen and ministers—an equal number of each. It is charged with the responsibility of electing the denominational leadership for the ensuing four years, and acting on the proposals which have been submitted by either the district assemblies or groups of interested individuals.

Each General Assembly is important. It considers and makes plans that channel the Christian service of almost half a million Nazarenes for a period of four years. It chooses the officers charged with implementing and administering these plans. It does much to set the tone for the quadrennium that follows.

Preceding the General Assembly are general conferences of the World Missionary Society, the Young People's Society, and Church Schools leaders. Other strategic meetings are planned to take advantage of the gathering in one place of such a representative company.

Sometimes much attention is demanded by adjustments in the "machinery" of church government. Experience is a great teacher, and wise people learn to take advantage of her lessons. The shifting modern scene and the demands of growth make some thought for the details of strategy a practical necessity.

General Assemblies are also times of great inspiration and spiritual blessing. Throughout the conventions, on the Sunday between conventions and assembly, and for the early weeknights of the General Assembly itself, rallies and mass meetings devoted to worship and to the major interests of the church in today's world draw crowds that tax the facilities wherever the gatherings are held.

The General Assembly of 1964 was convened in Portland, Oregon, and drew unprecedented numbers of visitors as well as the full complement of families of delegates. The General Assembly of 1972 is scheduled for Philadelphia, Pennsylvania. But this June, the meeting will be

held in the Municipal Auditorium in Kansas City, Missouri, home of our denominational headquarters and the Nazarene Publishing House. The conventions begin Thursday afternoon, June 13. The General Assembly itself begins Sunday morning, June 16.

BECAUSE OF THE ANTICIPATED CROWDS, particularly on General Assembly Sunday, duplicate Communion services are being scheduled for 8:00 a.m. and 10:30 a.m. The afternoon missionary rally will be held in the Municipal Stadium with a seating capacity in excess of 40,000.

Particular interest gathers around the elections to be held at this General Assembly. Three members of the six-man Board of General Superintendents have reached the age of retirement. While many members of the present 46-member General Board will be reelected, there are always new men to be chosen to work with this administrative body.

For the 400,000 Nazarenes who will not be able to attend the conventions and assembly, the *Herald of Holiness* will print a special General Assembly number to be dated June 26, but distributed at the assembly on June 16 and mailed early the next week to all subscribers. This will be followed by special reports in the issues of July 3 and 10, and depth analyses in later issues.

No church gathering of such size and involving so much time, effort, and expense should ever be undertaken without a vast undergirding volume of prayer preceding and during it. When wisdom is needed in more than human abundance, the asking addressed to the Father who gives liberally must be more than ordinary.

There will be many Memorials or proposed changes to consider. Some are concerned with relatively minor matters. Other deal with issues of large importance. There are commission reports that could well have far-ranging effects on the future.

But the editor mentions this in order to express the hope that visitors and delegates alike may give even more attention to the great overriding spiritual concerns of our Zion. We thank God for what He has done, and rejoice in the victories of the past. But we dare not stop and dig in when confronted with a world in flames.

Our problems, after all, are not chiefly or-

ganizational. Nor are they such that legislation alone can deal with them. They lie rather in the springs of motivation and in the fires of devotion.

We need to ask ourselves some searching questions:

Have we become too easily satisfied with mediocrity?

Are we too complacent in the face of declining rates of growth while the population around us is literally exploding?

Have we allowed ourselves to become too pre-occupied with secondary concerns?

Have we counted on laws and rules to do for us what only the Holy Spirit can do?

Are we going to be able to avoid the opposite dangers of losing our distinctive heritage while, on the other hand, we give to our methods the loyalty and dogged devotion that really belong to our message?

There are no easy answers, and the grace that provides them will be free but it will not be cheap.

May God help us to keep in the stream of the Spirit, not fearing His sovereignty, but firm in the conviction that in these times, our God is able. □

The Gospel Is News

We all know but often forget that the word gospel means "good news." This is true both of the Greek word in the New Testament, and the English word gospel with which we translate the Greek.

The original Greek term literally means "good message," or "good tidings." And gospel comes from the Old English "God's spell" or "good spell," in which "spell" is the older word for story. So the gospel is God's story or the good story.

We live in a news-conscious age. The wire services and radio-television networks have their reporters and commentators scattered around the world to bring us the latest news as soon as possible. Some radio stations sign off their regular newscasts with the words, "The next news when it happens. The next regularly scheduled news on the half hour."

To be sure, most of the news that comes to us is bad news. An elderly friend used to say as he would unroll the evening paper, "Well, let's see what the devil has been doing today." It isn't hard to find the mark of the cloven hoof scattered throughout the news media.

In fact, we are so conditioned by bad news that it is easier to believe bad news than it is good news. We often hear, "Oh, no, that couldn't be! That's too good to be true." We never hear, "Oh,

no, that couldn't be! That's too bad to be true."

But in utter contrast to the bulk of man's news, the gospel is God's good news. It is only good and it is all good. It is the recital of what God has done and is doing for us in Christ Jesus through His Spirit.

Granted it is good, yet in what sense is the gospel news? It relates basically to events that took place on this planet almost two thousand years ago. Records such as this are usually known as history, not news.

RIGHT AT THIS POINT is the difference between the record of what happened in the incarnation of God's only begotten Son and the record of what happened in the life of Julius Caesar, Augustus, Nero, or any other figure in history.

When the record of what happened in the life of Julius Caesar, Augustus, Nero, or any other historical figure is told, nothing is changed. We are informed, and if we believe the account, we are instructed.

But when the record of what happened in the incarnation of God's only begotten Son is told, something happens. We are informed, and if we believe the account, we are transformed.

Emil Brunner, who wrote some things with which we should certainly disagree, struck a fundamental note when he wrote: "Where there is true preaching, where, in the obedience of faith, the Word is proclaimed, there, in spite of all appearances to the contrary, the most important thing that ever happens upon this earth takes place."

This is because in the preaching of the gospel, the redemptive power released in the cross and resurrection of Christ becomes a present fact. The hearer is placed in direct encounter with the Author of the good news that is proclaimed.

True preaching, in the obedience of faith and in the power of the Spirit, is not a vain dusting off of the bones of an ancient past. True preaching, in the obedience of faith and in the power of the Spirit, is the re-creation in the immediate present, of the redemptive event to which it refers.

So the gospel is more than "good history." The gospel is good news. Preaching the gospel is more than telling something. It is doing something. It is bringing its hearers face-to-face with the living Lord, the risen Redeemer, the contemporary Christ.

So Paul can say, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Corinthians 1:18). The preaching of the Cross, "irradiated with the light of Easter and Pentecost"—in Irenaeus' sparkling phrase—is power.

And power is always news. □



Campus Commentary

NATIONAL LEAGUE OF NURSING GRANTS PRELIMINARY ACCREDITATION

Olivet Nazarene College has recently received preliminary accreditation for its Department of Nursing. This recognition by the National League of Nursing follows previous accreditation by the North Central Association and by the State of Illinois.

Mrs. Margaret Seelye, Director of the Nursing Program, came to Olivet with a wealth of experience in Nursing Education. For the past seven years, Mrs.



Mrs. Seelye

Seelye was Coordinator of Nursing Education for the Department of Registration and Education, State of Illinois. She was the founder of the Department of Nursing at Roberts Wesleyan College in New York. In addition to her work in nursing, education, and administration, she has served as Instructor of Nursing at several hospitals including Strong Memorial Hospital in Rochester, N.Y., and Cancer Research Hospital, New York University Medical Center, New York City.

Mrs. Seelye holds a bachelor's degree from Greenville College and a master's degree from New York University. She is a candidate for the doctorate in higher education from the University of Chicago in the spring of 1968.

At a recent meeting of the Board of Directors of Riverside Hospital in Kankakee, Ill., a plan to cooperate with the college in the nursing program and to subsidize it from their funds by \$25,000 per year was unanimously adopted. A screening course, "Orientation to Nursing," offered in the freshman year (and in summer session) will serve as the basis for the selection of the sophomores who are eligible to continue this intensive degree program. Already more than 60 students have completed this course. □

BETHANY STUDIES MASTER'S PROGRAM

With the assistance of a consultant from the North Central Association of Colleges and Secondary Schools, Bethany Nazarene College is planning toward a graduate program in the field of education. The move is being studied in response to the need for a fifth year to meet rising standards in the preparation of teachers for elementary and secondary schools.

Bethany's undergraduate program was given North Central accreditation in 1956. After the regular 10-year review, this general accreditation was extended

and preliminary accreditation was given the master's degree program in religion. The NCA consultant has been complimentary in his evaluation of the teacher education program and accreditation of a master's program in this field will be sought in 1969. □

WORKSHOPS FOR TEACHERS AT TREVECCA

More than 200 educators have already indicated that they will attend summer workshops to be offered by the Department of Education at Trevecca Nazarene College. Dr. Lewis Pennington, head of the department, anticipates "a total of well over 400 registrants, with the greatest number in the reading workshop."

Five workshops are scheduled: Mathematics, June 10-15; Reading, June 24-29; Science, July 22-29; Language Arts, July 29—August 3, and Supervision of Student Teaching, August 12-17.

CAMPUS MINISTRY INTEREST BUILDS

"Difficult but very rewarding," is the phrase that might characterize the work of the church on the university campus. The victories are especially sweet. With good student leadership, miracles are being performed. For example, the "Pace-setters" of the Stillwater (Okla.) University Church has been organized and the group provides services in other university towns. Even though they had no regular pastor for several months, this group of students is enthusiastic, active, and fruitful. Some good, strong laymen in the church have undoubtedly lent support.

A breakfast is scheduled at 7 a.m., June 14, during the General Conventions in Kansas City for those who want to learn more about this outreach. The Department of Education is receiving the reservations for this event. □

PASADENA PROFESSOR ELECTED

Mr. Keith Pagan, Associate Professor of Music, Pasadena College, became president-elect of the State Representative Council of the California College and University Faculty Association at their last meeting. This means that one year from now, Professor Pagan will automatically become president of the organization, part of California Teachers Association, which represents all of the higher education in the state of California. □



Pagan



Pro: Social Concerns

Along with millions of other Americans my heart has gone out in sympathy to the family of Dr. Martin Luther King the past few days. And even more have I come to realize the justice of the cause he represented. The hatred which led to his murder has in turn unleashed more of the hatred and violence he opposed.

Coupled with the feelings of sympathy for his family and revulsion at the killing is an emptiness deep within my heart at the obvious lack of concern and "head in the sand" attitude of so many Nazarenes, in places of leadership and among the laity. We hear sermons on the evils of riots and civil disobedience but little condemnation from our pulpits or literature of the lack of love and justice for others in this country. To paraphrase Edmund Burke, "all that good men must do for evil to triumph is to do nothing," seems appropriate to the attitude of our church on this issue.

More often than not we excuse ourselves on the basis that our first concern is the winning of souls. I would agree this is our primary concern but certainly our Lord by His life and words taught us to be concerned with all of man's needs, not just his soul. May God help us, as Nazarenes, to come to grips with this problem, individually and collectively.

LOUIS L. WILSON
California

OF PEOPLE AND PLACES

REV. and Mrs. Nathan Essley, Van Nuys, Calif., celebrated their seventieth wedding anniversary May 5 in a social occasion at the Van Nuys church. Mr. Essley, a retired Nazarene elder, is 94 years old. □

THE FIRST phase of the 2,400-seat Bethany First church is beginning to take shape. Twelve mammoth arches, representing the Apostles, have been hoisted into place. These serve to encompass a 300-seat chapel located immediately behind the platform for the large sanctuary. The first phase is scheduled to be completed this fall, and the entire plant by 1974. □

SEVEN new faculty members were appointed for the fall, 1968, term at Bethany Nazarene College. They are: Dr. Verlin Hinshaw, biblical languages;

Dr. Lyle P. Flinner, religious education and psychology; Dr. Robert W. Judd, biology; Dr. Sharon Young, biology and entomology; Dr. Donald Burpo, chemistry; Gary Lance, mathematics; and Howard Oliver, music. □

REV. and Mrs. H. V. Muxworthy, Galt, Ontario, Canada, were recently cited for 50 years of service in both lay and ministerial responsibilities with the church. They were converted in Windsor, Ontario, in 1919, and served in various lay capacities until entering the ministry in 1932. □

THE appointments of Dr. Robert Griffin as assistant to the dean of the college, and Rev. Harper L. Cole as administrative assistant to the business manager, were announced recently at Bethany Nazarene College. □

A LAY couple from Oklahoma City, Mr. and Mrs. Ralph Rogers, recently spent two weeks in Trinidad during which they contributed the plumbing work on a new Student Center building at no cost to the missionary school. Also with them was Mr. Melvin Hatley, a building contractor from Oklahoma City, who helped in the construction of the building. Mr. Rogers is a plumbing contractor. □

DR. CHARLES Childers, dean of instruction at Trevecca Nazarene College, announced recently plans for a three-week tour of the Holy Land which is open to interested Nazarenes. The tour, which begins July 18, will include Greece, Turkey, Lebanon, Cyprus, Egypt, and the Holy Land. The cost per person is \$1,125. Interested persons should contact Dr. Childers at the college (Nashville, Tenn. 37210). □

NEWS OF REVIVAL

FORTY-eight persons bowed at the church altar at Fredericktown, Ohio, during a recent revival meeting in which Evangelist Richard Lee Strickland was the speaker. In addition, 14 persons were received into membership by profession of faith. Pastor is Rev. Donald E. Walker. □

SIX NEW members were received during a revival meeting at Jackson (Mich.) First Church. Rev. Charles McKinney was the evangelist. "The church has reached a new spiritual plateau," said Pastor H. L. Johnston. □

MOVING MISSIONARIES

Miss Nancy Borden, 124 Douglas St., Uxbridge, Mass. 01569.

Rev. and Mrs. Harold Frye, c/o Nazarene Mission, Banz, Western Highlands Territory of New Guinea (after June 18).

Rev. and Mrs. John Holstead, c/o H. Wheeler, Route 2, Londonderry, N.H. 03053.

Miss Doris Kelly, P.O. Box 14, Manzini, Swaziland, South Africa.

Visit Your Nazarene Colleges Enroute to and from General Assembly

The Nazarene Colleges have agreed on economical rates for lodging and meals for General Assembly travelers:

Room	
per person, per day ..	\$2.00
Meals	
Breakfast	\$.85
Lunch	\$1.00
Evening meal	\$1.50

The following colleges have facilities available on this basis:

Bethany Nazarene College
Bethany, Okla. 73008

Canadian Nazarene College
1301 Lee Boulevard
Winnipeg 19, Manitoba, Canada

Eastern Nazarene College
Wollaston Park
Quincy, Mass. 02170

Northwest Nazarene College
Nampa, Idaho 83651

Olivet Nazarene College
Kankakee, Ill. 60901

Pasadena College
Howard at Bresee
Pasadena, Calif. 91104

Trevecca Nazarene College
Nashville, Tenn. 37210

(While they are not able as yet to offer facilities, you will want to visit the new campuses of Nazarene Bible College, Colorado Springs, Colo.; Mid-America Nazarene College, Olathe, Kans.; and Mount Vernon Nazarene College, Mt. Vernon, Ohio.) **WRITE THE COLLEGE FOR FURTHER INFORMATION. ADVANCE RESERVATIONS SHOULD BE MADE.**



Pen Points

I'll Take Time to Pray

I'LL TAKE time to pray before I face my tasks, for work seems very different when I share it with God. Tasks which seem impossible to me in my own strength become possible when I have prayed. I'll take time to pray, lest my tasks overwhelm me.

I'll take time to pray before I decide. My decisions are always safe when I have subjected them to the prudent quietness and the humble sincerity of asking God for wisdom.

I'll take time to pray before I give up. When I am discouraged and am inclined to forsake my undertaking, I will pray before I lay down my tools and forsake the projects which I once felt to be a duty. When I have prayed, God may give me courage to try one more time, and with that additional effort there may come genuine success. I'll make it a rule never to quit until first I have prayed.

I'll take time to pray before I blame another. I'll make it a rule never to blame another person or speak critically of a neighbor or friend until I have prayed for that person. When I have prayed, it is quite possible that I will see in that person more of what God sees, for I will look from God's point of view. My words are always more kindly when I have prayed. I'll take time to pray!—Milo L. Arnold. □

(The following appeared first in *Presbyterian Life* in the monthly column signed "Priscilla.")

Preach the Word

A CORRESPONDENT of mine has sent what purports to be a letter from one dear old girl to another. W. Thomas Smith, pastor of the North Decatur Methodist Church, Decatur, Georgia, found this letter in a stump or somewhere, and thinks it ought to be passed on. I think so too, so here goes:

"DEAR CLARA,

"I want to bring you up to date on events here at St. Swithins-by-the-Cemetery. For the past four Sundays we have had the most exasperating experience. It all started with Dr. Bottleneck's recent throat trouble. His physician ordered a vacation.

"As a substitute, they sent us this young man (must be in his mid-forties) who actually shouted at us; imagine in St. Swithins! He said the honeymoon between the church and the world is over, and the church is in for some hard days. He went on to say we had better 'put up or shut up.'

"Oh, what a relief it will be to have Dr. B. back. I want him to take up where he left off on 'Seven Steps to Happiness.' This series is almost as good as 'Nine Ways to Relax,' and his illustrations are just wonderful—always involving children.

"I resent what my neighbor said about Dr. B.'s not touching on social issues. We certainly know where he stands on the perils of Communism. And on Race Relations Sunday he recognized all the Boy Scouts and gave awards.

"More than all else, Dr. B. is a spiritual man. As he says, prayer does save every situation. Just last week I was late for my appointment at the beauty parlor. I really prayed I'd find a parking space. Sure enough, just as I drove up, a car pulled out. I really believe in prayer.

"But this whirlwind we've suffered through for four Sundays now. He is so intense, as though he were really upset about something. He went on and on about those who talk 'peace, peace, when there is no peace . . .' I'm at peace. Or I was until he upset me. Then another Sunday, he told us we knew nothing about sacrifice. Why, we *have* sacrificed. We couldn't have that \$7,500 ladies' lounge if we hadn't. Then there is brotherhood. The man is hipped on the subject. Mentions it in every prayer. What I resent most is all his talk about death—about our dying in order to live. Poor taste, I think it is. Dr. B. makes the cross so beautiful, so sweet. He never offends. Really, it's no wonder he's so popular.

"Hope to see you in church real soon.

Affectionately, HELEN"

I hardly think there can be any women like Helen around anymore. Only a man would assume there are. But on the other hand, now and then I hear about some minister who has had to leave his pulpit because his preaching was stronger than his congregation's stomach. So who knows? □

BRITISH LAWYER TAKES FRESH LOOK AT CHRIST'S DEATH, RESURRECTION

A LEADING legal authority took a fresh look recently at evidence for the resurrection of Jesus Christ and concludes that the best explanation is still the one found in the Bible.

"Is there really any other theory that fits the facts?" asks Dr. J. N. D. Anderson, dean of the faculty of law at the University of London and director of its Institute of Advanced Legal Studies.

Sifting the clues to perhaps the most disputed historical event of all time, Christ's rising from the dead, Anderson asserts in a recent issue of *Christianity Today*:

"The evidence is that his spirit came back to his mutilated body, which was somehow transformed—transformed into something that I can only call a spiritual body."

But the mere spiritual survival of Christ is not an adequate explanation, he says. "It seems to me that the evidence goes much further than that."

Anderson's arguments are taken from a talk he gave at Harvard, where he recently served as a visiting professor in the law school. Professor Harvey Cox of Harvard Divinity School said he found the presentation "about as persuasive as any presentation I have ever heard on the evidence of the resurrection."

The idea that the Resurrection accounts are lies or legends, Anderson declares, has been quite thoroughly discounted in modern scholarship. Instead, "the critics first of all isolate the stories of the empty tomb and attempt to explain them on a variety of ingenious hypotheses, and then they turn to the resurrection appearances and dismiss them as some form of psychological or pathological experience—no doubt vivid and convincing on a subjective level to the apostles, who certainly believed in the resurrection, but, according to the critics, with no objective foundation."

Did his disciples steal the body of Jesus? Anderson replies: "To imagine that they just foisted a miserable deception on the world simply wouldn't fit in with their life and teaching and all we know of them. And it couldn't begin to explain this dramatic change of the little band of defeated cowards into witnesses whom no persecution could silence."

Some suggest that Jesus never really died. To this Anderson asks: "Do you really believe that lying for hour after hour with no medical attention in a rock-hewn tomb in Pal-


estine at Easter, when it's quite cold at night, would so far have revived him, instead of proving the inevitable end to his flickering life, that he would have been able to loose himself from yards of graveclothes weighted with pounds of spices, roll away a stone that three women felt incapable of tackling, and walk miles on wounded feet?"

Those who contend that Jesus never really appeared after his death, that his followers merely experienced hallucinations, are invited to ponder the fact that 500 persons are said to have seen him at once. That fact comes from a document acknowledged by almost all scholars to have been written by the Apostle Paul about the year 55, when the majority of the 500 witnesses were said to be still living.

Anderson takes sharp issue with a recent book, *The Passover Plot*. "Never in my life have I read a book which took some bits of evidence and rejected others on such a subjective basis," he says.

Anderson concludes: "There's a phenomenon in the world today called the Christian Church. It can be traced back in history to the region of Palestine in the first century. To what does it owe its origin? The New Testament—its documents of association, as a lawyer would call them—makes the unequivocal statement that the Church owed its origin

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to the resurrection of its founder from the dead. Is there really any other theory that fits the facts?"

"For the individual," Anderson adds, "the final evidence of the resurrection—I don't mean the most important evidence but the concluding evidence—is the evidence of personal experience. . . . All through the ages, and still today, men and women have come to faith in Christ and through him in God through the evidence for the resurrection, and . . . their faith has been authenticated in daily life. . . . I can only say that I for one am thoroughly convinced." □



A NEW SANCTUARY and educational unit at Brookfield, Ill., was dedicated March 10 in a service in which Dr. G. B. Williamson, general superintendent, preached. Assisting Dr. Williams was Dr. Mark R. Moore, district superintendent, and Dr. E. W. Martin, superintendent of the Eastern Michigan District. The sanctuary, which seats 250 persons, is part of a total church plant valued at \$150,000. Present indebtedness is \$84,000, according to Pastor Roy F. Quanstrom.



DR. HUGH C. BENNER, general superintendent, preached the sermon on the occasion of the dedication recently of Mount Vernon (Ohio) First Church. The church, located in the city where Mount Vernon Nazarene College will open in the fall, is valued at nearly a half-million dollars. The sanctuary, which was full for the dedication service, seats 480 persons. Rev. Kenneth L. Coil is pastor.

Are Funerals Losing Dignity?

By **Berniece Roer Neal**
St. Louis

WHY ARE we so childish that we shrink from discussing funerals?

Last summer in New York City I attended the funeral of a very important man. In the midst of the service, groups of school children were shown the architectural glories of the church!

In a funeral home in St. Louis, I heard mourners discussing the stock market! Some women wore mod clothes, wild colors, and were bareheaded.

At small-town funerals, I've heard visitors chattering about relatives and movies and TV shows as though they had just met in the grocery store.

Christian funeral services?
Respectful?

On the other hand, I recently attended a funeral that was meaningful in its simplicity and dignity.

But that's one out of four.

Are funerals losing their dignity?

If they are, then let us at least "think-up" about it. Let's be adult enough to ask, "How can we conduct our funerals in a Christian manner?" Let us say the words out loud: Open or closed casket? Cremate or bury? Church or secular building? Pretentious accessories or sensible arrangements? And what about "entertaining"?

Whole books are attempting to deal with these problems. I asked several ministers for opinions. One replied angrily, "Today's funerals are a disgrace! We should make a clear-cut distinction between the *physical* and the *spiritual*. People are rushed into accenting the physical, when the spiritual memorial service should be the important part!"

Why not discuss this in our church group? Our home? Dignified or disgraceful? It's up to you.
It's your funeral.

VITAL STATISTICS

DEATHS

MRS. ALICE MAE MOORE, 69, died Apr. 6, at Warren, Ohio. Funeral services were conducted by Rev. L. E. Tucker. She is survived by her husband, W. J.; three sons, William H., Robert, and Paul; two daughters, Mrs. Twyla Davis and Mrs. Ina Shackelford; 17 grandchildren, and five great-grandchildren.

MRS. ELLEN GILLIAM, 87, died Mar. 13, at Warren, Ohio. Funeral services were conducted by Rev. L. E. Tucker. She is survived by a son, Cyrus J.; a daughter, Mrs. Theodore Thorpe; seven grandchildren, 17 great-grandchildren, and two great-great-grandchildren.

CISSELL GRIMES, 46, died Mar. 26, in Salisbury, Md. Funeral services were conducted by Rev. John L. Parry. Survived are his wife, Marion; two sons, Bill and Gregory; and one daughter, Barbara.

ROBERT RUSSELL ROGERS, 60, died Mar. 26, in Pampa, Tex. Funeral services were conducted by Rev. Amos R. Meador. He is survived by his wife, Lola Belle; three sons, Robert R., Jr., Gene W., and Charles C.; one daughter, Mrs. C. S. Roberts; 11 grandchildren, two sisters, and his stepmother.

REV. ROBERT C. ROBERTS, 60, pastor of the Huntington (Pa.) McConnellstown Church of the Nazarene, suffered a fatal heart attack April 3. Funeral services were conducted by Dr. E. E. Grosse. Interment was made at Cumberland, Md. He is survived by his wife, Thelma; four daughters, Mrs. Kenneth Alcorn, Mrs. James Sheets, Mrs. Larry Rines, and Carol Jeanne; one son, Rev. Branson; 13 grandchildren, a brother, a sister, two half-brothers, and a half-sister.

BIRTHS

—to Floyd and Kathryn (Maxwell) Cornford, Lompoc, Calif., a son, Thomas Floyd, Jan. 9.

—to Rev. Robert and Dana (Lovett) Johnson, Lowell, Ind., a son, Anthony Elden, Mar. 30.

—to Rev. Ronald and Patricia (Hassel) Cress, Boise City, Okla., a daughter, Kandra Leona, Apr. 8.

—to Rev. and Mrs. Lyle W. Curtis, Salina, Kans., a daughter, Shelly Suzanne, Apr. 2.

ADOPTED

—Apr. 1, a five-week-old boy, Peter Delvin, to Robert and Ann (Bertholf) Wincentsen, Lompoc, Calif.

MARRIAGES

Miss Sharron Joette Rash and Mr. Paul Moore in Walters, Okla., on Mar. 23.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

George H. Talbert, 409 N.E. 13, Abilene, Kans. 67410, has the following open dates: July and August; September 1-8; 11-22; 25—October 12; November 13-24; 27—December 8.

SPECIAL PRAYER IS REQUESTED

—by a lady in Indiana that she and her children will be saved.

—by a lady in Oklahoma for a backslidden daughter, and a troublesome problem in the home.

—by a lady in Illinois for the conversion of her sisters and brothers, a friend's health, and their NYPS.

—by a person in California falsely accused of a felony.



DONATED LABOR contributed to much of the remodeling cause at the Carlinville, Ill., church, which recently called Rev. Howard C. Black, who had been serving for three years as a part-time pastor, into full-time responsibility.

"Showers of Blessing" Program Schedule

May 19—"You Can Be Filled with the Spirit," by Dr. L. Guy Nees

May 26—"What's It All About?" by Rev. Wendell Wellman

June 2—"And So We Begin," by Dr. William Fisher

NEW "SHOWERS OF BLESSING" STATIONS

WGPL-FM	Winston-Salem, N.C. 93.1 meg.	3:30 p.m. Sunday
WKJR	Muskegon Hgts., Mich. 1520 kc.	2:00 p.m. Sunday
KMAR	Winnsboro, La. 1570 kc.	9:30 a.m. Saturday
WESA	Charleroi, Pa. 940 kc.	1:00 p.m. Sunday
KGGM	Albuquerque, N.M. 610 kc.	11:45 a.m. Sunday
WMKR	Millinocket, Me. 1240 kc.	8:35 a.m. Sunday

NAZARENE CAMPS

June 3-9, Kansas City District, at campgrounds, 7640 Antioch, Overland Park, Kans. 66204. Host Pastor: Dr. Mel-Thomas Rothwell, Dr. Curtis Smith, Song Evangelist Ron Lush. Dr. Wilson Lanpher, district superintendent.

DISTRICT ASSEMBLY INFORMATION

FLORIDA, May 20-21. Sarasota Motor Hotel, Rt. 301 at Ringling Blvd., Sarasota, Fla. 33578. Host Pastor: R. Lester Hale. General Superintendent: Dr. Hugh C. Benner.

ALABAMA, May 22-23. First Church, 923 Graymont Avenue West, Birmingham, Ala. 66204. Host Pastor: D. W. Thaxton. General Superintendent: Dr. V. H. Lewis.

SOUTHERN CALIFORNIA, May 22-24. Municipal Auditorium, 7th and Lemon Streets, Riverside, Calif. 92504. Host Pastor: Clarence Kinzler. General Superintendent: Dr. George Coulter.

NEW ENGLAND, May 22-23. First Methodist Church, 647 Main Street, Melrose, Mass. 02176. Host Pastor: Deane Hardy. General Superintendent: Dr. Samuel Young.

NEVADA-UTAH, May 23-24. First Church, 129 North 14th Street, Las Vegas, Nev. 89101. Host Pastor: Carl Friesen. General Superintendent: Dr. G. B. Williamson.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. HARDY C. POWERS, Chairman; V. H. LEWIS, Vice-chairman; GEORGE COULTER, Secretary; HUGH C. BENNER; G. B. WILLIAMSON; SAMUEL YOUNG

MOVING MINISTERS

Aubrey Martin from Jackson (Miss.)
Magnolia Heights to Glasgow (Ky.) Trinity.

L. Dale Wanner from Johnson, Vt., to
Willington, N.Y.

J. Leslie Porter from Thornton, Black-
pool, England, to Lougheed, Alberta,
Canada.

James A. Taylor from Preston, Ontario,
Canada, to Lansing, Ill.

A. Milton Marsh from Clinton, Ill., to
Flora, Ill.

Danford Alger from Newhall, Calif., to
Los Angeles Highland Park.

I. W. Dickey from Susanville, Calif., to
Fallon, Nev.

Samuel Koch from Ogden, Utah, to
Sparks, Nev.

J. C. Summerlin from Harper's Ferry
(W. Va.) Loudoun Valley, to Goldsboro,
N.C.

NEWS OF RELIGION

You Should Know About . . .

(The following column appeared in the *Baptist Program*, a periodical published by the Southern Baptist Convention which deals in a straightforward manner with problems facing the denomination. The columnist in this case is a layman, and indeed a prominent one in Southern Baptist circles. Mr. Porter Routh—pronounced *Ruth*—is secretary-treasurer of the Southern Baptist Convention's executive committee. What he says to the Southern Baptist audience has pertinence to us as well.)

Recently, I had the opportunity to share in the service of the Dawson Memorial Baptist Church in Birmingham honoring the pastor, Edgar M. Arendall, on his twentieth anniversary.

The statistical record of this church in this 20-year span is impressive, but more significant is the relationship between congregation and pastor, the spirit of concern for the individual and his development as a person, created in the image of and for fellowship with God.

One of the very real problems in the Southern Baptist Convention is the hard truth that the average length of tenure is less than two and one-half years. One of the most heartbreaking experiences I have is that of trying to counsel with men, most of them wonderful persons with good training who have felt the "nudge," or sometimes the shove to "move on."

Why does one man stay for 20 years and another be encouraged to leave before the furniture is well placed?

The answers are not simple. The solution is not easy.

One of the problems is economic. This is not the first because it is the most important, but it may be one of the most pressing. Many churches have just not kept up with the cost of living. The average pastor's salary of churches of 1-399 in membership last year—and this represents more than two-thirds of the churches—was only \$3,132. The average for 400-749 membership was \$5,627. The average of 750-999 membership was \$6,574. A recent study in Georgia showed that more than half of the pastors had other jobs.

Another problem is lack of time (and this may be related to the first), or unwillingness to study. In a little book just published by the Seabury Press on *Ministry for Tomorrow*, Charles L. Taylor writes of the preacher: "It is true that preaching, like counselling and teaching, is thought by some to have failed. Has preaching failed, or has what passes for preaching degenerated to the point where it does not sustain the lives of those who sit under it? Many are the hazards that attend it. Many are the criticisms leveled against it, yet congregations are still hungry for the authentic Word. When they seek a new minister, how quickly they disqualify the man who has nothing to say!"

Another problem, an urgent problem, is the lack of any clear objective. This may represent a loss of perspective and lack of long-range objective on the part of the pastor. In many cases which have come to my attention recently, this represents mixed objectives on the part of members of the congregation. Let's face it. There are some, both within and without the church, who would manipulate both the church and the pastor for their own end. A few of them in any church can cause untold heartache and utter confusion.

Dr. Taylor concludes one section of his little study with this word of encouragement: "Who would be so arrogant as to set himself up as a light, a guide, a model for others, a saint? No man in his right mind, for if he thought of himself as such he would not be one. We have avoided mention of the minister as an exemplar, but include this reminder: In Christian history the fires that have lighted the dark night have been the pyres of the martyrs, of witnesses. The business of the ministry today, and we believe its appeal, is to be Christ's witness. In the old remark of the child who knew the word saint only from stained glass windows, 'A saint is one who lets the light shine through.'

"Our world needs nothing more profoundly than it needs to be shaped to the likeness of Jesus Christ while his light shines through it, both in individuals and in the corporate institutions which they build." □

A DISTINCTIVE CONVENTION

MY SCHEDULE being open the week of April 15-19, the Board of General Superintendents requested that I attend the centennial convention of the National Holiness Association in Cleveland. It was an assignment which I appreciated since in youth and in all the years of my ministry I have enjoyed fellowship with those who have been local, state, and national leaders of the association. Some of them made a lasting contribution to my preaching ministry and my spiritual growth.

My impressions that this convention was distinctive began with my registration at the Sheraton-Cleveland Hotel, where all meetings were held. The room clerk asked if I had come to attend the National Holiness Association convention. There was a tone and an accent in his voice that showed sincere respect for the things for which this convention stood. Those representatives with whom he had dealt must have made favorable impression on him. Throughout my three days in residence there I felt the climate was one of mutual respect and confidence.

The preliminary meetings of the Board of Administration of the NHA and the Steering Committee, which has been guiding the studies concerning the formation of a Federation of Holiness Churches for the last two years, were called in joint session. The previous meetings of the latter group had recommended that, instead of forming a completely new organization, the NHA should be asked to restructure its pattern of operation to provide a framework so that member groups who so desired could conduct a program of cooperative ministries. The Administrative Board of the NHA agreed to this plan and presented its proposals. With free discussion and some amendments, the plan was unanimously adopted in the joint meeting.

Several areas for cooperative action have been proposed, such as literature production and publication, education, evangelism, camp meetings, holiness conventions, and city-wide crusades. The various member churches will continue to carry on their own missionary undertakings as they have in the past without overlapping appeals.

Present in the meeting were bishops and general superintendents and other representatives of various organizations who are of the Arminian-Wesleyan branch of the evangelical Christian churches. The candor, fairness, and spiritual concern of all present were distinctive features of the gathering.

The NHA Centennial Convention opened on Tuesday evening at a very well-attended service in the large auditorium in the hotel. President Paul Kindschi, having served the association for four years and being ineligible for reelection, brought a searching and inspiring final message. Dr. Paul Rees spoke twice in the morning messages with characteristic eloquence and anointing. He opened the eyes of our understanding by his scholarly exposition of the Scriptures.

An exceptional feature was a clearly under-

stood telephone conversation with Dr. John L. Brasher of Alabama. He has preached the message of holiness since he entered into the experience under the ministry of Commissioner Samuel L. Brengle of the Salvation Army in the year 1900. He, like the NHA Convention, celebrates his centennial this year. He testified clearly to the listening congregation that when he heard Commissioner Brengle he could argue with his doctrine but he couldn't argue with his radiant face.

Bishop Myron Boyd of the Free Methodist church, who has been a strong advocate of federation, was elected president of the NHA for a quadrennium now beginning. This will assure able leadership in promoting all phases of the work and especially in the area of federated ministries.

Some leaders of the Church of the Nazarene have been active in the work of the NHA for many years. They, and others, have had a growing conviction that the Church of the Nazarene should be identified with this distinctive holiness body. In the recent years there has been an increasing persuasion among the general superintendents that the time is approaching when we should bring to an end our organizational isolation from other Protestant churches by identifying ourselves with this association. It now embraces the Wesleyan Methodist church and the Pilgrim Holiness church (which will soon merge into the Wesleyan church), the Free Methodist, United Missionary, the Ohio Yearly Meeting of Friends, the Salvation Army, and many other bodies, numbering 13 in all. Some other organizations hold auxiliary relationship. All are fully committed to the doctrine and ideals of Christian holiness as derived from the inspired Bible. It would seem that the Church of the Nazarene, the largest of the denominations which stand for holiness, should accept the unanimous invitation of the Convention of 1967 to unite with these brethren in this organization which is seeking to serve the present age as we do. We can contribute aggressiveness, vision, and influence to the united group. They will, in turn, give us new doctrinal clarity, devotion, discipline, and willingness to stand up and be counted among the holy people of this country.

This would also let those who observe see that the prayer of Jesus is in part being answered. He prayed, "Sanctify them through thy truth: thy word is truth . . . that they all might be one . . . that the world might believe" (John 17:17-21).

A memorial will come before the General Assembly this year recommending that we become affiliated with the National Holiness Association. Possibly a proper procedure would be for the General Assembly to refer the proposal to the General Board and the Board of General Superintendents, with power to act. "The will of the Lord be done."

—G. B. Williamson

Next Sunday's Lesson

By Albert J. Lown

WHAT GOD EXPECTS OF US

(May 19)

SCRIPTURE: Ecclesiastes 5; 12 (Printed: 5:1-12)

GOLDEN TEXT: Ecclesiastes 12:13

THEME

To outline the characteristics of this book, emphasizing man's relationship to God expressed in duty, and the privilege of stewardship.

INTRODUCTION

The author (1:1; 2:9) had experienced wisdom and folly, service and self, faith and doubt. A youthful consecration (I Kings 3:7-9) was marked by "None of self, and all of Thee," but prosperity led to "All of self, and [almost] none of Thee." Chastened and repentant, the preacher-king confesses the covetousness of natural desire and carnal ambition in chapters one and two (leading to "vanity of vanities, all is vanity"). He recognizes the cycle of history, order and design in life, and the fact of judgment. He seeks to safeguard youth from a skeptical questioning of "things under the sun" and regrets over a wasted life. To achieve this

The House of God Is Honored, 5:1-7. Attendance is taken for granted, but reverence expressed in intelligent listening, thoughtful prayer, and sincere promises is more important. The gulf between God and man, words and deeds, action and procrastination and their serious consequences are stated. A genuine worshiper will receive guidance not found in dreams or a multitude of words, endeavoring

To Honor Vows in an Unjust World, 5:8-12. Economic, social, and legal contradictions of faith and fairness are many. Yet life teaches that even a king cannot be independent, covetousness will not give contentment, and work well done is good for mind and body. Its supreme lesson—through stages of faith, materialism, agnosticism, and a return to God's commandments—is that stewardship is

The Highest Honor in a Probationary Life, 12. This should begin in youth before powers weaken (12:3-5), opportunities are withdrawn and body and spirit separated by death. God's commands, wise preaching, and common experience expressed in Proverbs make this duty our delight.

CONCLUSION

Duty, a much maligned word, is still the dynamic of great lives, the safeguard of liberty, and the hallmark of spiritual experience.

The Answer Corner

Conducted by W. T. Purkiser, Editor

In voting on the renewal of a pastor's call, which should influence our decision, the good of the church or the good of the pastor? If the next year is like this one, the church cannot have services. We still hate to vote against one that is called to preach.

Of course you do. And you should keep right on feeling that way.

However, there is only one answer to your question. The pastor is there to serve the church. The church does not exist for the sake of the pastor.

I have no idea what your local problems are, or what has brought your church to such a crisis. In fairness to your pastor, though, it may not be entirely his fault.

And a negative vote on the question of extending a pastor's term, if cast in all good conscience and not in spite,

does not necessarily mean a vote against God's call to the man to preach.

As hard as it may be to explain, I have known situations where a pastor seemingly could not get the cooperation of the people and could not succeed. Yet moved to another church, he did famously.

Then, the situation may not be as hopeless as you now think it is. Should it be so, you should lose no time in talking the whole matter over with your district superintendent.

What would you say about people who claim to love the Lord and at the same time call others by such names as Hunkies, Dagos, and foreigners?

I would say they are either pitiful victims of a very unfortunate social conditioning or quite mistaken in their Christian profession.

I find it hard to believe that one can hold other persons for whom Christ died in contempt and at the same time sincerely follow the One who said in no uncertain terms, "Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, 'Thou fool, shall be in danger of hell fire'" (Matthew 5:22).

Perhaps this scripture doesn't come through to us as powerfully as it ought because the term *Raca* is not translated in the King James Version. It was a term of utter contempt, and means "empty, vain, or worthless."

I would hope the people of whom you write are just thoughtless or careless in their manner of speech. But there is no excuse for such carelessness. It is still true that "by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:37).

Why did God destroy Ananias and Sapphira? Was it that He knew they would never have another chance since they had deliberately lied to the Holy Spirit?

The suggestion of your second question is very likely correct. In the account in Acts 5:1-11 we sense the horror with which this sin was regarded. In the blazing light of those days so shortly after Pentecost, the one deliberate and premeditated offense resulted in total and eternal blindness.

Such judgments are not common today. But we must not presume on the mercy and long-suffering of God.

"Much light means great responsibility." The death that follows keeping back "part of the price" and lying to men and to God is not now usually physical. It is spiritual, and it can be eternal.

We can truly say, "These things . . . are written for our admonition, upon whom the ends of the world are come" (I Corinthians 10:11).

Why does our church grant the privilege of voting in a renewal of pastoral call if the person who votes no is "unchristian" and "a sinner"?

A person who votes no in a ballot on renewal of pastoral call is by no means "unchristian" or "a sinner" if the vote is a sincere expression of prayerful conviction, and not a matter of spite or ill will.

The other side of the picture is the fact that a negative vote actually counts twice as much as an affirmative vote when a two-thirds majority is required. This just means that the church mem-

ber who feels impelled to vote no should be twice as sure he has the mind of the Lord.

It is probable that our polity works well 99 times out of a 100. But when strong differences of opinion have developed or when things have gone wrong, the emotional pressures are heavy. This is a time for more prayer and fasting.

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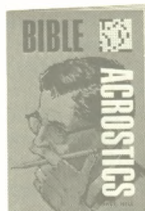
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