

July 10, 1968

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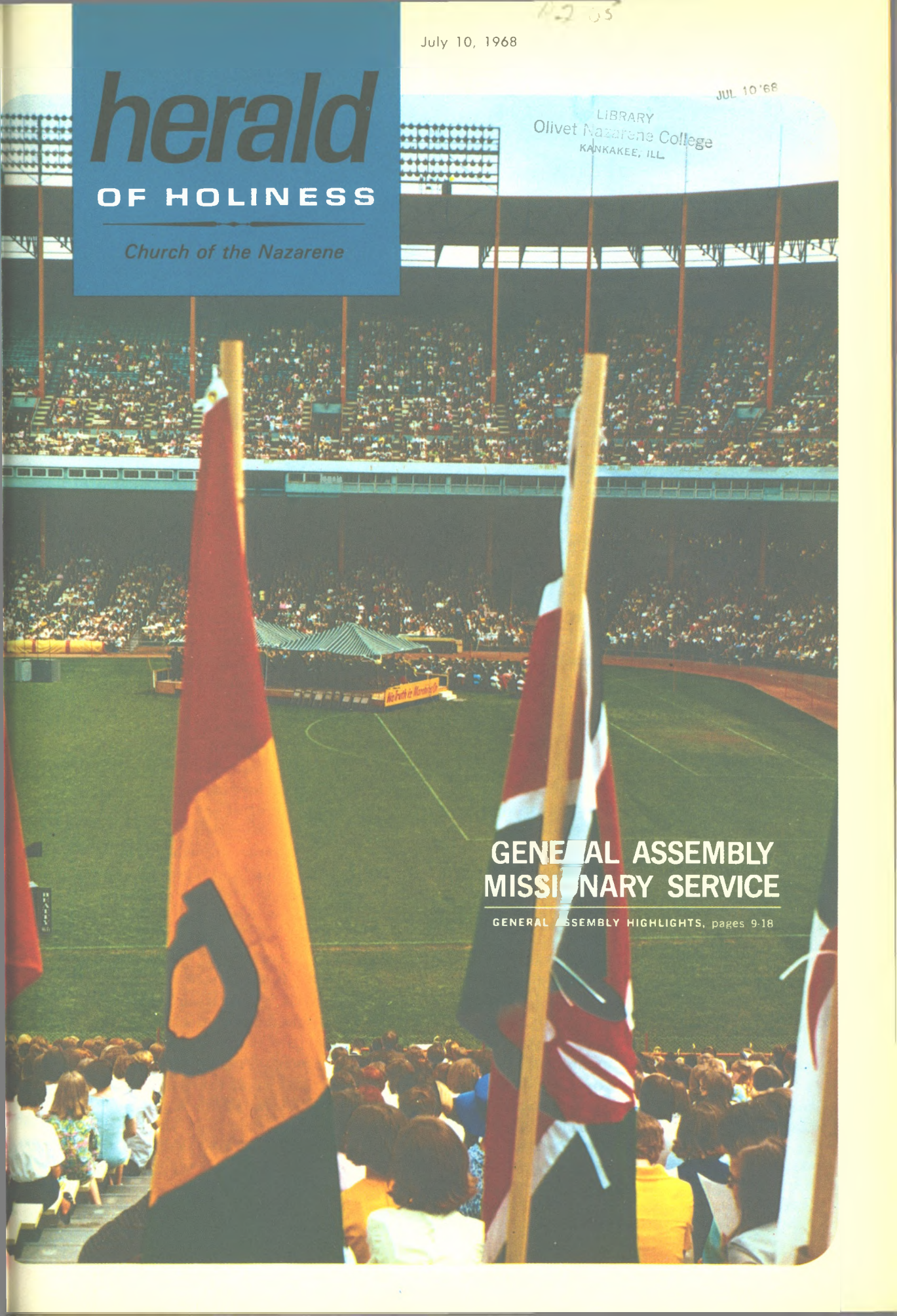
Church of the Nazarene

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GENERAL ASSEMBLY MISSIONARY SERVICE

GENERAL ASSEMBLY HIGHLIGHTS, pages 9-18





General Superintendent Coulter

BLESSED UNCERTAINTY

IN THIS DAY of highly developed scientific calculations we have come to the point of demanding specific answers for every experience we face.

But God doesn't see fit to give us all the solutions today. The answers are not always listed in the back of the book, as they were in the old arithmetic text.

But we can be sure of God. He has declared, "I am the Lord, I change not" (Malachi 3:6). His promise to Joshua can be verified in our lives, "I will not fail thee, nor forsake thee" (Joshua 1:5). He is not moved by the mood of the moment. He can be depended upon. His love is eternal. His eye is constantly upon us and His ear is alert to our faintest cry. His grace is sufficient and available.

But when it comes to our Christian walk, "we know not what a day may bring forth." Rather than leaving us in confusion and despair, this blessed uncertainty can fill life with zest and interest. He fills each day with fresh surprises and new revelations of His love when our trust in Him is complete.

The Apostle John filled his Epistle with notes of certainty. "We know" is one of the oft repeated statements of his letters. But even in the midst of his certainty he said, "It doth not yet appear what we shall be" (I John 3:2). But this element of uncertainty only brightened his expectations of the glories God had prepared for those who love Him.

Blessed uncertainty! New victories along the way. Fresh evidences of His love and care each day. New paths of service and opportunities of usefulness for those who walk in the light. And at the end of life's journey, joy and blessing that are beyond our fondest hopes.

Being sure of God, we can accept the uncertainties of the present; we can finish our course with joy and receive the crown prepared for all who love His appearing. □

Alcohol Problems:



REPORT TO THE NATION

An analysis of where the federal report failed

• By Andrew G. Hanners*
Portland, Ore.

One of the most significant yet controversial books on alcohol and alcoholism ever printed was produced with a \$1.1 million federal grant under the aegis of the Co-operative Commission on the Study of Alcoholism. It was prepared by Dr. Thomas F. A. Plaut and is entitled *Alcohol Problems: A Report to the Nation*.

This book has already received wide publicity and will continue to be considered highly controversial. As a "position" book, it has been touted as advocating that children be taught to drink early in life.

In criticizing the book, we may miss some interesting breakthroughs in a predominantly drinking culture.

For instance, this is one of the first major books to admit that much of what passes in society as "social" drinking is in reality a quite dangerous kind of drinking—drinking for the drug effect—drinking as escapism.

The book admits that the alcohol problems really affect everyone—drinker and non-drinker alike. Alcoholism never exists in a vacuum, and families suffer enormously because of the alcoholism of one member. Alcoholics come from all kinds of family backgrounds.

This book proposes that all of society must get involved in finding some rational solutions to the drinking problems of our day.

But the book needs to be criticized. There are inherent weaknesses and problems in the report. Care was not exercised to see to it that different points of view were represented on the staff of

*Rev. Andrew G. Hanners is a Nazarene minister serving as executive director of Oregon Council on Alcohol Problems.

the Cooperative Commission. It appears that the Commission eliminated any point of view except that of "moderation."

Nowhere in the book do the researchers pinpoint alcohol as the primary factor in alcoholism. On the contrary, they seem to use nearly every possible rationalization to show that everything else causes alcoholism except alcohol! This is certainly unlike the Surgeon General's report on cigarette smoking, which clearly pinpointed cigarettes as the main factor in the growing incidence of lung cancer and other related ills.

In point of fact—one could line up all the various kinds of alcoholics and perhaps the only single common factor would be consumption of alcohol.

Nowhere in the report do its authors acknowledge that anyone could become an alcoholic, if he drinks enough, over a long enough period of time, and uses alcohol as an escape mechanism. The report suggests that there are just a few unfortunates here and there who certainly shouldn't drink because they are somehow put together with a faulty metabolism structure and cannot "handle their drinks."

Anyone who spends very much time working with alcoholics soon is amazed to discover the pattern that develops in their lives. One seldom finds an alcoholic with *only* a drinking problem. If drinking is out of control, the other areas of his life are out of control. He drinks too much liquor, too much black coffee, eats too much, or he doesn't eat at all. He smokes too much. He works too hard or he doesn't work at all. He doesn't learn to handle stress, disappointments, the normal problems of life. But he is using alcohol as the magic elixir with which to try to cope with and solve all these problems. And often the problems have been triggered in the first place by the drinking pattern established early in life.

The report specifically charges that the Protestant ethic is responsible for the mushrooming of alcoholism. It suggests that Protestants are uneasy about pleasure, feel guilty about having fun. My guess is that most Christians feel that only by being a real Christian can one know real fun. Real joy, real happiness, real unselfish pleasure can be entered into fully only by being a committed Christian! Self-discipline does not produce license; abstinence does not produce alcoholism! Indulgence of the appetites, with its resulting guilt, is hardly "fun."

Of course, there are those who are raised in Christian homes who reject the teachings of God, the church, and the home. But there is rebellion throughout the land from within all kinds of homes. Rejection of values and rebellion against society and family are not found chiefly in the conservative Christian family in spite of the plain inferences of the report. It isn't difficult for any of us to recall some very tragic instances in which loved ones and friends have followed this path to a very real destruction by way of alcohol or some other means.

The report implies that the social stigma of society produces alcoholism. Hence, it follows that if drinking were to become socially acceptable, were it practiced in moderation in the home, and were it taught by the home, school, and church, then we would be rid of alcoholism.

The *Medical Tribune*, January 1, 1968, had an interesting article on the use of opium and heroin in Iran. It observes that opium use is down but heroin addiction is rising. An interesting conclusion, pertinent in this article is: "Because there is no social stigma attached to narcotics use in this

country, the Narcotics Control Administration's battle to rehabilitate the addicts has been uphill." The Cooperative Commission intimates that if all social stigma were removed from drinking that fact in itself would reduce the problems in drinking. What specious but totally false reasoning!

Nowhere in the report is there any indication that *alcohol* is one of the most widely used addictive drugs in society. In fact, the report indicates that the advertisers of alcoholic beverages are the great hope of reducing alcoholism; abstainers and abstaining churches are purported to be the greatest source of producing alcoholics!

What can you do about *Alcohol Problems: A Report to the Nation?*

1. Write to your United States senator or your representative and ask him to get you information about this report. Ask him why tax money was used to produce such a biased report. Ask him who is going to implement the report. Ask him how he is going to protest the report.

2. Contact your state temperance organization to see what you can do to help. If you don't know the address, write to: American Council on Alcohol Problems, 119 Constitution Avenue, N.E., Washington, D.C. 20002.

3. ACAP is calling for a United States conference on alcohol problems in Washington, D.C., September 11-13. Leading churchmen should be there. Senator Mark Hatfield will introduce Commentator Paul Harvey, who will speak in Constitution Hall specifically to this report and what is happening in a drunken America. Every state needs to be well represented and to give a great united voice to reaffirm basic Christian convictions. □

The straight and narrow way has the lowest accident rate.

ISN'T THIS ROOM BEAUTIFUL?



PHOTO BY ART JACOBS

• **By Judi Cummins**
Osawatomi, Kans.

It had been one of those Saturdays when everything seemed to go wrong. My 15-month little girl and my three-year-old little girl had been fussy all day. Nothing seemed to please them. The least little occasion would bring an outburst of crying.

The telephone had rung constantly since early morning, and the oven had decided to balk and let only one side burn evenly—which meant the cake for Sunday dinner had been ruined and half the roast was burned while the other half was rare.

I had everything just about under control when I walked into the nursery. There were books scattered to and fro, pieces of puzzle lying around, and toys of every

type and description from one end of the room to the other. I was ready to throw up my hands in utter exasperation.

About this time my husband came into the room to tell us goodbye, as he was going to the church for a prayer meeting. He looked around the room and said, "Isn't this room beautiful?" My look was enough to tell him what I thought of his question.

The next day was Sunday and the usual busy time at the parsonage. There were new people who came to the house for dinner, and the girls had their usual spills of milk. The three-year-old insisted upon being the center of attraction when it would have been better for her to have been "seen and not heard."

After the meal was over and our guests were leaving, I apologized to the lady for the way the children had acted. My surprise

came when she said, "You need not apologize for them. You see, we have a retarded child whom we finally had to put in a home because we could not give him the proper care. I would give anything to have the laughter, joys, and sorrows of a normal child. Be thankful your children are normal."

Later that afternoon I was talking with a minister's wife of another denomination. We were talking about our children when suddenly big tears appeared in her eyes. She would be sending her oldest daughter off to college in the fall and she was already dreading it. She said, "Elaine has her own identity within our home, and even though the other children will still be there, what she added to everyday living will be gone."

Sunday night after church we once again had company in our home. This time it was a couple who had very suddenly, with no apparent cause, lost a five-year-old little boy in death. Through this experience God had helped them and now they had begun to attend church. I noticed their glances at our children. With their sorrow still showing through, I knew they were thinking of what could have been but now would never be.

That night as I went into the nursery to make sure the girls were covered, and to kiss them, I noticed a book lying on the floor that had been missed when the rest of the toys were picked up. A doll was also sitting precariously on the edge of the little rocking chair, ready to topple off at any moment. Normally I would have picked those items up and put them in their proper places—but not tonight!

I knelt between the beds and thanked God for my two lovely *normal* daughters. He had showed me in three outstanding ways how blessed I was to have these girls. I prayed that He would help me to raise them in the "nurture and admonition of the Lord."

As I looked around the room with only the night-light shining, I had to admit what my husband had said the night before was true—this room was beautiful. It was indicative of happy, normal, small children, and at last I could see its real beauty. □

The chief if not sole reason for the existence of our church is to bear witness to the biblical message of entire sanctification. A thoughtful reading of our history makes it clear that only this task brought us together. Will any other task hold us together?

If this be true, it is imperative that we have a satisfying understanding and experience of Christian holiness.

This understanding and experience become all the more compelling when we remember that our message is unique. It is opposed on the right and on the left. Edward J. Carnell insisted that we "offend Scripture" in teaching that the principle of indwelling sin can be eradicated. On the other side, Clarence T. Craig contended that nowhere in the New Testament can one find a "second blessing" otherwise known as entire sanctification.

In the tradition of "line upon line," let us attempt to state simply what sanctification is:

It is a separated life

The basic, that is, the first and

most fundamental, meaning of "to sanctify" is "to set apart." Thus we find that "God blessed the seventh day, and sanctified it" (Genesis 2:3, emphasis added), when He set it apart from the other days of the week. It was so also with the Tabernacle and its furnishings. "Moses . . . sanctified them" (Leviticus 8:10), when he separated them from profane use and set them apart for sacred use.

The force of sanctification as separation is seen in its application to Jesus himself, ". . . whom the Father . . . sanctified, and sent into the world" (John 10:36). Our Lord turned from the glory which He had with the Father and devoted

himself to the redemption of the world.

Separation thus has two sides—a turning away from and a turning toward. In the case of things, there is a separation from secular use and a devotion to sacred

use. When, for example, Moses saw the burning bush in the land of Midian and drew near to examine it, he was cautioned to put off his shoes; the ground was holy because of the divine presence.

In the case of persons (our Lord excepted, of course), there is a separation from sinful use and a devotion to holy use. The negative side, or a cleansing from all sin, we call entire sanctification; the positive side, or an entire devotion to God, we call perfect love.

It is a Spirit-filled life

Too often we abstract the spiritual life from its living Source: the Holy Spirit. All that we have in grace is originated by the love of God the Father, procured for us on the Cross by God the Son, and made real in us by God the Holy Spirit.

It is by the Holy Spirit that we are convicted of sin and awakened to our need of salvation (John 16:8).

It is by the Holy Spirit that we are renewed to spiritual life in the birth from above (John 3:5).

It is by the Holy Spirit that we are sanctified, whether initially or wholly (II Thessalonians 2:13; Titus 3:5; Acts 15:8-9).

It is by the Holy Spirit that we are led from grace to grace by means of a knowledge of the truth as it is in Jesus (John 16:13-14).

In a word, it is by the Holy Spirit that we enter this separated life of Christian holiness—separated from all sin in heart purity and fully devoted to God in perfect love. Is there a higher state of grace than to love God with all one's powers and to love one's neighbor as himself?

Sanctification is just as simple—and demanding—as this: it is a separated, Spirit-filled life. The little chorus of Hugh C. Benner says it so well:

*Not my will, but Thine;
Not my will, but Thine;
Not my will, but Thy will,
Be done, Lord, in me.
May Thy Spirit divine
Fill this being of mine.
Not my will, but Thy will,
Be done, Lord, in me.*

A separated, Spirit-filled life! O God, give us and our troubled world this pearl of great price! □



• By A. Elwood Sanner
Nampa, Idaho

Sanctification:

SIMPLY STATED

Editorially Speaking

• By W. T. PURKISER

The Lost Art of Serenity

Someone has defined the "normal American as one whose daily intake of pep pills balances his daily intake of tranquilizers sufficiently to enable him to make a weekly trip to his psychiatrist."

Admittedly one-sided and extreme, there is still too much truth in this description of the frenzy of our modern life. Standing on almost any street corner, one can sense the tension and restlessness of the hurrying crowds.

There can be no doubt but that the strife and violence of our public life is a reflection of the inner turmoil of the soul. There can be no peace in society or among nations until we are at peace with ourselves and with our God.

One of our Lord's greatest words is "peace." From the announcement of His birth as good news of "peace on earth" down to His greeting to the disciples after His resurrection, "Peace be to you," the idea of peace runs like a golden thread through the Gospels.

The rest Jesus promised those who take His yoke is not recovery from physical weariness as much as it is serenity in place of restlessness.

Yet Jesus lived in a period and in a place where there was little that could be called peace or rest by ordinary standards. The Palestine of the first century was then (as it is now) a boiling, seething center of intrigue, hatred, rebellion, violence, and sudden, horrible death.

The point is, of course, that serenity does not depend on circumstances. People carry their inner turmoil into the most peaceful of pastoral scenes. Or they can know an inner calm like that found at the central eye of a hurricane.

The serenity of those who live in the Spirit is a certain calmness of mind. It is emotional control and quietness in the inner personality. It is equilibrium within, a sense of stability.

AND SUCH SERENITY AS THIS comes not by searching for it. Like happiness, it is a by-product. It is the result of hearing and heeding the words of Christ, as in the case of the man who built his house on a rock.

A number of years ago Dr. James T. Fisher, a pioneer American psychiatrist who had studied with the doctors of the mind in Vienna, wrote a charming little volume he called *A Few Buttons*

Missing. In it, Dr. Fisher gives an almost lyrical statement about the source of true human wholeness. He writes:

"If you were to take the sum total of all authoritative articles ever written by the most qualified of psychologists and psychiatrists on the subject of mental hygiene—if you were to combine them and refine them and cleave out the excess verbiage—if you were to take the whole of the meat and one of the parsley, and if you were to have these unadulterated bits of pure scientific knowledge concisely expressed by the most capable of living poets, you would have an awkward and incomplete summation of the Sermon on the Mount. And it would suffer immeasurably through comparison."

Dr. Fisher went on: "For nearly two thousand years the Christian world has been holding in its hands the complete answer to its restless and fruitless yearnings. Here . . . rests the blueprint for successful human life with optimum mental health and contentment."

Over and over in these times of turmoil we need to come back to the valedictory promise of Jesus, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

This is peace with God through the justifying grace of Christ. It is the peace of God through the indwelling of the sanctifying Spirit. And best of all, it is for all who accept God's "conditions of peace"—a simple and complete surrender to His good, and acceptable, and perfect will. □

Are You Taking In Rumors?

Someone coined this sorry pun on the phrase "taking in roomers." While the pun may be unforgivable, the question is a good one.

Somewhere all of us have to draw the line of credibility. We just can't believe everything we hear or read.

One extreme is to become cynical, suspicious, and unbelieving about everything presented to us. The fabled "man from Missouri" demands to be shown. He must have proof.

Yet faith and trust have their proper claims. We can't live by suspicion and doubt. Some things

We need not worry nor be concerned about our place in the kingdom of our Lord. Our concern should be how we live here and now. We need to strive to be obedient unto God. When we stand before Him, our reward will be far above what we deserve. Therefore, rather than to covet rank, let us covet obedience to Jesus Christ.
—Selected.

we must accept as true even before or in the absence of anything like complete proof.

But neither can one accept without question every alleged truth presented to him. The propaganda mills and the rumor factories never cease to turn out their wares to take in the gullible and unsuspecting.

Some rumors are deliberately and even maliciously started. They are pointed at persons and institutions who have little or no defense against them. Their authors are masters of the plausible half-truth which they know will be so understood as actually to constitute a whole lie.

Other rumors are started quite innocently. Their authors mean well. They are passing along what they believe to be correct information. The only thing is, they haven't checked on the sources to determine the facts.

Rumors, quite unlike roomers, grow as they go. This is where their greatest danger lies. Some of the most preposterous tales ever concocted started out as insignificant little shadings or slantings of the truth.

There is another way of stating the question that is the caption for these lines. *Am I taking in rumors?* may well be phrased, *Am I taken in by rumors?*

The more gullible and open to unfounded rumors we are, the less reliable is our judgment. The best mind in the world will come to the wrong conclusions if it works with false information, with "facts" that have no foundation.

There is no automatic and infallible screen against rumors. We need basically to balance credulity with caution, to keep open to truth without becoming naive in acceptance of error.

There is something to be said for suspended judgment when the wild tales float around. We need to learn to say something like the wag put in verse:

*I don't know, it may be so,
It sounds so very queer.
Of course, I wouldn't doubt your word,
But that stuff won't go here!*

When the rumors come, don't take them in readily, or be taken in by them. Ask them for their credentials. You can save yourself and those you love a great deal of grief if you do. □

Inevitable or Intolerable?

One of our very practical problems in the face of circumstances around us is to know what is inevitable and must be accepted, and what is intolerable and must be changed.

This, I suppose, is what gives appeal to the oft-quoted prayer of Reinhold Niebuhr: "Lord, grant me courage to change what should be changed, grace to bear what cannot be changed, and the wisdom to know the difference."

All of us experience the inevitable. Some conditions cannot be changed by any power within our reach. There are stone walls in life, and we gain nothing from beating our heads against them.

There is a sort of serenity that comes from "cooperating with the inevitable." If we can find out what is going to happen anyhow and move with it, we save ourselves a great deal of frustration, and in some cases unnecessary hardship and heartache.

But "cooperating with the inevitable" can also be the counsel of stagnation and despair. Had Columbus accepted the confines of the then known world as the inevitable limits of geography, the new world might not have been discovered for many a decade.

Every advance of science, medicine, and technology has been in defiance of what some would have easily concluded were the limits of human ability.

In the moral realm, the great prophets have one and all denied the "inevitable." The "inevitability" of religious formalism, of social corruption and greed, of human sinfulness was fearlessly challenged in the name of the Lord God. The "inevitable" was seen as really intolerable.

We live in times when again the prophetic voice must challenge the "inevitable." War, violence, lust, crime, greed, and gross injustice must be seen for what they are—not inevitable, but intolerable.

Changing the "inevitable" is costly. The prophets proved this. There are no profits in prophecy—at least from the human point of view. It cost Isaiah his life. Jeremiah was charged with treason and imprisoned. Paul died under Nero's sword. The supreme symbol of our faith is still not a crown but the Cross.

We must accept what is inevitable. But we must challenge the intolerable. May the good God grant us wisdom to know the difference. □

Seventeenth General Assembly, June 16-21, 1968

5 Ballots Elect New Leaders



DR. EDWARD LAWLOR receives congratulations from happy friends on the occasion of his being elected to the general superintendency. Awaiting an escort to the platform, Dr. Eugene Stowe (right photo) sits as a congregation of nearly 10,000 Nazarenes gives him a standing ovation.



FOLLOWING the announcement of his election, Dr. Orville Jenkins is surrounded by well-wishers, among whom is Dr. E. S. Phillips, left, secretary of the Department of World Missions, who was strongly considered during the balloting.

Lawlor, Stowe Jenkins Named Superintendents

Two executive secretaries and a seminary president were elected Tuesday, June 18, to the highest office in the Church of the Nazarene—the general superintendency.

Elected on the second ballot was Dr. Edward Lawlor, 61, executive secretary of the Department of Evangelism since 1960.

On the following ballot, Dr. Eugene Stowe, 46, president of Nazarene Theological Seminary for two years, gained more than the needed two-thirds majority.

On the fifth ballot, the executive secretary of the Department of Home Missions for the past four years, Dr. Orville Jenkins, 55, was swept into office.

The vacancies in the Board of General Superintendents were created by the retirement because of age of three of its members: Dr. Hardy C. Powers, Dr. G. B. Williamson, and Dr. Hugh C. Benner.

On Monday, three incumbent general superintendents were elected to new four-year terms by near-unanimous votes. They are Dr. Samuel Young, elected first in 1948, Dr. V. H. Lewis, who came into office in 1960, and Dr. George Coulter, elected in 1964.

Tuesday's long-discussed election was among the first major actions to be undertaken by the assembly. It proceeded in an almost jovial spirit in spite of the fact that the agenda was twice amended to allow the elections to be completed on Tuesday.

The three elders who were eventually elected received the highest

number of votes on the first ballot among seven candidates who received 50 or more votes.

Also seriously considered were Dr. E. S. Phillips, secretary of the Department of World Missions, Dr. William Greathouse, president of Trevecca Nazarene College, Dr. Harold Daniels, pastor of Bethany First Church, and Dr. Ponder Gilliland, pastor of Long Beach (Calif.) First Church.

The results of the second ballot, read just prior to a recess for lunch, brought the first of several standing ovations. It was for Edward Lawlor, the man many consider the epitome of Nazarene evangelists. His face was flushed and his head bowed, as he mounted the five-foot high platform.

Only six votes away from being elected on the second ballot was Eugene Stowe. The third ballot was taken just prior to the break for lunch, and was sealed until 1:30 p.m. But there was little doubt that the tall, handsome Californian had enough momentum to go in. This was confirmed by the tellers' report which came back in at 2:15 p.m. As the seminary president, accompanied by General Secretary B. Edgar Johnson, approached the front his face, normally tanned, was a bit pale. Again, the delegation stood and applauded.

Also on this ballot, Dr. Orville Jenkins was gaining the support which would carry him into office two bal-

How the voting went . . .

Ballot number	1	2	3	4	5
Eugene Stowe	329	444	495		
Edward Lawlor	305	467			
Orville Jenkins	273	350	396	418	513
E. S. Phillips	247	282	227	127	88
William Greathouse	136	166	122	81	57
Harold Daniels	123	125	67	28	5
Ponder Gilliland	55	45	13	3	2
Ballots cast	676	675	673	660	670
Necessary to elect	451	450	449	440	446

lots later. On the fifth ballot he received 513 of the 669 ballots, amply defining the delegation's intent. He waited with his head slightly bowed for Dr. Johnson to escort him to the platform.

In a short acceptance speech, Dr. Lawlor, born in a Roman Catholic home in England, quoted St. Paul's statement: "I am debtor." He reviewed also the encouragement his family and friends had given him in his work as a minister and an evangelist.

Dr. Stowe noted with deep feeling that he was "not a birthright Nazarene." He added that Dr. Powers was the first Nazarene minister he knew, and that Dr. Benner was the pastor

who kept open the doors of a small Nazarene church where Stowe, then a teen-ager, was converted.

Dr. Jenkins reviewed his conversion in a "small home mission church in Central California." He also assured delegates of his deep commitment to the doctrines of the church.

The three new general superintendents were joined by the incumbents for photographs. Later, the three retiring superintendents joined the group.

Left vacant now are the executive secretaryships of the Department of Evangelism and the Department of Home Missions, and the presidency of the seminary.

Before becoming evangelism secretary, Dr. Lawlor was superintendent of the Canada West District. Dr. and Mrs. Lawlor, who live in Overland Park, Kans., have two daughters.

Dr. Stowe was superintendent for three years of the Central California District before coming to the seminary. He is a past president of the Nazarene Young People's Society. Dr. and Mrs. Stowe, who live in Overland Park, Kans., have two sons, one of whom is married, and a daughter.

Dr. Jenkins was formerly superintendent of the West Texas and Kansas City Districts, and was also pastor at Kansas City First Church. He and Mrs. Jenkins live in Kansas City. The couple have two daughters, one of whom is married, and one son.



MOMENTS after the election of three new general superintendents, the newly-elected board posed for informal photographs. From left to right is Dr. V. H. Lewis, Dr. George Coulter, Dr. Samuel Young, Dr. Edward Lawlor, Dr. Eugene Stowe and Dr. Orville Jenkins.

SUPERINTENDENTS REVIEW STATE OF CHURCH

Dr. V. H. Lewis calls for quadrennial gains of 400 churches, 70,000 increase in membership, \$30 million in giving

In an 8,000-word report reviewing the state of the church, Dr. V. H. Lewis praised its spiritual and doctrinal strengths, noted that the denomination had reached four out of nine numerical goals set in 1964, and called for a 36 percent increase in giving for the coming quadrennium.

He also cautioned college boards of trustees "to proceed carefully" in the relationship of their institutions to the church and in keeping financial commitments "within manageable limits."

The statement which was written by Dr. Lewis, and approved by the other members of the Board of General Superintendents, reflected a reduction in the goal for the establishment of new churches. During the past quadrennium, a target of 500 new churches was set. The church reached scarcely half the hoped-for figure.

The goal of 400 new churches for the new quadrennium may reflect both a modification of the Board's hopes, as well as a fear among some of the members that the denomination might create new

churches at the expense of seriously weakening existing ones.

The report was also specific that money-raising methods be limited to tithes and offerings. At least one implication of the statement related to the involvement of some congregations in building rest homes and other projects from which the church purportedly would accrue profits. As many as a half-dozen such projects have been launched during the quadrennium.

Referring to tithes and offerings as the "scriptural method of gathering money for the support of the church," the report said, "this declaration has been, and is the accepted and God-honored basis of the financing of our church and her institutions on every level—local, district, zonal and general."

On the issue of unity with other holiness denominations, the report said, "We are ready and willing at any time to enter into discussion and procedures which will strengthen our ties and draw us closer together organically."

Following are portions of the report:

The Church came into being through the life and ministry of Jesus of Nazareth. Because He was the Son of God, who came to accomplish the noble and divine purpose of redeeming man, His Church also has been given this mighty assignment. . . .

The Church Speaking

Our churches now number 6,138 in all parts of the world. The ordained elders total 6,653, and licensed ministers 1,950. Of this number, plus those who are laymen, our missionary staff is now 620. Added to this are 2,823 national workers. These are accents in the 453,808 people who make up the world membership of the Church of the Nazarene. . . .

In a noisy world it may seem that our voice is not heard in the tumult, but let the voice of truth find its worth in the uttering. Our voice was heard by the 90,042 who united with the church by profession of faith this quadrennium. . . .

Review

In the Quadrennial Address of 1964 the following goals were enumerated:

1. A net gain of 50,000 in church membership.
2. The organization of 500 new churches.
3. \$22 million for the General Budget and Missionary Specials.
4. The commissioning of 150 new



DR. V. H. LEWIS, author of the quadrennial address.

missionaries.

5. A "March to a Million" in Sunday School enrollment; and an increase of 85,000 in average attendance.

6. An increase of 28,000 in the membership of the Nazarene Young People's Society.

7. An increase of 50,000 in the membership of the Nazarene World Missionary Society; and \$12 million raised by this auxiliary for world missions.

8. The enlistment of all Nazarenes in a determined drive toward church-wide realization, during the coming quadrennium, of the goal of 10 percent of all church income for worldwide evangelization.

9. A more intensive emphasis upon

the stewardship of possessions as related to wills, annuities, and life loans in behalf of the church, and especially in the interest of missions and education.

10. More effective use of news media in all phases of our mission.

11. The intensification of efforts to keep contact with members and to minimize our losses occasioned by unjustifiable removal of names from church rolls.

12. Provision for relating all permanent committees and commissions to appropriate departments of the General Board.

13. The establishment of two junior colleges during the quadrennium 1964-1968.

14. Finally, a vigorous and consistent visitation program in every local church, geared into an aggressive Spirit-anointed, mass-evangelism effort that will challenge and enlist to the fullest possible measure the soul-winning potential of our 400,000 Nazarenes around the world.

The four years have translated them into reality thus:

1. A net gain of 29,085 in domestic church membership; world areas, 19,876; a total net gain of 48,961.

2. The organization of 268 new churches.

3. \$23,729,299 raised for General Budget and missionary specials—goal exceeded.

4. 132 new missionaries commissioned.

5. More than 1,000,000 enrolled in Sunday school—goal surpassed; 28,671 increase in average attendance.

6. 29,984 increase in Nazarene Young People's Society members—goal exceeded.

7. 59,019 gain in Nazarene World Missionary Society members; \$13,398,910 raised by this auxiliary for world missions—goals surpassed.

8. More churches and districts becoming 10 percent in giving for worldwide evangelism.

9. Careful and diligent attention given to wills and annuities by our Director of Wills, Annuities, and Special Gifts.

10. Nazarene Information Service—telling more, much more of our labors.

11. Continued work on membership rolls as a means of keeping people in the church.

12. Progress in committees related correctly and functionally with the General Board.

13. Mid-America and Mount Vernon Nazarene Junior colleges to open this fall.

14. This "visitation program" goal still in the balance, needing the attention of district superintendents and pastors everywhere.

For all progress in Christ's cause we give thanks.

Strong in Doctrine

The Church today is in the midst of a disturbed world. War is brutalizing humanity. Governments are uncertain. Economics are strained and often unsound. The erroneous belief that the social structure will be improved without a change in the hearts of those who make up society has increased the tensions among mankind. Law and order are threatened by those who try to settle social issues in the streets. The constituted authority's failure to enforce existing laws and punish crime has resulted in devious means to thwart justice and increased lawlessness. Ecclesiastes 8:11 speaks to this issue as it says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

The growth and exploitation of sex and lust under the guise of art, literature, advertising, and entertainment have brought a terrible harvest in decaying morals and ethics.

Education stressing unbelief in God and the Bible has plunged this generation into a trackless jungle, where it wanders uncertainly with no worthy purpose or defined path to follow.

The disregard of God's commandments and violation of the Sabbath are almost unbelievable. National spiritual life is tragically weak and at times seems almost nonexistent.

The Church of the Nazarene believes that the gospel of Christ can and will change the hearts and lives of men. We preach this gospel in full faith that the redemption of the heart is the primary essential to any social uplift. . . .

The *Manual* of our church proclaims in stately language our creed. It informs us rightly that we must have an ethic that corresponds to the principles stated in the New Testament. It outlines those beliefs and behavior of general-specific terms. These provide for us a structure of living that keeps us at peace with God and enables us to live in a malfunctioning social structure.

We see no need to modify these statements. The Church of the Nazarene rightly takes a stand against the great social evils of the world. It must continue its frown upon those institutions, habits, places, and activities which break God's commandments and disobey His laws. . . .

"We believe that the scriptural method of gathering money for the support of the church is by means of tithes and offerings."

This declaration in the *Manual* of the Church of the Nazarene has been, and is, the accepted and God-honored basis of the financing of our church and her institutions on every level—local, district, zonal, and general.

We hereby reaffirm and reemphasize the above *Manual* statement and instruct our leaders in all areas of operation and on all levels to adhere strictly to our traditional and time-tested principle. Such a course of faith and obedience to God's Word will honor God and guarantee His continued favor and spiritual blessing.

One famous person recently said, "Never have the churches lived in a time of greater opportunity to exhibit the importance of faith in God and obedience to His will, and never in the history of our generation would their failure to do so be more calamitous."



AMONG assembly delegates is part of the West Texas delegation. At left is Chesley Lewis, a layman, and Dr. Raymond Hurn, superintendent.

The increasing tide of evil; the deluge of degrading literature; the vagrancy of society in breaking the Ten Commandments; the wasteland of much television and other so-called entertainments; the constant hammering of the sordid at our homes and lives; God-and-morals-forgetting theories of relativism, the "new morality"—all result in the decay of men and nations. That is what we face today. To be true to our faith and to our assignment we must meet the tide with courage and spiritual power.

We have a gospel of redemption—let's preach it.

We have a faith—let's produce and live it.

We have a Bible—let's use it.

We have a song of deliverance—let's sing it.

We have standards—let's proclaim them and live them.

We deplore the great social evils that ravage society—let's condemn them.

We hate sin with righteous and godly sincerity—let's tell people so.

We have the message of repentance and conversion—let's bear it.

We are convinced of the cleansing and refilling of the Holy Spirit—let's verify it.

We have altars—let's use them.

We have love and grace—let's display them.

We yearn to win the lost—let's do it.

We have a great, beautiful, prime, positive gospel—let's tell the world.

We have the beauty of holiness—let's portray it.

We want people to come—let's ask them.

We need preachers—let's produce them.

We can this day—by our faith, prayer, money, schools, laymen, and preachers with Pentecostal power—start a new quadrennium and translate our words, speeches, motions, legislation, enthusiasm, intentions into the biggest revival of all time and from that proceed to the evangelism of a lost, confused, weary, but wonderful generation of people who deserve better than they have—and God alone can give it to them.

We of the Church of the Nazarene are sincerely grateful for those of our sister denominations who stand with us in this endeavor. We believe that their voice is worthy and their achievements are in a real sense ours also. We value their fellowship and wish to extend ours to them in mutual enjoyment. During these recent times the area of cooperation and consolidation of promotion has enlarged. We are ready and willing at any time to enter into discussion and procedures which will strengthen our ties and draw us closer together organically.

Sixtieth Anniversary

This is our sixtieth anniversary as a denomination. The leadership of God has brought us to this hour. Surely in the light of our faith and our belief in divine beginnings and progress, we are here "for such a time as this." Can we not in Christian confidence realize our strength in God and face our assignment with faith, fervor, and full giving of ourselves?

We pay just tribute to the noble hands who with so little dared so much in 1908. Their inspiration and divine guidance are more evident in the history of these 60 years.

The tie of the spirit is great. It yields not to distance or time, so they who have answered the summons into the presence of God are a part of us and we continue the mighty work with them. Their strength, faith, and earnestness are transmitted to us, for these partake of divine essence. . . .

"These Times . . . God Is Able"

Above our heads today is the banner with our theme for this quadrennium: "These Times . . . God Is Able."

The Board of General Superinten-

dents offers this to our churches everywhere as a worthy theme. We as a church state this truth to the world of our day with full confidence that in acceptance of it there will come progress in surmounting the otherwise insurmountable issues. Since in a very real sense the world is our parish, we weave the quadrennial theme into our program and throw our resources into its implementation.

We face the uncertain days ahead with poise of our faith that, whatever comes or goes, "GOD IS ABLE!"

We find in its rich, deep meaning the motivation of our evangelism and the secret of our unrelenting toil.

May the able, adequate, all-powerful God launch this General Assembly into a quadrennium of all-out, full-speed-ahead, unceasing labor to bring many thousands into the blessed fellowship of our Zion and the righteousness of salvation full and free.

It is fitting and proper, since our theme is so relevant, dynamic, active, and scriptural, that we set for ourselves goals of achievement for the years ere we meet again.

This Quadrennium

1. New churches 400
 2. Net gain in world membership 70,000
 3. Sunday school average attendance 600,000
 4. Sunday school enrollment 1,100,000
 5. Nazarene Young People's Society 210,000
 6. Nazarene World Missionary Society increase of 29,000, bringing its membership to 300,000.
 7. Finances—total for world evangelism and Missionary Specials—\$30 million.
 8. Every church giving at least 10 percent for world evangelism.
 9. A real revival in every church and mission field resulting in evangelism—genuine, holiness, soul-winning evangelism.
 10. A personal-evangelism, visitation program working in every church.
- Let us accept these goals as a worthy assignment for these four years, 1968-72. May our actions here be directed to assist in translating them into reality. . . .

BISHOP URGES UNITY

A leader in a sister holiness denomination encouraged closer cooperation and a possible merger Tuesday, June 18, as nearly 700 delegates began deliberations during the second day of the Seventeenth General Assembly.

Bishop Myron F. Boyd, a Free Methodist, who is also president of the 100-year-old National Holiness Association, and the first vice-president of the National Association of Evangelicals, told Nazarenes: "We cannot go along with the great, broad, liberal ecumenical movement of our day. . . . Unless a deep spiritual revival takes place in Roman Catholicism and among liberals in Protestantism, we must remain separate from the movement."

However, the former speaker of the "Light and Life" radio broadcast added: "As holiness people we must get closer together either by force, or by choice. . . . We will, eventually, by choice."

So far, the Church of the Nazarene has not affiliated with the National Holiness Association, although a memorial before the assembly calls for the denomination to join.

Urging Nazarenes to "strike while the iron is hot," Boyd said a better cooperation from the church would mean "minimum duplication and competition and more achievement in fulfilling the Great Commission given to us by Christ."

Dr. Boyd said the NHA could "serve as a catalyst to assist in working out cooperative ministries." The Church of the Nazarene is the largest holiness body in the United States. Were it to join the NHA it would increase membership by almost 500,000. Fifteen smaller denominations and a number of independent churches are now members.

Dr. Boyd said the Free Methodists admired the Nazarenes for their vision, aggressiveness, compassion, and great outreach.

UNVEIL PASADENA PLAN

Plans for the enlargement of the present 15-acre campus of Pasadena College to a projected 47 acres were presented to the college alumni, trustees, and friends at the quadrennial college luncheon Monday, June 17, by college President W. Shelburne Brown.

Dr. Brown used a series of slides to contrast the present campus with the permanent plan envisioning facilities for 2,500 students.

Approximately 340 attended the occasion.

The luncheon program was under the direction of Dr. J. Wesley Mieras, president of the alumni association.

Music was furnished by the chamber singers, the college a capella choir directed by Prof. Chester C. Crill, and a brass quintet directed by Prof. Keith Pagan.

NEW YORK COUPLE HURT

Rev. and Mrs. John Cramer, Plattsburgh, N.Y., were hospitalized in St. Louis following a motel explosion and fire, June 13, in Vandalia, Ill.

The couple was en route to the General Assembly with Rev. Harold Hampton, superintendent of the Spanish East District, when the accident occurred.

When the 33-year-old pastor flicked on the bathroom light switch in their motel room, the current triggered an explosion and a flash fire which swept through the room.

Mrs. Cramer, who was still in bed at the time of the fire, was burned less seriously than her husband.

The couple has four children.

TENNIS TEAM WINS FOURTH

The Pasadena College tennis team placed fourth in the National Association of Intercollegiate Athletics national tournament held recently in Kansas City.

Pat Robinson, Las Vegas, Nev., and Dave Bohannon, Pasadena, Calif., were voted to the All-America team. Bohannon was eliminated in the quarter-finals of singles competition, and Robinson and Bohannon went to the semi-finals in doubles.

The two remaining team members are Mike Kellogg, Las Vegas, and Rod Roberts, San Bernardino, Calif.

The coach is J. C. Dobson.

EXPLAINS MEDICAL WORK

Costs are kept at a minimum at the clinic operated by the Church of the Nazarene at Alcoche, Bolivia, it was reported Saturday, June 15, by Mrs. Linda Spalding, a Nazarene missionary nurse on furlough after five years in South America.

"Our average charge is four cents a person," Mrs. Spalding told members of the NWMS at the closing session of the convention.

Mrs. Spalding and her husband, Tom Spalding, first opened a Nazarene clinic in Tiquina on Lake Titicaca in Bolivia. Illness of their infant son, due to the high altitude, forced them to relocate the work in the lowlands.

She described classes she conducts for Bolivian women in family planning and prenatal care—both popular subjects, she said.

"While my husband and I are missionaries," she said, "our hearts yearn for a great revival in America and a return to the God of our fathers."

"Peace starts in individuals. In changing men through the preaching of the gospel of Christ, we change the world," she said.



HIGH above the arena floor, this visitor represented many who watched assembly proceedings through binoculars.

NOTES NEED FOR 'VISION'

In a Home Missions department service Tuesday night, June 18, Dr. V. H. Lewis, general superintendent, noted that "the vision and passion to start new churches are in the hearts of district leaders and pastors who are in this service tonight."

Dr. Orville Jenkins, secretary of the Department of Home Missions and a newly-elected general superintendent, was in charge of the program.

Dr. Lewis, who was reelected to his third four-year term as general superintendent Monday, spoke briefly about the work of the department.

He said:

"Home missions work in the Nazarene denomination or any church with a gospel outreach might be compared to plowing. New churches are not accidental.

"If the dreams and desires for new churches "are not to be found in the hearts of our people, they will never become a reality."

A film, "They Do Not Wait," concerning home missions work was shown.

YOUNG CALLS FOR TEACHERS

General Superintendent Samuel Young cited the urgency for qualified teachers and permanent endowments as the most pressing needs of Nazarene colleges.

His remarks came Monday night, June 17, during a service sponsored by the Department of Education. Dr. Willis Snowbarger, executive secretary, presided.

Dr. Young promised prospective teachers "little attention" from the general church, and yet noted that the success of the educational arm of the church was dependent on persons who would "identify themselves with this part of the work."

"Our very poverty demands dedication," Dr. Young said, but reminded the church that it "had better not abuse that dedication."

He also discussed the "need to move toward permanent endowments

in all of our colleges" which would underwrite the institutions financially.

The general superintendent, who was once president of Eastern Nazarene College, added that "students are paying a higher percentage of their costs than they ever did."

The Education Department introduced a new 25-minute film, entitled "Appointment With Destiny."

EVANGELISTS GATHER

Approximately 390 evangelists and their wives, and invited guests, were hosted by the Department of Evangelism at a luncheon Saturday noon, June 15, at the Continental Hotel.

Dr. John Knight, chairman of the department, presided.

Special greetings from the Board of General Superintendents were given by Dr. Hugh C. Benner, general superintendent sponsor of the department. Dr. Edward Lawlor, executive secretary of the department was introduced and led the discussion following the luncheon.

Dr. W. T. Purkiser, *Herald* editor; Dr. Richard Taylor, editor of the *Nazarene Preacher*; M. A. (Bud) Lunn, Publishing House manager; and Rev. Bert Goodman, Visual Arts director, were present to answer questions concerning their respective responsibilities.

Problems involving calls for local church meetings, preparation, entertainment, finances, cancellations, open dates, and public relations were discussed.

The luncheon was made possible by gifts from the Central Ohio, Chicago Central, Eastern Michigan, Florida, Illinois, Iowa, Kansas City, Los Angeles, Michigan, Northeastern Indiana, Northern California, Oregon Pacific, Washington, West Texas, and West Virginia districts, and was presented without charge to the evangelists.

STRONG RACE RELATIONS STAND CONSIDERED

"God is no respecter of persons" and because "all men are created of one blood" then racial discrimination must go. This seems to be the intent of a stronger stand on race relations almost sure to be adopted by the Seventeenth Quadrennial General Assembly held at the Municipal Auditorium.

The Fourteenth General Assembly in Kansas City in 1956, adopted a resolution on anti-discrimination and race relations which was revised and strengthened four years ago at the Sixteenth General Assembly held at

Portland, Ore., in 1964.

The present stand of the denomination is that racial discrimination is not compatible with the scriptures that proclaim "God is no respecter of persons," and because "all men are created of one blood."

The proposed new legislation, which will be submitted to the Committee on State of the Church, declares that all individuals, "regardless of race, color or creed should have equality before law, including the right to vote, equal access to educational op-

portunities, to all public facilities, and to the opportunity, according to one's ability, to earn a living free from any job or economic discrimination."

The proposed legislation also asks that Nazarene "churches everywhere continue to strengthen programs of education to promote racial understanding and harmony."

The request for legislative action has been submitted by the Los Angeles District of which Dr. Guy Nees is the district superintendent.

Department Heads Review Progress . . .

MEMBERSHIP UP 30,000

The Church of the Nazarene had a net domestic gain of 29,085 members, a 7.92 percent increase, during 1964-68, it was reported to the Seventeenth General Assembly at Municipal Auditorium Tuesday, June 18, by Dr. B. Edgar Johnson, general secretary.

He said 10,000 more members were gained abroad to give the church a world membership of 453,808 persons. The denomination has a net gain of 109 domestic churches during the 4-year period to a total of 4,958.

Per capita giving reached \$190.13 in 1967—an increase of \$36.57 during the quadrennium. It was \$153.56 in 1964.

Dr. Johnson was one of several church secretaries and directors of auxiliary bodies reporting to the General Assembly. Highlights:

□ *General Treasurer*, Dr. John L. Stockton—Giving for the general budget and for special missionary projects during 1964-68 set a record of \$25,-944,476—an increase of \$7,964,806 over the previous 4-year period.

□ *Department of Church Schools*, Dr. Kenneth Rice—In the last three years Nazarenes enrolled 182,000 persons in Sunday school to reach the denominational 1-million goal. The department will start a drive to enlist and train 40,000 new teachers to handle the growth.

□ *Department of Education*, Dr. W. E. Snowbarger—The new Nazarene Bible College at Colorado Springs, Colo., opened in 1967 with 119 students. Two new Nazarene junior colleges will open this fall. They are Mid-America College at Olathe, Kans., and Mt. Vernon College at Mt. Vernon, Ohio.

Enrollment at the present six Nazarene liberal arts colleges totaled 8,292 last fall, an increase of 2,106 over 1963, or 34 percent increase in four years.

□ *Department of Evangelism*, Dr. Edward Lawlor—The church now has a total of 783 evangelists and song evangelists. A survey in 1968 showed that about 215 Nazarene revival meetings are in progress each weekday night of the year.

□ *Department of Home Missions*, Dr. Orville Jenkins—The department assisted in organizing 268 churches during the quadrennium. In 1967, these churches raised a total of \$1,538,035 for all purposes. The new churches have a total of 11,754 members.

□ *Ministerial Benevolence*, Dr. Dean Wessels—The department expended a total of \$3,117,143 during the quadrennium for all purposes and reported income of nearly the same total.

□ *Publications*, M. A. (Bud) Lunn—Gross sales totaled \$18,580,000 for the quadrennium and reached a peak \$5,075,000 in 1967.

□ *World Missions*, Dr. E. S. Phillips—A total of 132 new missionaries took their places abroad during 1964-68. The church now has about 620 missionaries in 48 countries and world areas.

□ *World Missionary Society*, Dr. Mary Scott—The society added 59,019 members during the quadrennium to a total of 272,219. Members raised \$13,-398,000 for the support of world missions.

□ *General Stewardship*, Dr. Dean Wessels—The Thanksgiving 1967 offering for world missions reached \$2,060,000—a record.

□ *Nazarene Theological Seminary*, Dr. Eugene Stowe—a record enrollment of 264 students was reached in the fall of 1967.

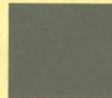
CASHMAN TO NEW POST

Wilbur A. Cohen, secretary of Health, Education, and Welfare, announced recently the appointment of Dr. John W. Cashman, 45, a medical doctor with the Public Health Service, as Assistant Surgeon General.

With the advancement goes the military rank of brigadier general. He becomes the first member of the Church of the Nazarene to receive the rank.

Dr. Cashman, who lives in Dickerson, Md., near Washington, D.C., is married to the former Helen Feckanin. The couple has two children.

The Cashmans are members of Washington, D.C., First Church.



AS MANY as 30,000 Nazarenes visited the Municipal Auditorium exhibit hall filled with gaily decorated booths. Visitors at right note two education displays, an overseas home missions booth, and Evangelism and Stewardship displays.

WORKERS TO LUNCHEON

A combined luncheon for district directors of Cradle Roll and Home Department attracted 88 directors and guests Thursday, June 13.

Mrs. Betty Bowes, general director of the Cradle Roll, and Rev. Earl Wolf, general director of the Home Department, spoke briefly to the group. The luncheon, which drew directors from as far away as Alaska and South Africa, preceded workshops on Cradle Roll and Home Department held in relation to the General Church Schools convention.

ENC QUIZZERS TOPS

A high school Bible quiz team representing the Eastern Nazarene College zone won top honors Saturday, June 15, in national competition by defeating a team from the newly-organized Mount Vernon Nazarene College zone. The ENC team finished with a record of six wins and one loss, compared to the runner-up MVNC with a 6-3 record.

The top individual quizzier was Bill Greenwood who was personally responsible for scoring 380 points for his team. He was a member of the NNC quiz team.

Members of the winning ENC team include Kenneth Mingledorff, New Bedford, Mass.; Moses Mulkigian, Lowell, Mass.; Joyce Kienzle, Bridgeton, N.J.; Les Green, Fulton, N.Y.; and Andrew McLeish, Dover-Foxcroft, Me. Robert Partlow, Cambridge, Mass., is the coach.

Teams from six other Nazarene college zones participated. The teams and their win-loss records are:

Bethany Zone	4-3
Trevecca Zone	3-3
Northwest Zone	2-3
Olivet Zone	1-3
Pasadena Zone	1-3
Mid-America Zone	0-4

TV EDITORIAL CITES YOUTH

(Editor's note: The following editorial was read June 18 on KCMO television.)

Young leadership is encouraged in the Church of the Nazarene. "A world that seems to be spinning out of control" needs the vigorous leadership of youth to set it right. This call for new leadership was sounded in Kansas City to the Church of the Nazarene youth at a meeting in conjunction with the church's General Assembly. Dr. George Coulter, advisor to the youth society, said the present Nazarene youth is the "best trained and most talented generation the church has produced," and it must "penetrate the age in which it lives."

The Kansas City assembly may generate more attention to an urgent problem in America, the problem of using the new and forceful ideas of youth in constructive ways. Many denominations find themselves confronted with serious youth problems involving failure to exploit the greatest swell of energy this nation has ever known. Churches and schools possibly represent the only major institutions outside the family capable of marshalling the power of young people into leadership roles. Now is the time for it.

New pressures are forming to bring younger persons into voting privilege, to place more youth in public office, to throw more economic responsibility on its shoulders. The Nazarene youth society may be one of the prime movers for the future.



THE ELECTRIC air of excitement over electing new general superintendents failed to disturb this visitor's nap.

RECOUNTS ALIEN ROLE

Missionaries must continually face the realization that overseas they are considered aliens, Rev. Robert McCroskey, of Bethany, Okla., a 12-year veteran of Nazarene missionary work in the Philippines told the General NWMS convention, Friday, June 14.

"Our emphasis and main stream of endeavor is to build a strong national church in the Philippines ready to grasp opportunities," Mr. McCroskey said. "We are aliens in any country except America."

The missionary said that "the ability to reproduce has been the great challenge to the church in the Philippines—as in other areas of the world."

He declared that the strength of any church as a denomination is demonstrated in its ability to sacrifice. He noted that this included time and service as well as money.

He closed with a request that society members give more money to Nazarene missions and also to pray more for the work overseas.

WASHINGTON OVER 5,000

Membership on the Washington District topped the 5,000 mark during the assembly year just closed, and giving for all purposes climbed to near \$1.2 million, according to Dr. Ernest E. Grosse, superintendent.

Delegates heard the superintendent's report during the eleventh district assembly, held April 24-25 in Baltimore. Dr. Samuel Young, general superintendent, was the presiding officer.

Ordained were Rev. Warren A. MacEachern and Rev. Lester R. Welshans. □



HAPPY supporters root for their team during the national NYPs Bible quiz tournament.



NEWLY ELECTED to the General Board are 14 members, 12 of whom were present for the organizing meeting on June 22 at the General Board building. They are: (from left to right, front row) Rev. Herman L. G. Smith, Calgary, Alberta, Canada; Blaine Proffitt, Lincoln, Neb.; Charles C. Oney, Paducah, Ky.; John W. Bundy, Port Arthur, Tex.; Selden Kelley, Cincinnati; (back row) Dr. E. W. Martin, Howell, Mich.; Dr. Homer Adams, Atlanta; Dr. M. Harold Daniels, Bethany, Okla.; Dr. C. William Ellwanger, Kansas City; Dr. Harvey H. Hendershot, Charleston, W. Va.; Rev. Jim Bond, Nampa, Idaho. Not present were Dr. Lloyd Glenn McArthur, Ardmore, Okla.; and Dr. Robert E. Wilfong, Kennett Square, Pa.

ASSEMBLY VOTES YOUTH DEPARTMENT

AMONG SIGNIFICANT actions taken by the 680 delegates during the Seventeenth General Assembly were:

- The establishment of a Department of Youth as the eighth department of the General Board.
 - The tabling of a revised commission report which would have made possible a person who has been divorced on something other than scriptural grounds, and since remarried, to be admitted into church membership. Another commission study on the subject was called for.
 - Provision that the General Board would consider affiliating the denomination with the National Holiness Association, and take such action if it deemed advisable.
 - The approval of a strong position favoring "equal opportunity, according to one's ability, to earn a living free from any job or economic discrimination.
- "We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding. . . ."
- The establishment of a commission to study a ministerial pension fund which would bring a report to the 1969 General Board meeting.
 - The voting down of a measure which would have provided pastors unlimited tenure.
 - The merger of the North and South Dakota districts.
 - The phasing out of a separate Gulf Central District, comprising Nazarene Negro churches into the

districts having geographical jurisdiction. The Florida Negro churches were merged with the Florida District a year ago.

- The creation of a comprehensive study of world mission fields, in relation to total program, organization, and administration. The General Board was given power to act on the recommendations of the commission, as it deems advisable.
- The establishment of a Communications Commission, and the election at a later date of an executive director. Under this would probably come Nazarene Radio League, Nazarene Information Service, and Nazarene Audio-Visual Committee.
- The creation of a commission to study existing relationships of the church with the National Council of Churches.

In addition to the election of three new general superintendents and three incumbents, the offices of the general secretary, general treasurer,

and editor of the *Herald of Holiness* were filled also with the incumbent officers.

Dr. B. Edgar Johnson was re-elected to the general secretaryship, Dr. Stockton as general treasurer, and Dr. W. T. Purkiser as editor of the *Herald of Holiness*.

In other assembly elections the following were named to quadrennial terms:

- GENERAL BOARD**
- Central Zone: E. W. Martin, Forrest W. Nash, Harlan Heinmiller, L. D. Mitchell
- Eastern Zone: Fletcher C. Spruce, Morris E. Wilson, Neel J. Price, Robert E. Wilfong
- North Central Zone: Ray Hance, C. William Ellwanger, Blaine Proffitt, D. A. Diehl
- Northwest Zone: W. D. McGraw, Percy J. Bartram, Gordon T. Olsen, Robert Mangum
- South Central Zone: Raymond Hurn,* M. Harold Daniels, Glenn McArthur, John Bundy
- Southeast Zone: John L. Knight,* T. E. Martin, Homer Adams, Charles C. Oney.
- Southwest Zone: L. Guy Nees, Ponder W. Gilliland, J. Wesley Mieras, Francis L. Smee.
- British Commonwealth Zone: George Frame, Herman L. G. Smith, Kenneth Olsen.
- Education Representatives: William Greathouse (on the occasion of Dr. Greathouse' being elected seminary president, Dr. John Riley was elected by the General Board to serve), Edward Mann.
- NWMS: Mrs. Gordon T. Olsen
- NYPS: Jim Bond
- NAZARENE THEOLOGICAL SEMINARY Board of Trustees**
- District superintendents—Herman L. G. Smith, Calgary, Alberta, Canada; Mark R. Moore, Kankakee, Ill.; Harvey S. Galloway, Columbus, Ohio; Kenneth Pearsall, Syracuse, N.Y.; Ray Hance, Wichita, Kans.;

THANKS TO N.I.S.

Without the assistance of the Nazarene Information Service, and its director, Rev. O. Joe Olson, the job of creating two news supplements would have been a much more difficult one. Thanks to Joe Olson and his staff!

—Elden Rawlings

Raymond C. Kratzer, Yakima, Wash.; Raymond W. Hurn,* Lubbock, Tex.; John L. Knight,* Orlando, Fla.; and L. Guy Nees, Pasadena, Calif.

Pastors—C. William Ellwanger, Kansas City; M. Harold Daniels, Bethany, Okla.; and Leslie Parrott, Portland, Ore.

Laymen—Selden Kelley, Cincinnati; F. L. (Bud) Smee, Visalia, Calif.; and John Wordsworth, Seattle, Wash.

(*In view of the pending decision of Dr. Hurn and Dr. Knight regarding their accepting the election of executive secretary of the Department of Home Missions and the Department of Evangelism, respectively, the General Board and the seminary board did not elect board replacements.)

NAZARENE BIBLE COLLEGE

Board of Trustees

District superintendents—Fred J. Hawk, Central Zone; H. Harvey Hendershot, East Central; Dean Baldwin, North Central; Bert Daniels, Northwest; W. Raymond McClung, South Central; Otto Stucki, Southeast; Nicholas A. Hull, Southwest.

Pastors—J. Donald Freese, Central Zone; Roy Carnahan, Eastern; Donald Moore, Northwest; T. E. Martin, Southeast.

Laymen—E. H. Steenbergen, East Central; Blaine Proffitt, North Central; Paul Macrory, South Central; Lewis Shingler, Southwest. □

CHAPLAINS MEET

The military chaplains of the Church of the Nazarene are challenging their church by their lives to discipline, courage, commitment, and venture.

So stated General Superintendent George Coulter, sponsor of the Nazarene Servicemen's Commission, at a dinner meeting of Nazarene chaplains and their wives attending the General Assembly, Tuesday evening, June 18.

Mr. Paul Skiles, executive director of the Commission, also spoke to the chaplains. Commission Chairman W. T. Purkiser introduced the speaker.

Approximately 40 attended the dinner. □

GREATHOUSE TO SEMINARY

The newly elected board of trustees unanimously elected Dr. William M. Greathouse, 49, as president of Nazarene Theological Seminary to succeed Dr. Eugene L. Stowe.

Dr. Stowe was elected to the general superintendency during the Seventeenth General Assembly.

The announcement by the board chairman, Dr. Harvey Galloway, was made Friday night, June 21. The new president told trustees and members of the General Board of his acceptance on the following morning.

Dr. Greathouse has been president of Trevecca Nazarene College since 1963, and dean of religion for eight years before that. During five years of that time he served as pastor of Nashville First Church.



Greathouse

Between 1938 and 1955 he pastored elsewhere on the Tennessee District.

Dr. Greathouse holds a master of the theology degree from Vanderbilt University, a bachelor of theology from Trevecca, and bachelor of arts degree from Lambuth College. □

KNIGHT, HURN ELECTED

Dr. John L. Knight, 64, and Dr. Raymond Hurn, 47, district superintendents in Florida and West Texas, respectively, were elected to general church positions, June 22, during the first meeting of the new General Board.



Both leaders asked for time to consider whether they would accept. Dr. Knight was named to succeed Dr. Edward Lawlor as the secretary of the Department of Evangelism, and Dr. Hurn to succeed Dr. Orville Jenkins as secretary of the Department of Home Missions.

Dr. Lawlor and Dr. Jenkins were elected to the general superintendency earlier in the week.

In other action, the board agreed to defer the selection of a secretary of the new-formed Department of Youth until an adjourned meeting of the General Board called for September 15, at which time a definition for the new department would be clearly stated. Youth department members were to contact members of the NYPS General Council for suggestions as to the selection of the new secretary. □



Hurn

VITAL STATISTICS

DEATHS

KENNETH MURREL CASIDA, 46, died Apr. 6 at Duncan, Okla. Funeral services were conducted by Rev. Robert Wellmon. Surviving are his wife, Gwen, a sister, and his mother.

CASSIE ANN CHENEY, 81, died Apr. 11 in Pasadena, Calif. Funeral services were conducted by Dr. D. Shelby Corlett, Rev. Daniel H. Penn, and Rev. Raymond Frederick. She is survived by four daughters, 14 grandchildren, 16 great-grandchildren, a brother, and a sister.

REV. J. B. MILLER, 65, died Apr. 22 at Nappanee, Ind. Funeral services were conducted by Rev. R. E. Bridgwater at Denver, Colo. Surviving are his wife, Esther; one son, Meredith; a daughter, Mrs. Patricia Fornery; three grandsons; two brothers; and one sister.

JOE LEE BURGER, 25, died May 6 as a result of a helicopter crash, when the main rotor blade came off. Funeral services were conducted by Rev. R. E. Woody and Rev. Don Johnston at Denver City, Tex. He is survived by his wife, Delores; his parents; and a sister.

REV. EARL C. POUNDS, 81, died June 1 at Gooding, Idaho. Funeral services were conducted by Rev. William Robertson, Rev. Grady Cantrell, and Rev. Orville Schmidt. He had been a charter member of the Church of the Nazarene, and was ordained in 1916 by Dr. E. F. Walker. Among survivors are three daughters, Mrs. W. T. Johnson, Mrs. Percy Brown, Mrs. Dean Albright; and one son, Roger Earl.

MISS HILDA MORRILL, 60, died May 31 in Malden, Mass. Funeral services were conducted by Rev. Dean Hardy and Rev. William Taylor. She left no immediate survivors.

"Showers of Blessing" Program Schedule

July 14—"Try This on Your Vacation"

NEW "SHOWERS OF BLESSING" STATIONS		
CKBB	Barrie, Ont., Canada 950 kc.	8:00 a.m. Sunday
CKCB	Collingwood, Canada 1400 kc.	8:00 a.m. Sunday
KLBK	Lubbock, Tex. 1340 kc.	9:00 a.m. Sunday
WRMF	Titusville, Fla. 1050 kc.	8:15 a.m. Sunday (every other week)

NAZARENE CAMPS

JULY 12-21, Canada Central District, at Clarksburg, Ontario, Canada, Route 26 to Thornbury, south to Clarksburg. Workers: Willard Taylor, C. B. Cox, A. E. Airhart, evangelists; Rev. and Mrs. J. Holstead, missionary speakers; Paul McNutt, singer; Bruce Taylor, district superintendent.

JULY 19-28, Central Ohio District, at District Center, 2708 Morse Rd., Columbus, Ohio 43224. Workers: Mendell Taylor, P. L. Liddell, evangelists; Ralph and Joanne Dunmire, musicians and singers; young people's worker, Stephen Nease. Harvey S. Galloway, district superintendent.

JULY 21-28, Oregon Pacific District, at Clackamas District Center, Rt. 2, Box 500, Clackamas, Ore. 97015. Workers: C. Hastings Smith, Fletcher Spruce, evangelists; Harry Rich, missionary speaker; Robert L. Clay, youth worker; N.E.T. No. 1, children's workers. W. D. McGraw, district superintendent.

JULY 22-28, Colorado District at District Center, Dover St. and 16th Ave., Lakewood, Colo. 80215. Workers: Bert Daniels, evangelist; Paul Skiles, musician. E. L. Cornelison, district superintendent.

JULY 22-28, Missouri District, at Pinecrest Camp, Fredericktown, Mo. 63645. Workers: Maynard James, evangelist; DeVerne Mullen, singer. Donald J. Gibson, district superintendent.

JULY 23-28, Northwest Indiana District. Workers: George Hayse, evangelist; Paul Qualls, singer. George Scott, district superintendent.

JULY 24—AUGUST 4, Long Island Holiness Camp Meeting Association, at 106 Prince Avenue, Freeport, N.Y. 11520. Workers: Robert Emsley and C. Neil Hutchinson, evangelists; Bill and Anne Schaefer, singers; Mrs. Ruth Patton, youth worker; Mrs. Helen S. Matthew and Mrs. Stella Hughes, children's workers. J. W. Patton, president.

JULY 26—AUGUST 2, Georgia District, at District Campgrounds, Rt. 2, Adrian, Ga. 31002. Mack Anderson, district superintendent.

ANNOUNCEMENTS

EVANGELIST'S OPEN DATES

Ira L. Campbell, 2516 N. Adam Avenue, Oklahoma City 73127, has open dates in July and August. C. Glenn Bolling, Box 527, Kansas City, 64141: July 3-14, 21-27; November 12-17, 19-23; December 10-15, 17-22; January and February of 1969.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS
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SAMUEL YOUNG

District Assembly Schedule
Northwestern Ohio July 10-11
Oregon Pacific July 17-18
Northern California July 24-25
V. H. LEWIS

District Assembly Schedule
Northwest Indiana July 10-11
Michigan July 17-19
Illinois July 31—August 2

GEORGE COULTER
District Assembly Schedule
Southwestern Ohio July 10-11
Pittsburgh July 18-19
Northwest Oklahoma July 24-25

EDWARD LAWLOR
District Assembly Schedule
Eastern Michigan July 10-11
Central Ohio July 17-19
East Tennessee July 25-26

EUGENE L. STOWE
District Assembly Schedule
Canada Central July 17-12
Kentucky July 25-26

ORVILLE JENKINS
District Assembly Schedule
Albany July 9-10
Colorado July 24-26
Eastern Kentucky July 31—August 1

Next Sunday's Lesson

By Albert J. Lown

EXILED IN BABYLON

(July 14)

Scripture: Jeremiah 29:1-14; Lamentations 5; Psalms 130; 137 (Printed: Lamentations 5:1-7, 15-22)
Golden Text: Psalms 130:7

THEME

National suffering and disorganization shown in the experience of devout Jewish exiles, teaching the need for vital and ethical relationship with God in personal, national, and international affairs.

INTRODUCTION

Homesickness, a personal experience for most people, is a theme of poetry and song, an added incentive to befriend strangers. Multiplied to a national sentiment, this longing gives birth to liberation and freedom movements, genuine and spurious. Above others the Jews have longed for their own land. The lesson depicts a period of forced exile in which they were conscious of

A Lost Heritage. Lamentations gives a graphic description of the process and inevitable result of national deterioration. One generation has passed its sins to another. Priesthood and leadership have failed. Coquetting between Assyria and Egypt has brought invasion. An occupied country—with the horrors of homelessness, orphans, cruelties, famine, and death—is attributed to divine judgment by the law that "righteousness exalteth a nation, but sin is a reproach to any people."

In this situation, the bitterness and penitence of a chastened people gave birth to

A living Hope in divine mercy and covenant. Psalms 130 reveals the confession and prayer of a believer and patriot, representative of a God-fearing remnant. God is just in His dealings (v. 3), but faith and hope look for the end of captivity's night and a new day of grateful consecration (v. 4). In the depths of national sorrow described in Psalms 137, the vision of a rebuilt Jerusalem is cherished, the center of

A Land of Holiness. Taunted and deprived, sorrow was turned into dedication and hope of a rebuilt city in which God would be praised. The desire for unqualified revenge upon Edom and Babylon is natural, but pre-Christian.

CONCLUSION

This philosophy of history conveys a warning to privileged nations and hope of divine intervention on behalf of the oppressed.

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Paul and Barnabas were prominent leaders in the Early Church, and we believe they were wholly sanctified and fully dedicated to the Christian cause. How can their dispute over Mark and subsequent separation (Acts 15:36-41) be reconciled with the experience of holiness?

Holiness does not destroy humanity with natural preferences and aversions, nor does it guarantee that equally good people will always see eye to eye in their judgment of the means to reach ends on which they do agree.

Paul and Barnabas were both Spirit-filled men, and both dedicated to the work of the gospel. They disagreed over the usefulness of John Mark. The end result was two missionary parties instead of one.

If one had to judge as to which of the two was "right" and which was "wrong," the decision would apparently go to Barnabas. John Mark did redeem himself, and did make good, and Paul was big enough to recognize the fact (II Timothy 4:11).

While the disagreement was so sharp that Paul and Barnabas went separate ways, it did not appear to embitter their relationship. Barnabas, we learn from Colossians 4:10, was Mark's uncle.

Are assistant pastors appointed or elected? How is their service terminated?

They are nominated by the pastor with the written approval of the district superintendent, and elected by the church board—with the provision that failure of the district superintendent to disapprove within 15 days shall be considered as approval (*Manual*, paragraph 123, item 25).

The election is for one year only, and may be renewed upon recommendation

of the pastor and favorable vote of the board.

When pastors change, the employment of all paid assistants must be reviewed within 60 days. Their continuance depends on the recommendation of the new pastor, the approval of the district superintendent, and the favorable vote of the board (*Manual*, paragraph 173).

I find some disagreement as to the interpretation of our doctrinal statement about the Trinity. Some hold that there are three separate Beings who are yet one. Others hold that the Trinity is like man with his spirit, soul, and body. It would be helpful if you would explain this in your "Answer Corner."

Actually, volumes have been written wrestling with this very question.

Our *Manual* statement is very brief: "We believe in one eternally existent, infinite God, Sovereign of the universe; that He only is God, creative and administrative, holy in nature, attributes, and purpose; that He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit" (page 25).

What the Scriptures imply and what Christian experience reveals is that God is one in nature and essence and three in person. The Father is God, the Son is God, and the Spirit is God—yet there are not three Gods, but God is one.

We always have a tendency in our thought to slide in one or the other of two opposite directions. If we forget the essential unity of the divine, we come out with a sort of tri-theism, a belief in three Gods. If we forget the reality of personal subsistence within the Godhead, then we come out with some sort of modalism—one God with three manifestations.

We must always bear in mind that this is not a kind of intellectual obstacle course put up by theologians to baffle

simple minds. It is based on three biblical facts the denial of any one of which is the destruction of true Christianity: namely, the deity of Christ, the personality and deity of the Holy Spirit, and the unity of the Godhead.

Perhaps the best we can do is to think of the threeness and oneness of God as we would think of the threeness and oneness of a cube. The cube is one, yet it has height, width, and depth. Each of the three is essential to the being of the cube. Yet each is distinct in that the height is not the width, and the width is not the depth. No one of the three dimensions is a third of the cube. Each is in a real sense the whole, since they completely interpenetrate.

To the literal mind that says, "Yes, but one plus one plus one equals three, not one," the only appropriate reply is, "True, yet one times one times one equals one, not three." Things that are separable must be added. Those which are related as the dimensions of a cube can only be multiplied.

Think it over!

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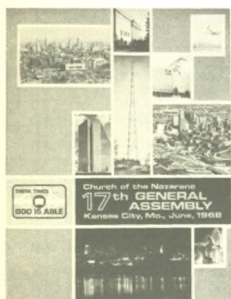
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