

June 21, 1967

herald

OF HOLINESS

Church of the Nazarene

Not a Formula, but a Person

(See page 8.)



DEDICATED in November by General Chiang Kai-shek, the Chungshan building near Taipei is the most recent undertaking in memory of the late Chinese political leader, Sun Yat-sen.



A CHINESE "ting" in one of Taiwan's beautiful parks provides a retreat from the island's crowded cities. Thirteen million people live on the island, 250 miles long, and 80 miles across at the widest point.

TAIWAN: A Chinese Sanctuary

(See "About the Cover," page 4.)



AN ABORIGINE mother carries her infant in a sling. Nazarene missionaries work among three speaking groups: Chinese from the mainland, Taiwanese, and aboriginal tribes, located in the mountains.



General Superintendent Coulter

The Discipline of the Desert

Many of God's choicest saints have found themselves, at times, suddenly thrust into a desert place.

It's always a shocking experience. Often it's a place of loneliness, a dismal and dreary place, a hopeless and forbidding place.

Moses faced the desolation of Midian. What a contrast to the pomp of Egypt, where he had been the nation's favorite son! What a come-down for the prince who was considered to be the one "most likely to succeed"!

But it was God who put Moses out there in the wilderness! It was not some strange twist of circumstances. God had a purpose in it all. In the end, Moses found that he owed a lot to the desert!

Men owe more than they know to the desert experiences of life. Moses found that God was there! Even in that unlikely place he became aware of God's presence. So may we. Every man, at some time in his life, must walk in loneliness across a wilderness. Yet, as sad and barren as that experience may be, he can make the great discovery that God is there to meet him, to speak to him and to reveal himself.

The desert braces men for future tasks. The desert speaks in tones not heard amid the clamors and frivolities of the world. The desert clears a man's vision until he sees "great sights."

Moses found that he did not need to take another step. All he had to do was stand, and look, and listen. The very place whereon he stood was "holy ground." It is easy for us to believe that God is anywhere but where we need Him. But God is a "present help" right where we are with our broken hearts and hopes.

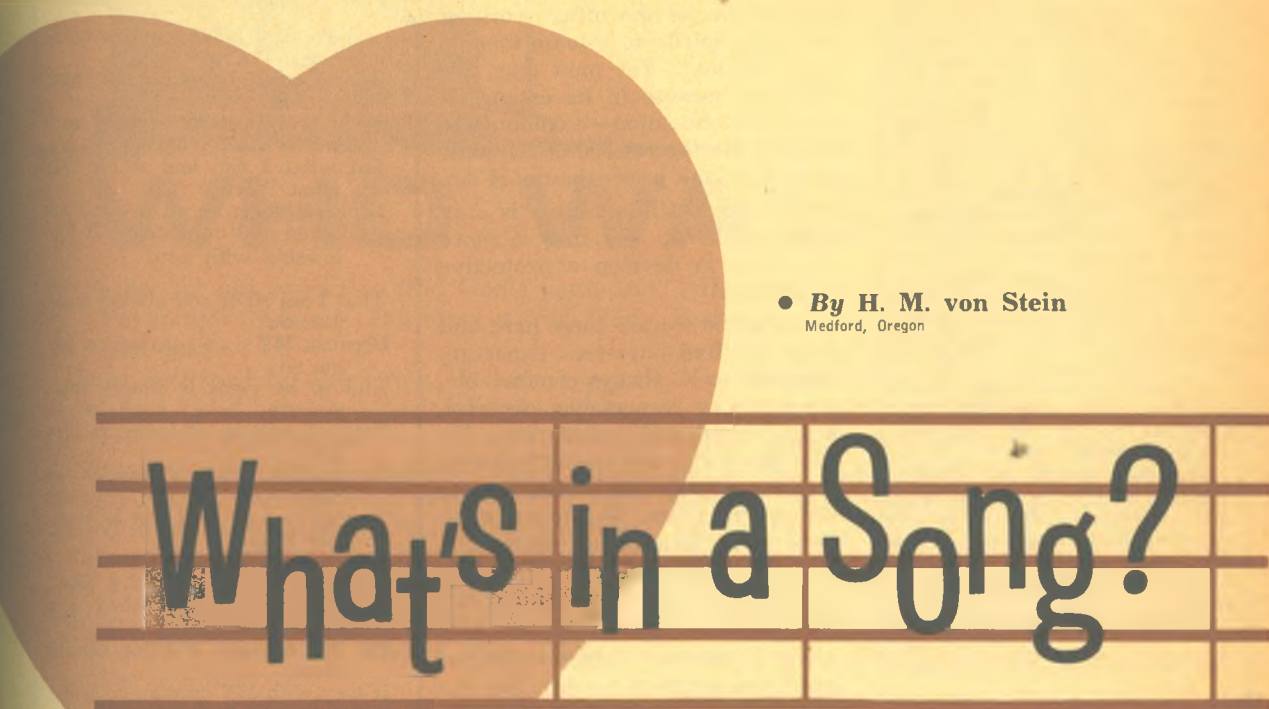
Who would believe that a stunted, shriveled, desert bush could glow with fire? The most unlikely thing in that dreary place was kindled with the glory of God! Sometimes our deepest insights and our clearest visions of spiritual realities come in the most difficult circumstances. The unwanted task, the unwelcome intrusion, the undeserved rebuff often bring the glowing, strengthening presence of God himself.

The desert disciplined Moses. The barren place became fruitful. The dry, scorching sand became "holy ground." The silent stretches of the wilderness tuned his heart to hear the voice from heaven.

Every desert may be fruitful for the child of God who will accept its discipline. The bush that burns is there. The voice that speaks can be heard. The One who never leaves nor forsakes will be with us. The dreary, monotonous land can be made sacred and holy.

The aspiring songwriter, if he ever attains maturity,
must discover that a song is a melody of the heart

• **By H. M. von Stein**
Medford, Oregon



What's in a Song?

Money, for one thing. Song writing is a highly lucrative business.

Technically, a song is a simple thing and it should be easy to make a lot of money. All there is to it is an arrangement of sound and words which tend to produce a pleasing effect.

There is, of course, that element which makes words and music suitable to each other. And the combined idea, if the song is to be successful, must be in harmony with what people like presently—a kind of contemporary style.

The aspiring songwriter must soon face the fact that there is more to a song than a happy combination of words, music, and style.

There is the singer, and the instrumentation. The songwriter may decide that what he needs is a certain artist to bring out his song. A song may have a peculiar power

through the voice of a particular singer.

A few years past this writer was crouched on the roof of a house, swinging a shingle hatchet with the single-mindedness of a roofer determined to make the most money possible in an eight-hour day. The house was far out, with mountains and trees close by.

But beside the task at hand I had a perplexing problem on my mind about which I had been praying and which must be solved before long: Should I return to the forests at minimal wages or stay in the valley, where you make and spend money quickly by extending yourself on the tight rope of competition?

Suddenly, across the quiet countryside from a distant treetop, came the high, sweet song of a certain little bird. I have never seen the singer to identify him, but the familiar song has always haunted me with its wistful, half-sad promise of better things.

I laid down my hatchet and

said: "Thank You, Lord." For in that moment an answer to my problem became as clear as though one had spoken. I belong where that song came from, and thither I have gone.

The artist which executed that song was not bothered by technique. But the song had power. It was satisfying and it was inspiring.

For a song can have power. A song is important. Many a sinner has loosened his grip on the back of the church pew and started up the bright, high trail of eternal life because God touched his heart through a song.

How much more important can anything be?

The aspiring songwriter, if he ever attains maturity, must discover that a song is a melody of the heart. This is a great intangible, leading into the mystery of life and love and God. Many artists turn aside here from true inspiration which beckons them on, because the songs which are most important and valuable do not pro-

About the Cover . . .

Taiwan, an island off the coast of China, is approximately two hundred fifty miles long, and eighty miles wide. Many of the 13 million people there consider Taiwan home. But another segment—Chinese who escaped the forces of Mao Tse-tung—continue to hope for the day when they will return to their homeland.

For here is where the eighty-one-year-old general, Chiang Kai-shek, retreated with thousands of his countrymen when the Communists completed the take-over of China in 1949.

The Church of the Nazarene is growing up with Taiwan. While the church has been there for ten years, 50 percent of the 13 million people there are under eighteen years old. Nine missionaries and fifty national workers labor there.

Nazarene work is divided among the Chinese, Taiwanese, and aboriginal tribes in twenty churches and preaching points. The church also maintains a Bible training school. Rev. John Holstead is field superintendent.

—Managing Editor

duce the most income. The greatest music is in sacred hymns, music, and songs.

This is one reason there are few new, powerful, and lasting hymns and sacred songs. Money! Publishers back away from them because churches will not buy them. It is extremely difficult to start new music.

The other day a working companion made a most peculiar remark. He said: "I wouldn't mind coming to your church if it wasn't for your singing. I just can't stand the way they get up and sing. It bothers me!"

I said: "You don't have to sing."

"Yes, I know. But if you don't you stand out like a sore thumb!"

This man pinpointed an insidious, ubiquitous guest of organized religion—conformity. It is the desire to escape notice, so that the blame for what is wrong in our lives

seems to be shared by those around us because we act in accord with the crowd.

A song can break the shackles of conformity and release the individual to act as his own man. This is part of the office work of the Holy Spirit—to release men to holy freedom. Yet men fear this freedom, because in its essence it is a great obligation—a compulsion to work for the release of all mankind from the prison house of sin.

Organized Christianity is not without blame. We find it more attractive to develop a protective conformity.

But while we are busy here and there we find ourselves expecting "church" to be always comfortable, smoothly respectable, cheerful, well-dressed, and undisturbing. We sing the songs my friend is bothered by without even realizing we are singing them. We forget, if we have ever paused to remember, that God and angels are listening as well as the unsaved and uninitiated.

Yet if someone suggests that we need new songs of worship for our present age, our cry arises righteously.

Is it because we do not want to be disturbed? Does the spiritual inspiration of our song-worship stir our souls with sufficient strength for today?

Or do we drag along the aura of the past for comfort, as Linus does his blanket? It makes a difference!

Someone has said that music is emotion controlled by the brain. This is another way of saying that a song is first melody of the heart, out of which are the issues of life.

Perhaps it is a good thing money is there as a goal for the aspiring songwriter. Money is such a legitimate thing. It is often an acid test for the commitment and quality of the talents God has bestowed upon us. For the greater power is in a song because it is right.

50 Years Ago

in the *Herald of Holiness*

Carnality Personified; or a True Picture of the "Old Man"

Believe as I believe, no more, no less;

That I am right and no one else, confess!

Feel as I feel, think only as I think;

Eat what I eat, and drink only what I drink;

Look as I look, do always as I do;

And then and only then, I'll fellowship with you.

That I am right and always right, I know,

Because MY own convictions tell me so.

And to be right is simply this: to be

Entirely and in all respects like ME.

To deviate a hair's breadth or begin

To question or to doubt or hesitate is sin.

I reverence the Bible, if it be Translated first and then explained by ME.

By the *Manual* and its laws I abide,

If they with MY opinion coincide!

All creeds and doctrines I concede divine,

Excepting those, of course, which disagree with MINE.

Let sink the drowning, if he cannot swim

Upon the plank that I throw out to him;

Let starve the hungry, if he will not eat

MY kind and quality of bread and meat;

Let freeze the naked, if he will not be

Clothed in such garments that were made for ME.

So if you know what's best for you or yours,

You'll ne'er attempt to cross MY path or views,

Nor try to rectify ME or what I've done;

My word is law, no matter what I've said;

My way is right, no matter where I'm led.

—Author unknown

GOD
IS
DEAD!

• By Ponder W. Gilliland
Long Beach, California

WHO WAS HE?

I really did not expect to find God's name in the obituary column. But there it was. God was dead.

I was saddened by the news: It wasn't good news. And I had become accustomed to associating God with good news.

I decided to attend the funeral. After all—I thought I knew the deceased quite well. I considered myself as one of the family. He was like a Father to me.

So I looked for information concerning the memorial service. And you can imagine my great relief when I discovered that it was a case of mistaken identity.

It was not the God I know at all, but another god—altogether different.

He was not the God who had made man—but was a god man had made.

The trouble is, too many men have been playing at religion—shaping a god of their own fancies, with a disposition to tolerate their own sins. They formed him out of the dust of self-centered interests, and breathed into him the breath of their passion for indulgent living.

And this creation did not turn out very well, for this god had:

- ... no ears to hear
- ... no eyes to see
- ... no heart to feel
- ... no arm to save
- ... no hand to heal.

Dead! That he is!

And the sooner we know it, the better off we are!

Who was he?

This god of man's creation was not very wise. He could not add. It was not the new math that bothered him. It was the simplest arithmetic. He could not add two and get four. They made him a god who could add two and two and get five, or six, but never the right answer.

He could tolerate obscene literature—and call it freedom of the press.

He could accept suggestive pictures, deny its indecency—and call it art.

He could enjoy debasing portrayals, where a real man was a man of many affairs, and a real woman was one who spread her favors—and call it entertainment.

He could set up as heroes and heroines those whose morals defied public decency, so that the lower the morals and the more flagrant the defiance, the greater the box office draw—and call it life.

And he could take all that, and add it up—and come up with a new morality where character could get better and life find a higher level.

But the Lord God Jehovah knows better. He knows to add all that up gives immorality, vice, delinquency, and moral blight. To Him, two plus two equals four. Always. What we sow we reap. Sow the wind and reap the whirlwind. The wages of sin is not a Great Society—but death.

Moreover, *this man-made god might have heard, but he could not see.*

He could hear our promises, our prayers—but he could not see our hearts, where we still purpose to live as we wish, because we love a life of apparent ease, and we delight in things that satisfy our lowest lusts.

Let our nation be threatened by defeat in war—and no one protests if our president calls the nation to days of prayer. But when the threat is over, it seems inappropriate for little children to bow their heads in a public place in voluntary prayer.

Can we not see that the Lord who is God not only hears our words but sees our thoughts?

—that our promises mean nothing, when there is no thought of performing our vows?

—that our prayers are hypocrisy, if we do not intend obedience?

Yes! The man-made god is dead. Dead! *But the Lord God reigneth forever.* It is high time we turn again to Him!

Is He alive in your heart? Does He control your life? Are you alive unto Him?

He enters through every open door into every human heart. And the opening is up to you.

A large measure of our indifference is the ugly product of our own doing. Happily, the writer points to some starters for rising out of our ruts.

TRAINED FOR APATHY

■ **By Lawrence O. Richards**
Wheaton, Illinois

We all know laymen like Harry and his wife. He is chairman of the visitation committee and together they probably make half the church calls. Two years ago they took a personal evangelism course and really caught fire. Lois had led Bible classes for years; in just two weeks she led to Christ nine who attended. Harry witnessed too.

Take the day they came in all excited. The evening before they decided to face some neighbors with the gospel. Lois went over to their home to talk to the wife, and the husband came over to see Harry. That night both trusted Christ as Savior.

We know couples like Dick and Kay, too—young, well-educated, on their way up in the business world. Kay met the Lord a year-and-a-half ago at a Sunday school class social; Dick, at home a few weeks later. A class member financed a trip to Campus Crusade's Arrowhead Springs for personal evangelism training. On their flight home Kay led her seatmate to the Lord. Did Kay and Dick come back fired up!

Since then Kay has served in V.B.S. and as a church-time leader. Together they are involved in their neighborhood, reaching others with whom they live. They have had

Moody Science films in their home and are building friendships with many non-Christians.

We all know couples like these. Usually one or two are found in every evangelical church. They are tragic standouts.

Tragic? Yes, because they do stand out. They are unusual. These people are not normal twentieth-century American Christians. And this is the tragedy, that the normal believer today, with a dynamic personal relationship with Jesus Christ, empowered for a supernatural life by the Holy Spirit, is sunk in the morass of mediocrity. Rather than having a vital, vibrant impact on a world seeking answers to ultimate questions, evangelicals are often viewed as peculiar dullards, comfortably stagnating in church-centered clusters, cut off from the world by uncertainty and unconcern.

Signs of the Times

Today dreary pictures of church failure are displayed in many religious publications. There is no joy in cataloguing and exhibiting such works. But, since we are exhorted to discern signs of the time, let us visit a display of eight pictures of twentieth-century evangelicalism. Check off those you feel characterize your church.

(1) *Convert cool-off.* New converts exhibit high motivation to reach others for Christ. After two or three years of growing church involvement, they are busy—but no longer enthusiastically sharing their faith.

(2) *Low lay involvement.* Only a nucleus (often 20-25 percent) of members are involved in spiritual ministries such as teaching and visitation. The church staff is viewed by most as responsible for the church's spiritual ministry and outreach.

(3) *Dim mission vision.* Many who give and pray regularly for "foreign missions" feel no responsibility for mission to those next door. The gospel must be carried, but far away and by someone else.

(4) *Personal Bible study lack.* The Bible is learned secondhand, from class and pulpit. A young seminary wife asked a group of older church women to share their favorite method of Bible study. Not one of these longtime Christians had heard of anything beyond "read a chapter."

(5) *Biblical illiteracy.* The Bible is not only unread; its basic teaching are unknown. In one study of Sunday school teachers, the aver-

age score on a simple Bible knowledge test was 25 percent. How many believers today can explain basic doctrines, such as propitiation, reconciliation, justification?

(6) *Non-evangelizing churches.* If each layman in your church were to win only one person to Christ, what would be your membership increase this year? How much did it increase last year? Of new members, how many were received by transfer rather than by conversion?

(7) *Second-generation dropout.* Youth leave the church as teens or "lose their faith" in college. Few teen youth groups seem involved in significant Christian service or outreach. The big question seems to be, "How do we keep them out of trouble?"

(8) *Opportunity blindness.* Even involved laymen are not alert. Last summer I married a couple, both from non-Christian homes, both attending our church since childhood, for a combined total of twenty-seven years. Yet in all that time no teacher or layman from our church had tried to reach either's parents!

These sketches, signs of the times, are documented not only by research but by common experience of many evangelical churches. Taken together they disclose a deadly characteristic: apathy.

No surging, exciting, triumphant spirit fills our churches to spur us on to deeper exploration of God's Word and to a face-to-face confrontal of a challenging world with the gospel. Dulled and drugged, we settle down comfortably into our faith, appreciating Sunday's detachment from life and a few short hours of spiritual refreshment. We are spiritually apathetic—and unaware of it.

A Peculiar Disease

Apathy in the Christian Church is peculiar. It does not fit at all. Christ came into the world to bring a vital, abundant life that tingles with an exciting sense of reality; a reality a non-Christian may seek but never experience. Vitality, not apathy, characterizes biblical Christianity.

Evangelicals have succeeded in communicating living, vital truth in such deadened form that people

seem insulated from its vivifying power.

And to me this seems the key: communication. Evangelicals, most accurately representing true biblical faith, communicate that faith in a way that seriously dampens its explosive quality.

Why? Primarily because our educational structures are out of harmony with our theology. We never did start from theology to develop our own distinctive pattern of Christian education. Instead we took over practices from secular sources and imposed them on church education, with not even a side glance at theological implications.

Foundations for Evangelical Church Education

What are some theological concepts that have broad educational significance? How do our present practices stand, evaluated in their light? And where do they point churches today, as we seek an escape from apathy? Let us take a look at only two.

Christianity is not intellectual.

One of my friends at seminary, after a brief experience using participative methods to teach a small group, commented, "Well, this is all right. But when I'm a pastor I want a class I can teach!" His meaning was clear. "I want a class to which I can lecture." Most lay teachers in our churches seem to view their task in the same way. Certainly many pupils do.

Recently I questioned a teenager after he took part in a demonstration class, taught by one of my graduate students. "What did you think of the class? Was it like Sunday school?" His revealing answer: "Like Sunday school? Not a bit. Why, we really had to think!"

This reaction is not surprising. We begin training students of God's Word for a passive role at an early age. Helping juniors discover methods of personal Bible study, I was surprised at the resistance of twelve-year-old Greg. Finally he burst out, "But you're the teacher. We're just supposed to sit here!"

I-teach-you-listen Christian education may be valid if Christian education is only an intellectual exercise, the transfer of concepts from mind to mind. But is Chris-

tianity itself intellectual? Is it mere mental mastery and manipulation of revealed truths?

Of course not! We do have a body of revealed, propositional truth contained in the Word of God. These truths must be known. But the biblical focus is on response to truth, not on truth isolated and packaged for intellectual consumption! Yet how much of our "Bible teaching" is designed simply to communicate content? Visit a Sunday school class. Listen. Does the teacher take time (ten to fifteen minutes at least) to guide his students to explore ways they can and must respond to the truth taught?

Until our Christian education focuses, as does our faith, on response to God's truth, apathy will be its certain product.

Christianity is lived.

When their church offered personal evangelism training for teens, among the first to lead others to Christ were two daughters of Harry and Lois, those "unusual" Christians mentioned before. After all, evangelism was in the very air these girls breathed. The truths they taught seemed real; their reality could be seen in the context of their daily life at home.

Yet today Christian parents confidently bring their young to church for instruction held in a "religious" building; instruction condensed into neat, one-hour segments of time. With this responsibility fulfilled, parents feel no need to inform them.

Yet our faith is to be lived. Why then do we attempt to train for life by an institutionalized process that isolates faith from life? No wonder the product is apathy!

To be in harmony with Christianity, Christian education must be integrated with daily living. Students should formally explore Bible truths in church. But they must informally experience the reality of these same Bible truths in the context of their daily lives.

Who is in a position to fulfill this responsibility of a truly Christian education? Certainly not a Sunday school teacher. Only a parent.

Toward Vital Christian Education—Today

The fact that training offered in many of our churches produces

apathetic Christians is a matter of serious concern. But it is not cause for despair. There are practical steps any pastor and his people can take, today, to move toward vitality in the communication of God's truth.

For focus on truth-response

(1) If you teach, evaluate your ministry. Are your students involved? Face one fact: you will change few lives with sermonized capsules of content.

(2) Recognize the need for teacher training. Teachers need help learning how to focus on response teaching.

To integrate teaching with life

(1) Acquaint parents with their responsibility. Let neither parents nor teachers trust in church-centered training to do the job.

(2) Keep parents aware of what church agencies are teaching. Plan meetings of parents with teachers. Often publishers provide take-home materials which can be used in family devotions and to acquaint parents with weekly lesson themes. Send teachers into homes to explain their use.

(3) Develop superintendents and teachers who are sensitive to the need to work with the home. Parents need guidance to relate daily experiences to Bible truths.

For instance, each Sunday school department might prepare an information sheet, to be sent home at the beginning of each unit of lessons. The sheets can contain copies of new songs, memory verses children will learn.

Most important, to guide week-day experiences parents must know the Bible content taught each Sunday and the general trend of the application suggested in church. This too should be included.

Often lessons for older children close with suggestions for a carry-over project. Reproduce this and pass it on to parents. Preschoolers, who learn through activities, can be helped if mothers are given ideas for one good learning activity they can lead at home.

By God's grace and by His Spirit we can begin to change today. We can begin—in one church, with one teacher, with one superintendent, with one family. We can begin to change. We must begin to change.

Reprinted from *Action*

The way of holiness is simply Jesus . . .

Not a Form

• By Frank G. Carver
Pasadena, California

THE ADVANCES of psychology, the release of nuclear energy, the achievements of medical science, and the run-away technology of the space age have thrust us into a very complex day in which to live.

Within we are aware of new fears that threaten our mental stability. Without is the potential of immediate nuclear destruction. From the future, due to the rapidly expanding rate of population growth, comes the inevitability of starvation for millions in the next decade and possibly for us all by the turn of the century.

But in a day when all else has become confusingly complex the way of holiness remains simply Jesus, the person and power of Christ. It centers in "fellowship . . . with . . . His Son Jesus Christ" (1:3).^{*} It consists of the sharing-in and the sharing-out of His life.

The focus of the way of holiness is not a formula, but a Person. Jesus himself is our sanctification

^{*}All Scripture quotations are from the *New American Standard Bible* version of I John unless otherwise indicated.

(I Corinthians 1:30) in all of its phases. In crisis experience and daily life He is the definition of Holiness in *provision* (1:7), in *pattern* (2:6, and in *proof* (4:16) is for us totally "as He" is (v. 17)

We are to "walk in the light as He Himself is in the light" (1:7).

The "as He . . . is" refers to Jesus as the Revealer of the Father's holy character for "God is light and in Him there is no darkness at all" (1:5).

But made mandatory by the human impossibility of our walking ethically in such light "as He . . . is" is most of all "the blood of Jesus His Son." In the self-offering of "Jesus Christ the righteous" (2:1) as "the propitiation for our sins" (2:2) the divine holiness has taken upon itself our sin and communicates to us its own life.

Thus, "if we confess our sins,



la, but a Person

He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (1:9). We can "walk in the light as He Himself is in the light" since Jesus is the *provision* for such a walk in "fellowship . . . with the Father, and with His Son Jesus Christ" (1:3). Because "the blood of Jesus His Son cleanses us from all sin" the way is open to participate in the very life of the Son!

II

As the provision so also is the *pattern*: "Walk in the same manner as He walked" (2:6). Ethically the way of holiness is that quality of life that Jesus lived among men in the early years of the first century. The essence of His life was summed up in that "righteous" act in which He gave himself for the sins of the world (2:1; 1:9). Of that climactic deed of His ministry Jesus said: "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth" (John 17:19). The sanctified are those who are participating in the suffering of God in the life of the world.

This is the criterion by which they are "righteous, just as He is righteous" (3:7). In Son-like obedience to the will of the Father, in the constant exercise of a love that cares enough to suffer, the "holy ones" are purifying themselves "just as He is pure" (3:3). As "He is" points to the Man Jesus in flesh and blood—the Man for others!

III

"We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren" (3:16). This kind of love is the thrust of the most daring assertion of all: "As He is, so also are we in this world" (4:17). Here is the *proof* that our walk is holy if in love we are "as He is . . . in this world."

When "we love one another, God abides in us, and His love is perfected in us" (4:12). It is God's own love received constantly afresh, that we radiate to those around us in need. We love others not only as, but also with the love with which, Christ has loved us (John 17:26). "He

has given us of His Spirit" (4:13). Love is the only adequate ethic, for "God is love" (4:8).

When God's love for us in Christ reaches out effectively through our lives to others, "we may have confidence in the day of judgment; because as He is, so also are we in this world" (4:17). Love is also the only certain assurance, for "God is love" (4:16).

This love, manifested by God (4:9), defined in Christ (3:16), and channelled through men, unites us with God as one in grace and ethic: "We love, because He first loved us" (4:19). Holiness is authentic when we are "as He is" in self-giving love.

The way of holiness is simply Jesus. We enter on the way only "as He" is the Light communicating the life of the Father through His "blood" (1-7). The character of the way is the daily expression of the same quality of life "as He" while among men (2:6). Our assurance rests in the fact that we *are* enabled to love our brother "as He" loved us (4:17, 20).

Editorially Speaking

• By W. T. PURKISER

Holiness in a Secular Age

This is the title of a recent book review by Henrietta Buckmaster. The book reviewed is a new volume by Henry Van Dusen on *Dag Hammarskjöld: The Statesman and His Faith*.

Dr. Van Dusen recalls, as Hammarskjöld's clear and strong conviction, a statement from his *Markings*: "In our era, the road to holiness necessarily passes through the world of action."

There are, of course, many facets of the term holiness. It has a broad meaning, as well as one that is more limited and precise. When properly understood, both Hammarskjöld's comment on the road to holiness and the title of Miss Buckmaster's review are thought-provoking and challenging.

As in so much from the *Markings*, there is not enough context given to indicate just what the statesman-mystic meant by action. But it is certainly true that holiness as it is pictured in the Bible belongs, not in the realm of contemplation and retreat, but in the arena of action.

The Holy Spirit came upon the disciples at Pentecost while they were waiting in prayer. But they did not stay in the Upper Room. They broke out into the streets and marketplace of the city, and preached the gospel to the multitudes outside.

And the gospel itself is a gospel of action. It does not call men to withdrawal and isolation. It is a call to arms, a call to become part of the redemptive action of God in a sin-cursed, dying world.

C. W. Ruth used to say that a sanctified Christian is the closest thing to perpetual motion ever discovered. He said it with a smile. But he said it as a rebuke to passive, listless, unconcerned, and indifferent "holiness" that is satisfied to criticize and judge without sympathizing and helping.

THEN THERE IS the challenge to holiness in a secular age. Every indication is that if there is any holiness on earth at all, from now until Jesus comes again, it will be holiness in a secular age.

In its simplest definition, secularism is simply life apart from God. It is life on a horizontal plane, with no vertical upreach, no orientation beyond the immediate present. Merrill Abbey

put it this way: "Secularism is such full immersion of life in the claims and interests of this world that they assume control."

The attitude of a secular age is pictured in the lines from "The Rock" by T. S. Eliot in which our generation is memorialized in the words of the wind, blowing over its desolation and ruin:

*Here were the decent godless people:
Their only monument the asphalt road
And a thousand lost golf balls.*

How the world got this way is a matter of interest. Emil Brunner claimed that the four men who have most profoundly influenced Western thought in our time are Darwin, Nietzsche, Marx, and Freud. All of them started and strengthened secular trends. They sowed the wind. We reap the whirlwind.

Of more importance than how the world got this way is the question as to how we are to meet its challenge.

There is no easy answer. It is certain that nominal, lukewarm Christianity will not do. The world at its worst demands the Church at its best. And the simple fact of life is that the Church is not at its best.

The late Samuel Shoemaker made an incisive comment on the problem of our day shortly before his death. He said:

"We like to think that all the evil of the world is concentrated in the Kremlin, and I for one believe it an outpost of hell, with demonic power possessing its leaders and their followers. But who of us, and what nations of the world, have not had a hand in making today's world? Half of America is avowedly godless. Much of the Christian Church is halfhearted. Our real hearts are in money and power and success."

RARELY IN THE CHURCH has so much depended upon so few. Not in our day—or for that matter in any day—is the destiny of man to be decided by simple majority vote. It is in what the Scripture calls "the remnant," the vital, creative minority, that the hope of the future lies.

Tom Allan of Scotland once told how he faced a dead end in the church he was serving at the time in his native land. His efforts to get his people involved in evangelistic effort seemed

blocked by indifference. Only a very small group responded.

Then one day, he said, at the depth of his discouragement his eye caught an advertisement for a fashion magazine. It said, "Vogue is read by the overwhelming minority."

The phrase struck fire with him—"the overwhelming minority." So it has been always throughout the history of God's work in the world. It is never started by mass movement. It is always carried forward by the cutting edge of "overwhelming minorities."

Here in a secular age, in what some are pessimistically calling the "post-Christian era" in history, is our challenge to think and pray much about the need to break the "ghetto mentality" of the Church and move out aggressively into the need of our day.

As Crichton Mitchell has put it, if God anointed Jesus to go about doing good, it is certain He will not anoint us just to go about.

We must face up to the tension of being in but not of the world, of serving our present age by contact without compromise. Our task—never an easy one—is outlined in Jude 23, "And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

The reality of our understanding and experience of holiness and the faithfulness with which we follow the road to its end will be tested and proved only in the world of action and in a secular age.

Fellowship and Followship

Typographical errors are the despair of every editor and publisher. In spite of the greatest care, they do go through—"slips that pass in the night."

Sometimes typographical errors are instructive as well as farcical. Such a one came across the desk the other day. Where an author had written "fellowship," the type read "followship."

Really, fellowship and followship are not so far apart. This is clearly seen in I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Here fellowship is made to depend upon followship, walking in the light. It is a fellowship in two dimensions. It is fellowship with the Source of that light. And it is fellowship with others who follow in the light.

It is a well-known fact that the New Testament has two words for "church." One means "the called-out company," and has come to be used of the organization and order of the Church. The other means "sharing in common, communion,

fellowship." It has to do with the inner cohesiveness of the Church.

One can, of course, have organization and order without sharing and communion. Danger will drive people together. Organization may be defensive. When the danger is gone, the organization disintegrates.

But the unity of the Church must be more than a unity of organization and order. It must be a unity of sharing in common, of communion and fellowship. Desire for the same goals draws people together in a unity of purpose far more meaningful than that of organization defending against a common danger.

We necessarily belong to one company when we follow the same Saviour and are under the command of the same Christ. Whenever fellowship is broken, someone has failed to follow.

The communion of saints is like no other fellowship on earth. There are many social groups whose association depends upon similarity of temperament and common customs. These are people who choose one another, a natural association that is in part an expression of nothing deeper than the "herd instinct."

But the people of God are not people who first of all choose one another. They are people who are chosen by Another, and therefore given to one another. They are one despite the fact that they may differ in temperament and custom. Their fellowship is born of followship.

It is self-evident that the closer the spokes in a wheel come to the hub, the closer they come to other spokes. The Apostle John actually insists that one measure of our relationship to God is our relationship to one another (I John 2:9-11; 3:14-15; 4:20-21).

So perhaps there was a bit of instinctive wisdom in the typesetter's reflex that spelled "fellowship" as "followship." "Followship" is the way to fellowship, and fellowship is the measure of "followship."

IF GOD APPROVES:

*If God approves the way you live,
The way you spend your time,
The way you work and how you give
And how you daily climb,
You have no need nor cause to pine
For what the world may say;
But as you live and serve and shine,
Think of your crowning day.*

By Walter E. Isenhour

A Story-Note from...



Hi,

Wheeee... school's out!

What are you going to do this summer?

- _ Take a trip.
- _ Go to vacation Bible school.
- _ Be real friendly to new children in your block and in Sunday school.
- _ Make a **LEMONADE** stand.
- _ Read a Bible story book.

(Mother and Dad, the Publishing House has so many good children's books for summer reading. Start a religious library for your child.)

- _ Go on picnics and walks.
- _ Write letters.

(Say, how about writing and telling me what you like to do in the summer... pictures, too?)

- _ Play ball.

Gloria
Box 527
K.C., Mo. 64141

What ever you do, be a happy, helpful follower of Jesus.

Love, *Gloria*

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



Pro: Mother and Home

. . . in regard to an article entitled "What's a Mother for?" which appeared in the May 10 issue of the *Herald* . . . Mr. Levai gave several reasons for mothers working, among which was "working for the better things of life." My husband, children, and home are the BEST things in life.

The new couch I would like to have would cost too much. Then I wouldn't be here to rejoice with my little boy when he finds a roly-poly bug or a caterpillar. What would a new stove be worth? It would mean I wouldn't be here when my daughter brings a friend in "just to smell the house" when I'm baking. To me the luxuries would be too high in price.

I realize there are women who must work and I do not condemn them; neither do I wish to be described as uneducated and bored because I choose not to work. . . .

What is more challenging than training a child to be a happy, capable Christian? I like to think I can raise my children better than any babysitter I could hire.

With four children my days are far from boring. Full of frustration, yes, many times, but only because there is too much to do in not enough time. Surely, a working mother has that problem. . . .

MRS. DOYLENE BOESE
Oklahoma

Pro: Child Rights

I would like to register a PRO.

Having been the seventh among eight brothers and sisters, more recently being the father of twelve, and presently grandfather to sixteen, I really appreciated Verle Fridley's "A Child Has Rights Too!" in the May 10 *Herald*. I think he has hit the nail squarely (or roundly) on the head.

A right to be wanted (tragic when missing); discipline in Christian love; parents to be PARENTS; parental EXAMPLE (to substantiate precept); and the very, very important right to be treated as an individual, with ample opportunity to develop as a PERSON (not a robot). . . .

JOHN W. AMES
California

COMMUNICATION AND HEALTH

By Paul Culbertson

Are you in good communication with God? With your husband, wife, or children? With your pastor, the members of your church, your neighbors? If so, you are likely to have good spiritual, marital, family, church, and neighborhood health.

Every problem in personality and in human relationship can be thought of in terms of blocks, barriers, or other inadequacies in communication. Sin is divisive. It splits man from God, from himself, and from his neighbors. But salvation means harmony, fellowship, communication.

By "communication" we mean not merely the sharing of ideas through language, important as that is. We mean the sharing of life itself—its values, ideals, interests, joys, sorrows. As such, communication lies at the very foundation of good personal, spiritual, and social health. It may not always, in itself, guarantee health, but there can be no health without it.

What are some of the means by which one can cultivate the capacity for open and honest communication in human relationships?

1. By the grace and power of God one can develop increasingly wholesome attitudes toward oneself. People who hate others begin by hating themselves. Those who do not respect themselves cannot and do not respect others.

Properly defined, one needs a wholesome self-love. Soren Kierkegaard comments on the exhortation of our Lord in this way: "If anyone will not learn from Christianity to love himself in the right way, then neither can he love his neighbor—to love one's self in the right way and to love one's neighbor are absolutely analogous concepts, are at bottom one and the same. Hence the law is, you shall love yourself as you love your neighbor when you love him as yourself."

2. Carefully guard the individuality

and integrity of every other person, irrespective of race, sex, or any other distinction. This was the central guideline in the ethical teaching of our Lord.

This principle means that persons are always ends, never means to ends. It means that no function is ever to be divorced from a person, for this reduces the person to the status of a thing-to-be-used. Satan wants us to love things and use persons. God's intention is always that we should love persons and use things.

3. Cultivate the art of giving and receiving appreciation. All of us need to express appreciation more often than we do. And some of us need to learn how to receive appreciation with grace and humility. Communication is a two-way street. Appreciation cannot be given unless it is received. If you have difficulty in receiving appreciation, when it is sincerely extended, you might profitably examine your motives. Or it may be just a poor social habit that needs correction.

4. Follow the advice to "keep short accounts with God and man" (see Matt. 5:23-25). Dr. J. B. Chapman once said, "No debt with God or man must be allowed to get old."

A young ministerial student came to Dr. F. B. Meyer complaining that his relationship to the Lord was lacking in warmth. Dr. Meyer inquired, "Well, Son, how did it happen?"

The response was, "It was just a lot of little things."

How true of our relationship to God, and to people! Just a lot of little misunderstandings and tensions, not taken care of promptly, lead to coldness and distance in relationships. The voice of experience supports the advice, "Keep short accounts with God and man."

These, then, are some means to open and honest communication: maintaining wholesome self-attitudes, guarding the integrity of all other persons, cultivating the art of giving and receiving appreciation, and keeping short accounts with God and man. The result: enhanced communication and good health.



Culbertson



MEDICAL HELP COMES, AND THEY SAY THANKS—Dr. Dudley Powers (above) works with help of nurses in a modern surgery theater in the remote highlands of New Guinea. A native chief (lower left) offers Rev. Wallace White, New Guinea field superintendent, food and gifts in an effort to say thanks. Nurse Virginia Stimer (below) attends the hospital's first patient, the prematurely born son of a grateful native couple.



Ribbon Is Cut in New Guinea . . .

GENERAL SUPERINTENDENT SNIPS LAST BARRIER TO HOSPITAL

IT MUST HAVE been the biggest event to happen in the Western Highlands of New Guinea for many moons. About fifty-five hundred native New Guineans, and another four hundred fifty European guests witnessed the March 31 dedication of a new Nazarene hospital at Kudjip near Banz, in a remote section of New Guinea.

It was an occasion for food and games for the natives, and a chance for missionaries to catch a brief reprieve from strain created by the two-year building program.

* * *
DEDICATION HAD originally been planned for last fall, but several delays, including a freak rain and windstorm which did \$3,000 damage to the project, stayed completion for six months.

General Superintendent Hardy C. Powers was on hand to preach the dedicatory sermon and cut the ribbon, one of the last barriers to the new hospital. His son, Dr. Dudley Powers, is the hospital administrator.

Visitors streamed through the new hospital for three hours following the official opening. Government officials and representatives from other denominational mission stations in New Guinea were on hand for the dedication.

* * *
FUNDS FOR the \$200,000 hospital were contributed in a special fiftieth anniversary project of the Nazarene World Missionary Society.

This is the fourth hospital to be constructed on Nazarene mission fields. Two are in Africa, and one in India.

The hospital complex includes an administrative unit with X-ray equipment, laboratories, examination rooms, and an operating theater. The 4 wards house 100 beds, a dining hall, and a kitchen. A chapel which stands independently was part of the project.

* * *
TO PROVIDE the necessary electrical power, Field Superintendent Wallace White and Kenneth Dodd, a contractor from Newport, Oregon, who has given two years to the project, created a hydroelectric scheme by diverting the Kanya River.

A 3,000-foot ditch, 5 feet wide and 8 feet deep, carries water to a point where it drops 55 feet to the water turbine which provides 100 kilowatts of power.

* * *
IN ADDITION to Dr. Powers, the staff includes Mrs. Helen Bolerjack, who has opened a nursing school; Miss Virginia Stimer, director

NEARLY SIX THOUSAND PEOPLE were present for the dedication of a new Nazarene hospital in the Western Highlands of New Guinea. The \$200,000 complex (below) appears in the foreground. The remainder of the mission station stretches out in the background. (Right) Nurse Bente Carlsen, a surgical nurse and anaesthetist, looks through the business office window.



AN OPEN AIR stone chapel, built adjacent to the hospital complex.



GENERAL SUPERINTENDENT Hardy C. Powers (center) prepares to cut the ribbon which officially opened the hospital, March 31. At left, Field Superintendent Wallace White, and right, Dr. Dudley Powers, son of the general superintendent.



of midwifery and hospital administration; and Miss Bente Carlsen, a surgical nurse and anaesthetist.

The hospital's first patient was a one-week-old, prematurely born child with a heart murmur. The infant boy, whose breathing stopped three times, has responded to treatment, and has since been released.

* * *

"Pray for these two things," Field Superintendent White said in a recent letter, "revival and reinforcements."

NOTE 20 PERCENT GROWTH

Delegates attending the fifth Sacramento District assembly noted a 20 percent growth in church membership over the last four years, a 38 percent increase in Sunday school enrollment, and six newly organized churches.

The assembly was conducted May

17-18, at Oroville, California, by General Superintendent Samuel Young.

District Superintendent Kenneth Vogt reported 343 members had been received by profession of faith during the past assembly year, that Sunday school enrollment showed a gain of 401, and that one new church was organized and 2 more mission churches were started.

Delegates voted the superintendent a four-year term.

ALABAMA GIVING HIGH

Alabama District superintendent, Rev. Reeford Chaney, told delegates to the fifty-ninth assembly that churches had for the first time contributed more than \$1 million, and that church membership showed a net gain of nearly two-hundred.

Dr. Hugh C. Benner, general superintendent, conducted assembly ses-

sions May 15-18 in Panama City, Florida.

Sunday school enrollment reached 13,949, and average Sunday school attendance 7,726, both of which were healthy increases over 1966.

The 109 district churches paid 90 percent of its Nazarene Ministerial Benevolence Fund budget, and contributed more than \$22,000 to Trevecca Nazarene College.

On recommendation of the advisory and camp boards, the assembly voted to relocate the district campground.

Delegates elected to the General Assembly are: Rev. Reeford Chaney, Rev. John Banks, Rev. Barney Brumbeloe, Rev. J. W. Lancaster, Rev. T. A. Shirley (ministerial); R. L. Anderson, Ralph Marlowe, Floyd Rutledge, J. W. Spiva, and Howard Stocks (lay).

YOUNGER SETS GOALS

District Superintendent I. F. Younger urged delegates attending the fifty-fifth Idaho-Oregon District assembly to lead churches in a gain of 500 new members and a new high of 11,000 in Sunday school enrollment.

General Superintendent V. H. Lewis presided over assembly sessions held May 18-19 in Twin Falls, Idaho.

Mr. Younger reported that churches gave \$931,450 for all purposes, and contributed 10 percent to world evangelism.

He was reelected to a one-year term. Dr. Quantan Howard, a layman, was elected to the district advisory board. Fred M. Styles was ordained to eldership.

General Assembly delegates include: Rev. I. F. Younger, Rev. Grady Cantrell, Rev. Jim Bond, and Dr. A. E. Sanner (ministerial); Dr. J. R. Mangum, W. W. Moore, Dr. Quantan Howard, and Richard Lindbloom (lay).

In behalf of . . .

NAZARENE THEOLOGICAL SEMINARY
Kansas City, Missouri
and
NAZARENE BIBLE COLLEGE
Colorado Springs, Colorado



You can . . .

- Make a bequest
- Make a life loan
- Set up a trust
- Make an endowment
- Enter a gift annuity agreement

The Office of Wills, Annuities, and Special Gifts has been designated by the General Board to solicit deferred gifts for these and all institutions of the general church.

Bequests, gifts, and investments are urgently needed for buildings and capital funds. For assistance or more information clip and mail the coupon below:

Jonathan T. Gassett, Executive Secretary
Wills, Annuities, and Special Gifts
Church of the Nazarene

6401 The Paseo, Kansas City, Missouri 64131

Please send me more information about:

- | | |
|---------------------------------------------------|------------------------------------------------|
| <input type="checkbox"/> The Revision of a Will | <input type="checkbox"/> The Writing of a Will |
| <input type="checkbox"/> Life Income Plan | <input type="checkbox"/> A Life Loan Plan |
| <input type="checkbox"/> Trust or Endowment Plans | <input type="checkbox"/> Gift Annuity Plan |

Name

Address

"Showers of Blessing" Program Schedule

June 25—"Family Religion," by C. L. Rodda
July 2—"The Greatest Sin," by C. L. Rodda

NEW "SHOWERS OF BLESSING" STATIONS:

KEWQ	Paradise, Calif. 930 kc.	2:00 p.m. Sundays
WGRO	Lake City, Fla. 960 kc.	8:15 a.m. Sundays
WHLT	Huntington, Ind. 1300 kc.	8:45 a.m. Sundays
WHLT-FM	Huntington, Indiana 103.1 meg.	8:45 a.m. Sundays
WIUC-FM	Winchester, Ind. 98.3 meg.	8:45 a.m. Sundays
KCRH-FM	Nampa, Ida. 91.5 meg.	10:45 a.m. Sundays
WKOC-FM	Kankakee, Ill. 88.3 meg.	5:00 p.m. Sundays
WTNT	Tallahassee, Fla. 1270 kc.	10:15 a.m. Sundays

BRITONS NOTE PROGRESS

In addition to the election of Rev. T. W. Schofield as superintendent of the British Isles South District, the 231 delegates heard the report of some progress on the district.

General Superintendent G. B. Williamson presided over sessions held May 13-15 in the Salford church.

The past year was one of crisis, yet one of advance. Despite the fact that 2 churches were disorganized, the district shows an increase in membership of 81. Sunday school enrollment is 3,966.

The year also saw the death of Rev. J. B. MacLagan, superintendent for fourteen years. A memorial service was held during the assembly.

Dr. Williamson ordained J. C. Martin into the Christian ministry, and a Mrs. Morrell as a consecrated deaconess.

MISSISSIPPI GAINS NOTED

Mississippi District churches took healthy strides in 1966, among which was becoming for the first time a Nazarene World Missionary Society "star" district.

Dr. V. H. Lewis presided over district assembly sessions held May 3-4 at Jackson, Mississippi.

The district gave 8.8 percent of its contributions to world evangelism, and purchased a car for Missionary Ruth Saxon of Trinidad.

Churches contributed \$393,943 for all purposes, a gain of \$26,000 over 1966, and \$111,000 above six years ago.

District Superintendent W. Charles Oliver announced plans for home mission projects at Corinth and Ocean Springs.

Ordained into the Christian ministry were George Armstrong and Alton Rollinson.

Vital Statistics

DEATHS

REV. A. L. HIPPLE, eighty-three, died March 18 in San Diego, California. He began his ministry by travelling with Uncle Buddy Robinson's evangelistic party. He had served as pastor and district superintendent. Funeral services were conducted by Rev. M. A. Palmquist. He is survived by his daughter, Mrs. Marion Bickel.

MR. IRA W. POUND, fifty-nine, died May 11 at Columbia, South Carolina. Funeral services were conducted by his pastor, Rev. W. E. Latham, and Mrs. Harold M. Limer. He is survived by his wife, Allie; a daughter, Marie; two sons, William I. and James E.; a sister; and three grandchildren.

MARRIAGES

Miss Vicky Ann Hubbard and Mr. John D. Hall at Bethany, Oklahoma, May 24.

BORN

—to Rev. and Mrs. George Ferguson of Kearney, Nebraska, a daughter, Ann Megan, May 15.

—to Larry and Helen (Stone) Burger, of San Jose, California, a daughter, Bonnie Jo, April 26.

—to Rev. J. E. and Deborah (Lynch) Mitchell of Cabot, Arkansas, a son, Joseph Edward, Jr., April 11.

—to Rev. and Mrs. E. Mitchell Quick of Kosciusko, Mississippi, a daughter, Julie Ann, April 9.

—to John and Cheryl (McNaught) Thackery of Oregon City, Oregon, a daughter, Kristi Ann, April 19.

Announcements

EVANGELISTS' OPEN DATES

Charles H. Lipker, Route 1, Alvada, Ohio 44802: Open time November 7-12.

SPECIAL PRAYER IS REQUESTED

—for two unspoken requests concerning the health of a Christian in Texas.

—by a nurse in California for a friend brought under conviction by reading the "Herald of Holiness," that she may find the Lord definitely and use her beautiful voice for Him.

—by a Christian lady in New York that the wife of a recently converted young man will be saved.

—by a lady in California for a backslidden marine in Okinawa that he will be saved, and for a peculiar problem to a Christian husband and church member.

—by a young mother of six children, in Oklahoma, that she will be healed of a very serious heart condition.

Nazarene Camps

June 20—July 9, New England District, at Nazarene campgrounds, Francis Street on Route 28 (15 mi. N. of Boston), North Reading, Massachusetts. Workers: Dr. Mel-Thomas Rothwell, Dr. Orville W. Jenkins, Singer Geron Brown. Rev. Fletcher Spruce, district superintendent.

June 25—July 2, West Virginia District, at campgrounds, three miles east of Summersville, West Virginia, on State Route 41. Workers: Dr. John Knight, Dr. Mendell Taylor, Singer Paul W. McNutt. Dr. H. Harvey Hendershot, district superintendent.

June 29—July 9, Hendersonville Nazarene Camp, at campgrounds, Upward and Orchard Road, Hendersonville, North Carolina (leave Hendersonville on U.S. 176, turn left at Phillips 66 station and old Spartanburg Road—at next "Y" bear to the left on the Upward Road). Workers: Rev. Harold Runyan, Rev. Terrell (Jack) Sanders, Rev. Marion McCandless, Song Evangelists Jim and Rosemary Green. Rev. Terrell (Jack) Sanders, district superintendent.

July 1-9, Albany District, at district center, Brooktondale, New York (eight miles southeast of Ithaca on Route 79 to Route 330). Workers: Dr. G. B. Williamson, Dr. T. W. Willingham, Song Evangelists Rev. and Mrs. Otis Smith, Jr., Dr. Roy Cantrell. Rev. Kenneth Pearsall, district superintendent.

July 2-9, Chicago Central District, College Church, Bourbonnais, Illinois. Workers: Dr. Ray Hance, Song Evangelist Curtis R. Brown. Dr. Mark R. Moore, district superintendent.

July 3-9, Louisiana District, at district center, Hwy. 71, Pineville, Louisiana. Workers: Dr. Edward Lawlor, Song Evangelists Wally and Ginger Laxson, Rev. Elmer Schmelzenbach, Jr., Rev. T. T. McCord, district superintendent.

July 10-16, Maine District, campgrounds, Route 24, Richmond, Maine. Workers: Dr. Mel-Thomas Rothwell, Song Evangelists Jim and Rosemary Green. Rev. Joshua C. Wagner, district superintendent.

July 26—August 6, Long Island Holiness Camp Meeting, 106 Prince Avenue, Freeport, New York. Workers: Rev. Ralph Hysong, Rev. Phillip Huff, Song Evangelists George and Charlotte Dixon.

August 18-27, Smith Mills Camp, Tucker Road, Route 6 (near Smith Mills traffic lights), 2 miles west of New Bedford. Workers: Dr. Dean Baldwin, Rev. Paul McCrady, Gospel Singer Curtis Brown. Dr. Mel-Thomas Rothwell, president.

District Assembly Information

NORTHEASTERN INDIANA, June 28 and 29, at campground, R.F.D. 5, Marion, Indiana 46952. Pastor D. K. Ault. General Superintendent Young. (N.W.M.S. convention, June 26 and 27.)

NORTH DAKOTA, June 29 and 30, at campgrounds, Sawyer, North Dakota 58781. Pastor Esther Bauer. General Superintendent Benner. (N.W.M.S. convention, June 27; N.Y.P.S. convention, June 28; Sunday school convention, June 26.)

ALBANY, June 29 and 30, district center, White Church Road, Brooktondale, New York 14817. Pastor Maynard Parker. General Superintendent Williamson. (N.W.M.S. convention, June 27 and 28; N.Y.P.S. convention, June 27.)

Directories

BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131
HARDY C. POWERS, Chairman
V. H. LEWIS, Vice-chairman
GEORGE COULTER, Secretary
HUGH C. BENNER
G. B. WILLIAMSON
SAMUEL YOUNG



Readings & Interpretations

RELIGIOUS READINGS No. 1 \$1.00

Gertrude Taylor has compiled 23 readings of prose, poetry and dialect which will delight audiences large or small. Piano supplement for musical readings included without extra charge. 1½ to five min. long.

RELIGIOUS READINGS No. 2 \$1.00

48 pages of selections full of interest, suspense and spiritual impact. Prose, poetry and musical readings are appropriate for many occasions throughout the year. 1½ to five min.



SACRED STORIES FOR ORAL INTERPRETATION \$1.00

12 religious readings by Bessie G. Olson with biblical and contemporary settings. Easy-to-memorize style. Readings from four to seven min. each. Handy digest size.

MORE SACRED STORIES FOR ORAL INTERPRETATION \$1.00

54-page sequel containing 12 readings for adult groups; some for special days during the year. Three to five min. each.

TWENTY-FIVE INSPIRING READINGS \$1.25

Meaningful, significant readings by Laura Emerson. Eight for general use, six for missionary emphasis, four on temperance, others for Christmas, Easter, Thanksgiving, Mother's Day services. Eight to ten min. long.

Prices slightly higher outside the continental United States

Order from your
Nazarene Publishing House

MOUNT VERNON CAMPUS TO COST \$2.25 MILLION

President Stephen W. Nease of Mount Vernon Nazarene College announced recently that the first phase of the Williamsburg colonial-styled campus will cost approximately \$2.25 million.

The announcement was made to two audiences totalling 1,700, made up of persons from the Mount Vernon area. An all-girl Olivet Nazarene College choir presented duplicate musical programs.

The first phase of the campus will include a chapel, two classroom buildings, a campus center containing food services and a library, and two dormitories which will house 160 students each.

Dr. Nease indicated the new campus buildings will be provided through a Founders' Offering, calling on the 572 churches in the educational zone of Ohio, eastern Kentucky, and West Virginia.

He said that 113 of the churches had pledged a total of \$124,000.

An editorial in the *Mount Vernon News* said in part:

"It was a happy disclosure by the president that the church has decided to use a Williamsburg colonial type of architecture on its campus; an architecture which it deems especially fitting for a college which will bear the name 'Mount Vernon.'

"The colonial will be in harmony with the architecture used in most of the public buildings and in several privately constructed buildings here . . ."

NAZARENE SCHOOLS AWARD 1,310 STUDENTS DEGREES

Seven Nazarene colleges conferred degrees on 1,138 students in commencement exercises this spring, and anticipate giving 172 more degrees at the close of the summer session.

In all, the 1967 graduating class totals 1,310.

BETHANY, Oklahoma—Officials at Bethany Nazarene College conferred degrees on 230 graduating students, May 22. Seventy-two will receive degrees at the close of summer school. Commencement speaker was Dr. Eugene L. Stowe, president of Nazarene Theological Seminary. Honorary degrees were conferred on Rev. Raymond W. Hurn, superintendent of the Abilene District, and Harry L. Craddock, business manager of the college.

The following students were graduated with honors:

Frances Irene Bell, Carlsbad, New Mexico; Grace Edna Boone, Fresno, California; H. A. Cauthron, Jr., Wister, Oklahoma; Alan Roy George, South Milwaukee, Wisconsin; John D. Hall, Holdenville, Oklahoma; Donna Hance Hayes, Wichita, Kansas;

Karen Louise Phillips, Bethany, Oklahoma; Jeannette Anne Storms, Fort Madison, Iowa; Clayburn Louis Wirt, Clay Center, Kansas; Donna Bordelon Alder, New Orleans, Louisiana; Robert Eugene Best, Bethany, Oklahoma; Marleita Kay Boehs, Cleo Springs, Oklahoma; Dale R. Bond, Ingalls, Kansas; Lenora Godwin Burdine, West Monroe, Louisiana; Joseph W. Denison, Helena, Arkansas; Frances Marie Hanna, Moberly, Missouri; Thelma Heard, Tuscaloosa, Alabama;

Sandra Jean Koonce, Sulphur, Louisiana; Jean Martin League, Greenville, Texas; Paula Dean McVay, Denison, Texas; Jamie Yu-Wen Miao, Free China; Mike Allen Miller, Kansas City, Kansas; Carolyn Macrory Riley, Bethany, Oklahoma; Clara Jan White Sands, Bethany, Oklahoma; Rose Isbell Shortreed, Crowley, Louisiana; Carol Reever Stafford, Bethany, Oklahoma; Jennie Lou Wilson, Lincoln, Nebraska; Jessie Ann Wilson, Lincoln, Ne-

braska; Donelda Edwards Davis, Bethany, Oklahoma.

QUINCY, Massachusetts—Eastern Nazarene College awarded 122 degrees to students during the college's forty-fifth commencement, June 5. Col. William T. Minor, Harvard Fellow, center for international affairs, delivered the commencement address. He also received an honorary doctor of laws degree.

Dr. E. S. Mann, president, delivered the baccalaureate address, and Rev. John B. Nielson, director of the European Nazarene Bible College, preached the annual sermon.

KANKAKEE, Illinois—Commencement exercises for 185 Olivet Nazarene College graduates were held here June 1. An additional sixty students will receive degrees at the close of summer school. Dr. Eugene L. Stowe, president of Nazarene Theological Seminary, gave the commencement address.

Dr. Dale Mitchell, director of Nazarene Radio League, gave the annual sermon. Dr. Harold Reed, president, delivered the baccalaureate address. Graduating *summa cum laude* were Richard Ungerbuehler and Mary Sue Jones.

WINNIPEG, Manitoba—Fifteen Canadian Nazarene College students received diplomas during commencement exercises held here in mid-April. Dr. Orville Jenkins, secretary of the Department of Home Missions, delivered the commencement address.

Dr. Arnold E. Airhart, president, preached the baccalaureate sermon.

The following students were graduated with honors:

John Douglas Fraser, Kenneth Lloyd

PASADENA, California—Dr. George Armacost, president of Redlands University, gave the commencement address, followed by the presentation of degrees to 193 bachelor degree candidates, and 138 master's degree candidates. Approximately twenty-five students will complete their work towards their degrees in August.

Dr. Samuel Young, general superintendent, gave the baccalaureate sermon.

At an alumni banquet, outstanding ministerial and lay alumni were honored. They are Dr. H. T. Reza, director of the Spanish Department, and Francis L. (Bud) Smees, an attorney in Visalia, California. Dr. W. Shelburne Brown was honored with a Distinguished Achievement Award.

Students graduating with honors are:

Robie Christelle Mitchell Robertson, Janet Ann Lawson Brown, Lois J. Beckwith, James Harvey Jackson, Jr., John Kumer, Anne Elizabeth Sutherland, and June Brown Dagnon.

NASHVILLE, Tennessee—Dr. Mendell Taylor, dean of Nazarene Theological Seminary, gave the commencement address during commencement activities at Trevecca Nazarene College, May 30. Seventy-three students received degrees during the commencement exercise, and fifteen more will receive degrees in August.

Rev. Dallas Baggett, superintendent of the Kentucky District, who preached the baccalaureate sermon, received an honorary doctor of divinity degree.

Graduating with honors were: Billy Jean Cline, Bruce L. Blowers, Janice Kay Milby, Janice Marie Pernell, Joyce Gayle Stepp, Keith Bryan Vennum, Patricia Watts Bays, Martha Cox Eby, Betty Jean Watrous, Gary Wayne Wilson, and Jonathan David Sparks (August graduate).

NAMPA, Idaho—Dr. Louis B. Perry, president of Whitman College, Walla Walla, Washington, gave the commencement address for 182 graduating students at Northwest Nazarene College, June 6.

Dr. John E. Riley, president, preached the baccalaureate sermon.

The annual sermon was delivered by Rev. Harold Sanner, pastor at Medford, Oregon.

Students graduating with honors include:

George R. Danker, Janet Marie Engles, Ima Wikoff, Doris Young, Alpin Bowes, Donna Brenneman, Garren Hagemeier, Mary Harper, Roy Jones, Karen Kirkman, Faye Sperry, Marilyn Sperry, Virginia Smith, Carol Thompson, Bernus Waite, Melvin Wikoff, Gary Bartlow, Marguerite Chase, Sharon Clark, LaRose Curtis, Michoko Hara, Elbert Haynes, Irene Hays, Nancy Hilliard, James Holiday, Stanley Holton, Elden Housinger, Kathryn Kutinski, Emmett Maine, Marilyn Marst, Marilyn Olgenburg, Paul Wardlaw.

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

PERSECUTION AND DELIVERANCE

(June 25)

Scripture: Acts 12:1-25 (Printed: Acts 12:5-17)

Golden Text: 1 Peter 4:14

How strong is our faith that Peter's unseen world is more than a match for the ominous threat of Herod's world?

Synopsis: Herod Agrippa I was the grandson of Herod the Great and the nephew of Herod Antipas, whom Jesus called "that fox" (Luke 13:32). For a brief period he ruled over the whole of Palestine. Eager to placate the Jews, he slew James and prepared to destroy Peter. In response to the prayers of the Church, the Lord set Peter free. A quarrelsome and vain man, Herod was stricken by divine judgment and perished.

The world of Herod

The "world rulers of this present darkness" (Ephesians 6:12, RSV) were a threat to the young Church. The basic tension between Herod's world and Peter's has not diminished.

Herod's was a world of *power, intrigue, and vanity*. He beheaded one of the apostles and prepared to finish off another. Cold, naked force was an ingredient of Herod's world. *Intrigue* was another ingredient. Herod pacified the Jews and quarrelled with the Phoenicians but was capable of reversing these attitudes. And in the end, *vanity* was a tool of his self-destruction. When Herod accepted the acclaim of a flattering populace, God struck him down in all his glittering array. "Evil shall slay the wicked" (Psalms 34:21).

The world of Peter

Only those with the eyes of faith can see Peter's world. The rest scorn and scoff at such "foolishness." But the factors of this world include *patience, intercession, and victory*.

Those who believe in the reality of the unseen world confront the power of Herod's world in *patience*. They know who governs our world. While this present world lives by *intrigue*, those of Peter's world live by *intercession*. The church at prayer still opens prison doors. And, in contrast to the vanity of those who serve the gods of materialism, the believer in Christ knows the meaning of *victory*. Herod is gone. Peter lives on!

Conducted by W. T. Purkiser, *Editor*

Could you please explain to us how God can join together in holy wedlock two sinners—perhaps one a thief or a dope addict—and give them His blessing to live together in the "holy estate of matrimony"? Also, what is meant by 1 Corinthians 7:13-15? I do hope you can help us, as we are all new converts—some of only two weeks.

In view of your recent conversion, and possible lack of acquaintance with Christian ideals of marriage and home-life, let me recommend to you for careful study *This Holy Estate* by John E. Riley, and *This Adventure Called Marriage* by Milo Arnold. You can order both books from the Nazarene Publishing House.

As to the "holy estate of matrimony," it is the estate that is holy, not necessarily the persons joined therein. This is a simple recognition that the law of God in marriage is a law binding on saint and sinner alike. Christ is Lord of all of life, whether people acknowledge Him or not.

1 Corinthians 7:13-15 is Paul's state-

Would you please explain the reason for our ushers having to stay in our church office and roll the money which was taken up Sunday morning during our worship service? There is a safe that it could be put in until after service and then rolled. Some of our ushers hear about five minutes of the sermon each service due to this condition.

I don't know the reason.

You would seem to have either a very large church, very slow counters, or an unusually large number of contributors of pennies, nickels, dimes, and quarters that would need to be "rolled."

Also, unless the ushers are specifically appointed by the church board as members of a committee to "count and account for all moneys received by the local church" (*Manual*, paragraph 123, item 18), they probably shouldn't be doing this at all.

We live in a town where most of the people are rather fastidious. We get many visitors to our church. Am I wrong in feeling that the Sunday school superintendent should wear a suit, collar, and tie? I know he has them.

In general terms, you are probably right. Propriety would seem to dictate the wearing of clothing appropriate to the occasion.

While clothes do not make the man, they do often reveal quite a bit about him and about his attitudes.

I would just drop the suggestion that there are so many factors relative to proper dress for a given occasion, and it is difficult to suggest absolute rules. It could even be that no tie would be better than the ostentatiously garish one.

While it would not particularly apply

ment that a Christian should not separate from an unsaved companion if the unconverted person is willing to continue the relationship. On the other hand, the Christian cannot hold the other if he or she is determined to depart, and should not get into bondage about it.

That the unconverted spouse or children are "sanctified" or made "holy" by the relationship of the home does not mean that they are spiritually redeemed, but that they are in a position of privilege in having the gospel represented before their eyes by the godly walk and conversation of the saved person.

While recognizing that orders of service may vary widely, I personally like to see the offering returned to the front of the sanctuary and left there until after the conclusion of the service. While this might not be practical everywhere, it could be done more often.

The ushers, along with all the other members or officers of the church, have a right to hear the preaching of the Word in its entirety, and I would do everything I could to see that they have this opportunity each Sunday.

to what you say about your situation, I have admired my preacher friend who preached in his church on one occasion dressed in overalls.

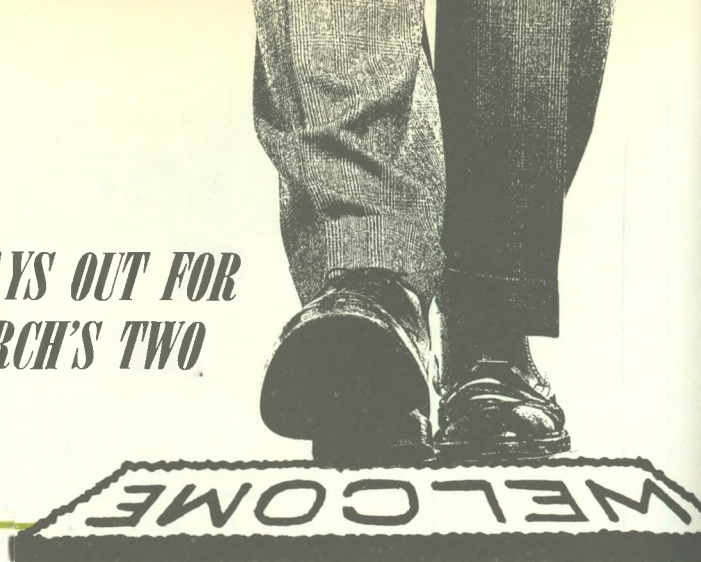
He had been working on an old boy in the community who claimed he could not come to church because all he had to wear was overalls. My friend made a bargain with him.

He said, "If you'll come to church next Sunday in your overalls, I'll preach in mine."

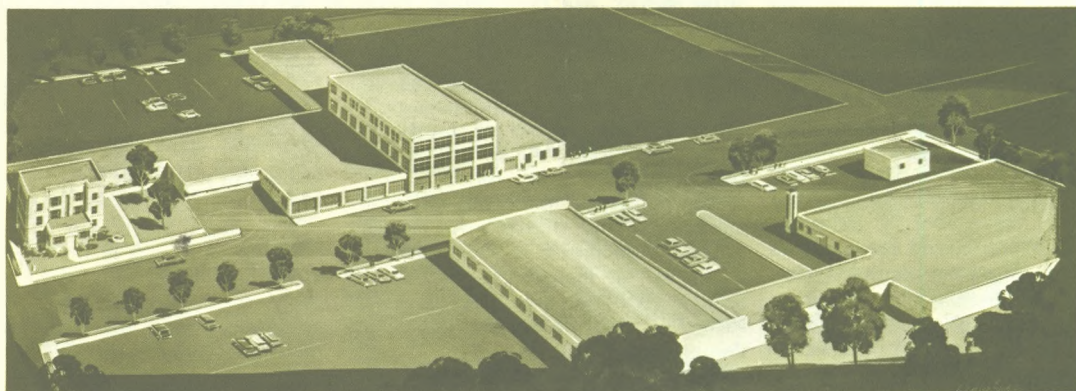
I didn't hear the sermon, but I'm sure it had a touch of real unction in it.

2 50 01
REV FRED THOMPSON
177 MARSHALL BLVD
LEWISTON AND ME 04504

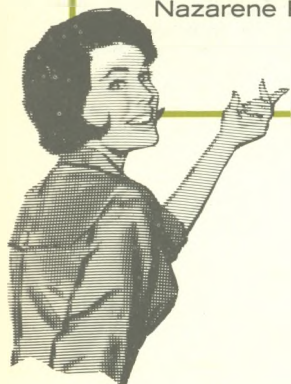
*THE WELCOME MAT IS ALWAYS OUT FOR
YOU TO VISIT YOUR CHURCH'S TWO
CENTERS OF INTEREST IN
KANSAS CITY*



International Center, Church of the Nazarene



Nazarene Publishing House Complex



We would be thrilled to have you visit us. A hostess will serve as your personal tour guide anytime **Monday through Friday**, from 8:30 a.m. to 3:30 p.m. No reservations necessary for small groups.

Come and see for yourself . . . how the church works to serve you.

NAZARENE PUBLISHING HOUSE

2923 Troost Avenue, Kansas City, Missouri

INTERNATIONAL CENTER

62nd and The Plaza, Kansas City, Missouri