

May 4, 1966

herald

OF HOLINESS

Church of the Nazarene

the Church of the Nazarene
World Evangelism Conference

(See page 10)

Mother's Day: May 8
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Mother's Memorial

General
Superintendent
Williamson



The other day I greeted a pastor whom I have known for twenty years. He proudly introduced the elderly woman leaning on his arm as his mother. She was alert and pleasing in her response. It was evident that mother and son had mutual love and admiration. I expressed my esteem for him and his brother whom I also knew. Then a brief family history was revealed as one question was followed by another. I learned this devout mother and her equally devoted husband had thirteen children. Ten are still living and are members of the church; eight of them the church of the parents' choice. Three are successful pastors; two more are married to ministers. There are thirty-seven grandchildren and as many great grandchildren following in the path of life, and among them some are dedicated to the high calling.

Reflection on that inspiring experience has deepened the conviction that a mother's noblest occupation in life is in rearing her family. It is her sweetest memory as life's sun is setting and it is the most coveted memorial to her when she rests from her labors. As a matter of fact, a mother's family is her life. She literally gives her life to each child before birth and thereafter in poured-out service of loving kindness, thoughtful guidance and never-ceasing intercession. In how great debt every son and daughter stands

to a good mother! What wisdom, what patience, what love is personified in her.

Mother's memorial can be *discounted* by casual nonchalant living. Her memory should goad all to maximum attainment.

Mother's memorial can be *destroyed* by harsh circumstance that leads to untimely death. After Pearl Harbor, a mother's only son enlisted in the Navy. To him it was exciting. For months his letters came regularly, but extended silence warned her he was on active duty. One day she glanced at the headline news which announced, "Round one of naval fight is ours." At that moment a messenger boy entered her gate with a familiar looking envelope in his hand. She read, "I have the duty to report your son missing in action. Your loss is honored by our victory." She never saw the next line in the news report, "Our losses relatively light." To her it was loss greater than life. How senseless, how cruel, how destructive of life and truth and righteousness war is.

A child may *devour* his mother's life. In the familiar parable of Jesus, the elder son said of the younger to their father, "Thy son . . . hath devoured thy living." He could have said, "thy life," for a parent's child is his life. Wasting his life potential one devours the life of his father and his mother. "Honour thy father and thy mother."

As vital as other areas of Christian witnessing are, Christianity will become a sterile influence unless there is evangelism within professing Christian homes. Significantly, the apostle Paul voiced concern lest, after preaching to others, he himself should be a castaway (cf. I Corinthians 9:27). Similarly, how lacking is our witness if we point others to God and the church, and fail to win our own children because of carelessness or inconsistency!

Thankfully, this writer is a product of evangelism on the home front. I was reared in a Nazarene home during the "depression days," when our family went without many things.

SOME OF MY earliest memories are of sitting on my mother's knee, listening to Dad read the Bible, and of kneeling for family prayer. It was because of the family altar that I recognized my need of a Savior when I was three and a half years old. Because of my mother's discernment, I was led to accept Jesus Christ on a "washday" Monday morning.

Unless the home is an active base for evangelism within the family circle, the witness of a pastor and Sunday school teacher may go unheeded. How quickly the tender, pliable years of childhood pass by! How great is the responsibility of parents to lead their own children to Christ by godly example of wise instruction!

Many times one hears the words, "They are too young to understand." Yet they are not too young to understand the rhythm of music. They're not too young to repeat slang or curse words or to mimic television performers. They are not too young to manifest likes and dislikes. And they are not too young to know when you mean business.

IF A CHILD is not too young to know something of other aspects of life, then he is not too young to open his heart to the love of God. Christian parents too often give Satan a head start on their children while they are waiting for the opportune time to talk to them about becoming Christians.

It is the God-given responsibility of every Christian parent to pro-

vide an evangelistic atmosphere in the home, where a consistent Christian witness is voiced. There needs to be a strengthening of love and righteousness to bind the Christian home in unity. Christianity has little to offer a confused world, unless it can show families where Christ is truly the "Head of the house."

All too often there is time for everything else in our church homes except Bible reading and prayer. Whenever this condition prevails, the children are most likely to forget God and depart from the influence of the church.

If more Nazarene homes could

see their own children saved, the church would grow from that source alone. If parents establish a family altar, the children are likely to develop into mature Christians.

CHRISTIAN PARENTS should diligently *practice* the precept and claim the *promise* of the Scripture, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). Such training requires discipline from both the parents and the children. However, it is the best assurance that can comfort the hearts of concerned par-

Homemade Evangelism

• By IVAN BEALS



ents as their children begin to make their own choices.

Evangelism on the home front is directly involved with Christian training, with the instruction of the Scripture and the example of the parents. If Christianity does not work in the home, it will not be attractive to those under the family influence. Although children have the power of personal choice, God can bless parent instruction to be the kind that will guide the children to make the right decisions in life.

CHRISTIAN PARENTS should promote evangelism on the home front by leading their children to an early decision to go with Christ. Too many parents expect the church to do for their children that which only the parents should do within the home. The Christian home is the front line of evangelism. The battle of right against wrong will be won or lost by the church—in her homes.

About the Cover . . .

From Yakima to the Canadian border along the Cascade Mountains, thousands of apple trees bloom to form a significant Washington industry. The apple trees blossom in the foothills as snowcapped mountains loom, frigid-looking, in the distance. The photo on the cover this week was shot in the Lake Chelan area.

The Northwest District of the Church of the Nazarene, which encompasses much of the apple country, is made up of eastern Washington, upper Idaho, and northeastern Oregon. Under the direction of Superintendent Raymond C. Kratzer, the tri-state district has 75 churches and a membership of 5,776. The district gave for all purposes more than a million dollars during the 1965 assembly year. The district's annual assembly is next week, May 11-12.

—Managing Editor

"Yours. . ."

• By C. WILLIAM FISHER

My mother, Rose Fisher, went to be with Jesus on January 25, 1966. In some of her papers this letter was found. I had sent it to her some time before her death.

I am grateful that I didn't just "think" about writing her some of these things, as I had done before, but that I did write them and that she found some pleasure in them—at least enough to keep the letter.

This letter is a tribute to my mother. It is also a reminder that what you have to say in appreciation, gratitude, and love you should say now—while your mother is still able to be encouraged or blessed by it.

Eugene, Oregon
March 16, 1963

Dear Rosie:

This is what you might call a love-letter, I suppose. I intended writing you as soon as I got here because I thought of you quite a bit of the time driving up here.

I thought of all the hard work you used to do—and got so little for it. Of the thousands of bunches of radishes and onions you had tied, and the meals you had cooked, and the dishes you had washed and dried.

I thought of the many, many ways you had always encouraged all of us in our music, in our work, in our attempts to excel. And of the others you had encouraged also—like Cecil and Milford, who have told me of the times you would kid them, or prod them, to be better, or do better.

I thought of the numbers of people you have helped—the Shireys, the Erbs, the Smiths, the Sterlings, the Mexicans, the Indians, and many, many others. And there is one thing common to all of them: none of them could pay you back, and you knew it.

I thought of all the little boys you had taught in Sunday school, and chuckled about your tussle with the Stremple boy, and thought of the little candy chickens you gave out at Easter time, and the other things you gave at other times. Come to think of it, you were my favorite Sunday school teacher.

I thought of the times you had skimped and saved so that you could go sing for a meeting—and then came back home with little to show for it, except the love and appreciation and enjoyment of the people who heard you sing, and the enduring friends you made.

I thought of your great capacity for affection and love, and of the tragedy of never having the privilege to express it fully . . . I'm sure there are many things locked in your heart that no one will ever know; but, all in all, hasn't it been worth it?

As I said, Rosie, this is a love-letter, and I do love you and appreciate you and am grateful for you. And if you are proud of Hazel and Clyde and me—just think of how proud we are that you are our mother.

Yours,
William

The Unashamed Sanctifier

• *By* A. MILTON SMITH

THERE IS AN OLD story about a lady who had been sanctified whose pastor did not believe in the doctrine of entire sanctification. The preacher, as the story goes, came to explain the meaning of sanctification to the lady, in an effort to turn her away from the idea of a second work of grace. She was told that sanctification meant to "set a thing apart."

As an illustration, the minister pointed out that he drove a horse and buggy to his preaching appointments. He said that he had set apart his horse for this purpose. Hence, he had sanctified his horse. He further stated that he had some hogs that he had set apart for the purpose of butchering in the fall or winter.

ACCORDING TO the story, the lady asked, "Do you mean that you have sanctified your horse and your hogs?" to which he responded, "Yes." Whereupon she turned to Hebrews 2:11 and read to him, "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."

It is obvious therefore that "setting apart" is not the only meaning of the term "sanctify." Webster gives more than one meaning—"To set apart, to consecrate, and to make holy." The term "sanctify" in Old Testament passages often refers to things which were "set apart."

The same meaning can be found in the New Testament, such as when Jesus said, "For their sakes I sanctify myself, that they also might be sanctified" (John 17:19). This evidently means that He set himself apart to die on the Cross in order that His people might be sanctified through His blood (Hebrews 13:12).

HOWEVER IF WE confine the meaning of sanctification to "setting apart," it is impossible to fully understand the Scriptures. We also miss the deeper spiritual meaning of New Testament sanctification.

It is significant that the act of sanctifying in the full New Testament sense is attributed to Deity. The plan, provision, and act of

sanctifying, all are linked to the Godhead. Here is the progression: the Father willed it—"For this is the will of God, even your sanctification" (I Thessalonians 4:3); the Son provided it—"Jesus also, that he might sanctify the people . . . suffered" (Hebrews 13:12); the Holy Ghost executes it—"Being sanctified by the Holy Ghost" (Romans 15:16).

Hebrews 2:11 speaks about the sanctified as well as about the Sanctifier. The question arises, "Who is eligible to be sanctified?" John the Baptist indicated that only the person whose sins had been forgiven was a candidate for the baptism of the Holy Ghost (Matthew 3:11). Jesus prayed for His own people, not the world (unsaved), to be sanctified (John 17:16-17). Paul inquired of the disciples at Ephesus, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2) In his first letter to the Thessalonians, Paul makes it plain that these people were believers, yet he was praying for the perfecting of that which was lacking in their faith (I Thessalonians 3:10). He further wrote, "And the very God of peace sanctify you wholly" (I Thessalonians 5:23). These and other passages indicate that those who are eligible to be sanctified are people whose sins are forgiven, and who are in Christ. It is an experience for the people of God, and not for the unregenerated.

THE HEBREWS passage also states the relationship that exists between the Sanctifier and the sanctified—they "are all of one." This is what Jesus prayed for in John 17:21, "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."

The passage further indicates the delight the Sanctifier has in His sanctified children, "For which cause [because they are sanctified] he is not ashamed to call them brethren."

Regardless of what people may say or think, it is rewarding to know that the Lord loves and delights in His sanctified people. It is good to have our hearts united in Him, and to be one with Him in spirit, in purpose, and in desire through His sanctifying grace.

The Wasted Hour

By KATHRYN BLACKBURN PECK

*I wasted an hour this morning
Out under the hackberry tree,
With a pair of bright-eyed baby squirrels
That played hide-and-peek with me,
Scampering gleefully in and out
As I watched from my quiet place,
And laughed as if I hadn't a care,
While the breeze caressed my face.*

*I wasted an hour this morning,
Neglecting some tasks of mine,
But three fairy ruby-throats came to call,
And sipped from the trumpet vine,
While over my head the oriole,
In the topmost branch of the tree,
Poured forth his glorious golden song—
And he sang it just for me!*

*Did I say the hour was wasted?
Ah, no—for while resting there,
Some magic banished my weariness,
And my mind laid by its care.
I whispered a prayer of thanks to God,
For He drew so close to me!
I have gained new power from the "wasted" hour
Out under the hackberry tree.*

Mothers in Prison

• By MILO L. ARNOLD

NO JAILERS can be as demanding and as merciless as children who take control of the home and utterly dominate their parents. In such a situation the mother bears the main brunt of the abuse. She lives with it from morning until night, year after year, while the chains which bind her become tighter and more galling. She lives in hopes of her children outgrowing babyhood and demanding less attention of her. In such cases, this hope will not likely be justified in the years to come.

It is not uncommon to find a young mother who a few years back was a charming bride but today is utterly dominated by preschool children. She is, of course, eager to give them good training. Yet somehow she has gotten off to the wrong kind of start. The children dictate her every move. Instead of her guiding the lives of her children, the children are guiding her. Instead of her giving consent to the children to do what she thinks they ought to do, they, in effect, tell her what she can and cannot do. They quarrel with each other, break their toys, spill their food, and create general pandemonium. Throughout the night they are restless and wakeful. They are fussy about their food.

THE MOTHERS are probably good women. They may love God and are oftentimes people of prayer. The trouble is that when

the children came along, instead of holding the position as queen of the household, Mother allowed the children to pit themselves against her so that her authority has been dissipated. Actually, children want their mother to provide authority and government for their lives. When they don't find it, they run blindly on, ungoverned and unhappy.

If the children had been taught to mind, had been given positive leadership from the first, and had learned that the mother was a person of strength and authority, they would have respected her. As it is, she is being utterly worn out by children who do not respect her happiness or well-being.

THESE CHILDREN'S ability to express love is lacking. They have become persons who take advantage, impose, and do not consider the rights of their mother. In the future they will find themselves in conflict with society in general. The world will be against them because they are against the world. And Mother will be imprisoned with her own fears and frustrations as long as she lives.

Motherhood can be fulfillment for a woman. A bride can become more beautiful as motherhood helps her mature in splendid self-confidence and grace. Her children should be proud of her, and she proud of them.

The difference is in the tech-

nique used at the start. Children need and want to be governed. They are incapable of governing themselves. If the mother does not take the firm hand and govern them in the home, they will soon make her a prisoner of their own wills. These growing persons will eventually marry and impose undisciplined wills upon their spouses and children, leaving heartache wherever they go.

THE MOTHER WHO would not be imprisoned must give herself heartily to the baby from the first. She must, however, maintain command. Children who are allowed to be predatory, destructive, and unruly, so neighbors dislike to see them coming to visit, soon will discover that the world is against them. Once this concept is formed, they are headed down the road toward hardship and heartache, not only for themselves, but for all who love them.

Only by exercising wholesome, helpful command from the start can parents enjoy the freedom. The freest people on earth are the people who are parents of happy, wholesome children. They live in a big, exciting world into which the children bring a constant stream of delight and learning. By the same token, the most captive people on earth are the parents of children who have gotten out of control and are telling the parents what to do.

My Only Mother

• *By* RUTH VAUGHN

I HAD ONLY one mother—and she was a good one! Because she was my mother, the memories I retain of life at home are warm and good.

She gave herself to the task of motherhood. She penned in her diary: "Training my children is the most important task I have while they are under my care and nothing shall interfere with that training. The housework, church demands, social obligations—all

must be subservient to my children's welfare."

This she practiced!

Despite the demands as a minister's wife, she always found time to spend with us. Under a large tree, she would tell us the stories from the Bible, illustrating them in the sand with rocks and stones for houses and mountains and representing the patriarchs of old with twigs. She captured our imaginations; and our heroes became

David instead of Fabian, and Mary instead of Liz Taylor.

WE WERE taught the Scriptures and to pray before we could intelligibly say much else. Before we started to school, we could recite all of the books of the Bible in order, the twelve disciples, and quote more scripture than many ministers. We grew up with the Word of God as an integral part of our lives.

The only mother I ever had penned in her diary: "The sculptor spends hours in shaping the features of the face; the painter labors to give color to the hair or expression to the face. Their work is to stand for ages to come. But I, as a mother, am shaping substances more imperishable than canvas or marble. I can afford to be patient and wait long for results. I have all eternity in which to watch developments."

My mother worked patiently and consistently. When we grew older, she would pick out chapters and portions of scriptures, give us scissors, glue, a bundle of magazines, and a scrapbook. Then she would issue the challenge to us to illustrate these chapters with pictures out of the magazines. We accepted the challenge, loved every minute of it—and, not incidentally, memorized those chapters word for word.

SHE PLAYED Bible games with us! If we ran out of new ones, she created some. She could always be counted on for fun, companionship, and—although we were often unaware of it—religious training.

She told us the Bible stories and then challenged us to live like the



heroes we came to adore. We could listen to the story of the sweet spirit of Joseph, the trust of David, and dream that "some-day" we would live like that! But she challenged us to be like that now! She gave to our dreams of service an outlet so they could find fulfillment.

She soothed me when I was sick. She played Ping-Pong with me in the basement, dolls in the house, and baseball in the street. She listened to my opinions and made me feel important. She made me

believe she enjoyed my numerous parties. She joked about it when she had guests and discovered too late that I had used all of the sugar the night before in a fudge party. She liked my friends.

My only mother was proud when I won honors, and built me back up when I lost. Her eyes flashed tears of joy when I was happy. Her arms held me tightly when I was sad. My mother filled my world with happiness, love, and God. She kept her spiritual life so lovely and radiant that I lived in the splendor of it all of my life.

I had only one mother—and she was a good one! She shaped my life for good. If she had not been a good mother, my life would be different.

I OCCASIONALLY slip into the nursery in my house and look at the sleeping forms of my children. I am now fashioning their memories of home. I am now molding their adult lives and influencing their relationships with God.

Unless accident comes, I am the only mother my children will ever have. I'd better be a good one!

Miracles: Can They Still Occur?

• *By* LUTHER DENNIS

IN THE PAST few months, three occasions have made me realize the day of miracles is not over. Christ continues to perform miracles as we let Him have His way with our lives.

A year ago last January, I dedicated my life to Christ. I have been and am in the complete will of God, and continue to seek His will in everything that I do. This was the first of three miracles.

The second happened to a friend of ours, a cripple for many years. During the past three years she had become worse.

When she could no longer get around, with time heavy upon her, she tried to help people who had become deeply involved in debt. She lost herself in this new work. She arranged the financial affairs of others with the understanding that 10 percent of all their income would be directed into their local church. She made arrangements to handle her clients' income, and write checks for their basic needs. She was absorbed in this new work.

IT WAS DURING this time she invited a lady to pray about the client's financial problems. During this prayer she recalled she felt

a tingling in her body and legs that she had not felt for many years. She even told the lady on the telephone that she was healed of her crippling illness.

Our friend, however, made no attempt to get off the bed before she called her husband at his work. She told him she had been healed. When he came in that afternoon, she walked out to meet him without assistance. He turned pale, she said, when he saw her. She is continuing in the work she started, and has no ill effects from the long crippling experience.

The last of three miracles happened this past week when a friend for whom I have been praying for the past several months accepted Jesus Christ as his personal Savior. The conversion of myself and my friend may not seem to be miracles to you. However, when you consider both of us were past forty, our conversions become more significant.

THERE IS NO other way "given among men, whereby we must be saved" (Acts 4:12) but to believe on the Lord Jesus Christ. The day of miracles is not over, but only beginning, if we keep our faith in God; for all things are possible through Christ.

Editorially Speaking

● By W. T. PURKISER

Roots and Wings

Someone has remarked that there are only two lasting bequests we can give our children. One of these is roots. The other is wings. To give roots and wings is the purpose of Christian teaching and the Christian home.

Roots are very necessary in an age that so quickly forgets its heritage. Roots connect us with the soil in which our life has been nourished. We must never forget from whence we have come.

One of the strange facts of our day is that so many have forgotten how deep into the soil of Christian faith the roots of democracy go. Politicians and judges seem blinded by the illusion that we can save the fruits of faith though we destroy its roots. Nothing could be more wrong.

There is abroad in the world a great impatience with the principles that have served the past. There is much talk about "new morality." The seductive lure of relativism charms the masses. One has even suggested that each person write his own ten commandments.

What we need to see is the danger in all this both for the Church and for unborn generations of children. It would be as sensible for each person to write his own multiplication table as for each person to write his own ten commandments.

Or how about rewriting the laws of physics and chemistry? Why not decide to repeal the laws of thermodynamics? But we know that modern science owes its success, not to changing the laws of nature, but to discovering them. The scientist succeeds, not by ignoring or defying natural law, but by understanding and conforming to it.

One thing our children must learn: God is not to be mocked. His moral law is no more subject to our tampering than is His law of gravitation. The "new moralities" and the modern relativisms do not break the great laws of the universe. They but break themselves in battering against those laws.

We need so desperately in these days the rootage of strong convictions, of biblically inspired and corrected standards of conduct. A wishy-washy, limp expediency will never build sturdy character or a safe and happy future. We must have roots if we expect fruits.

BUT WE NEED WINGS as well as roots. If roots tie us to the past and nourish us on the enduring principles of the ages, wings prepare us for the future.

We need wings because God has ordained that His cause be an ongoing cause. The Lord of the Church is not only the Alpha, the Beginning. He is also the Omega, the End.

Roots give us the static element of life, its stability and balance. Wings give us the dynamic element of life, its movement and progress.

For all the mixture of figures, we need roots in order that we may win our wings. Without wings we should be tied to the past. Without wings we should soon be left behind in the movement of life.

We need wings to lift us above the earthly and material. We need wings to give us direction and perspective. We need wings to bear us on into the full day which is our destiny.

The best legacy we can leave our children is roots and wings. But we cannot leave what we have never had. May God give us, in our day and for the future, both roots and wings.

The Burden of Bondage

Bondage is a dreadful state. It goes directly counter to one of the deepest instincts of the human spirit. God has made man to be free, and he cannot be happy in any kind of slavery.

Our world today is being shaken to its very foundations by a global struggle for freedom. It finds expression in the so-called "cold war" that is getting warmer and warmer and threatens to erupt into consuming fire at any moment.

The political bondage of the masses behind iron and bamboo curtains is a heavy burden. Unremitting threat of its extension to peoples now politically free is one of the greatest perils of our times.

But there is a bondage whose chains are far more painful than physical, political, or economic slavery. It is the bondage of the spirit and soul of man in the thralldom of evil and irreligion.

The two kinds of bondage, of course, are not unrelated. No people spiritually free can long be enslaved politically. And on the other hand, it is an open question as to whether political

“Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile” (Psalms 32:1-2).

freedom can survive without moral responsibility and the deeper freedom of the spirit.

Multitudes who boast of their freedom to vote as they please, go where they please, and do as they please are yet in a bitter bondage. For they are not free to pass up the bar or cocktail lounge. They cannot give up their tobacco. They are unable to stand against the clamor of temptation that comes from every hand.

Bondage to sin is an unnecessary yoke. There is a freedom given by the Christ who came to “save his people from their sins” (Matthew 1:21). He did not come to save people “in,” or “with,” or “amidst” their sins, but *from* them. And in this deliverance is “the glorious liberty of the children of God.”

TRUE, THIS FREEDOM is more than *freedom from*. It is also *freedom to*. We become free from sin by enlisting in the service of righteousness. The human soul can never long remain a vacuum. The house that is swept and cleansed but not filled is soon occupied by seven demons worse than the first.

But service to Christ is in itself the highest kind of freedom. Speaking of our God-given power to choose whom we will serve, William Temple rightly said, “Self-determination must fulfil itself in the recognition of an OTHER which may lift it to heights for ever out of its own reach; self-determination fulfils itself in self-surrender to that which is entitled to receive the submission of the self.”

Then there is bondage to self, the carnal self so vividly described in the writings of St. Paul. Many whose gospel is big enough to promise deliverance from sinful habits do not have a faith big enough to assure deliverance from bondage to the inner sinful nature.

Usually the preachers of a limited salvation point to Romans 7 and Galatians 5:17 as evidence for their views. They echo Paul’s plaintive confession of “the law of sin” (Romans 7:23) and the principle of “this death” (v. 24) which held him in captivity.

The problem is that they do not read quite far enough. If they would move from the seventh to the eighth chapter of Romans, they would find that Paul exults in the freedom he had found through the Spirit: “The law of the Spirit of

life in Christ Jesus hath made me free from the law of sin and death” (Romans 8:2).

A person who is free from the principle of sin and death is not under bondage to that law. He has found a liberty in Christ greater even than deliverance from the life of sinful deeds.

Nor is the struggle of “Spirit” with “flesh” in Galatians 5:17 the last word. The struggle continues, it is true, until the “flesh with the affections and lusts” is “crucified” (Galatians 5:24).

BUT THERE IS YET ANOTHER level of burdensome bondage in the realm of the spiritual life. Those who have found freedom from the corruption of sin and the carnal self may yet be in bondage to society.

The “herd instinct” is one of the deepest in human nature. Since no one can live in total isolation from all others, being part of a group is essential to humanity itself.

But the herd instinct can be the source both of severe temptation and of real bondage. The temptation comes in the matter of yielding to “the cry of the crowd” by the compromise of essential values in favor of acceptance or “status” with the world as a “society organized in opposition to God.”

The bondage comes as a result of a calculating, cautious attitude that is more ready to please man than to obey God. We find true freedom only in living day by day with “an eye single to the glory of God.”

Oswald Chambers warns, “Beware of being in bondage to yourself or to other people. Oppression and depression never come from the Spirit of God. He never oppresses, He convicts and comforts.”

A word of caution at this point is necessary. Freedom from bondage to others does not mean cultivating the unconventional, turning into a social or religious “beatnik.” It has been well said: “Men must be constantly reminded that their freedom does not necessarily find its best expression in being different, and certainly not in being difficult.”

One may be in just as much bondage to his own desire to be “different for difference’ sake” as in the opposite desire to conform. Our liberty lies in being true to God and to ourselves as He has made us by both heredity and environment, and by redemption.

The great winsomeness of the Spirit-filled life lies in the uniqueness of personality developing its full potential under His guidance. “Where the Spirit of the Lord is, there is liberty” (II Corinthians 3:17), and there alone.

Life lays many burdens upon us which we cannot escape. One we do not need to bear is the burden of bondage to sin, to self, or to society.

Mother Was a Partner

By ROSS W. HAYSLIP

In 1907 the invention of the airplane was exciting all of Europe. Wilbur and Orville Wright had gone there to demonstrate their new flying machine.

The king of Spain requested an exhibition flight on a Sunday. In spite of the fact that a royal request was usually considered a command, the Wright Brothers politely declined to break the sanctity of God's day. King Alfonso, with expressed admiration, suggested another day.

These two talented men not only displayed great mechanical genius, but by not using tobacco or partaking of alcoholic beverages, they also displayed a strength of moral character uncommon to many.

Susan Koerner Wright, wife of

a United Brethren minister, was the mother of this unusual pair of inventors. Not only was she a pattern of piety, but she was a partner of her children. This relationship carried through life, for it was with \$300 that she had carefully saved that the brothers were able to go fully into the bicycle business. This opened the door that started their research and efforts on the airplane.

Bible memorization was a regular feature of the Wright family activities. Susan saw to it that her children became familiar with God's Word. II Timothy 2:15 was one of their favorite memory verses as they sought to become workmen, not only in the field of mechanics, but likewise in the Word.

One day after Orville and Wilbur had become famous for their inventive feats, they waited outside the sickroom where Susan Wright was peacefully passing into the eternal kingdom of her Heavenly Father. Her husband stepped out of the room and softly closed the door behind him. With hushed voice he spoke to the brothers and said, "Boys, you have lost your partner."

Leonardo da Vinci had one time prophesied: "The human bird shall take his first flight, filling the world with amazement, all writings with his fame and bringing *eternal glory to the nest whence it sprang.*" In a sense, every great plane that drones overhead is a tribute to a godly mother.





PONDERING THE SIGNIFICANCE of a World Congress on Evangelism are three of the Congress' directors. From the left are Drs. Carl F. H. Henry, chairman; Clyde W. Taylor, chairman of the Executive Committee; and W. Stanley Mooneyham, coordinating director. The Kongresshalle forms a background for the Congress officials.

One Race, One Gospel, One Task

World Evangelism Conference Expected to Attract 1,200

By STAN MOONEYHAM*

THERE WILL BE approximately twelve hundred people in attendance from about eighty-five countries and yet only *One Race*; they will come from different backgrounds, cultures, and from scores of church groups but with only *One Gospel*; they will represent almost every position of Christian leadership but with only *One Task*.

"One Race, One Gospel, One Task"—that is the theme for the World Congress on Evangelism scheduled October 26—November 4, 1966, for the famed Kongresshalle in West Berlin.

The Congress has been in the embryonic stage for more than five years, but in October it will be born, and with it come the prayers from thousands of Christians around the world that the birth will be the birth

of a twentieth-century Pentecost.

Already it is being acclaimed by many as the outstanding Protestant Christian event of this half of the century and by others as the first truly evangelical trans-denominational endeavor in evangelism

BUT WHATEVER it is to be and however it is blessed of God's Holy Spirit, the Congress will have in its audience the most outstanding personalities in the ranks of evangelicals.

World-famed North Carolina Evangelist Billy Graham is heading the Congress officials as honorary chairman, while chairman is *Christianity Today* editor, Dr. Carl F. H. Henry, of Washington, D.C.

The Congress is being sponsored by

*Dr. Mooneyham is special assistant to Evangelist Billy Graham and is serving as coordinating director for the World Congress on Evangelism.

Christianity Today, a biweekly, interdenominational, theological journal, as a tenth-anniversary project.

"Our prayer," said Graham, "is that through the medium of the World Congress on Evangelism the church today will receive renewed power and a sense of urgency such as was characteristic of the early church after Pentecost."

GRAHAM EXPRESSED the opinion that the Congress idea had been conceived in the hearts of many world church leaders and that now is the "strategic time for calling such a meeting."

The aim of the Congress, in the words of its chairman, will be "to face the duty and need of evangelism, the obstacles and opportunities, the resources and rewards, and to encourage Christian believers of common faith and doctrine in a mighty offen-

"Christianity is needlessly losing ground. Fewer than one-third of the world's inhabitants are now identified with Christendom . . ."

sive for the gospel in the remaining third of the twentieth century."

Henry continued, "The overriding concern of the Congress will be the absolute necessity of fulfilling Christ's command that His disciples go into all the world and preach the Gospel."

He adds: "We hope that one by-product of the Congress will be an advance within many churches from a type of modern evangelism that relies on the minister for evangelistic messages to an evangelistic church membership."

CONGRESS LEADERS are praying and planning to achieve the Congress' aims. They have outlined the formal, sevenfold purpose of the meeting as follows:

- (1) To define biblical evangelism;
- (2) to expound the relevance of Christ's gospel to the modern world;
- (3) to stress the urgency of evangelistic proclamation throughout the world in this generation;
- (4) to discover new methods of relating biblical evangelism to our times;
- (5) to study the obstacles to biblical evangelism and to propose the means of overcoming them;
- (6) to discover the types of evangelistic endeavor currently employed in various lands; and
- (7) to summon the Church to recognize the priority of its evangelistic task.

ATTENDANCE AT the Congress is by invitation only. More than 700 delegates, 300 observers, and 100 newsmen are being invited to participate in the sessions. Contributing to the Congress will be leading evangelists from many countries, denominational leaders whose administrative responsibilities concern the church's involvement in evangelistic outreach, and teachers and scholars whose areas of specialization relate significantly to evangelistic concerns.

Fifty-five international church leaders from all five continents compose the sponsoring committee with the responsibility of planning and programming the Congress.

West Berlin's Kongresshalle, located in the shadows of the wall that separates West from East, is expected to be filled to its 1,264-seat capacity when the Congress opens. All proceedings will be conducted in English, German, French, and Spanish with a simultaneous translation hookup.

THE CONGRESS program participants will include such men as Professor Walter Kunneth of Erlangen,

Germany; the Rt. Rev. Bishop Chandu Ray of Karachi, Pakistan; Dr. Harold J. Ockenga of Boston; and the Rt. Rev. Bishop A. W. Goodwin Hudson of London. These and many other outstanding speakers and scholars will present addresses on the biblical basis of evangelism, special papers, panel discussions, and lead group discussions. Also there will be strategy and evangelism films as well as progress reports on evangelism throughout the world and the urgency of the task in coming years.

In discussing the Congress, Dr. Henry predicted that the meeting will highlight the importance of evangelism "in a day of ecclesiastical preoccupation with ecumenism and humanistic concerns."

"CHRISTIANITY IS needlessly losing ground," Henry added. "Fewer than one-third of the world's inhabitants are now identified with

Christendom, and Christians are being outpaced by population growth and revivals in other religions. The Christian community is a diminishing minority."

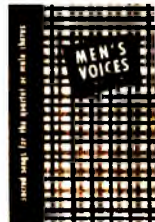
Many invitations to attend the Congress already have been accepted by churchmen from every part of the world.

"May the Congress be mightily used of God to bring us all in fresh dedication to the Savior's feet and send us out to a lost world with new power," writes one delegate.

While another said, "Certainly, a world-wide interdenominational study on evangelism in this both crucial and yet marvelous age can well be a great highlight of our century. May God make it so."

THAT'S THE PRAYER of thousands everywhere, "God make it so; God make it so; God make it so."

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The Book Corner

Pro:
Experiential Preaching

I was particularly impressed with an article that appeared in the December 15 issue entitled "Bitterness Fades as Housewife Finds God." . . . I liked it particularly because it so clearly described *experience*, something only occasionally discussed. What little preaching that I hear in the four Nazarene churches that I frequently attend (depending on where I happen to be) is couched in so much theology that the facts of experience are minimized. . . . I wish that there was some place in our literature where religion in general and holiness in particular could be treated intelligently, intelligibly, and constructively critically. Some of us feel that unless the doctrine is restructured in current forms of thought, it faces near extinction—now evident in the decline of preaching it. . . . I want (and need) something to stimulate my thinking as well as my emotions. Clichés are poor substitutes for ideas.

J. H. SHRADER
 Vermont

Pro: "New Look"

Upon receiving our *Herald of Holiness*, I always look at the beautiful outside cover. The March 2 issue was no exception. Written inside the orange-colored square was the name of our beloved magazine, *Herald of Holiness*. It stood out! While looking at it I thought—What a fitting name for our paper; what a message for a sick world!

Imagine my surprise when I saw on the "Pro" and "Con" page a comment of dislike on the *Herald* "New Look."

RUBY GRANGER
 Missouri

THIS IS ENTIRE SANCTIFICATION
 By Ismael E. Amaya. Kansas City, Mo.: Beacon Hill Press, 1965. 40 pages, paper, 50c.

Ismael E. Amaya, a native Argentinian, is book editor for the Spanish Department of the Nazarene Publishing House.

In primer-like style, the fundamentals of the experience of entire sanctification are stated and explained. This is the kind of book the new Christian in particular could read with profit to give him light on the way of holiness.

The book contains excellent quotations from holiness leaders both past and present, which gives it the ring of authority and timelessness. Already it is a "best seller" among Nazarene publications.—*J. Fred Parker.*

TOWARD UNDERSTANDING THESSALONIANS

By Boyce W. Blackwelder. Anderson, Indiana: Warner Press, 1965. 160 pages, cloth, \$3.95.

This is an excellent practical study of Thessalonians in form to assist a Bible student. The employment of Greek interpretation seems to be fairly accurate to the evangelical position.

I did note Blackwelder's interpretation of I Thessalonians 4:3 as suggesting strongly the state of holiness rather than the crisis experience.

I think the author accomplishes the end of a practical, biblical exegesis of these Epistles that is stimulating to the mind of our time. I found the book stimulating and helpful as a study aid.—*C. William Ellwanger.*

REPENTANCE UNTO LIFE

By Kenneth Grider. Kansas City, Mo.: Beacon Hill Press, 1965. 80 pages, paper, \$1.00.

Dr. J. Kenneth Grider is professor of theology at Nazarene Theological Seminary and a rather prolific writer.

This is a rather thorough treatment of the subject of repentance, but it is not so academic that it would not be read with interest and profit by those lacking theological training or

background. In fact its style is refreshingly down-to-earth.

The book answers such questions as: What does it mean to repent? What is the distinction between repentance and regeneration; between repentance and penitence? Need Christians repent?

At a time when "old-fashioned repentance" needs underscoring, this book is a significant contribution. It lends emphasis to the truth that genuine repentance is essential to a solid conversion experience—and, in a measure, to Christian growth.—*J. Fred Parker.*

A PRIVATE AND PUBLIC FAITH
 By William Stringfellow. Grand Rapids, Michigan: Wm. B. Eerdmans, 1965. 99 pages, paper, \$1.45.

William Stringfellow is a lawyer and an Episcopalian layman. The book is both a "protest against the inherited institutionalization of the American churches" (p. 12) and a call to live up to the example and teachings of Christ in practical matters, and do it with fervent purpose.

This book engages in sharp criticism of the selfish interest of churches that seek to maintain themselves as institutions instead of reaching out to minister to people who never cross the threshold of the sanctuary. The author insists that religion and practical Christian living are too far apart in America (p. 25).

Whoever reads this book will undergo more or less shock. For example, chapter one is entitled "The Folly of Religion," and describes the decline of religion in America as a happy thing (p. 17). The meaning is that powerless religion ought to fail, so that the religion of Christ may regain its proper place in our lives. Some of the author's best writing is done in exalting Christ (pp. 35, 46, 49, 83).

The book is stimulating and can help most Christians at some points, but no one should read it unless he is willing to take on the task of sifting the wheat from the chaff.—*Delbert R. Gish.*

**"Showers of Blessing"
 Program Schedule**

May 8—"Why Aren't You a Christian?" (Part I), by Russell V. DeLong

May 15—"Why Aren't You a Christian?" (Part II), by Russell V. DeLong

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.



A CASE FOR PARENTAL RESPONSIBILITY

● **By C. NEIL STRAIT**

THE MODERN HOME is under scrutiny. It is the training base for the future generation. No unit of society is laden with a more formidable task, for what transpires there will inspire or embarrass a nation.

The unnerving scenes frequently reported through our news media have not evolved overnight. They have long been taking shape. The patterns for such developments are cut in homes where parents falter and neglect their task.

Several perils prey on our way of life. One is prejudice. We have seen the fruits of this malignancy eat into communities and take innocent lives. We have paid a dear price, both at home and abroad, for prejudiced behavior.

THE ANNALS OF history will tell nightmarish tales to our children's children. And the home is largely responsible for those prejudices. Parents spread hate and disrespect on to the generation now growing to adulthood, until the racial strife is a constant threat.

Hazlitt said: "Prejudice is the child of ignorance." Or is it blindness? Is it a refusal to see in our attitudes, our actions, the tinge and tint of prejudice? One writer has reminded us: "Prejudice is not inherited. It is learned—from the turn of a head, a few words, a sign, an unkind act or insult, ridicule by a parent, from the community itself. That is why prejudice is contagious."

We parents need to take a look at our attitudes—racial, political, religious, or whatever! Children reflect

what they have been taught at home. If they are taught to love, they love. If hatred has been their training, they hate!

DIVORCE LEAVES untold scars upon children and upon society. The fast-growing love "breakdowns" are cause for concern—cause for deep thought. Author Owen Weatherly begs parents to take seriously their marriage obligations when he says: "The young person's concept of marriage and his approach to it is determined to a greater extent by what he sees and hears and feels in the home than by any other influence."

The home, then, is responsible for preserving the sacredness of marriage. What our children learn of the marriage relationship will build or destroy the security of the home in the future.

DIVORCE STATISTICS, and their many consequences, frighten all of us. The contributing factor of many delinquencies is divorce. The annals of psychology are filled with warped and twisted lives, made so through divorce. Satan wins a great victory for the forces of evil when love sours and brings separation. We need to hear again the words of our Lord: "What therefore God hath joined together, let not man put asunder" (Matthew 19:6).

Will Herbert, the Jewish social philosopher, looked recently at our increasingly secularized religion and said that never has so much been said about religion and so little meant by it. Religious ignorance and indifference, the third peril, threatens the

family, the Church, and society. Carlyle Marney summarizes the situation quite well when he states: "And God? He is no longer standard equipment. He has become the great accessory to whom there is little occasion to turn save as one wants to get or forget something. While in the mess of pornography piled just inside the drugstore one can always pick up copies of Norman Vincent Peale or Mickey Spillane who do very well the selfsame job. They are guaranteed to insulate us during the reading from our own reality."

RELIGIOUS IGNORANCE and indifference are seen in an increased secularization of the Sabbath, brought on by parents who have forsaken the ideals of their forebears, or a busyness that makes Sunday work necessary to accomplish the whirl of a week's activity.

The indifference toward religion is seen in immorality, the "prayer-ban," and cases of irreverence and blasphemy. We need to take seriously the Bible's command, "Train up a child in the way he should go . . ." (Proverbs 22:6). If the home is to point the correct way, there must be a renewal of religious interests.

All of these perils—and there are others, to be sure—warn of trouble. They remind us of neglect and parental irresponsibility. The late president, John F. Kennedy, said on one occasion: "May we especially ask God's blessings upon our homes, that this central unit of society may nurture our youth and give them the needed faith in God, in our nation, and in their future."

Deaths

WILFRED MERNER, seventy-seven, died March 7 in Edmonton, Alberta. His pastor, Rev. D. A. Stryker, conducted funeral services. He and his wife, Mayme, celebrated their fiftieth anniversary last year. In addition to Mrs. Merner, he is survived by nine daughters: Mrs. Evelyn LaForge, Mrs. Beulah Thompson, Mrs. June Swanson, Mrs. Hazel Polk, Mrs. Joyce Remus, Mrs. Peggy Storfield, Mrs. Fern Brunski, Mrs. Donna Benedict, and Mrs. Gladys Jones; thirty-one grandchildren; one great-grandchild; and one sister.

REV. HUGH ROYCE MINCEY, fifty-two, died recently in Chattanooga, Tennessee. At the time of his death he was the pastor of the East Lake Church of the Nazarene in Chattanooga. Rev. Victor Gray, East Tennessee District superintendent, and Dr. Mack Anderson, Georgia District superintendent, conducted funeral services in the East Lake Church. He is survived by his wife, Sybil; one son, William; two daughters, Mrs. Walter Dillard and Mrs. Robert Meyer; one brother; and one sister.

SAMUEL H. TABER died January 16 in a Los Angeles, California, hospital. He is survived by his wife, Ila; two sons, Stanley S. and Hervey W.; one daughter, Mrs. Jessie Klob; and nine grandchildren.

REV. SAMUEL J. KING, eighty-one, died March 25 at Hamlin, Texas, where he had lived since 1900. Funeral services were held by Rev. Marshall Stewart, Abilene District Superintendent Raymond Hurn, and Rev. Byron Bryant. He is survived by his wife, Josie; one son, Spurgeon; two daughters, Mrs. Martin Barnett and Mrs. Clinton Bristol; three brothers; one sister; five grandchildren; and three great-grandchildren.

District Assembly Information

PHILADELPHIA, May 10 to 12, Berachah Church, 400 Ashbourne Road, Cheltenham, Philadelphia, Pennsylvania 19117. Pastor Robert S. Faulstick. General Superintendent Coulter.

LOS ANGELES, May 11 to 13, First Church, 221 S. Juanita, Los Angeles, California 90004. Pastor Wendell Wellman. General Superintendent Benner. (N.W.M.S. convention, May 10.)

NORTHWEST, May 11 and 12, First Church, 1700 8th Street, Lewiston, Idaho 83501. Pastor J. Wilmer Lambert. General Superintendent Williamson. (N.W.M.S. convention, May 9-10.)

SACRAMENTO, May 11 and 12, Arden Church, 3337 Arden Way, Sacramento, California 95825. Pastor Clyde A. Rhone. General Superintendent Lewis. (N.W.M.S. convention, May 10.)

CENTRAL CALIFORNIA, May 18 and 19, at church, 765 W. Henderson Ave., Porterville, California 93257. Pastor W. H. Deitz. General Superintendent Lewis. (N.W.M.S. convention, May 17; Sunday school convention, May 18, p.m.)

MISSISSIPPI, May 18 and 19, at First Church, 603 W. Silas Brown, Jackson, Mississippi 39204. Pastor Ford Boone. General Superintendent Coulter. (N.W.M.S. convention, May 16-17.)

SAN ANTONIO, May 18 and 19, at Grace Church, 1006 Koenig Lane, Austin, Texas. Pastor Jimmy Blankenship. General Superintendent Powers. (N.Y.P.S. convention, May 16; N.W.M.S. convention, May 17; S.S. convention, May 18.)

WASHINGTON PACIFIC, May 18 and 19, at Hillcrest Church, 3609 Main Street, Vancouver, Washington. Pastor Percy J. Bartram. General Superintendent Benner. (N.W.M.S. convention, May 16; S.S. convention, May 17.)

IDAHO-OREGON, May 18 to 20, at First Church, 1200 Liberty Road, Boise, Idaho. Pastor Grady W. Cantrell. General Superintendent Williamson. (N.W.M.S. convention, May 17.)

ALABAMA, May 19 and 20, at First Church, 13th and Jennings, Lanett, Alabama. Pastor Barney Brumbelee. General Superintendent Young. (S.S. convention, May 16; N.W.M.S. convention, May 17.)

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MAY

Hymn of the Month

The Comforter Has Come

F. BOTTOME

WM. J. KIRKPATRICK

1. Oh, spread the ti-dings 'round, wher-ev - er man is found, Wher-
2. The long, long night is past; the morn-ing breaks at last; And
3. Lo, the great King of Kings, with heal-ing in His wings, To
4. Oh, bound-less love di-vine! How shall this tongue of mine To

ev - er hu-man hearts and hu-man woes a-bound: Let ev-
hushed the dread-ful wail and fu-ry of the blast, As o'er
ev - 'ry cap-tive soul a full de-liv'rance brings: And thro'
won-d'ring mor-tals tell the match-less grace di-vine— That I,

'ry Christian tongue pro-claim the joy-ful sound:
the gold-en hills the day ad-vanc-es fast! The Com-fort-er has
the va-cant cells the song of tri-umph-rings: The Com-fort-er has
a child of hell, should in His im-age shine!

CHORUS
come! The Com-fort-er has come! The Com-fort-er has come! The

Elo-ly Ghost from hee-v'n, The Fa-ther's prom-ise giv'n! Oh, spread the ti-dings

'round, wher-ev - er man is found: The Com-fort-er has come!

THE COMFORTER HAS COME . . . hymn of praise for the coming of the Holy Spirit, was written by Rev. Francis Bottome, S.T.D., 1823-94. A native of England, he came to America in his youth, where he was educated and entered the Methodist ministry. Other hymns concerning the Holy Spirit credited to Bottome include "Come, Holy Ghost, All Sacred Fire," and "Oh, Bliss of the Purified." The hymn tune, "Comforter," is by William J. Kirkpatrick, well known as one of America's early writers of gospel music.

—Floyd W. Hawkins, Music Editor

Late News



Rev. Eugene Stowe

Eugene Stowe Accepts Seminary Presidency

Rev. Eugene Stowe, forty-three, for the past three years superintendent of the Central California District, announced Wednesday, April 13, he would accept the presidency of Nazarene Theological Seminary.

He had been elected April 6 in a meeting of the seminary board of trustees.

Stowe will succeed Dr. L. T. Corlett, who is retiring in July after fourteen years as president.

Until his appointment as superintendent, Stowe pastored in California, Oregon, and Idaho. After graduation from Pasadena College in 1944, he accepted the pastorate in Visalia, California. He was ordained in 1945.

Two years later he moved to Oakland (California) First Church, and then in 1950 to Salem (Oregon) First Church. In 1952 he became pastor at Nampa (Idaho) College Church, and remained there for ten years. He taught in the Northwest Nazarene College Department of Religion on a part-time basis, while pastoring at Nampa.

When the Northern California District was divided three ways in 1962, he became one of the superintendents.

Born in Council Bluffs, Iowa, he served from 1956 to 1960 as president of the international N.Y.P.S. Stowe took graduate work at Berkeley Baptist Divinity School. The Stowes have

three children: a married son, and a teen-age son and daughter.

He becomes the third president, following Dr. Corlett and General Superintendent Hugh C. Benner, since the seminary was established in 1945.

Of People and Places

Dr. Timothy Smith, history professor at the University of Minnesota, is currently in Geneva, Switzerland, doing research on the relationship of central and eastern European religions to the World Council of Churches. He will later travel in Yugoslavia, Romania, and Hungary, studying the religious backgrounds of eastern Europeans. He is returning to the United States in July in time to teach a summer session at the University of California at Berkeley. Dr. Smith is the author of the history of the Church of the Nazarene, *Called unto Holiness*.

More than seventy persons attended the first Nazarene service held in Jamaica by Rev. Ralph Cook, missionary to the newly opened Nazarene field. Six persons sought spiritual help in the service, Mr. Cook said. He and Mrs. Cook are returning to Kingston, Jamaica, late in April to begin work there.

Nebraska Hits 100 Percent

The Nebraska District, with all of its churches participating, contributed \$908 to the Nazarene Theological Seminary library offering, which has now reached a grand total of \$40,114, according to Dr. L. T. Corlett, president. There have been 2,124 churches participating.

Williamson Baptizes Converts in Jordan

General Superintendent and Mrs. G. B. Williamson returned April 2 from a three-week trip to visit church work and educational institutions in the Middle East and Europe, during which time Dr. Williamson baptized six candidates in the Jordan River.

Four Arab converts and the two children of Rev. and Mrs. Berge Najarjan were baptized in the river where John the Baptist performed a similar act on Jesus of Nazareth.

The Williamsons also visited the new European Bible College at Busingen, Germany, "a ten-minute drive from the site of the beginning of the Reformation," Dr. Williamson said. The new college was dedicated by Dr. Williamson during a service held in the chapel. The building is a converted hotel "in a good state of repair," Dr. Williamson said. It will serve adequately to house the college for some time, he added.

He also presided over the Middle European District assembly held in Frankfurt (Germany), where 45 voting delegates attended. The district reported 2 new churches organized, 8 churches on the Evangelistic Honor Roll, and a gain of 23 percent in church membership to 320. There was a 43 percent increase in giving, Dr. Williamson reported. The Williamsons visited briefly the Russian-occupied sector of Berlin.

During their tour of the Middle East, they visited the Bible school at Beirut, where there are 300 enrollees, and held services in Nazareth and Haifa, Israel.

Church-hospital purchase goes uncontested . . .

COLLEGE ABANDONS LYNN SITE

The Kansas City metropolitan junior college board of trustees in a special meeting, April 14, formally abandoned their efforts to secure the J. J. Lynn estate for the development of a new campus.

This means the joint purchase March 30 of the fifty-seven and one-half acres by the General Board and nearby Research Hospital is reasonably free from the possibility of condemnation proceedings.

The junior college board planned originally to take the entire estate, plus seven acres of Nazarene property for the new college site.

One of the determining factors in the junior college board's decision was that Mrs. Lynn, seventy-one, agreed

to sell the estate to the church and the hospital. The property lies between Nazarene headquarters and the hospital. Both the church and the hospital plan to use the estate for expansion purposes.

In its meeting, the junior college board voted to reconsider the twenty-eight other sites surveyed by the college during the last year and one-half.

"This means that we have formally dropped the Lynn site," James D. McBride, board president, said in a statement to the *Kansas City Times*.

The fact the church and hospital were able to make the purchase, along with mixed public sentiment to the board's plans, contributed to the board's decision to drop its plans.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By RALPH EARLE

JUSTICE ESTABLISHED IN JUDAH

II Chronicles 17:3-9; 19:5-11
(May 8)

● **Baalim**—The -im ending (17:3) shows that this word is a masculine plural noun. In the Hebrew it always carries the definite article—"the Baalim."

Baal, meaning "lord" or "master," was the name given to the supreme fertility god of Canaan. At the time the Israelites entered Canaan this name was applied to Hadad, the Amorite god of winter rain and storm. This is shown by the Ras Shamra tablets from this period (around 1400 B.C.).

The fertility aspect led to licentious rites in connection with the worship of Baal. This combination of idolatry and immorality made Baal worship doubly offensive in the eyes of all devout Israelites.

● **Groves**—In a previous lesson we looked at the expression "high places." Closely connected with these were "groves" (17:6).

The Hebrew word is *asherah*, which means "a shrine." Actually, "grove," is a mistranslation, adopted from the Latin Vulgate.

Asherah was the name of a leading goddess of fertility, worshiped in Syria and Canaan. She may very well have been represented by a carved wooden idol, but this is something different from a "grove" of trees. Probably the best way is simply to transliterate the word as Asherah, a proper name. She appears as the mother-goddess in the Ras Shamra Texts. In the Tell el-Amarna Tablets (about 1350 B.C.) an Amorite prince is called "Servant of Asherah."

● **Perfect**—The English word "perfect" (19:9) occurs fairly frequently in the Old Testament. It is used as the translation of some half-a-dozen Hebrew words.

The term here is *shalem*, which means "complete, perfect, whole." In Deuteronomy 25:15 it is used for a perfect and just weight. In all the other fourteen occurrences it is an adjective modifying "heart." These are all in Kings and Chronicles except Isaiah 38:3.

The word is clearly used in an ethical sense. It signifies moral and spiritual integrity. It should hardly need to be said that one should not read back into the Old Testament the full and rich experiences of New Testament holiness.

Conducted by W. T. Purkiser, Editor

A member of the Jehovah's Witnesses told me that my church believes in the Trinity and my pastor verifies it. To me, the Almighty God is one and only, even over the Son (I Corinthians 15:28). Jesus is the beloved Son (Matthew 3:17). He prayed to His Father. I am confused about this.

Yes, I can see you are. I certainly don't want to add to the confusion. However, the points you make are not contradictory to the doctrine of the Triune God, but part of it.

The cult you mention is one of several widespread movements of our day that deny the essential deity of Christ and the personality of the Holy Spirit. In this respect, it is a unitarian movement.

You see, belief in the Trinity is our effort to make sense out of three basic biblical truths:

1. The unity of God: Deuteronomy 6:4; John 17:3; I Timothy 1:17; James 2:19.

2. The deity of Jesus Christ: John 1:1-4, 14, 18; 5:18; 10:30, 33; 14:9; Acts 20:28; Romans 9:5; Philippians 2:5-11; Colossians 2:9-10; I Timothy 3:15-16; Hebrews 1:1-3, 8; I John 5:20.

3. The personality and deity of the Holy Spirit: Matthew 28:19; John 14:15-17, 26; 15:26; 16:7-15; Acts 5:3-4; II Corinthians 13:14; I Peter 1:2.

When you put these passages together—and a score of others that could be

cited—you come up with the fact that the true and living God is one, yet reveals himself in three Persons. Christians do not worship three Gods, but one God in three Persons.

If you do not accept this truth, you either deny the deity of Christ and the personality and deity of the Holy Spirit (unitarianism), or practice the worship of more than one God (polytheism). Both alternatives are directly counter to the entire Bible.

Let us not try to set up our human understanding as a judge of the truth about God. There are a multitude of things in the Bible and out of it—which we cannot understand, and yet accept.

Who can understand life, or true love, or even such a common fact as electricity? Yet we eat the food produced by living cells, we trust a loved one, and we turn on the switch and enjoy light.

We can accept humbly and in faith the biblical truth that the Son and the Spirit are eternally one with the Father yet made known to us as three Persons in our redemption and new life.

Is it right for members of the church, even though they are self-admitted backsliders, to attend and participate in a church meeting or the recall of the pastor? Since we cannot always know for sure those who are backslidden, would it be proper for those in charge of the meeting to ask for only those who are fifteen years old and members of the church and who have an experience with God to vote?

I should say that it would be legal for any member of the church above the age of fifteen to vote, but it would probably not be right either to put any kind of spiritual qualification test or for a self-admitted backslider to exercise his franchise.

May I be permitted to express the hope that this sort of situation would never involve any sufficient number of your people to make a crucial difference in any vote. In fact, it would seem a little odd to me for "self-admitted

backsliders" to want to vote.

In any event, the first concern of all of you should be to get the self-admitted backsliders restored. After all, these are immortal souls for whom Christ died and who will spend eternity either in hell or in heaven. It is a little terrifying to remember, but your kindness and forbearance and the expression of a burdened, loving heart—or the lack of it—could make the difference for such between hell and heaven.

Please explain who the male and female were that God created on the sixth day (Genesis 1:27), since God didn't create Adam until after the seventh day (Genesis 2:7)?

Apparently your problem comes from reading the first and second chapters of Genesis as if they were consecutive accounts of two creations. Actually, they are parallel accounts of one creation.

Some of the difficulty comes from the fact that the chapter break is at the wrong place. The creation account of

chapter 1 really extends down through the third verse of chapter 2. Genesis 2:4 begins a parallel account in which the days are not listed, and in which major attention is given to the creation of Adam and Eve. The male and female of Genesis 1:26-31 are therefore the Adam and Eve of Genesis 2:4-25.

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