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OF HOLINESS

Church of the Nazarene

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*An intimate look
into the life of J. B. Phillips*

See page 3.



Garden of the Gods, Colorado



General Superintendent Young

Built-in Law

LAWLESSNESS is sin. So is rebellion. Actually, the sinner must first pull down his flag of rebellion. "I yield," must be his plea; "I can hold out no more." His earliest testimony will be, "I gave in." The prodigal that Jesus described, when he came to himself, acknowledged that he had sinned against heaven, against God's moral order.

But rebellion is more than an outer thing; it is part of our inner nature. Therefore we need cleansing from it. Actually, the carnally minded hates God because of what He is. There is no reconciliation because of the basic contrast. Our natures clash. Paul wrote penetratingly at this point, "Because worldly-mindedness is hostile to God; it is not submissive to God's law; in fact it cannot be. So, those controlled by the flesh are unable to please God" (Romans 8:7-8*).

But there is a better way. There is a cleansing and control by the Spirit of God. In fact, God's Holy Spirit would make our hearts His home. Only then can we say in truth, "I delight to do Thy will, my God—Thy law is deep within my heart" (Psalms 40:8*).

Our generation is disturbed today about the accumulation of our rebellions. We still talk

a lot about social sins. But why not get a little closer, too? Let us acknowledge personal sins. Let us not play with the word repentance as though we were showing polite deference to God when we say for a moment, "I'm sorry for the consequences of my sin." Let us confess the true source of all sin—our own evil hearts. Jesus is a reliable Teacher for this generation too. He knows us through and through. Hear Him: "What comes out of the man defiles him; for from within, out of a man's heart wicked reasonings proceed—unchastities, thefts, murders, adulteries, covetings, wickednesses, falsehood, lewdness, an evil eye, blasphemy, pride, thoughtlessness. All these wicked things come from within and defile a person" (Mark 7:20-23*).

God's righteousness and His faithfulness are not unrelated. His loving-kindness and His truth are not to be separated. We need to accept God for what He is—a holy God. His love is holy and it flows out to us. But we can't wheedle Him and He won't actually cajole us. Deliverance must come on His terms. Then His law becomes our delight. □


**The Berkeley Version.*

How did J. B. Phillips react when he felt forsaken by God and uncertain about himself?

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A RING OF TRUTH

• **By T. E. Martin**
Nashville



This last Christmas I was recipient of J. B. Phillips' book, *Ring of Truth*. It is an excellent book. It is refreshing to find this great writer emphasizing that there is something worthwhile about the intuitive grasp of inspiration that surrounds the Word of God.

When one reads the Scripture there is a ring of truth. It is not the voice of man one hears but the voice of the Eternal.

There are legitimate questions about the Bible that men ask who seek to understand all they can about the revelation of truth, and one would not disparage such activity. But when the intellectuals have finished their explorations, the stateliness and holiness of the Book of Books still stand.

The Bible is like the anvil which was surrounded with battered and broken hammers. The smith explained that all these had been worn out pounding on the anvil. So the Word of God has withstood the beating of the scoffers and the inquiries and still resounds with the ring of truth.

The donor of the book had sent me along with it an interesting story from *Guidepost* written by Ray Cripps. Something in the book

had raised his curiosity and he travelled across the Atlantic to find out more about it.

The incident that had drawn Cripps's attention was a short illustration Phillips had used. He was talking about the fact that no explanation is offered for how the risen Lord entered and left the room where the disciples were gathered after the Resurrection. Phillips contends that the very appearance of Jesus so changed the situation, turned darkness into daylight, and defeat into victory, that no one bothered to ask or think how He got there. It was just so wonderful to see Him and know that He was alive that questioning how it came about seemed out of place.

I think that family in east Tennessee which had mourned a son killed in Vietnam understood Phillips' argument. They had received official word of his death and his body was shipped to them for burial. Since it was from overseas, it was not opened, and the family and friends gathered for the funeral. He was buried. Soon, however, came the word that a mistake had been made, and before they had time to grasp the sudden switch, they were at the airport to

welcome in the flesh the son they thought they had buried. No one worried then who paid the bill or how the mistake could have been made. They were just too happy that they had him there with them alive and well.

Phillips illustrates this by telling that in the darkest moment of his life he had just such an experience. It was shortly after the death of his close friend, C. S. Lewis. He sat in a room in despondency when suddenly Lewis appeared to him. He was just there, well and hardy, and smiling at him. He spoke to him, and what he said eventually changed everything for Phillips. So wonderful was the experience, says Phillips, that he never thought to ask how he got there or where he

went. It was just that this appearance proved just what the discouraged Phillips needed and he began to live again. This is all that he says about the incident in his book.

Now it was to pursue this fascinating story that Cripps travelled to Britain to visit with J. B. Phillips. He uncovered



an event which I believe speaks to all of us.

Phillips tells how he came to gain world attention. He was pastor of a little church in London during the Second World War. There seemed to be a great interest in the Bible and he began classes for young people. He found the language of the King James Version too difficult for them. He began to write the New Testament in modern speech. It was immediately accepted with acclaim.

He sent some manuscripts to C. S. Lewis, who was generous in his praise and urged Phillips to publish them. This gave birth to the *Letters to Young Churches*. This first of his translations was widely accepted.

Soon Phillips was doing more of the New Testament and then writing other books. His fame was established. Everything he wrote was successful. He received invitations from all over the world and travelled widely.

Phillips says that before he knew it he was something of a legend. Everything he wrote or said was accepted as wonderful.

Then the devil attacked him. He began to make Phillips conscious in his "image" as a great person. He says he became, at least in his own mind, something of a super-Christian. In our language he began to think of himself as "spiritual." There followed the paralyzing worry of protecting this image. He had to try so hard to be all that the people thought or imagined that he was!

It may be an emotionally satisfying thing to be thought of as "spiritual" but it is also a demanding thing. One needs constantly to be concerned that he does nothing to mar this "image." This Phillips described to Cripps as "ego feeding."

With this striving to live up to his image there came a complete cutting off of his creativity. Nothing flowed. He was dry and uninteresting. He could get no inspiration to produce anything

worthwhile. This was followed by nights of doubt and fears. These were so terrible that he despaired of ever having spiritual victory again.

It was what other Christian writers have called "the dark night of the soul." Phillips felt forsaken of God and uncertain about himself.

This is the tyranny of the "ego." It demands and destroys. Paul's language is mild in calling the ego "the old man." He describes its influence in Ephesians as leaving men "in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart . . . being past feeling" and giving themselves over to evil (4:17-19).

Facing this prospect, Phillips struggled for light of some kind. It was in the midst of this despair that C. S. Lewis appeared to him. He said he looked well and peaceful. He smiled at Phillips and said, "It is not so hard as you think, Jack." That was all. In a moment he was gone.

But as Phillips pondered on the serenity of his old friend while he was in such turmoil, he tried to know what he meant by the above words. At first he thought it was of death that Lewis spoke. And yet this did not mean too much to him, for he had not been particularly thinking about or fearing death. This seemed to be among the least of his fears. In fact, it might even be a blessing to get away from it all.

As he meditated, it came to Phillips that all this "ego feeding" and "image" business had to be over with at physical death. In the light of eternity one is known, not for what he pretends, but for what he is. Pride and self-seeking have to

go when we shuffle off this "mortal coil." Then it was that he thought, If one has to do this when he dies, why not do it beforehand?

This is the point holiness preachers have made for years. The dying out of self and the old nature must be done when one dies, and it can be done beforehand. Phillips then dealt with the self-pride and "ego feeding" which had nearly destroyed his spirituality. He found a rest and joy in being himself as he placed that self in God's hands.

The joy of ceasing from his own works and being himself in God's control and guidance brought a return of the creativity and insight he had previously enjoyed. He began to live again! The freedom and power of the world to come broke in upon him while he still lived. He found that Lewis had told him the truth, "It is not so hard as you think."

Here in contemporary language and symbol is the truth of holiness aptly portrayed. It affords us with a most valuable illustration. But more, it says something to us who need the power and joy of Spirit-filled man in these troubled times.

These days require a spiritual leadership that is both honest and humble. Men who are "phonies" will not speak to this generation. They see through one quickly. The chant of the streets filled with youth is, "Tell it like it is." One cannot do this unless he lives it like it is.

Actually the world is not so anxious to know what there is about our fathers' words or ideas that we cherish as it is what we have found out about God and ourselves. People wonder if we have the courage to let go and let God have His way in our lives.

"It is not so hard as you think." Let's do it.

Blessed are the peacemakers: for they shall be called the children of God (Matthew 5:9).

I Don't Have to Be a Christian

I am thrilled with the thought and knowledge that I don't have to be a Christian. This may seem to be a strange statement for a Christian to make, but it is a sincere one. I repeat it for emphasis: I thank God I don't have to be a Christian.

Think it over. What joy and genuine happiness can come from a compulsory relationship? A relationship imposed from without? This kind of relationship could come only by the assassination of freedom—the death of man's central self, and what would life be with a dead center?

I would not be understood as saying that I am not glad that I am a Christian. That is my highest love and deepest joy—my whole life radiates from this personal relationship with my Lord. In all of life's struggles, sorrows, and perplexities, I find an immovable anchorage in the abiding assurance that I am in Him and He in me.

The additional thrill comes from the knowledge that I am thus His by my own choosing, and that the choosing arises from deepest love and not from slavish fear. I am a slave—a love slave. My slavery is absolute and complete, but voluntary—hence joyful.

My Lord would have no other kind of servants. He does not, therefore, force allegiance nor bind one, except by cords of love.

Satan is to be "bound," and all of his followers are to be committed to the dungeon of death. The chains will be eternal, and the prison doors forever barred.

The servants of our Lord will

inhabit a city whose gates open to every point of the compass, and stand forever ajar—no clanking chains or prison bars for His servants. They are bound to Him by the cord of their own love, and no force is necessary to hold them to Him. It is as if a magnet is ever drawing them nearer—the magnet of love.

In this blessed relationship life has become radiant, creative, and progressive. The dismal days have been lighted by His presence, and the dank of the dark dungeon has become the elixir of life. Joy has expelled sorrow; hope has banished fear; faith has given birth to obedience; and love lights the way eternal.

This love-bound life is born in the moment of absolute surrender, for life begins with surrender. It can begin in no other way and can only continue as begun—in constant surrender.

The glory of this surrendered life lies in the fact that it is reciprocal. It is not a one-way giving. A beautiful biblical statement pictures it thus: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

The "absolute surrender" is the opening of the door—the door that leads to every nook and cranny of one's habitation. Then the exchange or sharing begins. What is our cup filled with but sorrow, remorse, failure, and guilt—in short, sin? He shares that cup of woe

with us and then gives us to drink of His cup, and what a cup that is! It is overflowing with forgiveness, reconciliation, pardon, and joy. One taste lightens the darkened eyes and puts vigor into the dogging frame. Hope springs anew and a perennial song reverberates through the quickened soul—Live!

Life eternal has found its rightful home, and the two lovers enter their trysting place. Such ecstasy would be wonderful if it were for but a few brief moments, but wonder of wonders—it is to be eternal! No storm can reach this retreat of the soul, and no bandit can gain an entrance there. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalms 34:7).

This sharing with the Eternal was glimpsed centuries ago by a far-seeing prophet, and he sang of one who would give unto them "... beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:3).

No greater solace could be offered the depressed and lowly. Just think, I hold the key to this inestimable treasure—I and I alone can open the door to such riches. No one can compel me and no one can hinder.

I thank God that I am free to open or close the door. I have opened it and am supremely happy. No binding constraint has forced me. No superhuman power has coerced me. I stand bound by the cords of my own love. Hence I am free and free indeed. □

• By Frank H. Epp*
Ottawa, Canada

Human RIGHTS

and Christian

RESPONSIBILITY



In launching the International Year for Human Rights in Canada last December, Prime Minister Pearson said that both the federal and the provincial governments were confronted by an unusual opportunity "to establish new and wider dimensions of human rights" within that country.

It is this relationship which is of primary concern today. And as we consider the connection between Christian responsibility and human rights a number of important considerations or conclusions come to mind.

1) First of all is the obvious theological fact that the Christian faith at its Source is loaded with concern for the rights of others.

The Source, of course, is Jesus. He defined His mission largely in terms of human liberation. The key text is His selected passage from Isaiah, read in the synagogue in Nazareth, as reported by Luke. We might say it represents His program for action in favor of justice against "robbery" and wrong (Isaiah 61:8), and includes among other things:

- good news to the poor;
- release to the captives;
- sight to the blind;
- liberty for the oppressed (Isaiah 61:1-2; Luke 4:18).

Jesus not only accepted and pursued this mission for himself, but He also interpreted the faith for others to mean concern for their

brothers. There is hardly a page in the Gospels where rights and righteousness are not commended and abused privileges not condemned and judged. In the one chapter of Luke 18, for instance, we find encouragement for the following:

- the legal vindication of those wrongly accused, particularly widows;
- the social acceptance of the repentant outcasts;
- adult protection of all the rights of infants;
- the radical alleviation of poverty by the rich;
- the selection for special assistance of those hopelessly afflicted.

Indeed, Jesus not only encouraged such concern but He made it the measure of a meaningful life. We hear Him saying at the final judgment: "Come, all ye blessed of the Father, all ye winners of the gold medal and the order of the Kingdom . . . you are the ones who were concerned about . . .

- the rights of the hungry and the thirsty;
- the rights of the refugee and the emigrant;
- the rights of the poor and the naked;
- the rights of the sick, of the imprisoned;
- the rights of the least of these . . ." (Paraphrase of Matthew 25:34-40).

Actually, the entire gospel even suggests that the believer is fully prepared to forego his own rights and privileges as long as those of

others less fortunate are advanced.

As Jesus minimized His equality with God and as an Innocent accepted a death sentence in order that others might live, so His followers are known by their servanthood and by the placing of the interests of others before their own (Philippians 2:1-11).

2) This definition of the mission of Jesus and His followers reminds us, as a second consideration, that frequently in history the Christian Church itself has been without rights and privileges.

In the long, hard struggle of minorities for recognition, rights, and security, the Christian Church has voluntarily and involuntarily often been in the last place. The history of the Church is too long a story to review here, but the persecutions and insecurities of the early years are known to us from the Book of Acts.

Several thousand martyrdoms of the sixteenth century are reported in the *Martyrs' Mirror*. In the summer of 1967, Pastor Hans Rufenacht of the Emmental in Switzerland took a group of us to see Schlosz Trachselwald, less than 50 miles from the Bienenberg. In this castle, scores of our courageous forefathers were incarcerated. They suffered, chained in unheated cells, despised by their countrymen, in the days when the rays of religious liberty had not yet brightened the deep, dark valleys of Swiss intolerance.

And in so many parts of the world darkness and intolerance still persist. In January the World

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Baptist Alliance leader, Adofs Klauipiks, told me that at this very time no less than 200 disobedient ministers are serving short-term jail sentences in the Soviet Union.

Yes, the Christian Church knows what it means not to have even average rights, privileges, and securities. She bears on her body the marks of intolerance. And for that reason alone, one would think, she of all minorities would have understanding and empathy for other mistreated minorities.

3) This leads us to the third point and namely this, that while we have often endured abuses with patience, we have also been geniuses in working out rights and privileges for the Church.

The record of one small denomination, the Mennonites, is really quite marvelous; for their leaders have lobbied successfully for special privileges in Russia, in the United States, in Canada, in Mexico, in Paraguay, in Bolivia, in British Honduras, and in other parts of the world.

The "Privilegium" worked out in Russia nearly two centuries ago is particularly fascinating. The 20 articles of this document contained among other things a guarantee of religious freedom and exemption from military service "for all times" or for "eternal ages."

That eternity didn't last even a century, but ever since Czar Paul I signed the charter of Mennonite rights in 1800, the word "Privilegium" has been an indispensable part of their vocabulary.

The story of the rest of Western Christendom is very similar, varying only in the details. Taking all our efforts together we have worked out a long list of privileges and recognitions, including:

- the legal protection of the Lord's Day;
- the reduction of rail fares for clergy, as well as other discounts;
- tax exemptions for church properties;
- tax support for some church programs;
- the power to officiate at marriages, and many others.

As a matter of fact, our gain and retention of privileges has for us been so natural, so important, that in its pursuit we have never allowed the concern for the sep-

aration of church and state to hinder us. Only when the rights and privileges of other minorities were at stake did we interpret separation to mean noninvolvement and not speaking up for others.

4) We must note, therefore, as a fourth conclusion, that once privileges and status had been obtained, the underprivileged and those without status were often forgotten.

In this the Church has been no different from the rest of society, of course; for the rich rarely surrender their wealth, the strong rarely give up their power, the famous rarely risk their reputations, and the privileged rarely stoop down to the underprivileged.

The privileged very easily become the fat of the land, or, as Pierre Berton described them in his new book, *The Smug Minority*. He says, the "march of social progress is like a long and straggling parade, with the seers and prophets at its head and a smug minority bringing up the rear."

Again, Russian history provides us with rich illustrations of how people of privilege failed to understand and empathize for the underprivileged.

In the era of the great reforms, exactly one century ago, when land and privilege were to be shared with the masses, the landed gentry and the landed church negotiated with the tsar how even the reforms might serve to maximize their privileged status. And they were in fact able to work out a good deal. They lost serfs and some land, to be sure, but they got millions of rubles and cheap labor besides in return.

As for the people of the "Privilegium," at the very time when privilege was being extended to the masses they saw their own privileges threatened, and 18,000 of their number left for North America.

So the Church, though often without rights herself, has nonetheless seen fit to deny others their rights, to engage in persecution, and to foster wars of religion.

The persecution of the Church is a sad chapter in history, but persecution by the Church is sadder still. The former, Jesus told His followers to expect; the latter, He told them to avoid, as He in-

structed them to love those who persecuted them.

5) A fifth consideration is, therefore, related to the question of how the underprivileged are to obtain their rights, if the privileged don't lead the way on their behalf.

Surely the biggest handicap of the underprivileged is not that they have few rights, but that they have few ways of making their petitions known and their voices heard.

In a sense they may be compared to the paralytic who for 38 years was near the pool of healing. Sadly he told Jesus: "Sir, every time I am just about ready to step into that pool and be healed, someone gets in ahead of me. I haven't got anybody who will help me in" (cf. John 5:1-9). As soon as someone appeared on the scene willing to represent him and lobby for him, he was healed.

Millions of poor, illiterate, wronged, sick, imprisoned, and enslaved people have throughout history had no proper representation. They could not, cannot, speak for themselves and be heard, and there was no one to speak for them.

We should not be surprised that the serfs have turned to uprisings, the hungry to rioting, the workers to striking, the segregated to burning, and the colonized to guerilla fighting.

Yet when this happened and when it happens, the privileged tend to call for more firepower at home and abroad, more cops and more bullets, saying, "Force is the only language they understand."

There comes a point when this may be true, but it is truer still that historically force has been about the only language that the privileged would hear. It seems to be the only language that they understand.

Like the rich man in Jesus' story, they don't hear until they find themselves in hell; or, as in Russia, surrounded by the fires of revolution; or, as in American cities, by the noise of gunfire in the streets. Even the bang of Detroit wasn't loud enough last summer for Congress to vote in the \$40-million rat-control bill on the first round.

This is what the Black Power movement is all about: the underprivileged Negro has come to the

conclusion that Whitey understands only power and force and "Burn, Baby, burn."

6) A further analysis of our theme must, in the sixth place, be a reminder that there are many shocking abuses of human rights in our time.

One hardly knows where to begin with the enumeration. Shall we begin with the Soviet Union, which is suppressing a growing freedom movement by jailing ministers and writers?

Or shall we start with Canada, where all the talk in centennial year and since about the two founding peoples (French and English) must surely have been the gravest of insults to the other two founding peoples (Eskimos and Indians), who first proved that the Canadian environment was worthwhile for human habitat, and whose rights have been abused in so many, many ways?

We on the North American continent have prided ourselves as champions of freedom and human rights, but neither Canada nor the United States has ratified and signed all the 19 conventions of human rights established internationally since 1948.

And as one surveys the situation from country to country, one finds that the story has no end. A number of years ago Greece signed the European Convention of Human Rights, which expressly states that "no one shall be subject to torture or to inhuman or degrading treatment or punishment."

Yet in the last few months prisoners of the Greek military regime have been tortured in a way that made a doctor explain after examining someone who had been interrogated by security officers: "We have surpassed our medieval forefathers."

Indeed we have. The brutal violation of human rights in the twentieth century may yet surpass anything that history has recorded, if it hasn't already happened.

7) This brings us to the final point, which says that unless privileges are shared they will be lost. This is what the Scriptures call judgment.

This truth is no supernatural revelation of prophetic insight, however, at least not anymore. It has been demonstrated so many

times in history that we should, even apart from the Scriptures, have recognized it as natural law.

Some have recognized it. I am thinking particularly of an *Oberschulze* (mayor) of a German religious colony in Paraguay who spent several months in North America recently to solicit loans for long-term development in that southern country. He knows that his people were accepted into the country with special privileges. He also knows that these privileges will have to be shared if they are not to be lost.

Alfred Fast has the right spirit and the right vision. There is a question though whether he will be able to make it known without having both himself and the idea rejected. In any event, he will have planted a seed which should someday bear fruit.

What is true in faraway Paraguay is true in the world. Unless there is more generous sharing, indeed even a surrender of our wealth, power, privilege, and rights for the sake of the have-not, we will lose them.

No tariffs, no walls, no fences, no anti-ballistic systems, no es-

pionage networks will prevent us from losing. There is nothing in the world that can stop injustice from eventually being requited. No cities are secured and no embassies are safe, not even those with impenetrable walls around them.

CONCLUSION

The obvious conclusion is that the International Year for Human Rights is a call to all of us to come down from the mountains of privilege to valleys of neglect, to speak and act for righteousness and justice.

Charity alone is not enough. The Lord and the world's peoples want, not sacrifices and handouts, but obedience on our part and justice for them.

Most of us Westerners are part of the privileged society. For all this means an extra obligation. As Gerald Johnson has said: "No man was ever endowed with a right without being at the same time saddled with a responsibility."

This is why the Year of Human Rights is a year of Christian responsibility. □

The Church

Here stands the Church, pounded by many a wintry wind,
With pews that echo back from time, the joy of those within;
And there the loft from whence flows the choir's angelic songs;
The pulpit where men of God have labored hard and strong;
And a child is born into its protective arms;
And a couple find grace to shed sin's blight and harm;
And over there an aged head nods wearily but not alone;
On earth, God's Church—last stop, then home!

• By Carlos H. Sparks
Johnson City, Tenn.

Editorially Speaking

• By W. T. PURKISER

Our Unity and Diversity

It is almost impossible to assess immediately any event as complex and far-reaching as a General Assembly of the Church of the Nazarene. We live too close to the events of our lives to see them as the future will reveal them to have been.

But two points seem clear in the deliberations and actions of the Seventeenth General Assembly, concluded last month.

The first is the fact that on persons and principles Nazarenes are pretty solidly united.

Few would have thought it would be possible to elect three new general superintendents in five ballots when there are no nominations and each one of some 680 delegates is free to write the name of almost any elder he chooses on his ballot. But this is the way it was.

The near-unanimous reelection of the incumbent general superintendents and other general officers likewise points to a basic solidarity in the choice of leadership by the General Assembly.

There was a basic unity also on fundamental principles. One would be hard put to find any vital purpose or end on which the elected representatives of the church really disagreed.

Our vision as to where we are going is reasonably clear. We are united in our desire to reach a dying world with the living Word in the time that remains to us for this purpose.

BUT ANOTHER POINT emerges in reflection on the General Assembly. It is the diversity of our understanding of procedures and programs whereby we may reach our desired goals. We are one with regard to persons and purposes. We show some variety in the area of the means by which to reach our ends.

Different people will undoubtedly view this diversity in different ways. Some throw up their hands in holy horror at the thought that the church should ever be anything but a monolithic mass in perfect agreement on every detail.

The truth of the matter is that diversity can be as much a source of strength as unity.

There is such a thing as creative tension. The very music of a violin depends on the tension of strings and bow. The strength of a bridge lies in the tension of the arches that support it.

Careful readers of the New Testament have observed this fact. When the Church was at its best, there were still tensions between the Jerusalem and the Antioch Christians, between the Peter-James-Apollos people and the Stephen-Paul-Silas folks. But they were creative tensions, tempered by the Holy Spirit, illustrating the fact that the Gospel is for people of every personality type and every possible background.

Whenever you get a dozen saved and sanctified human beings together, and all think exactly alike in the area of methods and procedures, you can put it down in your little notebook that only one is thinking and the rest are just echoing.

Many of us will have left Kansas City wishing that this, that, or the other action had been taken. But we can be sure that, however our human judgment may falter or stride ahead, truth will prevail in the long run.

Not everything that needs to be done can be done now, despite the impatience of our age. We do not pray wisely or well when we pray in the mood of the little boy who said, "Lord, You know Daddy is sick, and I want You to make him well—one, two, three, go!"

Whatever is right will win. Whatever is not best will be set aside.

In the meantime we shall get on with the work. We have put our confidence in strong and competent leadership. We are agreed on where we are going. We will continue to think and pray about the best way to get there. □

"Master Your Midnights"

This is good advice. You will have some midnight hours. The dark night of the soul comes to all who live on earth.

The ebb and flow of feelings is greater in some than in others. This is largely a matter of temperament, and temperament changes only slowly if at all over the years.

But for reasons that cannot easily be identified, all Christians are called occasionally to walk in the dark. Peter, for one, suggests that "heaviness" of spirit is both necessary and can serve a useful purpose as the refining fire of faith.

The Psalms reflect as no other portion of scripture the varied moods of life. The psalmists knew

their high moments of joy and spiritual ecstasy. They also knew the gloom of the midnight hour.

The prophet Micah expressed both his experience and his hope when he wrote, "When I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Micah 7:8).

But midnights can be mastered. The temptation of such an hour is to give way to self-pity, to surrender to the mood. Even to express it in words—except in the cleansing breath of prayer—is to strengthen it and root it deeper in the soul.

One way to master the midnight is to turn one's attention to others. Scores have testified that release came to them as they forgot themselves in intercession for others.

Work is often effective medicine for the "blues." To do something creative, to see oneself as an active, contributing member of society, brings a sense of worth that overcomes depression.

Sometimes a change of scenery helps. To get away, even for a while, from the pressures under which one may have to live often casts a new light over the whole of his life.

Physical relaxation, even extra sleep, may be helpful. Midnight hours usually come when physical, mental, or emotional powers are depleted.

A recognition of the "pendulum effect" in our emotional lives is important. The deepest valleys lie just beyond the highest peaks. Elijah won his greatest single victory in the excitement and exhilaration of Mount Carmel. But just beyond, he went into the deepest valley of depression and discouragement. The very surprise of the juniper-tree days caught him off guard. Had he known they were likely to be there, he might have been on guard against them.

But most of all, we master our midnights by setting our faces steadfastly toward the dawn that radiates from the face of our Heavenly Father. "When I sit in darkness, the Lord shall be a light unto me."

There is a certain dogged determination to trust God whatever comes that can carry us through when everything else fails. It is based on the confidence that His promises do not fail and His resources are sufficient for all our need.

It was Victor Hugo who said years ago, "Have courage for the great sorrows of life, and patience for the small ones, and when you have laborious-

ly accomplished your daily task, go to sleep in peace. God is awake."

That God is awake is really all we need to know. □

Beliefs Are to Be Lived

Commenting on conditions in the nation, Donald McEvoy said, "Because we have lived with beliefs that we did not practice, we have created conditions with which we cannot live."

This is not only true in national affairs. It is true in the life of the soul. If we attempt to live with beliefs we do not practice, we create conditions within us and about us with which we cannot live.

Here is the major difference between a belief and an opinion. Opinions we may hold by the score that make little or no difference in the way we act. But believing and behaving belong together, and to separate them makes nothing but trouble.

Beliefs are those affirmations about life and reality we hold to be true, even though we cannot prove them to be true. But they are affirmations we hold with such conviction that we live by them. "Belief" is "by life."

There may be a sense in which believing and behaving cannot be separated. What we believe is not what we say we believe, but how we behave. If believing points one way and behaving another, it is the behaving that shows what we really hold to be true.

Yet at least in the way we use the term, people do hold beliefs they do not practice. When this is the case, they undermine the very foundations of life.

When believing and behaving pull against each other, they create inner tensions. The corroding acids of guilt bring with them both emotional and physical problems. The conscious mind may forget, but the heart never does.

When a man is at war with God and at war with himself, he is at war with those around him. Ninety-nine percent of the problems of human relations are really problems of inner relations—the relation of believing to behaving, and of the soul to God.

Faith is to live by, and if we do not live by it we eventually lose it. When a person's faith seems to collapse without warning, the problem is usually the dry rot and termites of disobedience.

The remedy for a wavering faith is not argument or reasoning but obedience. As we practice in sincerity the beliefs we hold, we help to create conditions with which we can live in peace and victory. □

Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due. Leave no claim outstanding against you, except that of mutual love (Romans 13:7-8a, Phillips).



5,352

**GENERAL
ASSEMBLY
VISITORS**

**Toured Their
Publishing House**

THEY CAME singly, in pairs, in families, in local church groups—5,352 in all, by actual count. And what a joy it was to have them visit their Publishing House! It would be difficult to determine which experienced the greater satisfaction, the visitors or the Publishing House personnel.

And the tour guides! By the end of each day they were footsore and weary but never was their good cheer exhausted. They loved it and each morning they were ready and eager for the constant stream of visiting Nazarenes. Without exception the guides expressed their delight at having had the privilege of serving in this capacity and of getting to meet so many friendly Nazarenes who came to see their Publishing House.

This was different from guided tours through public institutions. Here were friendly Nazarenes greeting and hosting fellow Nazarenes. And all had mutual interests and talked the same language—spiritual, that is.

The comments from our visitors were interesting. Many were impressed with the cleanliness of the plant—no litter on the floors, everything sparkling bright and attractive. Many commented on the size of the operation, the huge presses and other modern machinery, the well-equipped, pleasantly appointed offices, the huge warehouses, the lounges and recreation areas, the lunchroom facilities, and the prayer chapel.

PICTURED here is Alma Grimm of Petaluma, Calif., properly identified as the five thousandth General Assembly visitor to the Publishing House. Kathy Beason presents Miss Grimm with a copy of the book, EVERY DAY WITH JESUS, as a memento of the occasion.



The General Assembly is over, the visitors have left, normalcy has returned, the daily busy schedule has resumed. But the memory of those General Assembly days and the 5,352 visitors will remain for a long time. All of us at the Publishing House will carry on in our various assignments with greater appreciation for the privilege of being a part of the ongoing program of a great denominational institution dedicated to giving the full gospel to the whole world by the printed page.

Some of you who could not attend the General Assembly will be driving through this section of the country on your vacations. If and when you do, be sure to stop by for a look at your Publishing House. We're never too busy to take our people and friends on a tour of the plant. After all, this is YOUR Publishing House.

We're glad you came. Come again soon.

Yours in His joyful service,

Bob Lamm

Manager

**We're GLAD
you came!**



GENERAL ASSEMBLY



QUADRENNIAL ADDRESS of the Board of General Superintendents

The report of the general superintendents is a highlight of the General Assembly. Here the accomplishments of the past four years are summarized, the plans of this next quadrennium presented, and the spiritual tone of the church challenged to new heights.

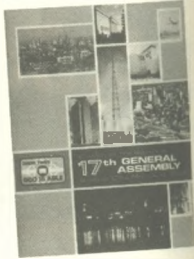
Nazarenes everywhere will want a copy of this historical address. Attractive paper cover with plastic-ring binding. **35c**

SOUVENIR BOOKLET

"These Times . . . God Is Able"

A pictorial review of the Church of the Nazarene. Each department is represented by pictures, charts, and brief stories with special emphasis on the theme and plans for a new quadrennium.

This souvenir booklet has been artistically designed and printed in two colors on a fine-quality paper, making one more reason why you will enjoy having a copy as a keepsake of an outstanding event. A matching envelope is included. 8½ x 11". 48 pages. **50c**



TRAVEL GUIDE And Church Directory



Handy to have when on vacation or taking a trip. Here you have access to an alphabetical listing by state and province of the Churches of the Nazarene in the United States and Canada.

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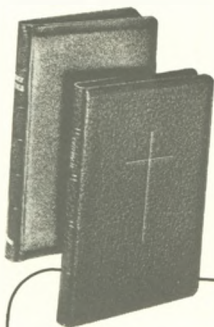
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Now you can have the Pocket Edition of the PRAISE and WORSHIP Nazarene hymnal and a matching Bible at a special price.

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MU-200	Black Hymnal	\$4.95
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Other Editions

(not available in above offer)

MU-201	Red Hymnal	\$4.95
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SONGS FOR THESE TIMES

Emphasizing "God Is Able"
This multipurpose collection of gospel songs has been prepared specifically to emphasize the quadrennial theme.

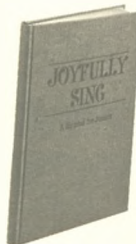
Included in the 31 outstanding numbers are: "These Times—God Is Able" (theme song), "God Is Still on the Throne," "He Giveth More Grace," "Holy Spirit, Be My Guide," "In Times like These," "Little Is Much, When God Is in It." Ideal for choir, youth, Sunday school, and evangelistic services.

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Keep abreast with the missionary program of the Church of the Nazarene! For each week of the year there is a concise report of a specific field with a related picture and seven daily prayer requests. Missionaries' birthdays are also listed.

Plastic-ring binding allows book to stand open to the page of requests for the current calendar week. A world map shows the location of each mission field. Attractive, two-color cover design. Paper. 104 pages.

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GENERAL ASSEMBLY JOURNAL

The Official Proceedings of the Seventeenth General Assembly

For pastors and lay leaders interested in a record of the proceedings of the 1968 General Assembly in Kansas City, Mo., this JOURNAL is now being compiled. Minutes of each business session, reports of general officers and departments, statistical charts are all included and indexed. Approximately 350 pages.

IMPORTANT Printing will be determined by the number of orders received. To assure receiving your copy of this JOURNAL, complete and mail order form right away. Publication date, about October 15.

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SET A: "KANSAS CITY '68"

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A pictorial review of the assembly and conventions, including our selection of the best pictures available of services and events, plus Municipal Auditorium and Stadium settings, crowds, local points of interest, outstanding exhibits and displays, personalities, etc. A complete pictorial coverage. IDENTIFICATION REFERENCE SHEET IS INCLUDED.



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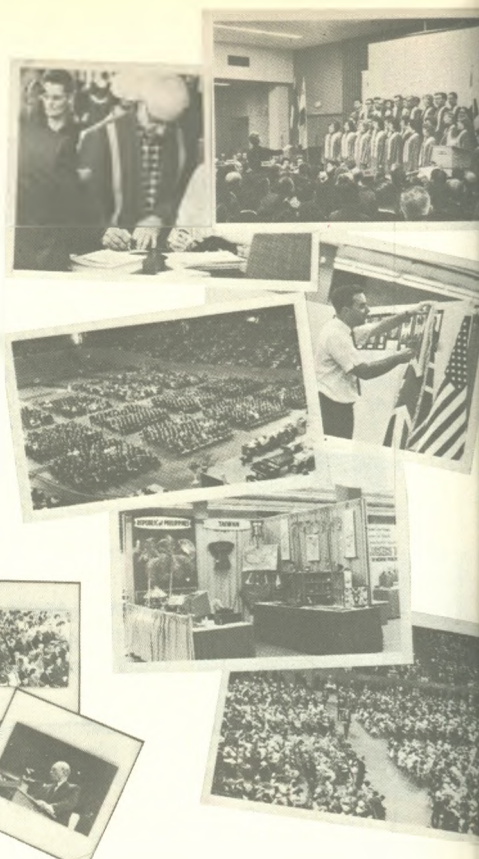
A shorter, basic picture set of the major services, activities, and events of the assembly and conventions. **ALL DIFFERENT FROM THE SLIDES INCLUDED IN SET A.** Identification sheet included.



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CRACKING THE SINFUL SECTOR

How do we get the attention of the sinner? This is the question that more and more seriously honest evangelicals are asking today.

Our revivals have become little more than gatherings of the saints. Our literature is sent to and received by primarily the members of the club. Our challenge to youth is outdated and, in many places, nonexistent.

The man in the street is almost totally unaffected by our attempts at outreach. Our whole approach, I am afraid, is so historically church-oriented that the secular world is totally passed by. We care more about the fact that our own must recognize it than we do about the fact that the world must be drawn to it.

In this fast-moving world, truth does not change, but the vehicle we send it in certainly does.

Now the answer is not a wild change of worship patterns, and certainly not an overhauling of our Bible-centered message. I am not crying for "rock and roll" bands in the sanctuary, or for priests in "hippie" garb. But I am crying for a total reevaluation of our methods of "merchandising" the greatest product on earth.

Within the business of sales and promotion, the greatest fear is the fear of becoming "tunneled" or "locked in." This means the danger of becoming so narrow-minded that we see only one way of doing it.

Jesus worked with many different methods. With Nicodemus, it was personal. With Zacchaeus, it was fellowship. With "Legion," it was emotional counseling, followed by miraculous deliverance. With the masses, it was mass vocal media.

We must develop an attitude of

open-minded searching and discovering. The only final question that really counts is—DOES IT WORK? The name of the game is "production."

Now the pastor who rules out "folk" religious music today in relation to his teens is living with his head in the sand. This is their media in their day. Use their media to drill in truth to them.

The young adult is concerned with problems that the whole globe faces. The minister needs to become acquainted with them and preach in the light of them.

If starting the Sunday night service at five o'clock works better than at seven-thirty, do that! If music with a beat draws the masses, then do that! As one southern music publisher told me, "No one likes this kind of music but the people!" The Pentecostal churches of the world have proved it!

Our preferences and our opinions are not the final criteria when dealing with the lost. One rule is paramount—WHAT WORKS BEST?

I am willing to change. The main change I have made is to come to the realization that evangelism is not primarily accomplished by "shining lights on Sunday nights." Evangelism today is out on the street!

The whole church, from top to bottom, must become aware of the wording in the Great Commission which reads: "Go ye into all the world." Not put a sign up on the front lawn of the church and expect the whole world to come in to us.

A fair question to ask any evangelical is, "When was the last time you won a soul to Christ personally?" After almost 300 revivals, I can say with authority, from the viewpoint of a professional platform evangelist, that our revivals are not outreach—they are a weak attempt at "inreach." □

Our radio voice must also crack the sinful sector. You ask, "How?" With "minute spots" following the beer ads! This is where the world is! We must realize that for the most part the masses are not tuned in to a religious station at 10:45 on a Sunday morning.

Now revivals for the church are needed, and quite necessary. And the pulpit as an evangelical catapult will always have its place. But the real work with the masses will be done in the laundromats, the bus stops, the airports, and wherever else the world sits and bleeds.

Teachers must call, or not teach. Pastors must win on the street, or fail. The whole program, from top to the bottom, must examine the block of the world, and the tool of the church, and see if we are cutting at all!

The *sinful sector*—how I had the final answer as to how to reach them! Of this I am sure—that the exciting baptism of the Holy Spirit must accompany those who find the answer and work it. Only then will we dare to be different.

I pray that as we move on into this new quadrennium we shall all openly examine our program with pure honesty. God cannot bless a gap of credibility simply on the grounds that it would be poor psychology to list the facts. Like the kids say, "Tell it like it is!" As a young Nazarene with a life before me, I want the truth, and then the courage to be a part of the solution.

I am not crying for silly, slang expressions or for fads and phoney religious experiences. The social gospel is not my answer, nor anything that would throw out the window the kind of spirit I was raised up in. I am, however, crying for some way to effectively take the Cross to the crisis, and the Church to the street! □

An Evangelist of Long Experience Takes a Look at IRREVERENCE

THE *Commercial Review* of Portland, Ind., recently printed two open letters from an anonymous writer who presented a look at a serious church problem of our day.

In the article, "An Open Letter to Church Kids," the writer states "The church building, the sanctuary, is God's house. The minister is God's messenger. How can you sit there and whisper, giggle, pass notes, and play pass-it-on, nudging and shoving, and even talking aloud, disregarding the sermon and everything else? Why not honor God and His house and show some respect for the minister and those who would like to hear the songs and the message, but cannot because of you?"

In a second article, "An Open Letter to Churchgoing Parents," the same person writes, "I've seen family after family come into the church, and their kids scatter. They just can't wait to get in some remote corner with a bunch of other kids and cut up all through the service. The parents go on toward the front, sit down, and get all settled into a comfortable listening position. They completely forget that they have kids until the service is over. Parents, if you can't get them lined up on the seat with you or near you, please have the common concern to look around and check on them. Believe me, ninety-nine percent of them need to be checked upon. Children need to be taught reverence in the house of God and to honor the minister and others in the service. They need to learn obedience; then when they are in church they will sit there, be quiet, and behave themselves."

My experience as a pastor and as an evangelist in almost every section of our country shows that an overwhelming majority of our churches are troubled with various types of

irreverence. Thus we face two important questions:

First, How serious is this problem of irreverence? Second, What can be done about it?

In answer to the first question, I quote from a pamphlet, "*How May the Minister Secure Proper Order in the Local Church?*" written by Dr. Leo C. Davis: "Disorder in any given service of a church is sin, black sin, red-handed anarchy against God, and against the government of God. Why train your conscience to abhor the movie, the dance, the use of tobacco, etc., and, at the same time, let this sin slip by unrestrained? Why do the 'cut ups' prevail in some congregations? Some ministers and congregations will tolerate and put up with it, and some will not."

What can be done about irreverence?

Most of the irreverence comes by allowing young people to congregate on the back seats with no supervision.

One solution to the problem was well handled in a church I served as evangelist, in Circleville, Ohio. The pastor, Rev. John Dennis, Jr., has

very efficient ushers who are properly assigned to see that reverence is the order of the service.

In a lovely new sanctuary, equipped with new pews, the ushers have heavy maroon-colored cords which are used to close the entrance to a few back pews unless the crowd justifies admission to them. This church is blessed with a fine group of young people. Since the back pews are not available, the young folks scatter throughout the audience, making a healthy mixture of youth and adults.

This church has proved that efficient ushers, backed by the pastor and the board, can solve most of the problems of irreverence, in case young people have not been trained by parents to respect the house of God and the messenger of God.

Our subject must be of importance, for Paul wrote, "These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Timothy 3:14-15). □

Efficient ushers, backed by the pastor and the board, can solve most of the problems of irreverence, in case young people have not been trained by parents to respect the house of God and the messenger of God.

OF PEOPLE AND PLACES

DR. GILBERT FORD, chairman of the science division of Northwest Nazarene College, was elected president of the Idaho Academy of Science by the 130 delegates registered for its annual two-day meeting. □

FLORIDA ATTORNEY G. Robert Arnold of Orlando was recently elected secretary of the 1,500-member Real Property, Probate and Trust Law Section of the Florida Bar. The Arnolds are members of Orlando First Church, and Mr. Arnold is immediate past chairman of the Orlando Zone NYPS. □

VALLEY CHURCH in San Jose, Calif., celebrated its first anniversary June 2 in an outdoor service on the corner of their newly purchased three-and-one-half-acre property. With eight new members received on the occasion, six by profession of faith, membership has grown in one year from 34 to 73. Rev. Dick Shrader is the pastor. □

HEADQUARTERS ARCHIVIST R. R. Hodges reports receiving 29 yearly diaries of Rev. H. D. Brown

covering most of the years from 1903 to 1937. Mr. Brown was a pioneer holiness preacher appointed superintendent of the Northwest District on Dec. 16, 1904, by Dr. P. F. Bresee. Mr. Brown also pioneered in Canada. The diaries, which will provide valuable historical material, were sent to the archives by Rev. Donald C. Moore, pastor of Seattle First Church. □

DES MOINES First Church observed its fiftieth anniversary July 19-21 with General Superintendent Emeritus Hugh C. Benner as special speaker. Rev. R. W. Phillips is the present pastor. □

THE SPANISH radio program, "La Hora Nazarena," celebrated its fifteenth anniversary in June. The program is now heard on 435 stations in Mexico, Central and South America, Spain, and the United States. Dr. H. T. Reza, who began as radio speaker, continues to serve in that capacity. □

DR. JOHN A. Cashman, Washington, D.C., a Nazarene layman, was recently promoted to assistant surgeon general of the U.S. Department of Public Health. □

DR. CHARLES Childers, dean of instruction at Trevecca Nazarene College, recently reported on a comparative education seminar that visited England, Denmark, East Germany, Czechoslovakia, and Russia. He indicated that more than half of the students in Communist countries with which the group talked stated an interest in religion, although the major emphasis in their education is on science. □

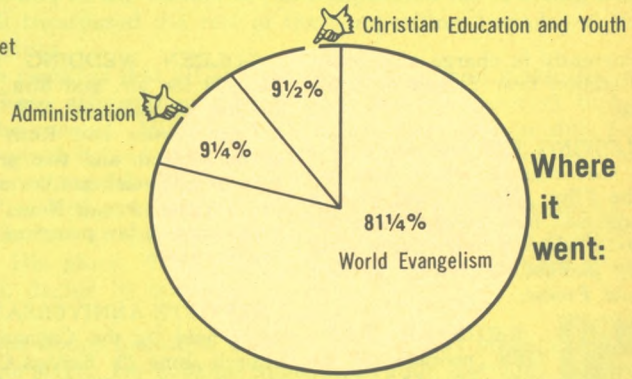
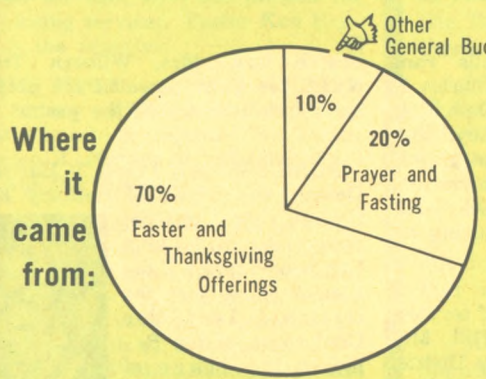


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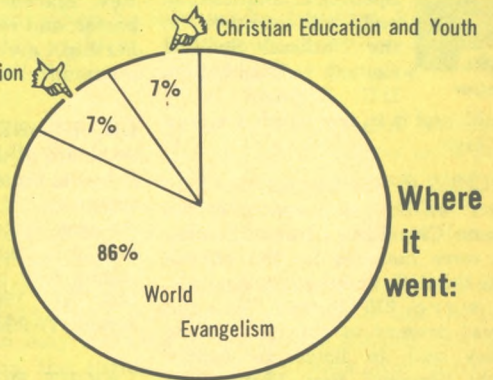
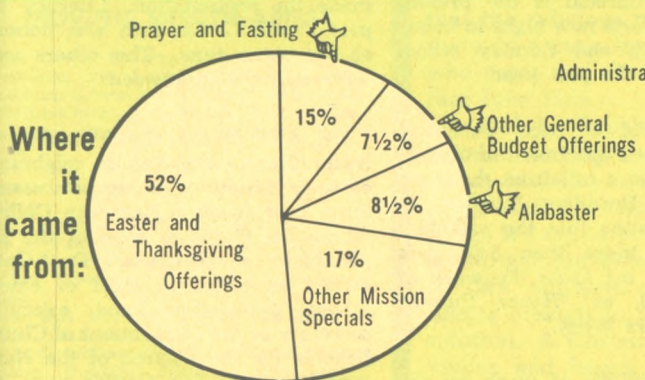
A UNIQUE avocation is followed by Rev. Morris Wilson, pastor of the Rochester (N.Y.) Trinity Church. Mr. Wilson is a member of the volunteer ambulance service based next to the church and gives approximately eight hours a week as a volunteer medic with the ambulance unit. He was elected for a second term on the General Board of the Church of the Nazarene at the last General Assembly. □

ROBERT G. Huff, Flint, Mich., received recently the advancement to the rank of captain in the U.S. Army. □

GENERAL BUDGET—1967



GENERAL BUDGET AND MISSION SPECIALS—1967



—prepared by the General Stewardship Committee

Holiness unto the Lord



THE NEW BOARD OF GENERAL SUPERINTENDENTS listen as General Secretary B. Edgar Johnson reads a committee report to the General Board meeting just after the General Assembly. Left to right are Drs. B. Edgar Johnson, V. H. Lewis, Samuel Young (presiding), Edward Lawlor, George Coulter, Orville Jenkins, and Eugene L. Stowe. Drs. Edward Lawlor, Orville Jenkins, and Eugene L. Stowe are the newly elected members of the Board of General Superintendents.

He is currently in charge of a medical aid station near Saigon in South Vietnam. □

FOLLOWING THE retirement of a \$43,000 indebtedness within the last year, the Flint (Mich.) First Church has purchased new acreage near Interstate-75, where a new church plant is being planned, according to Rev. J. Donald Freese. □



Finger

REGINALD FINGER, member of the Fairbanks (Alaska) First Church, recently won the Alaska State Spelling Championship, and will compete in the National Spelling Contest in Washington, D.C. Reginald is 14 years old, and is in the eighth grade in junior high. □

TEACHER C. Ray and his "Straight Shooters" all-boys department of the Oklahoma City First Church Sunday school were honored by the church on their thirtieth anniversary recently. There were 275 former "Straight Shooters" present to say "thanks" to Mr. Ray and to listen to former "Straight Shooter" Rev. Philip Williams of the Kansas City Dundee Hills Church preach the morning sermon. □

GOLDEN WEDDING bells rang May 29 for Mr. and Mrs. Charles F. Bingler of Jamaica, N.Y. Daughters Lillian Turner and Ruth Eby, four grandchildren, and two great-grandsons helped celebrate the anniversary. Mr. Bingler was a New York businessman and lay preacher during his active career. □

FIFTIETH ANNIVERSARY services were held by the Canaan Hill, Mo., church, June 23. Kansas City District Superintendent Wilson Lanpher preached in the morning, and Former Pastor Phillip Riley in the evening. Rev. Marvin Carlson is the present pastor, and reports new highs in membership, giving, and Sunday school attendance for the past year. □

DR. KENNETH S. Rice, executive secretary of the Department of Church Schools, reports a call from the press secretary of President Lyndon B. Johnson indicating that the president had received more than 800 cards asking him to set aside the week of May 11, 1969, as "Honor Sunday School Teachers Week." □

EIGHT MONTHS of work by the teens of Jonesboro (Ark.) Edgewood Church resulted in the purchase of a

church bus. Mrs. Wilbern Trent, NYPS president, directed the project. Rev. Eudell Stroud is the pastor. □

BUSINESSMAN Frank E. Harris of Denver, member of Bethany First Church, was one of nine to be awarded a Religious Service Citation on June 6 at the National Leadership Conference of the Religious Heritage of America, held in Washington, D.C. Dr. Norman Vincent Peale made the presentation. Literacy Expert Frank C. Laubach was honored at the same time. The others were outstanding businessmen. □



Harris

DR. AND Mrs. J. Glenn Gould were honored at a reception in celebration of their fiftieth wedding anniversary June 3 at Eastern Nazarene College, where Dr. Gould is head of the Department of Religion. Dr. Gould served as editor in chief of church school publications and executive secretary of the Department of Church Schools for the Church of the Nazarene, 1940-45. The Goulds have one daughter, Winifred, wife of Dr. Harold S. Jones of Chicago. □

NEWS OF REVIVAL

SUCCESSFUL opening services for newly constructed facilities at the High Street Church in Springfield, Ohio, were led by Evangelists Richard Strickland and Gene Braun. A total of 127 persons were seekers, with 17 new Nazarenes received into membership. Rev. Sam Stearman is the pastor. □

EVANGELIST J. Russell Brown was the preacher for revival services at the Sioux City (Ia.) Highland Park Church. Pastor Bernie Dawson reported that two weeks of nightly prayer meetings preceded the special services. □

REV. MRS. Doris McDowell served as evangelist and interim pastor of the Gaithersburg, Md., church with outstanding results in six weeks of revival. Laymen filled necessary places of leadership during the services. □

TEN PRAYER captains praying in their homes with five or more people once a week for 10 weeks was the prelude to revival in the Puyallup, Wash., church. The spirit of revival was evident two weeks before the meeting with Rev. Albert Neuschwanger began. A total of 126 seekers were counted during the week of special services, with 300 present for the closing services. Pastor Ken Bryant is the reporter. □

"THE MOST outstanding revival in the history of" Fort Walton (Fla.) First Church is reported by Pastor Charles B. Horne. Dr. Mendell Taylor was the evangelist. □

AN OUTSTANDING "sixtieth anniversary revival" was held in Louisville, (Ky.) First Church with Dr. William Fisher, evangelist. A homecoming rally with 1,244 present climaxed a month of observance of the anniversary. Pastor Hadley Hall has led the church through 11 of its 60 years. □

MOVING MISSIONARIES

Miss Doris Brown, retired missionary. Manjacaze, via Lourenco Marques, Mozambique, Africa, until June. After that: Arbuthnot Missionary Home, Brook House, Brooklyn, Pretoria, Republic of South Africa.

Rev. and Mrs. Bruce Blowers, Banz, Western Highlands, Territory of New Guinea.

Rev. Charles Fountain, Apartado 8378, Zone 7, Panama, Republic of Panama.

Rev. Elmer Schmelzenbach, P.O. Box 37, Unifid, Transvaal, Republic of South Africa.

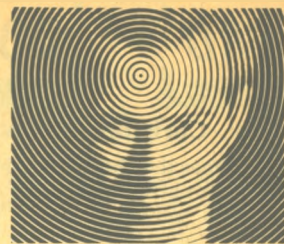
Rev. and Mrs. Ira Taylor, 420 Juniper, Nampa, Idaho 83651.

Miss Geraldine Chappell, Mission House, Mehkar, Buldana District, Maharashtra, India.

Rev. and Mrs. Walter Crow, Box 77, Allison, Texas 79003. □

ON
BEING
A
WHOLE
PERSON

BY JOHN S. NOFTLE



Troubles "Come to Pass"

TROUBLE may strike at any time. It may come to any person in any place. Our Lord never promised that life would be a bed of roses. In fact He told His followers that life would be difficult. Of the original 12 disciples, only John died a natural death. The others were persecuted and murdered for their Christian faith. Jesus said, "In the world ye shall have tribulation."

An old pastor in a small rural community, a man limited in education but rich in the things of God, was asked to name his favorite verse of scripture.

He answered promptly, "And it came to pass." He was told that these words were only part of a verse, but that didn't bother him. The pastor said, "That's the most comfortingest verse in the Bible. It doesn't say it came to stay; it says it 'came to pass.'" We ought to remember that troubles come and go and life moves on.

Versatile

In Minneapolis' Loring Park there stands a bronze statue of a man playing a violin. The violinist, Ole Bull, was giving a concert in Paris, and in the middle of his composition his A string broke. Ole Bull transposed the rest of the composition and played it on three strings.

Life requires that all of us accept trouble and make the most of it. Some strings might be broken but it's essential that we finish the concert. Millions of Christians have had trouble, faced it, conquered it, and then with the grace and help of God have made something out of it.

We can either face trouble without hope and let it subdue us, or we can face it with faith in God and let Him work everything out for His glory. It is the spirit with which we face trouble that will decide its outcome.

Optimist

Rufus Jones mentions a Maine farmer that possessed an indomitable spirit. He built his stone fence four feet wide and three feet high, "so that if the storm rages with such terror that it blows my fence over, it will be still higher."

The difference between a religious and nonreligious man is that the religious man, when he is beset by troubles, knows that there is a cure for his problem. He knows that there is a God who cares and that all things do work together for good to them that love Him.

Earl L. Douglas writes: "If we learn simply and trustfully to take our troubles to the Lord, He will always show us a path which leads to solution and peace. We are not to wait until we are in the right spirit or until we have a solution, or think we have. We are to go to Him for the solution of our problem, for the pointing out of a clear pathway."

We will save ourselves many unhappy hours if we are fortunate enough to laugh away our troubles. Here is one helpful solution. A Christian may not only laugh on the outside but he's joyous and happy on the inside. Why? Because the Spirit of Christ rules and reigns in his heart. □



Pro: Christian Involvement

Many times the church provides that spark of initiative that turns man to God. With salvation comes a new orientation of man's attitudes toward God. In a Christian perspective, the premise, "The main problem of life is living," leads directly to the conclusion that Christianity must do more than just fit man for heaven. A man's reorientation to God does not bring about a reorientation in regard to his social problems, economic complications, and personal prejudices—he is still the same personality after salvation. Christianity, through salvation alone, cannot hope to be a panacea for all society's ills. I feel that my Christian experience must have sufficient scope to be real in the varied face of today's problems.

The attitude of the church and every Christian must be one of compassion and understanding. If we as Christians

are to help others with their needs, we cannot be condemning in any sense of the word—socially, man lives as he does, not only because of his "sin," but also because of his social and economic estate.

Also, missions within the church structure should not become a catharsis or an indulgence for the responsibility we have toward the disadvantaged. For many it is easier to give \$10.00 for a mission need in Nicaragua, for instance, than to become personally involved with a social work project in their own town's slum area.

TIMOTHY L. THOMAS
Massachusetts

Pro: "Herald"

I have just finished reading the June 12 issue of the *Herald*. It seemed to me that it contained unusually good material. "On Being an American Parent," reprinted from *Time* magazine, certainly gave us food for thought. J. J. Steele's statement, "Though many subscribe for the *Herald*, very few read it," in his letter "An Appeal for Personal Piety," is cause for lament.

"Uncle's Day" was particularly heart-warming. Uncle Paul Hill surely demonstrated what a non-father can do in lieu of fatherhood. "A Family Affair" approached the theme of sanctification from a novel viewpoint that made it invitingly refreshing. "A Prayer I Have Often Prayed," by T. W. Willingham, hit the bull's-eye in lik-

ening our relationship to God as that of our garments to us.

After hearing Ed Ames sing the song "Who Will Answer?" it was gratifying to read the "Answer" of Editor Purkiser. Truly, Christ IS the one and only, and all-sufficient Answer.

Herschel S. Foreman's "Con" letter, decrying the alleged shortcomings of the *Herald*, should not be taken lying down. It may be "one man's opinion," but it "ain't necessarily so." I read 20 diversified religious publications. Each has its own format and editorial style. I am "grown-up" now and can take or leave what I read.

The *Herald of Holiness* is doing its own job. If it starts aping other periodicals, it may well lose its peculiar usefulness. My reaction to Mr. Foreman's blast it—Dear *Herald*, continue being yourself; let the chips fly where they will.

JOHN WALLACE AMES
Maine

Con: Apathy or Poverty

When Jesus remarked that we would always have the poor with us, it was more of a forewarning but certainly not a command. And to have as much poverty as we do in this so-called Christian nation is a disgrace. When our white churches rationalize their guilt and explain away their apathy as we have done, then little wonder we have rioting in the inner-city ghettos and poor people's marches on the national capital. I am certainly as much against rioting and murder as anyone, but the ultimate solution to



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A BELL FOR LA SERRA, presented by members of the Shamrock, Tex., Kiwanis Club, with the cooperation of the Shamrock schools, to Nazarene Missionaries Rev. and Mrs. Walter Crow. The bell will be installed in the tower of the Church of the Nazarene in La Serra, Haiti, near the capital city of Port-au-Prince. Left to right, Kiwanians Jack Garrison, J. G. Bachman, Tony Maples, Bob Nickell, and Rev. and Mrs. Crow. Mrs. Crow is a native of Shamrock.

these problems comes not from churches who "mouth pious irrelevancies and sanctimonious trivialities" about "pie in the sky by-and-by." Rather it comes from those who dare to feed the hungry, clothe the naked, and visit the sick and the imprisoned in spite of cries of "social gospel," "Communist," and even "nigger-lover" from some so-called born-again Nazarenes.

Poverty and wealth in modern America are not that much related to free will, and anyone with any knowledge of the history and socioeconomic system of this country would realize this fact. A Negro who has been educated in an understaffed and overcrowded ghetto school and has been refused employment because of his race can freely will very little. . . .

ROGER B. KROHE
Illinois

VITAL STATISTICS

DEATHS

MRS. FRANCES J. BRIGHT, 78, died June 6 in El Reno, Okla. Funeral services were conducted by Rev. E. C. Stegall. She is survived by two sons, Howard and Hugh, Jr.; two daughters, Dorothy Nord and Ethel Bright; 10 grandchildren; and three great-grandchildren.

MRS. WILLIAM J. NORRELL, 60, died May 23 at Houston. Funeral services were conducted by Rev. C. Frank Beckett and Rev. T. E. Holcomb. Surviving are her husband, William; two daughters, Mrs. Francis Biggs and Mrs. Sandra Dugger; one son, William J.; 10 grandchildren; five sisters; and one brother.

MR. W. G. JACKSON, 87, died June 14 in Jasper, Ala. Funeral services were conducted by Rev. H. H. Hooker and Rev. John Banks. Surviving are his wife, Mary; one son, Ted; two daughters, Rachel Jackson and Mrs. Linus Swindle; two grandchildren; and two great-grandchildren.

MR. MARK SCHEIERN, 77, died in Petaluma, Calif. Funeral services were conducted by Rev. G. W. Schafer. He is survived by his wife, Nellie; one son, Bruce; three daughters, Alice Burr, Helen Foote, and Mabel Rudes; 12 grandchildren; and 12 great-grandchildren.

RUSSELL EUGENE CARY, 38, died as the result of an automobile accident near Decatur, Ill. Funeral services were conducted by Rev. James Robbins. He is survived by his wife, Eunice; and two daughters, Cheryl and Debbie.

NORMAN JAQUES, 40, was killed in the tornado in Jonesboro, Ark., May 15. Funeral services were conducted by Rev. Billy Ferguson and Rev. Dan Wright. His wife and daughter were critically injured, but are improving.

BORN

—to William and Marquita (Thomas) Roddy, Franklin Furnace, Ohio, a daughter, Robin Renee, June 10.

—Rev. William and Marty (Carpenter) Woods, Grand Coulee, Wash., a daughter, Tamara Dawn, Mar. 5.

—to Capt. Roy and Ruth (Carpenter) Hall, Aschaffenburg, Germany, a daughter, Deborah Ruth, Apr. 29.

—to Rev. and Mrs. Marvin Carlson, Lawson, Mo., a daughter, Ronda Sue, May 24.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

D. Powell Wyatt, 2531 Edge O'Lake Drive, Nashville 37217, writes: "I will begin work in evangelism in September of this year. Have open time September—December."

Evangelist Carl and Mrs. Kruse, 4503 N. Redmond, Bethany, Okla. 73008, have open dates: October 2-13; November 13-24; November 27—December 8.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville Jenkins.

NEWS OF RELIGION

You Should Know About . . .

AT ITS CENTENNIAL CONVENTION in Cleveland, April 16-19, the National Holiness Association voted unanimously to structure its organization in such a way that it would serve as the catalyst for all united, cooperative, or federated ministries of its affiliated denominations, organizations, and institutions.

Such organizations as the Wesleyan Theological Society and the Holiness Denominations Publications Association will now serve as commissions of the NHA. Other commissions will be set up, including Higher Education Christian Education, Missions, Evangelism and Church Extension.

Through these commissions, it is expected that a united campus ministry will be organized to serve our young people on secular university campuses; that literature centers can be set up in many mission fields; that united theological seminaries may be organized in certain mission fields; that city-wide deeper-life crusades might be sponsored by all holiness groups in our large cities; that in some areas smaller educational institutions might be merged; that in some communities smaller, struggling churches may be federated.

The new president, Dr. Myron F. Boyd, announced that the reason for the new structure is threefold: (1) maximum cooperation; (2) minimum duplication and what at times seems to be competition; (3) achievement in fulfilling the Great Commission given to us by Christ. He declared: "We have the potential. With a burning passion, a mind to work, an organized plan, and with the Spirit of Christ, we can do the job we are setting out to do."

The recent General Assembly of the Church of the Nazarene in Kansas City voted to empower its General Board to consider and act on affiliation with NHA as a denomination. Various church departments have been working with agencies of the association for a number of years. □

A DOCUMENT ADVOCATING the right to dissent without intimidation is being circulated for study throughout the American Lutheran church.

The document, titled "Public Authority, Dissent and Civil Disobedience," will be offered for approval as a position paper at the denomination's national convention in October in Omaha, by the Commission on Research and Social Action.

The paper says occasions may arise when church facilities may be made available for "orderly meetings of public protest," with church members initiating marches, picketing, and "other legal means for dramatizing injustices."

Civil disobedience "should be adopted only as a final resort," the paper says, and it should be directed only "at a particular law or situation which is manifestly and grossly unjust." □

A PLAN TO CHARGE churches and other tax-exempt institutions for water and other city services (New York City) is being considered by the Lindsay administration. This was disclosed here by Budget Director Frederick O. R. Hayes, who noted that about one-third of real property in the city is tax-exempt. Mr. Hayes indicated that a charge is being considered for water, garbage removal, sewerage, and certain other direct services. "I think there is an increasing belief," he said, "that the volume of exempt property really merits an approach of this kind." He said that under the heading of tax-exempt properties are included all the properties of the city, state, and federal governments. □

SWAZILAND'S KING Sobhuza II has chosen Rev. Aaron Gamede as his minister of education. Gamede, son of a pioneer pastor of the Evangelical Alliance Mission in South Africa, has served his people as editor of a magazine called *Africa's Hope*, as chaplain and lecturer in systematic theology at the University of Fort Hare, and as administrator of the schools run by the Bantu Evangelical churches. □

McQUAY TO NEW TERM

The report of Rev. A. L. McQuay, superintendent of the Rocky Mountain District for 22 years, evidenced gain in every area of the church. Mr. McQuay was elected to a new two-year term following his report.

Dr. G. B. Williamson, general superintendent, presided over the sessions held May 30-31 in Billings, Mont. It was the final assembly over which Dr. Williamson presided prior to his retirement at the General Assembly.

Wheatland, Wyo., church won the Growing Church Achievement award for churches of less than 50 members. The Casper, Wyo., church was awarded the award for churches of more than 50 members.

Ordained were Rev. Clyde W. Loew and Rev. P. Stanley Funk. □

MISSISSIPPI GAINS NOTED

Among increases reported on the Mississippi District, Rev. Charles Oliver, superintendent, noted that 205 members were received by profession of faith and that 90 percent of the ministerial benevolence budget was paid.

His report came during the fifty-fifth assembly, held May 8-9 at Jackson, Miss. General Superintendent G. B. Williamson conducted the assembly.

Newly elected district officers include Rev. Claude Galloway, district secretary; Tommy Tanner, a layman, district treasurer; and Rev. Tom Cox, district advisory board.

Ordained was Rev. Paul Berger. □

NOTE NEW MEXICO GROWTH

The addition of 207 persons on profession of faith made possible a net increase of 99 among New Mexico District churches during the assembly year, according to the report of

Rev. Harold Morris, superintendent. Gains were also reported in NYPS and NWMS, and the total giving for all purposes grew to \$576,000 during the year.

The report was given at the fifty-fifth assembly, held May 29-30 in Albuquerque, N.M. General Superintendent George Coulter presided.

Churches giving 10 percent or more for world evangelism numbered 21, and 13 made the Evangelistic Honor Roll.

Ordained was Rev. Roy Arthur Sloan of Moriarty, N.M. □

NASH TO HEAD CHICAGO CENTRAL

Dr. Forrest W. Nash, 53, pastor of Olivet College Church, Kankakee, Ill., since 1957, was elected superintendent of the Chicago Central District at the assembly held July 4-5 at College Church.

He succeeds Dr. Mark R. Moore, president-elect of Trevecca Nazarene College. —

Dr. Nash is a native of Kansas and a graduate of Bethany Nazarene College, and holds a master's degree from Southern Methodist University. Olivet Nazarene College conferred upon him the honorary degree of doctor of divinity.

Dr. Nash pastored in Pine Bluff and Blytheville, Ark.; Topeka, Kans.; and Boulder, Colo., before taking College Church. He was elected to the General Board as pastor representing the Central Zone at the last General Assembly.

College Church has increased from 375 to 654 in membership and property values from \$260,000 to \$700,000 during Dr. Nash's pastorate.

The assembly which elected Dr.

Nash was the first assembly to be held by Dr. Eugene Stowe, former president of Nazarene Theological Seminary and newly elected general superintendent of the Church of the Nazarene. — □

ENC PROF TO RESEARCH POST

Dr. Bruce E. Phillips, associate professor of chemistry at Eastern Nazarene College, will be on leave next year to accept a postdoctoral research award from the National Academy of Sciences—National Research Council.



Phillips

Dr. Phillips will be carrying out scientific investigations at the Northern Utilization Research and Development Division of the U.S. Department of Agriculture at Peoria, Ill.

Prior to coming to ENC in 1962, he served as a research chemist with General Foods Corporation and during the last two summers he has been involved in Research Participation at Oregon State University and Boston University. □

INCREASE IN CALIFORNIA

Delegates to the sixty-second assembly of the Southern California District noted healthy increases in church membership and giving, which was reflected in the report of Dr. Nicholas Hull, district superintendent.

The assembly was held May 22-23 in Riverside, Calif. Dr. George Coulter, general superintendent, presided.

Church membership grew over the 13,000 mark, helped along with 943 members taken in by profession of faith. District giving rose to \$2.9 million, an increase of \$183,000. Sunday school average attendance for the first time went over 15,000.

Rev. Holland Lewis was elected as NYPS president.

Ordained were Rev. John R. Hicks, Rev. Edward E. Miller, and Rev. Orval Halley. □

NORTH AMERICAN INDIAN GAINS

The North American Indian district assembly was held at the Nazarene Indian School in Albuquerque, N.M., with Dr. G. B. Williamson in the chair.

District Superintendent G. H. Pearson reported 1,469 church members, 3,596 enrolled in Sunday school, and 11 percent missionary giving for the district.

Two new missions are under way at Kiabeta and Window Rock, Ariz. More than half the missions on the district are pastored by Indian men.

Julian Gunn, Paul Soto, Dallas Cooper, and Lester Whitepigeon were ordained, and Rev. Samuel Mackety was elected delegate to the General Assembly. □



Nash



NEWFOUNDLAND, Canada, Premier J. R. Smallwood participated in the recent dedication of the Bay Roberts church pictured here with Song Evangelist DeVerne Mullen and District Superintendent R. F. Woods on the steps. The church is the fourth dedicated by Mr. Woods in Canada's tenth province.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

DANIEL PRAYS FOR HIS PEOPLE

(July 28)

Scripture: Daniel 1-3; 5-6; 9:20-27

(Printed: 9:3-6, 7-19)

Golden Text: Daniel 9:19

THEME

The contribution one consecrated, prayerful life can make in desperate situations when faith is resolute, witness unflinching, and prayer humble and hopeful

INTRODUCTION

Great as a politician, Daniel realized the providential possibilities for God's people in a change of kingship. Greater as a prophet, his study of Jeremiah's prophecy convinced him that God's time for deliverance was at hand. Greatest as a man of prayer, he was aware of the ordained link between divine purpose and human intercession. Despite every claim upon time and strength as prime minister of an empire, he was the saint with

The Set Face. In different circumstances the description is applied to Jesus (Luke 9:51). The same determination is shown in Daniel's prayer life. Prayer was a daily privilege and duty, at fixed times (6:10), but on this occasion it was a desperate, prolonged conflict requiring perseverance, penitence, and fasting. These qualities of single-mindedness and self-denial can be given only by

The Seeking Heart. The burdens of state could not compare with the burden of concern for God's people and His glory. Reverence of divine majesty, a review of history and apostasy, a vicarious bearing of sin, and an awareness of God's grace and power blend in supplication. The language alone is moving. Even more so is Daniel's identification with Israel's sin. It is not surprising that Gabriel, the angelic messenger associated with Messianic purpose, is

The Sent Messenger. At the moment of greatest burden (20), comfort, assurance, and understanding were given. Before Daniel called, God had hearkened. Prayer does not alter the purpose of God, but it will adjust us to that purpose and give strength to endure until its fulfillment. Present sorrows were seen in the light of Messiah's ultimate triumph.

CONCLUSION

The twin temptations, "Things are too bad to pray," and, "What can I do?" are answered here. God accepts the burdened heart and depends upon the consecrated life.

Conducted by W. T. Purkiser, Editor

Had the man who sat by the pool of Bethesda (John 5:1-9) been able to get into the water after it was troubled by the angel, would he have been healed?

While we can't be absolutely sure in a hypothetical question, I believe he would have been.

Although the last part of verse 3 and verse 4 are not found in the oldest and best manuscript copies of the Greek New Testament, the comment of the cripple in verse 7 seems to speak for this way of accounting for the many sick people gathered at Bethesda.

I would believe the troubling of the

waters to be God's way of meeting part of the tragic problem of sickness and infirmity among men. The Old Testament makes it clear that, even before Christ, people believed in and experienced divine healing. Jesus himself came "teaching . . . preaching . . . and healing all manner of sickness and all manner of disease among the people" (Matthew 4:23).

Do you think it is possible for one to have personal convictions for a while and then be released from them?

Yes, if by personal convictions you mean convictions about matters on which there is no definite and explicit statement in the Word of God or about which there is no universal agreement on the part of spiritually-minded Christians.

This, I think, is clearly implied in Paul's discussion of the "strong" and the "weak" in Romans 14. The "weak" had personal convictions about eating meat and about the observance of religious holidays which were not shared by the "strong."

While the "weak" are bound to their convictions as long as they sincerely believe them to be of the Lord, the implication would seem to be that the weak may become strong and thereby be "released" from them.

Until they are, however, they must neither criticize the "strong" nor follow their example. On their part, the "strong" must not have contempt for the weak, and if true Christian fellowship is imperilled and someone must yield, it must be the strong.

We are a small church in the country with very small income. Therefore we are not able to afford an ordained minister to be our leader. Due to the fact that we cannot afford an ordained minister, we are not able to serve the Lord's Supper. Is there anywhere in the Bible that says a minister must be ordained to serve the Lord's Supper?

Not that I know of. Long-standing and almost universal custom throughout all Christendom has limited officiating at the sacraments of the church (e.g., baptism and the Lord's Supper) to ordained clergymen.

However, in our denomination a licensed minister is authorized to administer the sacrament of the Lord's

Supper if he is serving as pastor and is pursuing the course of studies leading to ordination.

Churches occasionally are served by men having only local ministers' licenses. In this case, it is almost always possible to find an ordained minister to come in for a service in which the sacrament is observed.

Will you please tell me why mankind has reckoned the month of January as the first month of the year when God has said in Exodus 12:2 that Abib or April is to be "the first month of the year to you"?

I would take it that the regulations concerning the religious calendar of the Old Testament are part of that "law for righteousness" which Christ ended (Romans 10:4), along with rules for animal sacrifices and a Saturday Sabbath.

Actually, the Old Testament has two "new years": the religious in the spring (*Abib* or *Nisan*, approximately our April), and the civil or agricultural in the fall (*Tishri*, approximately our October—see Exodus 23:16; 34:22; Leviticus 25:9-10).

The Jewish calendar was what is called a lunar calendar, that is, based on the appearance of the new moon. The year began with the new moon closest to the vernal equinox, which also brought it into harmony with the agricultural seasons of sowing and harvesting.

Our modern calendars are Roman. They do not create any religious issues for us, since the keeping of time on earth appears to be one of those areas in which God has given man the dominion (Psalms 8:6).

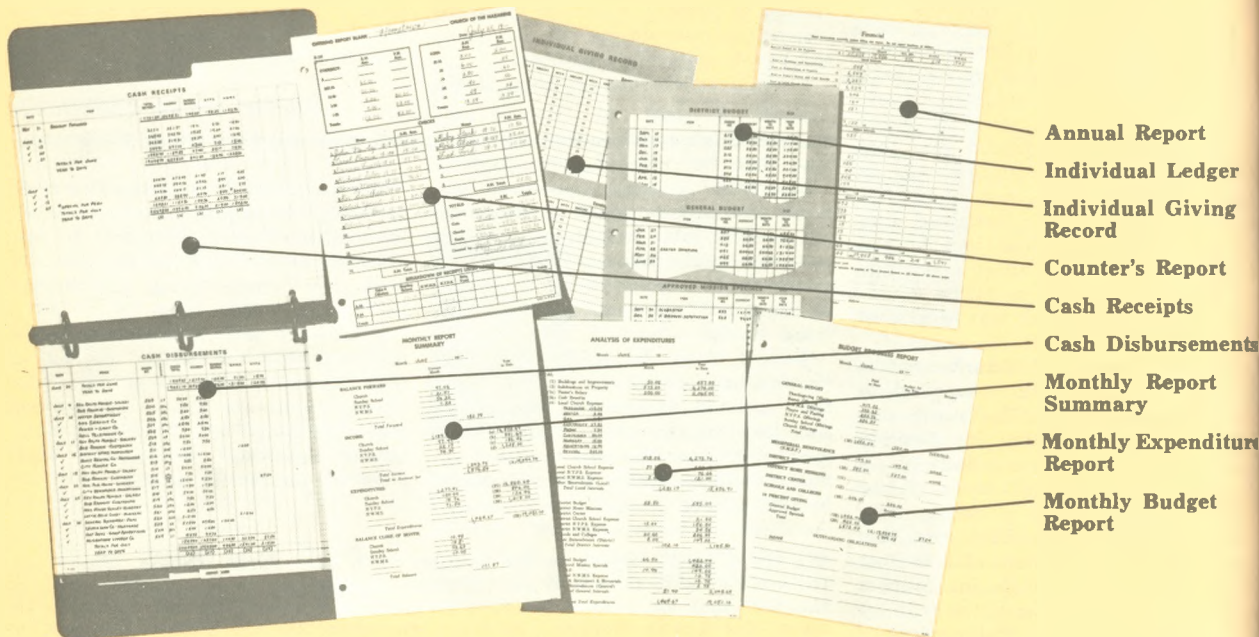
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