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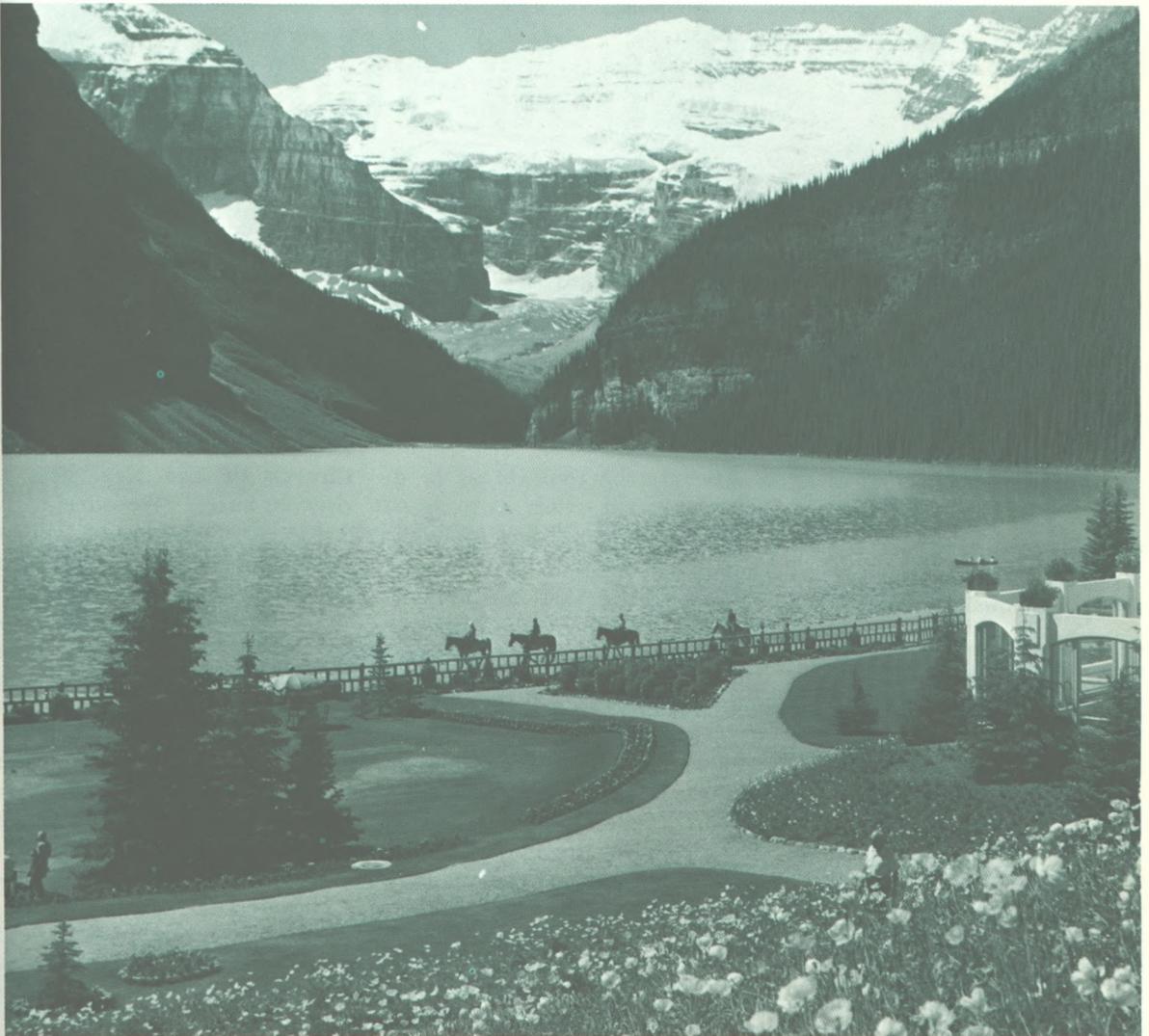
Church of the Nazarene

DEC 15 '68

Bill Fisher suggests . . .

Try This on Your Vacation

See page 3.



LAKE LOUISE, ALBERTA, CANADA



General
Superintendent
Lewis

Four Brand-new Years!

A BRAND-NEW quadrennium! Here it is right now, on our hands—what will we do with it?

The *Manual* of our church divides the time from one General Assembly to the next into four-year periods. This seems to be the appropriate length for the church to work between periods of general consideration of its program, promotion, and legislation.

Our recent good General Assembly just closed in Kansas City and was indeed a highlight of our church. It reviewed the past and made plans for this brand-new challenge.

Speeches were made. Motions were seconded and their proposals voted upon. All this ended when the gavel of the chairman concluded the business.

Shall it all stop there?

That's what this quadrennium is all about. This decides if we have the loyalty, strength,

and motivation to translate worthy legislation into action.

I believe we can. I know we should, not just for the sake of the legislation only, but because it deals with men, youth, souls, and destiny.

The church expects us to do it. The world needs us to do so, and God certainly has called us to carry out His will.

Now we are back home again, superintendents, educational officials, teachers, pastors, evangelists, missionaries, laymen, laborers all! Right here is where the General Assembly and all it has worked and prayed for come into focus.

One person may not feel very important in the big crowd at our world gathering, but now the crowd is gone. The speeches have ended. The noise of many voices is still. Once again our assignment confronts us. Our call is within us. Our Lord is with us; our quadrennium has already started. Our

parishes are out there—just beyond the door of the rooms where we are reading this. Sin is out there; hurt, frustration, need are out there.

No one cares? Oh, yes, someone does care! Jesus cares! The Church of the Nazarene, our church, cares! We care!

All care enough to work together at the great, mighty assignment—*soul winning*.

We must get everything lined up at the college, the district, the church, the mission, for immediate and continued outreach.

What a wonderful banner that was looking down at us—speaking silently, yet so forcibly to us with its tremendous truth!

"These times—God is able!" I believe that, don't you?

Say, listen out there, you who mill around in the world. Listen—God is able for you and you and you . . .

Come, we will guide you to Him. □

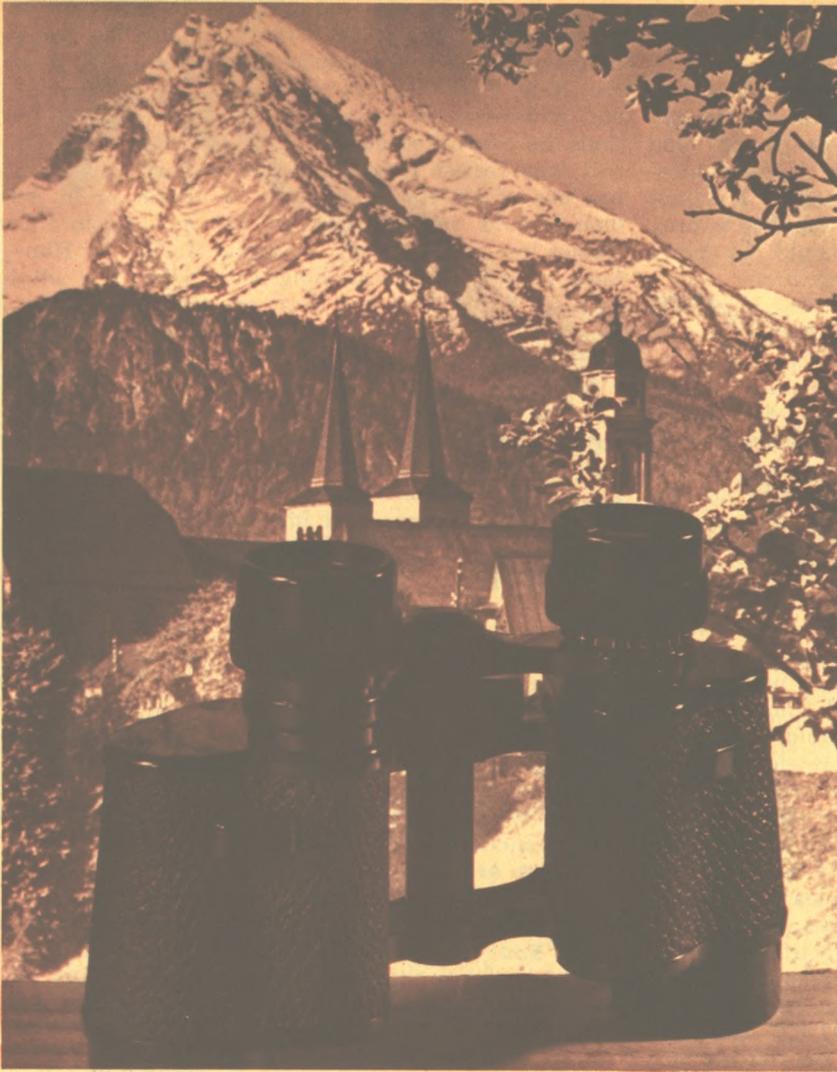


PHOTO BY LAMBERT

TRY THIS ON YOUR VACATION

• *By William Fisher*

Soon all of you will be leaving on vacation," said the late Henry R. Luce to a group of his employees. "When you are away," he continued, "stop and think about what you really love, what things you live for, and what things you would die for."

But a vacation is so often thought of as a time of "getting away"—getting away from the routine, getting away from familiar places and people and things—and, with far too many, a time

of getting away from all serious thoughts of religious activity.

You heard, perhaps, of the church that had on its bulletin board the slogan: "The Gateway to Heaven." Then underneath, in smaller letters, the statement: "Closed for the summer."

And that, unfortunately, is the story of many churches and many lives during the vacation season—they close their doors, and minds, to all serious thought and religious activity.

When you take time to think about it, just what do you really love?

Your family? Of course. And you should. And vacation time can be a time of deepening and strengthening those love-relationships within the family. It is not only important for families to pray together; there should be times when they play together.

But the circle of your love must extend beyond the family; else if tragedy comes, life would go to pieces. A father expended all his love on his only son, and when the son died of polio, the father's world caved in. A wife lavished all her love on her husband, but when a heart attack took her husband, that wife lost her reason for existence.

The circle of your love should also include your country. Not a party or a personality or a type of government, or all its policies, but your *country*. And I am one who believes that we could stand with some outright expressions of patriotism and love of country today.

But if life is to be what it should be, the circle of love must extend beyond family and country and include God. But please don't stop with mere thought about any church, or any doctrine, or any theology, or any religious system—move on until you ask yourself, "Do I really love God?" And unless and until you can answer that in the affirmative, life will be frustrated and ultimately futile.

But then again, try to take time to ask yourself just what are the things you are living for.

For your job? But suppose you get fired? For money? But suppose you lose it? For fame or prestige? But those can evaporate. Are you living just to climb one more rung up the ladder? But suppose you reach the top rung and then, when you take time to look around, you decide that you don't like the view?

Robert R. Young was a man who apparently lived for such things, but when he stood on the top

rung, he apparently didn't like what he saw. For at 60, a multimillionaire, the board chairman of the New York Central Railroad, and a director of many corporations, he committed suicide.

It was Ernest Hemingway who had one of his characters say, "A man should seek for things he cannot lose." But money, position, fame, prestige—all these things can be lost. And if one has been organizing his life around such things, then when he loses them—or when he has more than he needs—his reason for existence is gone and life becomes a stale, flat, and futile thing.

Another question you should try asking yourself while you're on vacation is this one: What things would I be willing to die for?

It is Eric Hoffer, the homespun philosopher from San Francisco, who said in his book, *True Believer*, "We cannot be sure that we have something worth living for unless we are ready to die for it."

A more formal and famous philosopher by the name of Sartre said, "You will never find peace and happiness until you are ready to commit yourself to something worth dying for."

And the late Martin Luther King, Jr., said to his children, "A man's life is worth living only if he is committed to something worth dying for."

But of course we never find the final word in San Francisco, or in Paris, or in Atlanta. For *that* we must go to a Carpenter in Galilee. Listen to Him—will you?—as He says, "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

And no one—I repeat—no one knows the true meaning of what life is all about until he begins to love that Christ and to live for Him and, yes, if need be, be willing to die for Him.

Have a good time then, this summer, with your family and friends. Enjoy the parks, the mountains, the lakes, the oceans. But make it a point to get alone, somewhere, and think on these things.

And when you return, no matter how tired your body from the rigors of camping out or the long trips, no matter how weary of answering, for the millionth time, "How far is it yet, Daddy?"—if you come to the right answers to these questions, you will come back with your soul refreshed and strengthened and thus able to return to your responsibilities a better person, a bigger person, a more whole and fulfilled human being. □

RADIO SERMON OF THE MONTH

All of life is elevated to a new level when we are "risen with Christ." Instead of life being flat and drab, it becomes thrilling and purposeful because a new dimension is added. The new dimension is height. We move away from the monotony of the physical and the material and thrust our spirits skyward. This upward swing brings us to those lofty altitudes which enable us to "seek those things which are above," and set our "affection on things above."—Mendell Taylor.



SCAFFOLDINGS

Oh, it's no use," I groaned to my Sunday school superintendent. "We will never get this ceiling ready for the revival by Monday."

The weather had turned unseasonably cold for October, even in south Georgia. It was already Wednesday and we were not even through stripping the rafters for the installation of the ceiling tile. We had been working all week.

Now with bruised fingers and a "crick" in the neck from looking up so much, two discouraged men went to prayer meeting that night. We asked the church to pray about this desperate need. The people did pray. And some of them acted as well.

Thursday, about midmorning, two carpenters came by the church. We were informed that some of the men had hired them to put that ceiling in for us.

"Well, glory!" I shouted around the rickety stepladder we had been working with.

They looked the job over and instructed me to secure as many two by eights as I could find and have them at the church that afternoon. They walked out and my faith sagged a little. I could not help but wonder why they were wasting so much valuable time. What did they want with so much heavy timber?

But I did as I had been instructed. I borrowed what I thought was a generous supply of used lumber from a nearby business.

Right after lunch the carpenters came again with tools and equipment. They set themselves up with skillsaw, chalk line, and other efficient-looking gadgets.

"Now we will see that ceiling go up," I rejoiced.

But they didn't even ask where the boxes of "Celotex" were stored. In fact they didn't pay any attention to the ceiling. They pushed my little ladder aside and began with the heavy timber.

I bit my fingernails and watched the clock hands move around. I was sick again when five o'clock came and they announced that it was time to go home for the day. They had not put one nail into the rafters overhead. The only thing they did was waste time the whole afternoon building a scaffold.

The next day was to be one of the most enlightening days of my life. The carpenters came to work that Friday morning at eight o'clock. Still in no hurry, they measured here and there for a time. Then they started putting up the strips of wood on which the ceiling would be stapled. Before noon that part of the job was finished.

After lunch they put up the ceiling with such speed and ease I could not believe my eyes. They walked about with no lost motion. There was no ladder to move, no climbing to be done, no moving material here and there. By five o'clock quitting time they had ac-

complished what I and my superintendent would have required a week or more to do. Furthermore, it was done much better than we would have done it.

There has to be a spiritual lesson here, I thought as I headed for the parsonage.

Life has its scaffoldings too.

We must take time to do some things that are not necessarily our ultimate goal but rather make that goal possible. The scaffolding was taken down. It had served its purpose. The ceiling remains to serve its intended purpose. I learned that day to take time to build a scaffold.

One thing I did was to take time to get an education. I resigned that home mission church and returned to college to get a degree. This education has since offered a scaffold from which I have done more and better work. It took time but it was worth it.

I have learned to take time to pray before rushing into a busy day. It takes time to read the Bible and pray every morning. But it is never time wasted. From this scaffold my day goes better. There is less friction and more production.

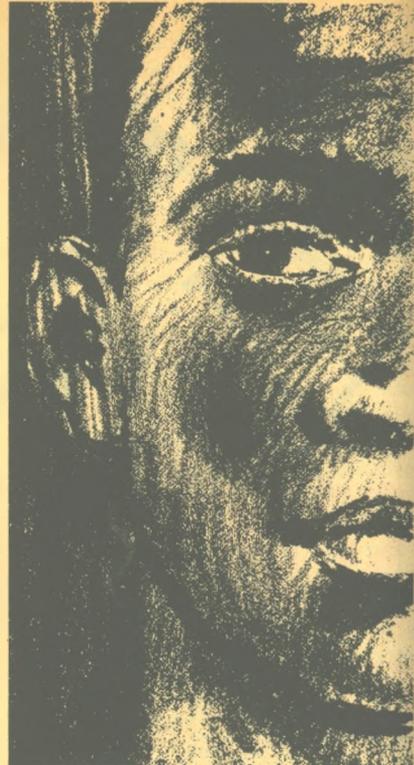
The list can be lengthened to fit the individual life.

But don't be afraid to spend time getting ready to live. Long or short, your life will be more fruitful. □



THE CHURCH & RACE RELATIONS

• By C. Neil Strait
Uniontown, Ohio



The life of George Washington Carver is well-known—a thrilling, treasured chapter of human achievement. And yet behind this achievement stands a basic spiritual impetus.

Carver's life was God-appointed and divinely directed. And because this was so, someone has raised this question: "Had God seen him as a slave boy, could He have envisioned him as the man he became?"

And just here is the whole point—God sees each man as a potential vessel, as a steward of divine resources, as an instrument for His kingdom's good.

Is there a lesson here for the Church? Would not God say to all of us that the color of a man's skin doesn't matter? Nor his background? Nor his surroundings? Nor his education? Nor financial conditions? Nor a lot of other things we deem important?

And would God not instruct us to look more intently at a man's potential? His possibilities? His personhood? Would He not ask us to dream a little for another's life? To envision greater things to replace the lesser? To believe for new structures to erode the old? To hope for redemptive life to shove aside the sinful? For is this

not what God has designed—through Christ—for every man?

If this is true, then the Church must closet its prejudices and sweep away its reservations about men. It must structure its efforts along lines dictated more by concern than by color, structures carved more by brotherhood than by background. For only then will the Church be on the road to mission along the path charted by its Lord.

Patterns carve themselves deeply upon human minds and methods. Prejudice dyes its ugly color deep in the emotions. So blind, then, can man become with his patterns and with his prejudices that life and light are tainted. Interpretations then evolve within a framework of long existing patterns and long-lived prejudices. Such are seldom open to winds of change or fresh examination.

It is just here that so much of modern Christianity is anathema to modern man, for the latter sees the Church as weak and cowardly in facing the hard issues of the day. He sees the Christian too many times behind a wall of prejudice—a wall which he defends. But such a defense does not speak of redemptive love to modern man. It rather speaks of a faith unable to

answer adequately the needs of contemporary life.

The stormy seas of racial strife have led us to the high tide of tragedy. We have been made to see how sick society can become when its symptoms remain untreated. Thus if any prescription needs to be filled in our age, it is that the medicine of brotherhood be applied to bring about a healing of broken relationships.

And what institution is better qualified to apply the dynamics of brotherhood than the Church? For is not the Church steward of divine resources such as love, forgiveness, understanding, and concern?

The case has been debated before and it will be debated in the future. But maybe Memphis has shown us something that was there all the time, but tragically ignored, and that is the failure of the Church to speak a word about brotherhood in a meaningful, engaging way.

The Church, it appears, is on trial. How will it respond to social unrest? Will it proclaim—unafraid—that man is not to be viewed by the color of his skin, nor by the poverty of his existence, but by the possibilities that might be wrapped up in him as a person,

waiting to be tapped for good?

The trial of the Church can be a costly one if Christians fail to demonstrate their Master's love. For if we fail in this hour, we could well sacrifice our right ever again to speak meaningfully to some lives.

Perhaps for too long we have asked, within the Church, "How can people help us?" Now the Church must ask, "How can the Church help people?" And it must

ask—and answer—this question without regard to cost or convenience.

The verdict on the Church will not be written by the leaders or the laity of the Church. Rather the verdict on the modern Church will be written by society—a society that sees the churches move, not from an ivory tower, but from the front lines of crises and from alleys of unrest.

And so a big task confronts the

Church. It is a bit strange that often we have paused at the thoroughfare and called it a crossroad. Strange, a bit, that we should feel compelled to debate—and take so long to do it—when reason seems to say there is only one way to love, and that is through brotherhood.

Let the Church take heart, that in its hardest hour it has credentials of spiritual power with which to meet its test. □

• **By Ralph Earle**
Kansas City, Mo.

EASY DOES IT?

Often we hear this bit of advice when a delicate performance is under way: Keep relaxed!—Easy now!—There it goes!

But there are times when to be relaxed is to fail. Such a situation is near the end of a race. A relaxed runner is a sure loser.

The Greek word *agonia* (from which comes "agony") occurs only once in the New Testament. Of Jesus in the Garden of Gethsemane it says: "And being in an agony he prayed more earnestly" (Luke 22:44).

Christ was nearing the end of His earthly race. His course was almost finished. But the last lap was the hardest. It was also the most crucial. He must not fail now.

Under the old olive trees on the slopes of the Mount of Olives, He prayed: "O my Father, if it be possible, let this cup pass from me." Then He bowed His head in humble submission and said, "Nevertheless not as I will, but as thou wilt" (Matthew 26:39). He agonized to the end. On the Cross the next day He could say, "It is finished." His course was run. He won—won salvation for the human race.

Winners in athletic contests have to agonize. A young lad from the United States became a world hero at the Japanese Olympics recently. How did he do it? Of course there were the many years of grueling self-discipline and hard work.

But the final test came on the last lap of the crucial race. He told how when his body wanted to quit he forced it on by sheer willpower. Onlookers said his face was a picture of total agony. But he won!

If an athlete will agonize to win fame, how much more should we be willing to agonize for Christ! Divine love should drive us on. Paul said, "The love of Christ constraineth us." David Livingstone said, "The love of Christ compelled me."

We have a close friend who has been for years professor of missions in a theological seminary, after a long and successful missionary career. He is very short of stature. One day he told us that as a lad he was called "the runt." People said he would never amount to anything. Fortunately he had a stubborn streak. He decided he would show them. In school he went out for track. Of course he had to make his short legs work a lot faster than did the tall fellows with theirs. But finally he was winning all the races in high school and college. And he went on to compete in the Olympics.

The Apostle Paul wrote: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I Corinthians 9:24). □



A HEART like THINE

• By Robert D. Hempel
Spokane, Wash.

Awaiting the call for the evening meal, I was perusing the evening paper, where my attention had been drawn to the front-page picture and story of Louis Washkansky and Denise Darvall, the recipient and donor of the world's first human heart transplant. My seven-year-old son was amusing himself at my feet, with a toy.

The silence was broken with, "Dad, if that woman had Jesus in her heart, then would that man be a Christian now?" Not knowing that he had been alerted to this history-making event, much less thinking of its ramifications, I was both surprised and momentarily without an answer. If you've never tried to straighten out a seven-year-old on something of the sort, you might spend a few moments on "how you would have salvaged the situation"! I'll not multiply words here by repeating my many efforts at, hopefully, clarifying the situation.

For days afterward I was intrigued by the question and by the weakness of communication that prompted it. For a time I was tempted to judge the terminology that would make the question necessary. Then I looked in my Strong's *Concordance* and discov-

ered anew the multitude of biblical metaphorical expressions with respect to the heart.

In fact, I discovered that God has been doing "human heart transplants" for centuries. I noted that God gave the youthful leader of Israel, Saul, son of Kish, "another heart" to prepare him to become an able leader of His people. I recalled that, through the prophet Ezekiel, God had promised to repeat the miracle as He declared: "A new heart also will I give you, and a new spirit will I put within you: and I will take the stony heart out of your flesh, and I will give you an heart of flesh" (36: 26).

Louis Washkansky died some 18 days later. The operation had been performed, however, as the only hope of prolonging his life. Phillip Blaiberg underwent the same delicate surgery for the same reason and at this writing is making excellent progress at his home.

Then I saw it. It is this spiritual heart transplant that offers us the only possibility of living the life of holiness. Moffatt translates Ezekiel's words as, "I will give you a new nature." Peter amplifies it by saying: "Whereby are given unto us exceeding great and precious promises: that by these ye might

be partakers of the divine nature" (II Peter 1:4).

The natural heart is selfish, fearful, doubting! It is only as God replaces our stony hearts with warm, responsive hearts, akin to His own, that we will make it.

It is this heart transplant that is the answer to the "shades of gray" that would threaten the moral issues of our generation. It is only the new heart that will meet the challenging race problems that confront us. It is this heart surgery, alone, that can keep our youth—yea, their parents also—and their grandparents, from concluding the strait gate and the narrow way as too strait and too narrow, and from becoming mixed with the multitudes who would argue for a wide gate and a way that is broad.

It is not a new terminology, a new gate, or a broader highway, but it is a "new heart," a new nature, that we need. We can change our habitation, our clothes, and our outward appearance, but the "new heart" is God's gift through His Spirit. Our prayer could well be: "Lord, give me this new heart, this new nature, these new desires and attitudes. Give me a heart like Thine!" □

• By Joseph Kanzlemar
Garfield Heights, Ohio

We are in an age when people are again asking, "What is Christianity?"

Blind acceptance of a historic faith is finding fewer adherents. The "new generation" is challenging both doctrine and ritual or practice in an effort to discern what is valid and what holds real meaning for life.

Is this bad? No! A pastor recently said to a group of other ministers: "There are some areas—and doctrine is especially to be cited—where truth is established and settled and need not nor dare not be questioned." But this notion is one that has cursed only too many "historic faiths." *Truth must be validated by each generation if it is to be a "vital faith" capable of governing life.* Not only can Christianity stand such rigorous challenge, but it is enriched and substantiated by it.

One thing that often escapes us is that we may be promulgating a "form of godliness" to the "new generation" that can be accepted without necessarily demanding that the person become a possessor of "the power thereof." In other words, we have developed a standard or code of conduct that a person can copy quite extensively by mere human power. And many are doing just that!

But those who accept this code without experiencing the inspiration which gave it birth will one day become disillusioned with it. And when they do, they will discard not only the empty form, but also many other items which they had identified with it, such as the Church, the Bible, and Christ. Thus as a result of an initially invalid religious experience they cut themselves from the only true source of a "saving faith."

What is it then that we must be handing down to our children? Really nothing! Anything that we can "hand down" is humanly devised, though it may well be based

on both a correct understanding of the Scriptures and a genuine personal experience.

What we should be doing is creating environments wherein young lives are:

- Made readily accessible to the channels through which the Holy Spirit works;

- Governed by disciplines which support adherence to the principles which God demands of the creature;

- Instructed concerning the revelation God has made of himself through the Scriptures; and

- Provided with an example of spiritual-mindedness that bears genuine and persuasive results in practical living.

But in this we are providing a circumstance in which God will "hand out" to our children a new, fresh, and vital experience of faith tailored for their lives and genera-

tion and yet accomplish the same identical spiritual work in their hearts that He did in ours. This is not a "hand-me-down" religion, but a current adventure in faith which will excite each new age.

We must trust the same God who delivered to our fathers a "saving faith" to give to us and our children the same. But it must come from Him! **AND HE MUST GIVE IT TO EACH GENERATION ANEW!**

We have talked a great deal about making Christianity "relevant." Let's face it—we can't make Christianity relevant and we never could! It will become relevant only as it is created anew by the Holy Spirit in the hearts of the generation about which the term "relevant" is used. Let us depend more heavily upon the Lord to impart to us, individually, a religious meaning by which we can live. □

NEW for Each Day

Editorially Speaking

● By W. T. PURKISER

You Can't Go Home Again

Thomas Wolfe was one of the most promising storytellers in modern American literature. Two years after his short life ended, a book was published that he had left in manuscript form.

The poignant title was *You Can't Go Home Again*. It is almost autobiographical—the story of George Webber, a young writer who goes back to the little town where he was raised, only to find everything changed. “In a way,” says Wolfe, “the phrase summed up everything he had ever learned.”

At the end of the story, stricken with a premonition of approaching death, Webber muses:

“You can't go home again. . . . You can't go back home to your family, back home to your childhood, back home to romantic love, back home to a young man's dreams of glory and of fame . . . back home to the ivory tower, back home to places in the country . . . back home to the father you have lost and have been looking for, back home to someone who can help you, save you, ease the burden for you, back home to the old forms and systems of things which once seemed everlasting but which are changing all the time—back home to the escapes of Time and Memory.”

But we didn't need Thomas Wolfe to tell us we can't go home again. The Gospel of Luke tells of a man who came to Jesus and said, “Lord, I will follow thee; but let me first go . . . home.” Jesus replied, “No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.” We can't plow straight furrows with our eyes on the past.

This is a vivid way of putting an obvious truth. However much we wish to go back, we never can.

We may, if we are wise, remember the lessons of the past and profit by them along the way ahead. Without the grace of God, the past can cripple us and load us down with burdens too heavy to bear. But we cannot retrace our steps. We cannot live our yesterdays again.

THIS IS NOT ALL LOSS. Our Maker knows our weaknesses. He knows that we would miss the challenges and the joys of the present if we

were permitted to live in the past. In his sermon on the Lord's Prayer, John Wesley wrote about the request, “Give us this day our daily bread”:

“For this very end has our wise Creator divided life into these little portions of time, so clearly separated from each other, that we might look on every day as a fresh gift of God, another life, which we may devote to His glory; and that every evening may be as the close of life, beyond which we are to see nothing but eternity.”

At the close of the sermon, Mr. Wesley added the verse:

*Father, 'tis Thine each day to yield
Thy children's wants a fresh supply;
Thou cloth'st the lilies of the field,
And hearest the young ravens cry.
On Thee we cast our care; we live
Through Thee who know'st our every need;
Oh, feed us with Thy grace, and give
Our souls this day the living bread!*

Our faith does not become a force for life until we see that God is not only the God of the past. He is always also the God of the future. Christ is “the same yesterday, and to day, and for ever.”

This means that for the Christian the uncertainties of tomorrow are not threats but promises. They are not perils but possibilities.

The surest thing about tomorrow is not necessarily that it will be different from today, although it will indeed. The surest thing about tomorrow is that it lies in safe and trustworthy hands.

When Charlie Brown, who appears in Charles Schulz's comic strip “Peanuts,” was asked to name his favorite day, he thought a moment and then replied, “Well, I've always been kinda fond of tomorrow!” Why not? When it comes, tomorrow will be as today, “the day which the Lord hath made,” in which we should “rejoice, and be glad.”

The record of the past is for our inspiration, not for our imitation. The reason is simple. We follow the path our fathers trod. But we cannot retrace their steps. And we cannot stop where they finished their course.

We can lose the present and the future by homesickness for the past. We can't go home

again. We can only go on to the better and brighter home eternal in the heavens. □

The Cost of Living High

A junior executive in a large business firm was reflecting on the inflationary pressures created by rising prices and fixed incomes. He said, "I don't think it's so much a question of the high cost of living. It's the high cost of living high."

That "the high cost of living" is a factor in today's economics is a fact too obvious to be argued. All of the indexes, public and private, point to "cost of living" increases that are steady and relentless.

Inflation, creeping or runaway, is a feature of the economies of nations the world around. The squeeze comes when outgo for the essentials of life increases faster than income. Apparently only governments can perpetually spend more than they take in, and one wonders about that.

The situation is particularly difficult for those who are retired and living on fixed pensions with no possibility of adjustment or increase. Inflation is a silent and unseen thief, the "moth and rust" that "doth corrupt" earth's treasures.

But really, the young businessman was correct. It isn't the high cost of living that is our major problem. It is the cost of living high.

Most of us have great difficulty distinguishing between our wants and our needs. Sooner or later we have to learn that "the secret of unbounded contentment is bounded desires."

God has promised to supply all our needs according to His riches in glory by Christ Jesus. This includes needs of a tangible and material sort as well as needs of a spiritual nature. But He has not promised to supply all our wishes. This would not only be too large an order; it would be the ruination of us. Our needs, not our "greeds," are covered by the promise.

Obviously, we need some things we don't want. There are disciplines in life, trials and hard places, that none of us desire but that we actually need if we are to grow and be strong.

We also want a great many things we really don't need. We would like to live higher than we need to live, and, if we take seriously our chosen ideal of simplicity, than we ought to live.

SACRIFICE AND SELF-DENIAL are not popular words today, and the style of life for which they stand is even less popular. Yet it does not hurt us to reflect on the question of our right to excessive luxuries in life when so many of earth's billions lack the most basic necessities.

To peg the upper reach of our stewardship at "10 percent" is deceptively simple. It is also completely unbiblical.

It is not true that 10 percent of adjusted gross

income discharges our stewardship debt to God and the remaining 90 percent is ours to dispose of as we please. Stewardship is the recognition that all we have and receive we hold as stewards accountable to Another for what He has given.

Simplicity in living extends far beyond personal adornment. It includes the whole of life. It is a style of living that influences home decor, automobile (or now, automobiles), the indulgence of expensive tastes in food and entertainment, and right on down the line.

The person who receives the minimum wage in the United States on a 40-hour week and pays his tithe will have a little over \$57.00 per week on which to live. The man who has a salary of \$9,000 per year and pays his tithe will have approximately \$155 per week left. Granted that the "tax bite" and unavoidable expenses will reduce that figure, all the canons of common sense and Christian stewardship indicate that the man with the larger income may reasonably have some stewardship obligations beyond a minimum 10 percent.

The high cost of living is a stubborn fact around the world today. There isn't much we can do about it. But the cost of living high is something we can do something about. To this we can all well give our thought and prayer.

Our New General Superintendents

In a simple but impressive dedication service, three new general superintendents of the Church of the Nazarene were inducted into office on the Wednesday morning of the General Assembly.

Retiring General Superintendent Hardy C. Powers gave the charge and Dr. G. B. Williamson offered the prayer of consecration. Dr. Hugh C. Benner introduced the members of the families.

Dr. Edward Lawlor, Dr. Eugene Stowe, and Dr. Orville Jenkins are men tested and proved. They will do honor to the high office for which they have been chosen.

The church welcomes its new leaders and pledges them loyalty as they join their reelected colleagues on the new Board of General Superintendents. All three have served long and well in varied responsibilities and will bring to their new assignment years of experience in the work of the Kingdom.

The entire Board of General Superintendents, Drs. Samuel Young, V. H. Lewis, George Coulter, Edward Lawlor, Eugene Stowe, and Orville Jenkins merit our wholehearted cooperation and constant support in prayer.

General Assembly is over, but our work must go on with renewed dedication. We have a message for these times . . . God is able. □

• **By Hal M. von Stein**
Medford, Ore.

The Mystery Call

Of the many voices in the wild places of the mountain forests which have become familiar to me during the past 30 years in the Forest Service, one call of peculiar quality has a fascination above all others because the author of the sound remained a mystery until recently. It is a single, bell-like note, repeated in slow, measured cadences for a period of two or three minutes. It resembles the echoing call of the cockerel mountain quail, but without the little flourishes at start and finish.

The mystery had been compounded by the occurrence of the call during the night, in the dead of winter, and at high altitudes where scarcely anything living exists. In fact, you are as apt to hear it in the night as by day, and no one seemed to know what it was.

"Oh, it's some kind of bird," was the nearest identification I could arrive at. People look at you as though they suspect you are some kind of nut when you insist on knowing about such things. But

this was the only sound in this familiar environment I could not identify.

However there is a limit to the most intrigued curiosity, and the beauty of the tinkling little bell on unexpected occasions became a part of a segment of life I had no hope of ever comprehending. It was like a soul-voice. Something living created it, of that I felt certain, *but the reality stopped there.*

The situation reminded me sharply of the idea of "the voice of Jesus" spoken of in that taken-for-granted manner by preachers. What do they mean by that? Is there a reality for the person who does not understand such figurative language, beyond a symbolic meaning? Do you have to have some special capacity or state of mind to hear the voice of Jesus? Is this one of the "reserved seats" of what they call Christianity?

Would you like to know? I mean *really*?

Because if you would, you are hearing the voice of Jesus.

He said: "No man can come to me, except the Father . . . draw him," and if you are drawn, it is the voice of God the Holy Spirit, and the tone of the call will be as strong as your recognition of your desire.

The voice of Jesus is in all the universe. It is in the Bible, the Word of God; in the fragrance of flowers and in the love of persons for one another. Especially in love, for it is in love that man may approach most nearly the divine nature!

Satan strikes most viciously at human love because its emotions of tenderness make the situation vulnerable, and if he allows people to love one another unselfishly, they are in great danger of being captivated by the perfect love of God.

A great many people hear the voice of Jesus calling without ever being able to identify the Author of the voice. Sometimes they hear it in the voice and words of great preachers like Billy Graham, in the simple message of the gospel, or in a gospel song. But they never answer the call.

Some do look for and discover the Author of that voice, and for these, life is suddenly expanded to include *forever.*

The other evening I heard again my little bell-bird, just as I have for over 30 years. I answered the call, as I have frequently done before, imperfectly of course, and without any expectation, for the sound is ventriloquial and its source seemingly impossible to locate.

And suddenly, in the tip of a spike-top fir tree I

THE FOREST ranger's mystery friend



PHOTO BY HAL VON STEIN

saw him! My hands fairly trembled as I focused the binoculars. I watched in utter fascination the movement of the tiny, feathered throat as he made the unmistakable, bell-like note.

He is a tiny, pygmy owl, with gray-white breast streaked with black. The rest of him is reddish brown. His flight resembles that of a robin, very quick in movement.

What a difference it makes, now, when I hear that

call in the dead of night, across the forest, in some distant canyon! It is much more significant, for now I *know* him, and I know what to look for in books, so that I may know him better.

It works that way with the voice of Jesus. The talk you hear about "knowing the Lord" sounds like fantasy until you answer His call. It can never become real until you do. After that, everything is different, and infinitely better! □

By Michael Scott Roorbach
Vancleve, Ky.

Let Them Choose, but,

I'm not going to force religion on my children like my parents did on me," the young man fired. "I'm just going to leave them alone. When they get old enough they can choose for themselves." He was bitter. He felt his parents *had* been unfair to him.

This young man's attitude was not unlike many young married couples. They say, "Just wait until I have children. I'm going to let *them* choose."

These people are determined that the "injustice" shown to them is not going to be done to their children. In their resentment they are forgetting the time-tested principles upon which choices are based.

Joshua, just prior to his death, commanded Israel to "choose you this day whom you will serve." However, this command was not given without preceding teaching. He first reminded them of God's blessing in the past, called their attention to present favorable conditions, and finally showed them the consequences of both obedience and disobedience to God. Then he offered the choice.

In this sequence three outstanding principles are seen.

(1) Choice must be based on *knowledge* of both alternatives. Israel knew the Ten Commandments. They knew the innumerable other laws and ordinances

God had given for their benefit. They had been commanded to put the law "upon thine hand . . . between thine eyes . . . upon the posts of thy house, and on thy gates," so that they would know it. They had a thorough knowledge of the choice to be made.

Today's parents can profit from this. By not "forcing religion" on their children, as they say, they are withholding the knowledge of God's bountiful blessings. Without family devotions the children are deprived of a knowledge of God's Word. Without sufficient knowledge, how can they really choose?

(2) Choice must also be based upon *experience* with the alternatives. We learn better by doing than by watching, reading, or listening. Israel had experienced Egypt, deliverance at the Red Sea, the wilderness wanderings, and now Canaan. They had learned through these events.

Parents today must keep their children in Sunday school, church, and youth services to experience the teaching of God's Word.

This is not "forcing religion." This is exposing children to the light. They receive experience in sin—the world and Satan see to that—but so often lack experience in spiritual things. With this deficiency, how can they really choose?

(3) Every choice must be based

on weighing the *consequences* of each alternative. Israel had seen and felt the consequences of their past choices. Failure to trust and obey God at Kadesh-barnea had meant 40 years of wilderness wandering. Belief and obedience had resulted in the Jordan's parting and dry-land entrance into Canaan at the end of that wandering.

A wrong choice had cost 40 irreplaceable years. Sin in the camp meant defeat at Ai; but with sin destroyed and God leading, the enemy was defeated at Beth-horon. The consequences of obedience and disobedience were firmly planted in the mind of every Israelite.

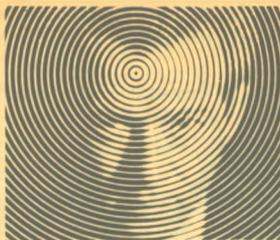
Like Israel, a child's wrong choice could mean the loss of 40—or perhaps more—priceless years because he did not realize the consequences of that choice. That is unfair. The Bible teaches that "the wages of sin is death, but the gift of God is eternal life."

Children must learn the importance of weighing the results before choosing. Unless the consequences are well-known, how can they really choose?

Yes, parents, let them choose—but . . . be fair by giving them the knowledge, the experience, and the consequences of the alternatives. Only then can they really choose. □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Defeated Life Is Unnecessary

A kindhearted neighbor was concerned about an old widow lady who lived alone in a shack in the Highlands of Scotland.

Her clothes were old and she so seldom ventured out, he wondered if she had sufficient food. There were days in the wintertime when he saw no smoke coming from her chimney.

When he asked her about her needs, she broke down and began to cry. She said, "I cannot understand it. My son took a job in Australia and he told me before he left that he would be making a lot of money and that he would not forget me. He writes me once a month and he encloses a picture, but that is all."

The neighbor was curious, for he suspected what might be happening. He said, "May I see one of those pictures?"

Surprise

She went and got them out of her dresser drawer. He smiled. They were all drafts on an Australian bank for 10 pounds each (at that time, \$50.00).

The poor woman was starving with nearly \$1,000 in cash in her dresser drawer.

He said to her, "Just sign your name on the back of these drafts and you can have all the money you need."

Think of the Christians who live defeated lives while they hold in their hands a Bible full of God's precious promises.

In the Bible we find such promises as: "I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9).

"He is my refuge and my fortress: my God; in him will I trust" (Psalms 91:2).

"Trust"

"And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee" (Psalms 9:10).

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalms 32:8).

"The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalms 34:18).

"But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Proverbs 1:33).

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

"It Shall Be Done"

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The promises are there in God's Word and all we have to do is believe them and claim them as our very own. □



Pro: Church Help to Servicemen

I am a serviceman in Vietnam and proud to be a Christian and a Nazarene. I read so much about how servicemen are forgotten by their home churches that I thought it time someone said something in favor of the church that has not forgotten the men in service. I for one am a member of such a church. My church is the Linda Vista Nazarene Church in San Diego, Calif.

They not only remember me in prayer; they also maintain contact and keep me abreast of what is going on back home.

My church is going to sponsor the trip for my wife to meet me in Hawaii on June 20, which is a blessing indeed. The wonderful saints of the church have offered to keep our four children during the time my wife is with me.

I cannot thank the Lord enough for all He has done for me.

EN1 JAMES O. EASTER
U.S. Navy

Pro: Holiness Church Unity

After reading the article on "Holiness Church Unity" by T. E. Martin, I sent a copy of it to all the holiness churches in Lincoln, Neb. I also included a personal letter to those pastors expressing a desire for more cooperation between our churches. I invited them to our revival to hear our district superintendent, Dr. Whitcomb Harding, as evangelist. All of these pastors responded by attending with the exception of one who had a conflict of dates.

I think the article was exceptionally well written and expressed my attitude on the subject of holiness church unity.

GILBERT JACKSON
Nebraska

Pro: Project L.A.D.

In a recent *Herald of Holiness* it was said that many of our servicemen long to receive letters from home.

May I propose a program to be adopted by our church across the United States? Let's call the program "Project L.A.D." (Letter-A-Day).

Here's how it works. The minister of a church asks for 30 volunteers



DR. E. E. GROSSE, superintendent of the Washington District, preached the dedication sermon of the Bedford, Pa., church. The church, which is a blend of colonial and contemporary design, was built at a cost of \$66,500 and has an indebtedness of \$43,000. The sanctuary has a seating capacity of 234 persons, according to Pastor H. Roland Prouse.

who would participate in this program. Each volunteer takes a different day of the month. On that day he sends a letter to a lad in the service who has been assigned to him. Thus each day of the month, month after month, our boys in the army, navy, marines, or air force would receive a letter from someone in the church.

This is a program not to be taken lightly. If done properly it would last year after year, but it would require each individual writing only 12 letters a year. If done in a large church, you could ask for 60 volunteers instead of 30. There are many variations that could be used.

But here's a reminder to the persons writing the letters, keep the letters happy, entertaining, and a blessing—don't tell our lads your problems.

So, everyone to his station—it's time for Project L.A.D.

L. E. McBRIDE
Kansas

Pro: Insight

I would like to express my appreciation for the article "Must Self Die Too?" which appeared in the *Herald*, May 22. From this article, as well as many others published by the *Herald*, I've received personal insight and spiritual growth.

Thank God for our Christian writers who dedicate their talents for the sake of the Kingdom, and a special thanks for those who have been a source of blessing to my own life.

LORETTA WATTS
California

OF PEOPLE AND PLACES

THE LARGEST graduating class in the history of Trevecca Nazarene College—121 members—participated recently in commencement exercises. Chancellor Alexander Heard, of Vanderbilt University, spoke during the exercises. □

DR. GEORGE Coulter, general superintendent, addressed students, parents, and friends at Bethany Nazarene College commencement exercises, where 251 students received diplomas. □

TWO HUNDRED and fifty students received degrees recently from Olivet

Nazarene College during commencement exercises. Dr. Willis Snowbarger, secretary of the Department of Education, spoke. □

THE TWO Van Nuys, Calif., boys—Edward and Johnny Marxmiller—who turned \$8,000 in cash over to authorities shortly after finding it a year ago were recently cited by District Attorney Evelle J. Younger. The money, which had been stolen, was discovered in a box of detergent which the boys were using to launder some shirts for a neighbor.

"Your actions exemplify," Mr. Younger told the boys, "those traits of civic responsibility which are so necessary in waging the war on crime."

The older of the boys, Johnny, was recently accepted into church membership, according to Mr. Clarence J. Barrows, who has provided the boys with transportation to the Van Nuys church for four years. □

DR. L. D. MITCHELL, Three Rivers, Mich., a member of the General Board, was elected June 1 as a member of the Michigan delegation to the Democratic National Convention at Chicago in August. He will be among the 96 delegates casting votes for the party's choice for president and vice-president. □

DR. HAROLD REED, president of Olivet Nazarene College, recently announced that a Michigan couple, Mr. and Mrs. Gerett M. Wisner, of Buchanan, have willed about three and a half city lots, some of which have business establishments built on them, to the college. The will adds mo-



GENERAL Superintendent V. H. Lewis preached the dedicatory sermon for the new Colorado Springs First Church, located adjacent to the campus of the Nazarene Bible College. The church, which has a sanctuary seating 475 persons, was constructed and furnished at a cost of \$266,000. The address for persons wishing to visit the church is: 4120 Fountain Boulevard. Pastor is Rev. Bill Sullivan.

mentum to the recently launched 10-year expansion program at ONC, which plans to accommodate 2,250 full-time students by 1978. □



Lush

PROF. RON LUSH, song evangelist, will become the head of a school of evangelistic music in relation to the Nazarene Bible College this fall, according to Dr. Charles Strickland, president. The school will stress fundamentals of music, an understanding of the organization of a church music program, total church participation in the music program, training in evangelistic music.

Mr. Lush's responsibility will be for the fall term only. □

THE CONDITION OF Mrs. Katherine Nease, widow of the late Dr. Orval Nease, a general superintendent, has improved since a series of strokes suffered in April. She was to have been moved to a Fullerton, Calif., convalescent home in June. □



NEW!
For Teeners who
love to
"Sing it out!"



THE TEEN SOUND Book 2

Myra Schubert sets nine gospel songs and spirituals into unique "fun n' inspiration" arrangements for the teenage choir. They'll thrill to the 2, 3 and 4-part arrangements with fascinating piano accompaniments. Songs include "Before I Met Jesus," "The Ol' Ark's A-Moverin'," "A Shelter in the Time of Storm," "Lonesome Valley."

Prices slightly higher outside the continental United States

\$1.25

Order from your
Nazarene Publishing House

VITAL STATISTICS

DEATHS

REV. JAMES G. DOMERET, 88, died Mar. 28 in McPherson, Kans. Funeral services were conducted by Rev. Bailey Cantrell. He is survived by his wife, Allie; three daughters, Esther McCarney, Hulda Broughton, and Ruth Freeman; and one son, Paul.

MAX W. BUCHANAN, 31, died Apr. 21 at Tuscola, Ill. Funeral services were conducted by Rev. R. E. Tarter and Rev. Glenn Eades. Surviving are his wife, Bea; a son, Wayne; two daughters, Teresa and Donna; his parents; one brother; and two sisters.

CHARLES F. EDWARDS, 88, died June 5 in Canton, Ohio. Funeral services were conducted by Rev. R. D. Beaty. He is survived by one daughter, Mabel Edwards.

DAVID FLETCHER OWEN, 77, died June 4 in Beaverton, Ore. Funeral services were conducted by Rev. Milton Harrington and Rev. J. E. Kiemel. Survivors include his wife, Mrs. D. F.; four daughters, Mrs. Wilma Gosselin, Mrs. Lois Gardner, Mrs. Jean Gosselin, and Mrs. Libby Perkins; 10 grandchildren; three sisters; and one brother.

EMORY JOHN HOBSON, 80, died May 24 at Nyssa, Ore. Funeral services were conducted by Rev. Robert Manley. Surviving are his wife, Mrs. E. J.; three daughters, Martha Langley, Eleanor Brewer, and Dorothy Kimball; two sons, Joseph and Richard; several grandchildren; and some great-grandchildren.

MRS. PEARL SCOTT, 73, died Apr. 11 at La Harpe, Ill. Funeral services were conducted by Rev. K. E. Martin and Rev. C. M. Huff. She is survived by her husband, George, three daughters, 18 grandchildren, and eight great-grandchildren.

MR. CLARENCE BURKIETT, 93, died May 14 at Burlington, Ia. Funeral services were conducted by Rev. K. E. Martin and Rev. E. L. Bowlyou. He is survived by a daughter, Mrs. Bessie Logan, four grandchildren, 12 great-grandchildren, and six great-great-grandchildren.

CHAPLAIN LT. COL. J. LOWELL GEORGE, 55, died as a result of a coronary attack May 14 in San Bernardino, Calif. Funeral services were conducted by Rev. Roger E. Bowman. He is survived by his wife, LeMae; two sons, Sheridan and Loren; one daughter, Sharon; and three grandchildren.

MRS. RACHAEL McCORD RIGGS, 78, died May 12 in Bellville, Ga. Funeral services were conducted by Rev. Eldred L. Starkey. She is survived by five daughters, Mrs. I. C. Hearn, Mrs. Lawrence E. Smith, Mrs. Paul Gallion, Mrs. James R. Love, and Mrs. Joe Vance; three sons, Matha M., J. Paul, and Joe H.; 15 grandchildren; eight great-grandchildren; one sister; and two brothers.

JOSEPH F. SINGELL, 61, died June 2 at Galion, Ohio. Funeral services were conducted by Rev. Howard Doerle and Rev. Daniel C. Hoffman. He is survived by his wife, Frances; four daughters, Mrs. Retha Blocher, Mrs. Violet Hnanicek, Mrs. Roma Buione, and Mrs. Ray Miller; five sons, David, Larry, Joel, Daniel, and Rev. Timothy.

LAWRENCE D. BENNER, 73, died June 7 in Sierra Madre, Calif. Graveside services were held in Kansas City on June 11, with Dr. William Ellwanger and Rev. Phil Johnson officiating. Surviving are two brothers, Dr. Hugh C. and Rol W.

BORN

—to Richard and Roberta (Phillips) DeMott, East Lansing, Mich., a son, Timothy John, May 25.

—to Rev. Cecil and Alice (Aichele) Geiger, Caroline, Alberta, Canada, a daughter, Charlene Dawn, May 15.

—to Rev. and Mrs. Brance Moyer, Ulysses, Kans., a daughter, Melodi Beth, May 17.

—to Rev. and Mrs. Monte Nabors, Buffalo, Okla., a son, Bryan Kent, Apr. 14.

—to Larry W. and Carolyn (Anderson) Ries, Charleston, W. Va., a daughter, Sonya Kay, May 24.

—to Rev. Harold and Carol Ann Shackelford, Harrison, Ohio, a daughter, Tamara Ann, May 19.

—to Rev. Danny and Sheryl (Watson) Coomer, Washington Court House, Ohio, a son, Jeffrey Todd, Mar. 26.

—to Rev. Eugene and Peggy (Carson) King, Sumner, Mich., a daughter, Tracey Lynette, May 26.

—to Larry and Sharon (Thivener) Fife, Bryan, Ohio, a daughter, Cynthia Lynn, Apr. 13.

—to Chuck and Doris Gailey, of Stegi, Swaziland, a daughter, Sharon Beth, May 30.

—to S/Sgt. and Mrs. Gary A. King, La Croft, East Liverpool, Ohio, a son Gary Albert, Jr., at Hohn A.F.B., Germany, Apr. 1.

—to Jim and Helen (Burch) Hess, Roanoke, Va., a son, David Ewell, May 27.

—to Rev. and Mrs. David Patterson, Swift Current, Saskatchewan, Canada, a son, Timothy Scott, May 13.

—to Gary and Charlene (Miller) Muse, Dayton, Ohio, a daughter, Amy Lynne, May 19.

—to Rev. Terry and Margaret (Smith) Rohlmeier, Phillipsburg, Kans., a daughter, Kayla Hope, May 8.

—to Carl and Peggy (Taylor) Thatcher, Baltimore, a daughter, Jo Ellen, May 26.

—to Rev. Clarence and Sue (Lewis) Kinzler, Riverside, Calif., a daughter, Rebecca Lorene, June 5.

ADOPTED

—by Rev. and Mrs. Stanley P. Storey, missionaries to Guatemala-El Salvador, a son, Victor Samuel, born October 9, 1967.

MARRIAGES

Miss Carolyn Kathleen King, La Croft, East Liverpool, Ohio, and Mr. David Ralph Keeran, Burtonton, Ohio, on Apr. 25 at Monroe, Mich.

Naomi Gayle Bordelon and James Patrick Cameron on May 26 at Dodge City, Kans.

Miss Sue Spray of Lowell, Mich., and David E. Smith, Deckererville, Mich., June 8.

ANNOUNCEMENTS

RECOMMENDATIONS

I desire to recommend for an experienced and qualified evangelist Rev. James H. Bailey, a commissioned evangelist of the Washington District. He is a graduate of Asbury College, 1941, has had 22 years of pastoral experience, and was ordained in 1944. Address him: R. D. 2, Box 304, Camden, Del. 19934.—Ernest E. Grosse, Washington District Superintendent.

I am happy to recommend Rev. Lloyd Linder to our people as an evangelist. He has been a good spiritual leader, full of faith and the Spirit of God in evangelism. His program is well-rounded, including ministries to children, in music, and in preaching. Mr. Linder will be at 1121 Maple Row, Elkhart, Ind. 46514, after July 14.—Paul C. Updike, Northeastern Indiana District Superintendent.

EVANGELISTS' OPEN DATES

H. A. and Helen Casey, 19 E. Chandler Ave., Evansville, Ind. 47713, evangelist, singers, musicians, have open dates in July, August, and September.

Leverette Brothers, Box 176, Lamar, Mo. 64759, have open dates last half of October, all of November and December.

M. V. Bass, 20 Washington St., Shelby, Ohio 44875, has open date August 23—September 1.

Charles Ed and Normadene Nelson, P.O. Box 241, Rogers, Ark. 72756, have open time in October.

NAZARENE CAMPS

JULY 26—AUGUST 4, Eastern Michigan, at the District Center, 6477 Burkhardt Road, Howell, Mich. 48842. Workers: Nicholas Hull and Stuart McWhirter, evangelists; Jim and Rosemary Green, singers. E. W. Martin, district superintendent.

JULY 26—AUGUST 4, Joint Southwestern and Northwestern Ohio districts, at the Nazarene Center, 2½ miles west of St. Marys, Ohio, on Route 29. Workers: Curtis Smith, G. B. Williamson, evangelists; Gene Braun, singer. M. E. Clay and Carl B. Clendennen, district superintendents.

JULY 26—AUGUST 5, Canada Central Cedardale, Route 2, Pefferlaw, Ontario, Canada. Workers: S. Martin, evangelist; and the Green Family, singers.

JULY 29—AUGUST 4, Florida District, at Suwannee Campgrounds. Workers: Mendell Taylor and John A. Knight, evangelists. John L. Knight, district superintendent.

JULY 29—AUGUST 4, Illinois District, at Nazarene Campground, 12 miles east of Springfield, Ill. Workers: C. Hastings Smith, evangelist; Wanie Tippitt, singer. L. S. Oliver, district superintendent.

JULY 29—AUGUST 4, New Mexico District, at Nazarene Campgrounds, Capitan, N.M. 88316. Workers: Jim Bohi, singer. Harold W. Morris, district superintendent.

AUGUST 2-11, Philadelphia and Washington Districts, North East, Md. (½ mile above Route 40). Workers: Dr. M. Kimber Moulton and Dallas Baggett, evangelists; Gary Moore, singer; Dr. Howard Hamlin and Rev. Oscar Stockwell, missionary speakers; Gloria Files and Dorothy Adams, children's workers. Rev. James E. Hunton and Rev. E. E. Grosse, district superintendents.

AUGUST 2-11, Southwest Oklahoma District, at district campgrounds, 3½ miles west of Anadarko, Okla., on Highway 9. Workers: Rev. Leon Chambers, evangelist; Curtis Brown, singer. Rev. W. T. Johnson, district superintendent.

AUGUST 3-11, Akron District, at District Center, Routes 44 and 62, Louisville, Ohio. Workers: Rev. Donald E. Snow and Dr. Charles Strickland, evangelists; James and Rosemary Green, singers; Jack and Naomi Sutherland, children's evangelists and singers. Rev. C. D. Taylor, district superintendent.

AUGUST 4-11, Canada West District, Dr. Willard Taylor, evangelist. Rev. Herman L. G. Smith, district superintendent.

AUGUST 4-11, Northeastern Indiana District, at campgrounds, Route 5, Marion, Ind. Workers: Dr. Kenneth Rice, Dr. W. T. Purkiser, and Rev. Maurice Wilson, evangelists; Paul McNutt, singer. Dr. Paul Updike, district superintendent.

AUGUST 4-11, West Texas District, Camp Arrowhead, Glen Rose Star Route, Cleburne, Tex. Workers: Rev. Harold Daniels and Rev. Paul Martin.

evangelists; Ron Lush, singer. Dr. Raymond W. Hurn, district superintendent.

AUGUST 5-9, San Antonio District, at Alto Frio Baptist Camp, Leaky, Tex. Workers: Don Gibson, evangelist; Bethany Nazarene College Quartet. Rev. James Hester, district superintendent.

AUGUST 5-11, Iowa District, campgrounds, Grand and Fuller Road, West Des Moines, Ia. Workers: Dr. Edward Lawlor, evangelist; the Speer family, singers. Rev. Gene E. Phillips, district superintendent.

AUGUST 5-11, Kansas District, Wichita (Kans.) First Church, 1400 E. Kellogg. Workers: Rev. Mel-Thomas Rothwell, evangelist; Wannie Tippitt, singer. Rev. Ray Hance, district superintendent.

AUGUST 9-18, Virginia District, at campgrounds, R.F.D., Buckingham, Va. Workers: Rev. Kenneth Pearsall, evangelist; Paul McNutt, singer. V. W. Littrell, district superintendent.

NEWS OF RELIGION

You Should Know About . . .

EVANGELIST BILLY GRAHAM said that the shooting of Sen. Robert F. Kennedy in California "is symbolic of what is happening throughout the country and much of the world." The evangelist attended the funeral at the request of the Kennedy family.

Dr. Graham added that "the ugly tide of crime and violence is spreading throughout the world, and unless trends can be reversed, we are on our way to anarchy and probably dictatorship."

Dr. Graham said he had learned of the tragedy when a friend called him about 4 a.m. He said he then spent several hours in meditation and prayer.

"I don't weep often," Dr. Graham said, "but today in this beautiful sunshine, I wept this morning for the country that has declined so much in its morality and spirituality."

Looking back to the days following the assassination of President John F. Kennedy in November, 1963, Dr. Graham said he recalled "the wonderful statements" made in the wake of the tragedy.

The 1963 assassination many felt represented a "new birth of tolerance and justice" and "we said through our tears that a great lesson had been learned."

But since 1963, the tragedy "has spread like a slime—sane people are suddenly going berserk. Crime is rising six times faster than the population. It seems as if a hoard of demons of violence has been let loose in the country.

"At the heart of it," Dr. Graham asserted, "is a deep spiritual dis- sent."

The evangelist also had this to say: "Unless the nation turns to God and has a moral and spiritual bath, I think American democracy is in deep peril because the people are going to demand law and order above everything else."

Dr. Graham said he feels law and order is going to be the number one issue in the 1968 presidential campaign and he added, "The candidate who best convinces the public that he can bring about law and order is going to be elected."

Asked if he would favor all-out gun-control laws as a means of preventing further such tragedies, Dr. Graham commented that "the real problem is in the hearts of people." He said he "seriously doubts" if presidential candidates will continue to be able to get out among the people. He said in his own work he is "constantly faced with threats."

"Call it mobocracy if you like," he said, "but it is getting increasingly difficult for there to be an exchange of free speech."

Dr. Graham has been in personal contact with the Kennedy family on numerous occasions. He conferred with Sen. Ted Kennedy in Portland a few days before last week's Oregon primary and twice visited Ted Kennedy in Boston after the Massachusetts senator's plane crash a few years ago. Dr. Graham attended President Kennedy's funeral at the personal request of Robert Kennedy. □

CITING HIS "OUTSTANDING leadership" for 13 years of the World Relief Commission of the National Association of Evangelicals, the U.S. Department of State has honored Mr. Wendell L. Rocky in special recognition.

The Honorable Charles P. Taft, chairman of the Advisory Committee on Voluntary Foreign Aid, said in a letter of commendation: "For almost a decade and a half we have had the good fortune to share your humanitarian concern for the less fortunate in this world, and throughout that period your spirit of cooperation has been a constant source of goodwill for us all."

Mr. Rocky has been responsible for the procurement and distribution of 92 million pounds of food valued at \$5.3 million, clothing worth \$1.5 million, and more than \$900,000 worth of medicines, medical and hospital supplies. □

"Showers of Blessing" Program Schedule

July 21—"A Pilgrim or a Fugitive?"
July 28—"Interesting, but Irrelevant"
August 4—"Get Out of the Ghettoes?"

NEW "SHOWERS OF BLESSING" STATIONS:

WKLF	Clanton, Ala. 980 kc.	12:30 p.m. Sunday
WKLF-FM	Clanton, Ala. 100.9 meg.	12:30 p.m. Sunday
WOVE-FM	Welch, W. Va. 106.3 meg.	2:30 p.m. Sunday
KWBA	Baytown, Tex. 1360 kc.	12:15 p.m. Sunday
WFAD	Middlebury, Vt. 1490 kc.	8:15 a.m. Sunday

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—

Office: 6401 The Paseo, Kansas City, Mo. 64131

SAMUEL YOUNG

District Assembly Schedule

Oregon Pacific	July 17-18
Northern California	July 24-25
Akron	August 1-2
South Carolina	August 15-16
Tennessee	August 22-23
North Carolina	August 29-30
Southwest Oklahoma	September 12-13

V. H. LEWIS

District Assembly Schedule

Michigan	July 17-19
Illinois	July 31—August 2
Kansas	August 7-9
Wisconsin	August 22-23
Indianapolis	August 28-29
Georgia	September 5-6

GEORGE COULTER

District Assembly Schedule

Pittsburgh	July 18-19
Northwest Oklahoma	July 24-25
Virginia	August 8-9
Louisiana	August 14-15
West Virginia	August 22-23
Kansas City	August 28-29
Joplin	September 11-12

EDWARD LAWLOR

District Assembly Schedule

Central Ohio	July 17-19
East Tennessee	July 25-26
Missouri	August 1-2
Dallas	August 15-16
Northwestern Illinois	August 22-23
South Arkansas	September 4-5

EUGENE L. STOWE

District Assembly Schedule

Kentucky	July 25-26
Iowa	August 7-9
Northwest Indiana	August 15-16
Houston	August 21-22
Southwest Oklahoma	September 4-5
Gulf Central	September 12-13

ORVILLE JENKINS

District Assembly Schedule

Colorado	July 24-26
Eastern Kentucky	July 31—August 1
Southwest Indiana	August 8-9
Minnesota	August 22-23
North Arkansas	August 28-29
New York	September 6-7

422 NEW ALABAMA MEMBERS

Rev. Reeford Chaney, superintendent of the Alabama District, beginning the last of a four-year term, reported an increase of 422 new Nazarenes during the sixtieth assembly, held May 22-23 at Birmingham (Ala.) First Church.

General Superintendent V. H. Lewis was the presiding officer.

The 109 churches on the district reported a total membership of about 7,500. Total giving reached \$1.1 million, and giving to world missions grew to \$98,000. Giving to world missions has increased 75 percent during the last four years.

Mr. Chaney unveiled plans for a new district center 30 miles south of Birmingham.

Ordained were Rev. Lowell T. Clyburn, Rev. Raymond E. Dean, Rev. Ralph W. Cain, Rev. James E. Lighty, and Rev. Robert O. Osborne. □

SPIRITUAL GROWTH NOTED

San Antonio District pastors reported nearly 3,000 persons had sought spiritual help at church altars during the recently completed year, according to Rev. James Hester, superintendent. The district also recorded a net gain of 106 members and a record amount of \$564,000 received for all purposes.

The report was heard during the fifty-fifth assembly, held May 29-30 in Corpus Christi, Tex. Dr. Hugh C. Benner, general superintendent, presided over the assembly. It was his last prior to his retirement at the General Assembly.

Mr. Hester outlined "Operation: Heart" to delegates in his report which called for an emphasis on holiness preaching, advance in evangelistic activity and giving, and the training of new Sunday school teachers.

Erwin Davis, a layman, was newly elected to the district advisory board.

Three pastors were ordained. They are Rev. Don Cannon, Rev. Milton Sill, and Rev. Bill Collins. □

FLORIDA OVER 10,000 MARK

The addition of 782 new members by profession of faith among Florida churches boosted district membership over the 10,000-member mark. Sunday school enrollment increased 2,681, bringing total enrollment to 23,000, according to Dr. John L. Knight, superintendent of the Florida District.

His report came during the fifty-fourth assembly, held May 20-21 in Sarasota, Fla. The presiding general superintendent was Dr. Hugh C. Benner.

Dr. Knight set a goal of 1,000 new

members for the coming year, as well as having 250 students to attend Trevecca Nazarene College during the coming academic year. He is completing the first year in a four-year term.

Rev. Ben F. Marlin was newly elected to the district advisory board.

Receiving elders orders were Rev. Wayne E. Hysong, Rev. Stewart Johnson, and Rev. Willard E. Kilpatrick. □

A LOOK TO THE FUTURE

Los Angeles District churches continued to make steady gains during the year recently reviewed by Rev. L. Guy Nees, district superintendent. He reported 521 new members, which made possible a net gain of 121. District membership is now 10,202.

The report was heard during the eighteenth assembly, held May 8-9 in Pasadena, Calif. Dr. George Coulter, general superintendent, presided.

Challenging delegates to look toward the future, Mr. Nees outlined goals "Toward Century 21," and suggested steps to the goals during the next 32 years that lie ahead between now and the year 2000. He based the goals on the record of the past 32 years of district churches.

Los Angeles District churches received nearly \$2.4 million for all purposes. About \$250,000 went for general church interests.

Newly elected as a member of the district advisory board was Rev. Harold Bonner.

Ordained were Rev. Lon Eckdahl, Rev. Paul Best, and Rev. William Abell. □

Late News

DR. LAWRENCE HICKS STRICKEN

Dr. Lawrence Hicks, pastor of Ashland (Ky.) First Church and member of the General Board of the Church of the Nazarene, was hospitalized with lung congestion Monday, June 24.

Eastern Kentucky District Superintendent D. S. Somerville reported that Dr. Hicks was admitted to Kings Daughters Hospital in Ashland. He is said to be responding to treatment, and his condition has improved. □

CHURCH DIRECTORY AVAILABLE

A travel guide and church directory to Churches of the Nazarene in the United States and Canada has just been released by the Nazarene Publishing House.

Prepared by the General Secretary's office, the guide provides an

alphabetical listing of churches by state and province and gives their street address.

The book is designed for vacationers or those whose business requires them to travel. It is glove-compartment size, or will easily slip into suitcase or briefcase.

The guide and directory is priced at just 75 cents, and is available now on order from the Publishing House. □

MOORE TO TREVECCA HELM

Dr. Mark Moore, 52, just concluding 16 years as superintendent of the Chicago Central District, has been elected president of Trevecca Nazarene College, Nashville.

The Trevecca post was vacated by Dr. William Greathouse, newly elected president of Nazarene Theological Seminary in Kansas City.

Dr. Moore was a military chaplain during World War II after pastorates in Pasadena, Tex.; Denton, Tex.; and Waco (Tex.) First Church.

Dr. Moore was professor of Bible and practices at Bethany Nazarene College following the war, and served as district superintendent of the Northwest Oklahoma District for four years before election to the Chicago Central superintendency.

Olivet Nazarene College in Kankakee, Ill., awarded Dr. Moore the honorary degree of doctor of divinity in recognition of distinguished service in the superintendency and on the college board. □

WESLEYANS AND PILGRIMS MERGE

Four thousand persons attended the merging ceremony that joined the Wesleyan Methodist and the Pilgrim Holiness churches into a denomination of 122,340 members to be known as the Wesleyan church.

The uniting conference was held in Warner Auditorium on the campus of Anderson College, Anderson, Ind., beginning June 26. Official conference membership of 648 was divided equally between former Pilgrims and former Wesleyans.

Four general superintendents were elected to serve the new denomination, two from each church: Bernard Phaup, Melvin Snyder, J. D. Abbott, and Virgil Mitchell.

The merger has been under study for several years. The merging general conference was authorized in 1966.

Headquarters of both uniting churches have been in Indiana. The exact location of headquarters for the new group is to be announced. □

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

EZEKIEL'S CHALLENGE

(July 21)

Scripture: Ezekiel 18; 36:16-38 (Printed: 18:26-32; 36:26-28)

Golden Text: Ezekiel 36:26

THEME

God's messengers are sent in darkest times to call for personal responsibility, repentance, and the acceptance of a new heart and spirit as a prelude to national restoration.

INTRODUCTION

"Down by the riverside" is a familiar folk song. For Ezekiel, it was one aspect of the challenge presented by Israel's captivity (1:1-3). The river Chebar sums up the memories and longings of a people resident in Babylon (as Jeremiah had foretold) but not rooted. Although granted visions of God, as John on Patmos, and assured of divine control of history's "wheels," Ezekiel had to combat

The Rebellious Evasion of personal accountability for sin and the state of the nation. Sheltering behind "It's not our fault," one generation blamed another. Exiled Israel also accused God of being unfair because of the apparent failure of His promises and children reaping the consequences of parental sin. Declaring no man is cursed or judged by hereditary influences, Ezekiel justified God's action in retribution, or forgiveness, according to repentance and amendment of life. Always, God is seeking to give

The Regeneration Experience of a new heart and spirit—to take away the stony, unspiritual nature that causes disobedience and brings disaster. A *heart of flesh* means a responsive affection expressed in the spirit of obedience to God's laws and statutes. God's pity and love move Him to offer this miraculous *transplant* to the most unworthy, independent of merit. His new covenant with a sanctified people would assure

The Restoration of National Destiny. God's deliverance of His people would demonstrate His power to the heathen, inspire an atoning shame for past failures, and promote an intimate fellowship, as a shepherd to his flock.

CONCLUSION

Only one man is living today with a new, transplanted heart (as this is written). God offers this spiritual miracle to all who will leave their filthiness and idols.

Conducted by W. T. Purkiser, *Editor*

Is the Church of the Nazarene still against suppers, entertainment, and sales as the way to raise money for the support of the church?

Yes.

We believe that tithes and offerings are the only legitimate way to raise money for the support of the church.

Suppers, entertainments, and sales as

money-raising devices in the name of the church cheapen it in the eyes of the community and commercialize its gospel.

In a recent revival, Christians were asked to come to the altar if they wanted more power to win souls and to witness for the Lord. Do you seek for power, or is it a gift from God that He gives as occasion requires?

It may be both a gift given as occasion requires and the result of special prayer.

It is possible that in special prayer for added power God can deal with some hindrances in the life that block the flow of His Spirit's power, such as general prayerlessness, a wrong spirit, cleavages in fellowship with other Christians, or an incomplete consecration and yieldedness to the Lord.

Generally speaking, however, God gives His power to those in whom His Spirit dwells as contact is made at the point of need. It is a good deal like the flow of electrical energy. The flow depends on both the conductor and the contact.

Power for witnessing starts to flow when the witnessing begins. If our connection with the Lord is right, we have it as we use it.

Can you state briefly and clearly just why you are against oath-bound secret orders?

Basically, the reasons are two:

First, they involve a fellowship under terms of mutual commitment that seem to be out of place with those who are not openly confessed members of the Christian community.

Second, most secret orders assure their adherents of a happy eternity simply on the basis of fulfilling the requirements of the lodge. That is, they represent themselves as substitutes for a personal experience of saving grace through Jesus Christ.

We feel that one cannot give allegiance sincerely both to Christ as Lord and to an organization that claims to have an alternative to His plan of salvation.

If you are interested in clear but not especially brief discussion of this matter, I recommend that you write to the Nazarene Publishing House for *Strange Altars*, by J. W. Acker (94 pages, paper, \$1.00). This book, written by a Lutheran, is to my mind the best volume on the subject that is now in print.

I am confused as to the proper use of the terms "perfect" and "sanctified" when speaking of oneself. I can't find anyplace in the New Testament where a Christian testified saying, "I am perfect," or, "I am sanctified."

The testimonies in Scripture are in quite different form. They exalt Christ and His grace rather than emphasize "I" as the subject.

Paul wrote, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2). He was not ashamed to have his life scrutinized and said, "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thessalonians 2:10).

John said, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

In these and in other cases, the emphasis is put where we should put it: on what God has done for us in Christ through His Spirit, and not on what we have attained or achieved or even experienced.

Too much testimony is autobiography or even self-advertisement. It always ought to glorify God.

M. L. Haney, the "Father Haney" of the early holiness movement, contrasted the right and wrong ways of testifying:

A says, "I am holy." B says, "God has in great mercy cleansed my soul."

A says, "I am wholly sanctified." B says, "The very God of peace himself sanctifies me wholly."

A says, "I am a perfect man" (although I've yet to hear such a claim). B says, "Jesus has perfected my soul in love."

A says, "I am living without sin." B says, "Christ graciously keeps me in victory over every known sin."

The difference is obvious.

Testimony should be definite and clear-cut. But it should give God the glory always, in form of expression no less than in meaning and intent.

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