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OF HOLINESS

Church of the Nazarene

Spiritual Discernment

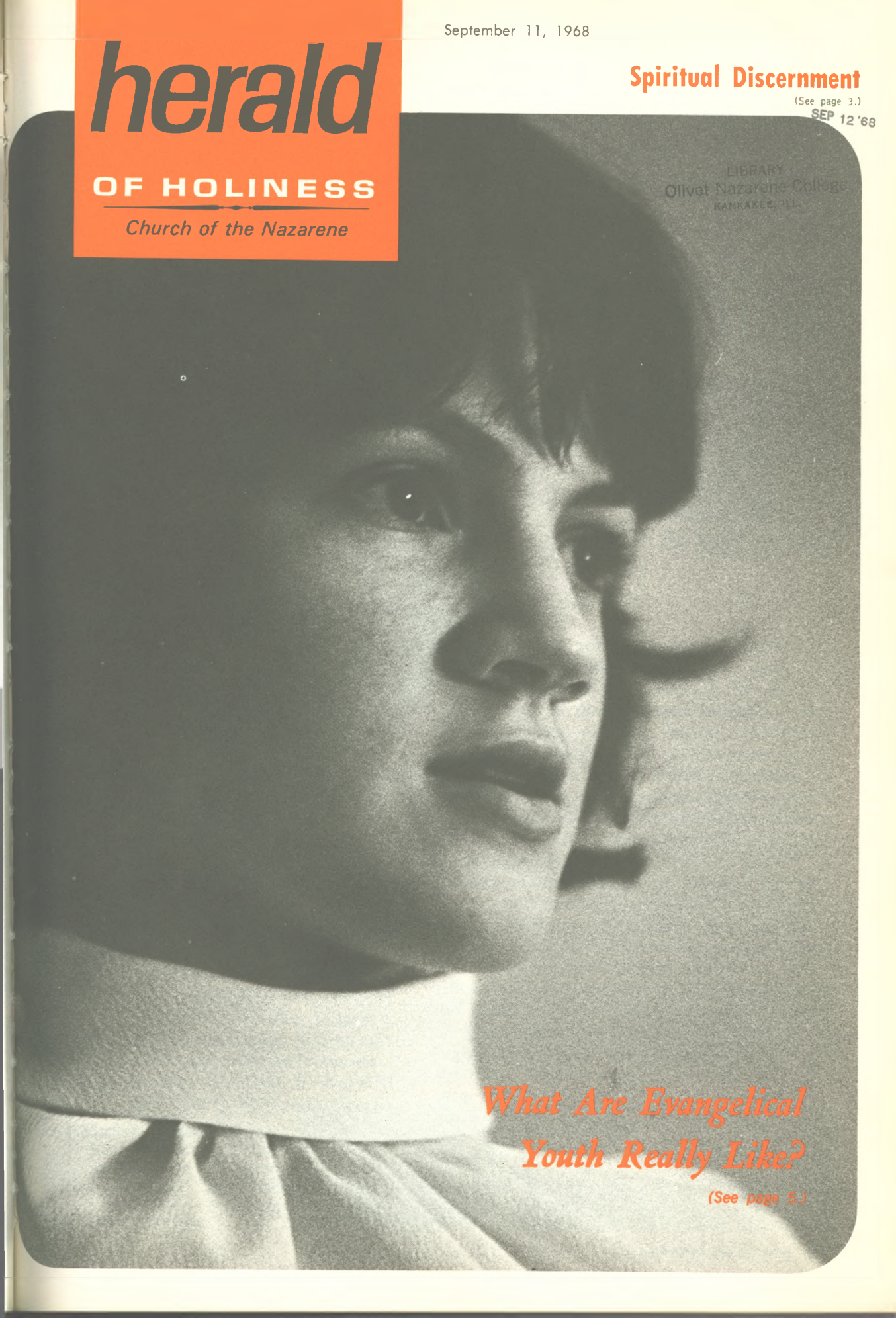
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*What Are Evangelical
Youth Really Like?*

(See page 5.)





General
Superintendent
Young

When Hope

SINGS

THese Times—GOD IS ABLE,” is more than a quadrennial theme—it is a way of life that is thoroughly Christian. The call for a religion that will work in our day is a legitimate demand. But to make the pragmatic test the only index to truth might prove disastrous in delays as well as in derailment. (Even William James in his effort to be pragmatic was willing to experiment with the idea of more than one god!)

Surely the cry for reality in religion is always in order even when made in tones of rebellion. Let us discern what men are reaching for even when their expressions need some historical corrective. Our ultimate and ever recurring task is to bring all men back (or should we say forward?) to God as the only reliable Source of light and life. The universal provisions of the gospel ought to tell men everywhere that God makes no exceptions and asks for no quarter or conditions to augment His grace. Similarly, the openness of the gospel call speaks of its depth and utter resourcefulness.

In our efforts to show that the Christian way is relevant for this generation too, we

need to point out that our holy religion is a historical one. We cannot cut ourselves off from the past. “But when the time was completed, God sent forth His son, born of a woman” (Galatians 4:4*). Also, “And when the day of Pentecost was fully come” (Acts 2:1), the Holy Spirit came upon the hearts of believing men. Let us not shrug off men’s tantalizing questions today, but rather let us press upon them the affirmations of our faith without timidity.

May the prophet’s lines spoken in an ancient dark time sing in our hearts today:

Because of the Lord’s mercies we are not consumed;

His compassions never fail.

*They are new every morning;
great is Thy faithfulness.*

*The Lord is my portion, says my soul,
therefore do I hope in Him. . . .*

*It is good if one hopes and quietly waits
for the salvation of the Lord*

(Lamentations 3:22-26*). □

*The Berkeley Version.

When you are on top of the mountain and don't know the direction to camp, you had better not allow yourself to lean upon your feelings about the way to go if the compass points otherwise.



Spiritual Discernment

• *By Hal M. von Stein*
Medford, Ore.

Certain profound statements are used so casually and so frequently that we form the habit of expecting—and ignoring—them, like a bump in the road or a rock in the trail.

“Spiritual things are spiritually discerned” is a phrase that passes across the pulpit scene almost every time the preacher rounds out a sermon including Proverbs 3:5—“Trust in the Lord with all thine heart; and lean not unto [or toward] thine own understanding.”

More often than not the word “upon” is used or implied instead of “unto,” which makes the difference in accessibility to a wayfaring man like myself. I know that when you are on top of the mountain and don't know the direction to camp, you had better not allow yourself to lean upon your feelings about the way to go if the compass points otherwise.

One great difficulty with our ideas about spiritual discernment is that most of the time we think with our feelings. This is natural, and at the risk of spraining my own theology, I am sorry for people who insist on analyzing themselves out of their enthusiasms. Discernment is not served by dissection.

For a long time the idea of discernment was about as clear to me as the tracks animals make in the dust of a mountain trail are to an untrained city man. The

tracks almost never look like the pictures in a book, and all he can be sure of is that some animal has passed. It requires experience to read signs.

Discernment means to see, in the sense of grasping. The city man sees the blurred impressions in the dust, but he does not discern them.

Jesus observed that the people could tell by the aspect of the sky at evening what kind of weather to expect; but, though they were the custodians of prophecy, they could not discern the signs of the

Spiritual discernment begins with a willingness to take a blind step—your step—in faith in Him. Not an abandonment, a commitment.

When you are reborn, a spiritual perspective takes the place of the natural outlook on life, so that nothing is the same for you as it was before. Everything is new, because you have something new—spiritual discernment.

times which pointed to Him. He said they were blind and dead.

There is no great mystery about the blindness of dead men. But the problems of spiritual discernment are of deep and vital importance to men and women, boys and girls, who want to know what Christianity is.

Adults and children from Christian homes have free accessibility to a God-consciousness far ahead of others. The fact that this great blessing often becomes tangled with the commonness of mortal existence until it goes unrecognized is most often the fault of adults. Fables and fairy tales in the name of education, mingled with Bible stories, have caused more religious anguish for merging adults than all the lurid paperbacks on the newsstands. A distorted perception of truth in childhood is an almost insuperable handicap.

Yet it can be overcome, for the Spirit of Truth is not helpless but powerful. It is the reluctance of mortal flesh to risk the implications of truth that holds us back. It is at this point of decision that a person can be born again. The point of reference is not an abstraction. It is a Person—Jesus Christ.

Spiritual discernment begins with a willingness to take a blind step—your step—in faith in Him. Not an abandonment, a commit-

ment. Consecration is another popular word, but only a religionist knows what it means.

Many seek to abandon: to escape themselves and the obligations of personality, to float along on cloud nine, given a nudge occasionally by an otherwise unemployed angel. But it doesn't work. Spiritual life is more real than mortal existence.

Creative faith in God is the act of two wills. It is inspired by God, not men, and no one can come to God without this inspiration. When that inspiration comes, no amount of longing or desire will take the place of your will, a deliberate act.

It is immediately met and implemented by a corresponding act of His divine nature. Your will and God's will meet, and by these two acts a new creature is born which can never be the same again—you!

When you are thus reborn, a spiritual perspective takes the place of the natural outlook on life, so that nothing is the same for you as it was before. Everything is new, because you have something new—spiritual discernment.

Through and beyond this threshold the horizons of life begin to rush away in an exciting experience like no other on earth, for it is unending. It was intended for everyone. It was meant for you. □

50 YEARS

AGO . . .



In the
Herald
of Holiness

A Fatal Neglect

IT SADDENS our heart to note the difficulty with which good people are aroused on the subject of Christian literature.

We wish to make an earnest appeal to the mothers and fathers and all Christian people on this subject. Think a moment of the power of a book! What a silent, potent help and strength to a soul desiring to be true and good is a pure book which has come out of the heart of a fire-baptized man or woman! How many a boy or girl has been transformed for life by a single book! We give here our personal testimony on this question. A simple incident—the giving to us of a cheap little book by our Sunday school superintendent when we were about twelve years of age—did more to settle and confirm us in our experience of conversion, and give a trend to our character and life work than anything else. We have thanked God a thousand times for ever reading that book. We have thanked God that He ever threw us in connection with the brother who gave us the book. We have not words to express the depth and extent of the influence of that small book.

Fathers, mothers, think of these things. Spend your money freely and often for the best books, and keep them in your homes.—*Editor B. F. Haynes, September 11, 1918* □



Based on the
four-year NSSA survey
of 3,000 Christian teens
by Gene A. Getz, Ph.D.,
and Roy B. Zuck, Th.D.

WHAT ARE EVANGELICAL YOUTH REALLY LIKE?

Are professing Christian young people in evangelical churches any different from other teen-agers? What are the values, doubts, goals, and morals of high schoolers in our churches? How do Christian teens evaluate themselves, their families, their churches?

Concern for reliable answers to these questions prompted the Research Commission and the Youth Commission of the National Sunday School Association to sponsor a nationwide survey of Christian youth in evangelical, NSSA-related churches. Responses to a carefully devised 26-page questionnaire were received from more than 3,000 young people in 197 churches, chosen by random sampling from a representative list of NSSA churches.

Eighty-three Christian educators participated in the project by administering the questionnaires to young people in the assigned churches. Throughout the study careful attention was given to the best in research procedures and statistical testing in an effort to secure valid, reliable data. Several eminently qualified research consultants gave invaluable assistance in various aspects of the project.

Answers to the 336 items on each questionnaire were scored on IBM key-punch cards from which the data were then transferred to computer magnetic tape. The thousands of computer-programmed statistics enabled the authors to study many profiles of evangelical youth. Findings from this study are reported in detail in

the book *Christian Youth—An In-Depth Study*, from which the following information is gleaned.

Most of the teens responding to this survey reported that they attend public high schools, and more than half were from churches whose Sunday schools have an average attendance between 101 and 500.

Three-fourths of the youths said they had Christian fathers and mothers, and more than half the teens indicated their parents were not college graduates. Two-thirds of the teens' fathers were either manual workers or businessmen; few were professional workers or farmers.

Christian Teens' Religious Experiences

It is encouraging that many of the Christian teens surveyed indicated that they are actively involved in religious practices. The majority of the youths reported that they attend Sunday school, Sunday morning and evening

Dr. Getz is associate professor of Christian education, Dallas Theological Seminary, and Dr. Zuck is executive director of Scripture Press Foundation, Glen Ellyn, Ill. Both have been engaged in Christian education research for several years.

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church services, and youth-group meetings every week. Also many said they pray at least once a day, and more than half said they give 10 percent of their income (from salaries and allowances) to the church or other Christian ministries.

Furthermore, almost three out of four stated that they feel assured of their salvation, and more than half reported being satisfied that they had a sense of God's nearness. However, only one-fourth of the youths replied that they read the Bible at least once a day.

Many of the young people reported being dissatisfied with their spiritual lives. In fact, the teens' dissatisfaction with Christian living ranked higher than dissatisfaction with their self-acceptance, their families, their churches, and their relationships with the opposite sex. Time spent in Bible study, time spent in prayer, confidence in witnessing to others about Christ were the specific items on which dissatisfaction with their Christian lives was highest.

It is striking that the youths who said they read the Bible and pray daily were definitely more satisfied with their Christian lives, their churches' ministries to them, and their boy-girl relationships, and had fewer doubts about evangelical doctrines. They also were more occupied with religious, social, and intellectual goals, whereas those who reported that they seldom or never read the Bible and pray placed more value on economic and physical comfort goals. The non-Bible reading and non-praying teens approved of—and also participated in—almost all the practices pertaining to questionable morals and ethics far more than the Bible-reading and praying teens.

Regular Sunday school attendance, too, was related to greater

satisfaction with certain aspects of teen living. Those who indicated they attend Sunday school regularly (every week) expressed more satisfaction with their churches than irregular attenders. Also higher percentages of "regulars" than "irregulars" felt that the various kinds of helps they were receiving from their churches were adequate. The "regulars" reported less questioning about evangelical doctrines, and were not so prone to approve various questionable moral practices. Those who attended Sunday school regularly said they participated in many of those practices less than did the other teens. Irregular attenders were especially higher in their participation in movie attendance, dancing, smoking, and drinking.

Three out of five youths indicated that they believed unquestioningly in certain doctrines common to most evangelical churches. An average of 59.5 percent of the youths said that they had had no questions in the previous six months about the 16 doctrines listed in the questionnaire. On the other hand, 18.5 percent questioned those doctrines "much" and 22.0 percent questioned them "a little" or "some."

The lost condition of the heathen, the uniqueness of Christianity as the one true religion, and God's providential purpose in suffering were the three doctrines questioned most. More than half the teens said they had questions about each of these three.

By contrast, the virgin birth of Christ, His bodily resurrection, and the universality of sin were the three teachings about which the lowest percentages of teens had doubts. Apparently the theological implications of the teachings about the lost condition of the heathen, the unique character of Christianity, and God's purposes in suffer-

ing are more puzzling to and/or less resolved in the minds of NSSA youth than the doctrines of the Virgin Birth, the resurrection of Christ, and the sinful state of man.

Christian Teens' Social Experiences

Compared with teens nationally, NSSA youths reported attending movies less frequently, but were about the same in their music-listening habits and their frequency of TV viewing. Apparently many evangelical churches and parents represented by this survey have taught their young people not to attend movie theaters. However, it also seems that churches and parents may not have communicated effectively to youth that many late television shows and the lyrics of much of today's rock-and-roll music are contradictory to biblical standards of morality.

Problems related to self-disparagement were higher than problems related to teens' families, churches, and dating. These feelings of personal incompetence centered mainly on school problems such as tests, class recitation, concentrating on studies, grades, and ability to do college work.

As for dating problems, the teens were more dissatisfied about items such as the inadequate number of Christian young people in their church to date and lack of knowledge of how to keep boys (or girls) interested in them, but expressed satisfaction with their moral conduct on dates and their anticipated marital happiness in the future. However, teens who reported maintaining close relationships in dating (such as going steady, dating twice or more a week, having begun dating at age 13 or before) were far less satisfied with their moral behavior on dates and their prospect of future marital happiness than other teens.

Contrary to common adult opinions about teens, a majority of the Christian youths surveyed were satisfied with their home situations. Family love and closeness, parental harmony, parents' trust in their teens and respect for their privacy were rated high by the

young people. But a good number of youths sensed that their parents were overly concerned about money and about their teens' problems. They also felt that family fun and the discussion of spiritual matters were neglected. As might be expected, discontentment with many aspects of teen living was higher among teens with non-Christian parents or teens from broken homes.

Christian Teens and Their Churches

The young people stated that they are fairly well satisfied with various activities in their churches. On the average more than half expressed satisfaction and only one in 10 expressed dissatisfaction with their Sunday schools, church services, youth groups, socials, weekday clubs, and prayer meetings. Apparently the various aspects of these church functions measured by the questionnaire were not as unsatisfactory to those teens as some adults may have supposed them to be.

But on several items dissatisfaction percentages on church activities exceeded the aforementioned average of one in 10. For example, the absence of a variety of visual aids in Sunday school, inadequate planning of youth meetings, poor Sunday school lesson introductions, lack of class discussion, and failure of youth meetings to help increase one's Bible knowledge—these and others were ranked above the average as constituting items of concern.

Many youths (one in five) expressed discontentment with the adults in the church, especially with adult failure to live up to the truths they profess to believe. This points to the sensitivity of adolescents about adult inconsistencies and to teen-age revulsion against hypocrisy.

It is interesting that the teens surveyed sensed keenly the need for counseling. Even though they expressed rather high satisfaction with the personal interest shown in them by their pastors, Sunday school teachers, youth sponsors, and weekday club leaders, high percentages of the young people said they do not feel free to go to

those leaders with their problems. This apparently points to a need in many churches for adult youth workers who are better qualified to counsel young people, who have more time to do so, and who can adequately communicate to teens their availability for counseling.

Very few teens expressed a desire for more help from their churches on spiritual problems or on doctrinal instruction. But one in four wanted more help from the church on dating and self-related problems. In these areas the following six items ranked at the top on help desired: counsel on sexual problems, instruction on preparation for marriage, information on vocational opportunities, help on managing time and money, instruction on the Christian view of sex, counsel on school problems. Apparently many of the evangelical churches represented in this survey have rightly placed a strong emphasis on Bible doctrine and Christian living, but may not be sufficiently aware of teens' concern for help with dating and other personal problems.

Christian Teens and Their Goals and Morals

As for life values, most Christian youth aspired intensely to social goals and religious interests. Goals pertaining to physical comfort, intellectual achievement, influence or status, esthetic experiences, adventuresome pursuits, and materialistic gains ranked lower than the

social and religious goals. It is not surprising that teens who frequently prayed and read the Bible were attracted rather intensely to religious goals, whereas a very low percentage of non-praying and non-Bible-reading youths reported any inclination toward religious concerns. The religiously oriented teens were also more keenly preoccupied with social values and intellectual achievements.

The moral standards of the evangelical youths appeared to be rather high. Eighty percent or more of the young people stated that they disapproved of five of the six questionable sexual behavior practices that were listed in the questionnaire (47.6 percent disapproved of petting and necking before marriage), and 80 percent or more also disapproved of seven of 11 listed practices specifically forbidden in Scripture. But the teens were about equally divided in their approval or disapproval of the other practices related to social behavior, to sociopolitical issues, and to dating and marriage. Newer Christians, non-religious teens, and those who attend Sunday school irregularly gave more approval than their counterparts to all items except those pertaining to sociopolitical issues.

On the average, seven out of 10 of the teens were consistent in that they did not participate in those activities which they disapproved. As might be expected, actual participation in various practices varied greatly, depending on the items. For example, the vast majority (four out of five) reported losing their temper, and three out of four said they skipped personal devotions, gossiped, and lied; but a very small minority (one in eight) admitted to stealing, and an even smaller percentage (only one in 14) reported having had premarital sex relations.

It is hoped that the findings of this intensive study will give pastors, parents, youth workers, and others a better understanding of today's Christian youth in evangelical churches, and will be a means of helping those workers be more effective in their ministries to and relationships with those young people. □

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My husband and I had heard much about the Taconic Hills of Vermont. Since we are both retired now, we were planning a trip for a few weeks in this region.

Talking with a friend about this, we were told that she knew of a man who would possibly rent us a place for that time if we made reservation before someone else.

Quickly we got a letter off to this person, asking some questions about the location. I explained that I did free-lance writing and was seeking a place for this short time that would be an inspiration—a place where we might enjoy God's wonderful handiwork. I asked about the views, if they were good.

Soon the answer came. Yes, the place was available, but about the views, well—" . . . from the front porch you can see your neighbor's barn, but beyond that there's nothing but a bunch of mountains."

Needless to say, I was thrilled at learning I would be able to view "a bunch of mountains." And the "neighbor's barn" did not trouble me—for to look only at his "barns" would cause me to miss the awesome grandeur of the scene beyond.

How well I remember that first evening, as the moonbeams floated in the purpled landscape, the sunset's dark mantle shrouding the mountains as the rhythmic wind crooned like a violin! "Barns!" Who cared about the barns?

In our world today, it is easy just to see the "barns." What we need to do is look beyond the "barns" to God's wonderful mountains. We need to become spiritually aware of the awesomeness

of God's handiwork. Then it is that the crystal waters of a renewed spirit turn "barns" into blooming "gardens."

In the midst of the worries of our age, we are apt to think the world has never before been in such trouble.

But as Christians, regardless of the "barns" in our view, God's mountains are there!

As we read the Scriptures, we find that all the hard times and perilous situations have not been reserved for our generation. Read the Old Testament; see the "barns" that were in the view of the prophets. Yet in the midst of these "barns" they could see God's mountains and, viewing His handiwork, were filled with trust in the Lord.

Read the New Testament—see the "barns" of persecution, of trouble, and of woe. Yet even when these men of old were not too optimistic about their own welfare; they looked out at God's "mountains" and had little doubt about the ultimate victory.

Today, as never before in the history of Christendom, people need to look beyond the "barns" and look at the "mountains" and in doing so build a faith that is inflexible in the face of the whole world and its wicked machinations.

Looking at God's mountains we are able to gather together that faith that tells us that even though we are not delivered from the view of these "barns" we shall be delivered "in" them—delivered to ultimate victory by the sight of "God's mountains," because we do not let our view center on the "barns." □

IF WE LOOK **ONLY** AT THE BARNES

• *By Katherine Bevis*
Houston



THE WAY OF PRAISE



• **By Russell Metcalfe**
Poughkeepsie, N.Y.

It is strange, but true, that many people have discovered the way of salvation who have not yet discovered the "high road" of praise that is actually a "way within a way." It may be possible, but it certainly isn't necessary to drag about half dead and chronically discouraged on the pathway to heaven, and it isn't very good public relations, either.

Especially now. As never before, in my lifetime at least, people young and old are seeking for a way of meaning and peace and joy, seeking for a religion that really *works* in this life as well as the next. And the answer is spiritual reality. We may know we have it—but it *shows* when we determine to go the "way of praise"!

Psalms 34 in part describes the praise of God. David assures us that embracing the way of praise is not for the damp palm or the faint heart.

I will bless the Lord at all times. In other words, if you decide to go the high road you will be expected to praise God in adversity as well as in advancement.

His praise shall continually be in my mouth. Others have developed the habit of profanity—you are to cultivate the *habit* of praising God. The upward glance of love—the whispered appreciation to God for blessings through each day—these overtures will not go unappreciated by the Heavenly Father. And His response to you is blessing indeed!

My spirit shall make her boast in the Lord. The way of praise also means an end to garden variety, run-of-the-mill bragging. It just won't suffice anymore. God wants exceptional boasters. But instead of being selfish and ugly and sickening, this kind of bragging on the goodness of God is a source of encouragement to other children of God, and it can't hurt the "image" with outsiders, either! *True* praise never does!

It may seem silly, or at least a little insincere, all at once to make a decision to become a praiser of God. But silly is the last thing praise is—for it cannot be sincerely attempted without bringing its own warmth and blessing.

There will be critics and detrac-

tors perhaps, but praise of God from a pure and sincere heart is always in order and always God-blessed. And as to sincerity, amazingly enough, when you praise God because you know you "ought" even though you don't think you "feel," you find soon enough that the will to praise God engenders the very spirit and breath of praise!

Here are five practical suggestions for those who would take this "high road" within the "way of salvation." (Mind you, this is for those who have already settled the sin question through true repentance and faith in Jesus Christ.)

ONE: Make a promise. Tell yourself you will try by God's help to do more praising of God, beginning *now*. Promise yourself, and tell God, and *tell one other person*.

TWO: Make a list. In your devotions the next few days write down all the things you couldn't buy that God has given you, like family, friends, a mind, job, sunsets, feet, a nose—whatever comes to you as you meditate. Thank God specifically for each thing.

THREE: Make an effort. To be in prayer meeting, that is—and to testify more often and more freshly. Don't moan and groan. Don't criticize. Praise the Lord!

FOUR: Make a request of God. Ask Him to help you to be able to praise Him in a natural way to an "outsider." If God has been good to you, just tell it like it is. And the Lord will provide the opportunity if you ask.

FIVE: Don't quit. Praise is a habit, like many other good things. It requires a fair and honest effort. It will be worth every effort you make.

Holiness people ought to be exponents of this high road of praise! Alone, and as a people (*Let us exalt his name together*) we will find that praise not only brings deliverance from fear and trouble, but it takes us off the defensive position and takes the initiative in spiritual warfare. Deliberately, let us choose to go the high way of praise. □

Editorially Speaking

By W. T. PURKISER

Project: Prayer

Prayer has always been the focal point of power for the Church. Unlike any other army, the army of the Lord marches on its knees.

Few would be disposed to argue the point that, if there has ever been a time when power and progress were needed in the Church, it is now. The needs are staggering. Of themselves, they should drive us to our knees.

What is true of the Church at large is true of the Church of the Nazarene. We have accepted large and challenging goals for the quadrennium 1968-72. In these four years, please God, we are out to establish 400 new churches and make a net gain in membership of 70,000 souls around the world.

We are striving for an average attendance in Sunday school each week of 600,000 with an enrollment of 1,100,000.

Our financial stewardship goals envision every local congregation giving at least a tithe of its income for world evangelism—outside its own community. The total goal in giving to missions for the quadrennium is \$30 million.

Above and beyond all numerical or statistical goals, we have announced as our aim to have a personal evangelism visitation program working in every church. And undergirding it all is the purpose to work and pray for a real revival in every local church and on every mission field resulting in genuine holiness, soul-winning evangelism.

In view of these challenges, the Department of Evangelism is leading the Church of the Nazarene in "Project Prayer" next week, September 15-22.

Two things are asked: first, that every member and friend of the Church of the Nazarene pray each day—preferably at 9 a.m.—for personal and collective revival; and second that each congregation plan a period of prayer and fasting for the 24 hours from midnight to midnight, September 18.

The special call to prayer for this second emphasis will be printed on the cover of next week's *Herald of Holiness*.

Our concern is our world and its vast and aching needs. But concern has to have a "home

base." It must start with ourselves and with our own church if it is to reach those about us.

PRAYER IS POWER but prayer can be costly. It changes "things," but it most certainly changes the one who prays.

One of the century's outstanding Christian missionaries tells with a smile of a prayer that unexpectedly changed his own life. As a student preacher, he was asked to speak at a missionary rally.

Preparing his message, he asked the Lord to give him at least one missionary out of that particular service. When it was over, he found to his surprise that he was himself the answer to that prayer. The Lord laid His hand on him for service abroad. His advice: "Be careful how you pray; you may be the answer."

When you pray that God will speak to neighbors and friends, He is most apt to say, "I will speak. But I need your lips and your voice."

When you pray that God will send workers into His harvest fields, you are liable to hear His response, "I will send. But I need your feet."

When you pray that the Lord of the Church will provide for the needs of His work in places far removed from where you are, you could well hear Him reply, "I will provide. But I need your money."

One wonders what really would happen if the pastor should announce from the pulpit some special times for corporate prayer next week and say, "Please do not come from church loyalty or for the minister's encouragement. The loyalty and encouragement are good. But this is a *prayer* meeting. This is a powerhouse. Spectators may be only in the way; they may even get hurt. So come only if you believe in corporate prayer or would like to believe. Numbers do not matter."

I don't know what would happen. But I'd honestly like to see, wouldn't you? □

Enemies in the Church

A modern author has written of enemies in the Church. His list is by no means complete. It is challenging. He names six foes we face today, not outside, but within the household of

faith. They are status seeking, self-righteousness, irrelevancy, ignorance, fear, and helplessness.

One's first instinct when faced with a list like this is to look around for confirming evidence. A better response would be to ask with the disciples, "Lord, is it I?"

Status seeking is a sin we easily ascribe to others. But it can fasten its hold on the most humble and obscure. To put on "front," to desire to be thought other than one is, to aspire for office or position, to claim recognition even for outstanding meekness are all in one way or another evidences of this enemy's subtle power.

In the meantime, the Lord who "hath put down the mighty from their seats, and exalted them of low degree" looks on, perhaps with wonder, certainly with grief. Yet it still works by a kind of inner necessity in the kingdom of God that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Self-righteousness is an ever present enemy of the Church. It is a mood easier to detect than to correct.

Actually, of course, the people of God are righteous. Their righteousness is real and not fictitious. In theological terms, it is imparted as well as imputed. But it is not earned or deserved. It is received as the gift of grace.

There is a bit of the Pharisee in us all. Humanly, we find satisfaction in self-sufficiency. But in the things of God we must lay aside that self-sufficiency and learn with Paul, "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (II Corinthians 3: 5).

IRRELEVANCY IS one of the fad words of our time. Yet what it describes is not new in the Church. It has been around ever since the first religionist began to separate his faith from his life.

The chief charge of the prophets in ancient Israel against the worship of their day was that it was irrelevant. Men offered their sacrifices and performed the ritual of the cult, but their hearts were far from God and their lives empty of practical service.

Nothing is more pertinent to the problems of today's world than the gospel of Christ faithfully proclaimed and conscientiously lived. But in a very down-to-earth way, the word must become flesh and live among men. They must be *shown* as well as *told* what Christ can do in transforming human life.

Ignorance is another ever present enemy in the Church. The growing emphasis on education and

understanding in the secular order has not yet penetrated the realm of religion.

Most men know more about the internal workings of a gasoline engine than they do about the basic elements of the Christian faith. Most people spend from 12 to 20 years preparing to make a living, and scarcely an hour a week preparing to make a life.

Yet we are told to be ready always to give reasons for the hope we cherish, to those who ask. To give reasons, we must know them. To know them, we must read and study, listen and learn.

Fear has no place in the house of faith. Yet it finds its way in. One has but to look over the average congregation to note faces lined with the unrelaxed tension of anxiety and fear.

This is indeed a fearsome age. One man was heard longing for the "good old days" when all we had to fear was fear itself. Yet the disciples of Christ still hear His challenge: "Why are ye fearful, O ye of little faith?"

There is a fear of the Lord which is the beginning of wisdom. When it is rejected, there is left only the fear of suffering, poverty, sickness, trouble, and finally the loss of personal worth. Only in the fear of the Lord—the reverent awe and trust due to a holy God—can the fears of a troubled world be laid to rest.

HELPLESSNESS IS the final enemy mentioned. It creeps in and takes over when the Church fails to draw on the resources of divine power available to it.

We must, to be sure, remember the words of Jesus, "Without me ye can do nothing." Yet with these we must grasp the confidence of Paul, "I can do all things through Christ which strengtheneth me."

In our weakness we find His strength. In our helplessness we receive His help. Paralyzing helplessness and hopelessness are driven out when we learn to exercise appropriating faith.

Daniel Walker, who listed these enemies in the pew, adds that there is only one way to conquer them. That is to rediscover the true nature of the Christian faith and be loyal to it.

"We must," he says, "somehow deepen the dedication of church members until their lives are plainly given over to one purpose only, complete obedience to God's will as it is revealed to them."

This is nothing new. This is just to grasp anew the truth that has always been before us. It is those who yield their bodies "a living sacrifice, holy, acceptable unto God" who find His transforming renewal and are able to "prove what is that good, and acceptable, and perfect, will of God" (Romans 12: 1-2). □

These Times...

GOD IS ABLE

IT was harvesttime. The actual harvesting was in full swing late in the week. Saturday was a typical day with the temperature over 100 degrees and a scorching wind that seemed to blow directly from a furnace.

There were the usual "nuisance" stops: a flat tire, a vapor lock, minor repairs needed on each of the two combines, and the housewife-cook-truck-driver was sent rushing to town for parts. Although the heat and wind made for some discomfort, they also made for good cutting, and the machines rolled along until a late hour.

Sunday was another good "cutting" day—but how wonderful it was to gather in the Lord's house to sing praises to the Lord of harvest instead of toiling in the fields! How pleasant to see those dear, familiar faces, some reddened by exposure to heat and wind, but all radiant as their voices were raised in the songs of Zion! How grateful we were for the day of rest for weary bodies, for Christian fellowship, and for soul food!

That evening the pastor brought an inspiring message on the subject of the new quadrennial motto: "These Times—God Is Able." One of the verses of scripture that he used was II Timothy 1:12—"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

The pastor stressed the phrase that always seems to stand out when I read the verse—"able to keep that which I have committed unto him." God has no responsibility to keep anything not com-

mitted to Him. It was a worthwhile service, a very fitting climax to a truly wonderful, summer Sabbath day.

Then came Monday morning. Great black clouds rolled in from the southwest, sinister, threatening, almost frightening. At any moment it seemed that rain, even hail, might postpone the harvest—or end it for the season.

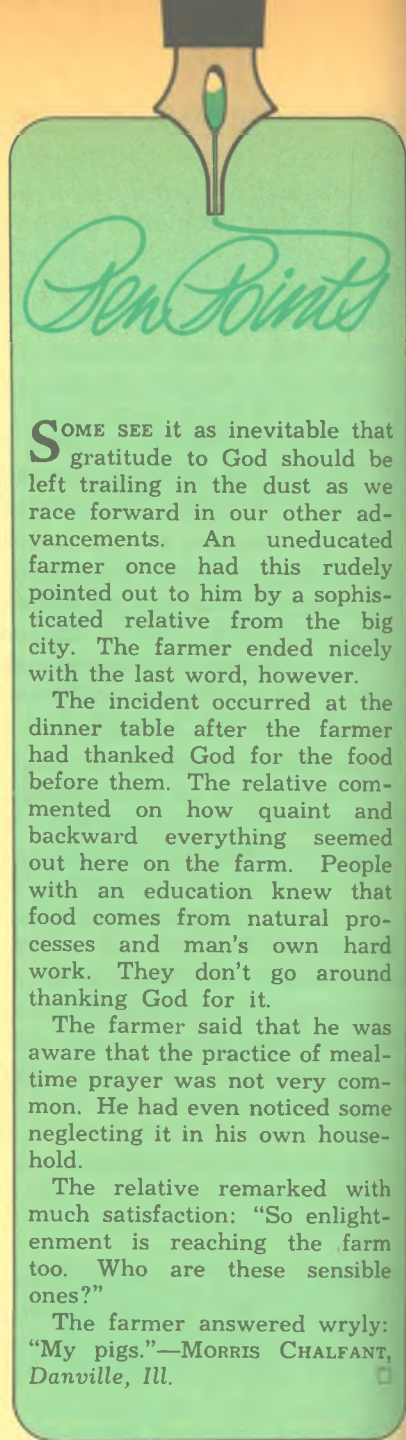
One could almost imagine those who had spent Sunday in the fields saying, "Those stupid Nazarenes! They wasted a good day yesterday, sitting around in church instead of tending their crop. Now the rain will prevent their working."

As I watched the storm approach and saw the elevators of the nearby town disappear from view, I remembered yesterday's text: "I know whom I have believed . . . that he is able to keep that which I have committed . . ." I was sure that the crop was committed, and should it be destroyed it would mean disappointment and hardship, but the Lord would supply, as He had done in times past.

But I hated for anyone to be able to say that our God was not able to spare that crop, that He was indifferent to the needs of those who honored Him.

I remembered the prayer Moses prayed so many years ago when he reminded God that the nations round about would say that He was not able to keep His people on their journey through hard places and had allowed disaster to come upon them. I must confess that I echoed that prayer that morning as I faced those angry clouds.

An inch of rain fell in town, re-



Pen Points

SOME SEE it as inevitable that gratitude to God should be left trailing in the dust as we race forward in our other advancements. An uneducated farmer once had this rudely pointed out to him by a sophisticated relative from the big city. The farmer ended nicely with the last word, however.

The incident occurred at the dinner table after the farmer had thanked God for the food before them. The relative commented on how quaint and backward everything seemed out here on the farm. People with an education knew that food comes from natural processes and man's own hard work. They don't go around thanking God for it.

The farmer said that he was aware that the practice of mealtime prayer was not very common. He had even noticed some neglecting it in his own household.

The relative remarked with much satisfaction: "So enlightenment is reaching the farm too. Who are these sensible ones?"

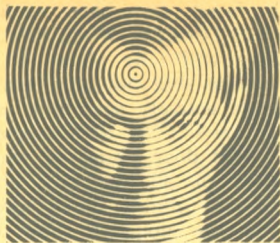
The farmer answered wryly: "My pigs."—MORRIS CHALFANT, Danville, Ill. □

freshing lawns and gardens and people alike. Here, only a few miles away, only enough rain fell to remove every vestige of heat and dust from the atmosphere. A cool breeze sprang up and the work of harvesting progressed in much greater comfort and a definite air of rejoicing.

Best of all was the proof that our God is able. In the heat and rush of harvesttime, or anytime, truly "These Times—God Is Able!" □

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



The Book Corner

PREACHING HOLINESS TODAY

By Richard S. Taylor. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 216 pages, cloth, \$3.50.

Here is a remarkable book. At first sight one would classify it as a textbook in homiletics, but closer scrutiny reveals that it is also a penetrating theological, biblical, and practical study of Christian holiness.

Richard S. Taylor, professor of theology and missions at Nazarene Theological Seminary (who is also very busy practicing what he *preaches*), has once more put us in his debt, as with his earlier titles, notably *Life in the Spirit*.

My appreciation for the book stems chiefly from its blending of theological and practical concerns. A preacher of Christian holiness, so the book argues, needs to know his Bible and his theology, but he also needs to learn how to get his message across, how to build a sermon outline, how to interpret scripture faithfully, how to turn seekers into finders, and how to translate our ideals into reality in the local church.

Let two quotes illustrate Dr. Taylor's dual stress on the theoretical and the practical:

1) "There is a silly notion abroad which affects to despise theology. The writer heard an ordained minister say, 'Thank God, I'm not a theologian.' Then he should have surrendered his credentials. What is a theologian? He is a serious and systematic student of God and His redemption. It is the duty of every preacher to be a theologian" (p. 39).

2) If our brand of holiness is repellent, if it is harsh and petty, we may be sure it isn't the Bible brand. True holiness is not only possible but beautiful. We should preach the ruggedness of holiness until careless Christians are smitten with conviction—absolute purity, faultless integrity, faithful stewardship, undivided allegiance, consistency, and conscientiousness. Then we should preach on the beauties of holiness until believers are consumed with longing" (p. 120).

Firmly convinced that we should, as Wesley urged, unite learning and vital piety, I believe the serious use of this book could lead to a surge of preaching power in our churches. It will certainly become required reading for my students in homiletics at Northwest Nazarene College.—A. Elwood Sanner.

Life Has a "Right Side"

IN THESE days of fear and frustration we need to have faith in God, for a personal faith in a loving God will keep us poised and peaceful.

Dr. George F. Pentecost tells about going to see one of his parishioners who was in deep affliction.

He found her embroidering a sofa pillow cover. Dr. Pentecost asked to see it, and, taking the pillow cover in his hand, he purposely turned to the wrong side.

He remarked to the complaining woman that it did not seem beautiful to him and he wondered why she was wasting her time on it.

"Why, Dr. Pentecost," she replied, "you are looking on the wrong side! Turn it over!"

Immediately he said, "That is just what you are doing with life; you are looking at the wrong side of God's workings with you.

"Down here we are looking at the tangled side of God's providences. But He is working out a plan with here a stitch and there a movement of the shuttle. When it shall be turned over so that we shall see His plan, we will see something beautiful that He had been working out all the time."

Think of all the people today who are looking on the wrong side of life. No wonder they are discouraged, disillusioned, and disappointed. Dwelling on the dark side will always drag us down to despair.

Too many people are overly concerned about their own little afflictions, sorrows, and hurts. They nurse personal injuries for years and years. Their attention is constantly on self. Their lives slowly disintegrate. These people look at the tangled and twisted side of life. Life to them is just one long process of pain, misery, and sorrow.

But God has a plan, a marvelous plan for all His children. When we turn to the right side, the best side, we will behold something beautiful and challenging. It is there that we will see God's plan through His workings. "And we know that all things work together for good to them that love God" (Romans 8:28).

One side is the temporary, the material, the dark, the miserable side of life. On the other side of life we find the eternal, the spiritual, the bright, the happy, and God's plan for us. One side is unbelief; the other, faith.

Even in our darkest hours we can see God's eternal hand if we care to look. Someone has said, "If we walk with the Lord in the shadows, He'll be with us in the sunshine." It takes faith to see God's hand.

So not only will God help us when we live and act by faith, but also He's working out an eternal pattern and plan for our lives that will be beautiful in all the ages to come. □

Con: Social Involvement

May I humbly suggest that some ("Pro and Con," July 24) who think the Nazarene ministry should become more secularly involved in the current social upheaval read again our inspired authority on New Testament Christianity: "It is not reason that we should leave the word of God, and serve tables. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6: 2, 4).

And I must deny that one "is still the same personality after salvation." Normal Christian experience affects every ramification of one's being. In the language of Paul, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17). I also reject the liberal implications reflected in such expressions as "pious irrelevancies and sanctimonious trivialities" about "pie in the sky by-and-by" "from some so-called born-again Nazarenes."

The ecumenicals have millions of adherents who emphasize almost exclusively social and political involvement. Some of them boldly assert that preaching is no longer relevant, that their purpose is not to change men but to change society. Spirit-filled evangelicals who seek to lead men to God are comparatively few. I can think of few things that would please Satan more than for Nazarene preachers to shift their emphasis from spiritual themes and dissipate their energies in secular efforts. God help us and His cause if some of us have a less sense of mission and less burden for souls than we now have!

P. P. BELEW
 Illinois

Pro: "Cracking"

Re: "Cracking the Sinful Sector," Charles Milhuff, July 24
 Amen! Amen! Amen! . . . to use a common term.

Although this was undoubtedly sour-tasting to many, it should be required reading for every Nazarene pastor and layman!

Having just completed my college work on a state campus where the Holy Spirit is at work, it has been disheartening to have been a part of a Nazarene church just three blocks from the school that can barely see

beyond its walls. It is time we honestly faced ourselves, each other, and our Saviour! When this is done, changes will take place. It is time we realize that not only are college students actively searching for Him, but so are the numberless people who live "next door," most of whom, regardless of all we talk about on Wednesday nights, have never had anyone care enough to show them the Way.

Keith Miller, in *The Taste of New Wine* (which should also be required reading!!) says, "Although I had always tried desperately to be honest and to have integrity . . . I have only recently realized that true honesty has a very deceptive and elusive quality . . . especially among those of us who call ourselves Christians. It isn't so much that people lie. We just have an unspoken agreement not to press the truth . . . consequently we live in a world of subtle duplicity of which we Christians are the contributing cause."

Are we so concerned with being right that we are afraid to admit those situations where we might be wrong, or, shall I say, inadequate? I also submit that these situations are costing souls and constructive results.

We say we have the answer for humanity. Yet for some sad reason they don't seem to know that . . .

NELSON ENNS
 California

Con: Unpaid Bills in the Church

I do so appreciate having the *Herald of Holiness* coming to my home each week. Most of the articles are spiritually helpful, so much so that I try to read them all within the first 24 hours after its arrival.

For some time now I have been most concerned about the space being used to show pictures of the new churches. I wonder if I am the only one who feels it more important to report news of how people were won to Christ than picturing beautiful, empty churches. I am familiar with several pretty churches that seat three times the number who attend services.

The business world sees such churches "living above their income" when payments are not made on time. Pastors spend so much pulpit time pleading for money that even the faithful few are embarrassed when visitors are present.

Would it be better to be content with a church that a congregation can afford rather than go in debt for a church, then not be able to make payments when due? What kind of witness can a church be to those who are not paid what is owed them?

Could we get busy winning souls instead of spending so much time going "head over heels" in debt for beautiful sanctuaries?

I'd like to see a weekly space for "How I Was Won to Christ" in the place of beautiful church pictures. All ages could write their testimonies. One or two a week could be selected for publication. Such testimonies could be helpful for those who love to witness and for those who may be lost. I wonder if a sinner could read any one issue of *Herald of Holiness* and know how to become a Christian.

CLEO MORGAN
 Texas

Church Chuckles
 by Cartwright



"In closing, I would like to voice a few well-chosen words on the subject of 'punctuality!'"

Pro: Help to Servicemen

I am a serviceman in Vietnam and happy to be a Nazarene. I am writing in regard to a letter in the July 17 issue of the *Herald* entitled Project L.A.D.

I have often heard many young soldiers say how wonderful it was to receive a letter from someone in the church. Often it's the only one they receive.

I have seen these wonderful letters set many minds to thinking about the kingdom of God and eternity. If these letters would continue to come, I'm sure many young men would realize that if God can mean so much to someone as to write so many letters there must be something truly

wonderful about having a Christian experience and working for the kingdom of God. I pray that Christians will take an interest in our men's spiritual needs and act to let them know they are not being forgotten.

JAMES P. TURNER
U.S. Army
Vietnam

Pro: Problem Teen-agers

In answer to a reader's question in the July 31 issue of the *Herald*, "What to do with a group of teen-agers . . ."

I was a member of such a group in the late 1940's. We were all from "unchurched" homes and behaved as the reader described.

For some reason we attended every function the church offered. It became our home. We put the church members through many distressing moments with our behavior, but they still made us welcome.

One day an evangelist came to town and was able to reach our "gang." Within a matter of a few services we had all been converted.

Many of our "gang" attended Pasadena College. Two were called to the ministry, one is in heaven, and many more are active laymen.

Oh, yes, and the "unchurched homes"—some of the parents are now "churched" too.

Please love and put up with your

"teen-age gang." God may have a plan for them too.

MRS. JOHNSON
California

Pro: Editorial Policy

Bouquets and brickbats are your lot: "You are the greatest," or, "You're surely not."

"With the latest fads you are carried away";

"You won't face up to the needs of today."

"The landmarks you have lost to view (if you fail to rant on my pet taboo)."

"You're reactionary, it's plain to see."

"Liberal, gone to seed, if you ask me."

You stick out your neck and thus invite 'em.

Yet another gospel does not charm you,

Nor do the trends of the time disarm you.

So mid controversy and confusion, Dear Editor, please hear my conclusion;

Just take your critics' fierce berating And of your many friends your A-1 rating.

Then strike a balance and you will see,

The "Herald" is still way out front to me!

EDWARD G. WYMAN
Peru



NATIONAL SUNDAY SCHOOL CONVENTION TO ANAHEIM

The National Sunday School Convention is scheduled for September 25-28 in Anaheim, Calif., with an outstanding roster of speakers.

Slated to appear on the conference platform are Dr. Howard Hendricks, Dallas Theological Seminary; Mr. Charles ("Tremendous") Jones, business manager consultant, Harrisburg, Pa.; Rev. Howard Jones, associate evangelist, Billy Graham Evangelistic Association; Dr. Bob Pierce, founder of World Vision; and Dr. Wilbur Smith, author, editor, and Bible teacher of Pasadena, Calif.

Three-day departmental clinics and 150 workshops in every area of Christian education will be featured.

The Nazarene Church Schools Department will be represented by Dr. Kenneth Rice, executive secretary of the department; Rev. Donald Hughes, general director of Sunday School Administration; Rev. A. C. McKenzie, director of Christian Family Life; and Rev. William Young, general director of Camps and Caravans.

Dr. Rice, and Revs. Donald Hughes and A. C. McKenzie have been designated as workshop leaders.

The Nazarene Publishing House will feature a display of denominational church school materials.

The convention is sponsored by the National Sunday School Association, church schools arm of the National Association of Evangelicals. □

COLORADO LAUNCHES YOUTH CAMP PROJECT

Giving his eighth report as district superintendent of the Colorado District and completing the first year of a four-year term, Rev. E. L. Cornelison told of the purchase and planned development of a mountain camp site at Divide, Colo., at the sixtieth annual assembly, July 24-26, at Lakewood, Colo.

The new 317-acre site will be developed chiefly for youth camps, with camp meeting continuing in the auditorium at Lakewood, in the Denver suburbs.

Church membership on the district



THE INDIAN CHURCH of the Nazarene on the reservation at Lac Du Flambeau, Wis., was the scene of a vacation Bible school conducted by seven teen-agers and three adults from the Racine (Wis.) Taylor Avenue Church, of which Rev. Harold Frye is the pastor. Activities for the 80 who attended included Bible study, scripture memorization, crafts, and organized athletics. Rev. Harold Pokagon is pastor of the Indian congregation. Pictured, left to right, in the front row, are: Rosharron Frye, Jackie Hansche, Karen Larrabee, Cindy Nelson, and Linda Levandowski. In the back row: Mrs. Jim Green, Mrs. Harold Frye, Jerry Smith, George Smith, and Terry Read, associate pastor of the Taylor Avenue Church.

increased by 222 last year to a present total of 6,472. Total stewardship on the district increased \$102,575 to an all-time high of \$1,271,914.

General Superintendent Orville W. Jenkins, assisted by Dr. Cornelison and Dr. Charles Strickland, president of Nazarene Bible College in Colorado Springs, presented 41 district ministers' licenses. Most of the young men receiving the licenses had been enrolled for the first year of the Bible college.

Quadrennial goals for the district include five new home mission churches with a gain of 15 percent in membership, an increase of 10 percent in

Sunday school attendance, and a gain of 1,200 in Sunday school enrollment. □

OF PEOPLE AND PLACES

THE GOLDEN wedding anniversary of Mr. and Mrs. C. L. McNabb was observed by their family and friends at Greenbrier, Ark., last month. The McNabbs have eight children and twelve grandchildren. The sons are George, Little Rock, Ark.; Bill, Pasadena, Tex.; Louis, Watsonville, Calif.; and Luther, Greenbrier, Ark. The daughters are Avinell McNabb, Nazarene missionary in Manzini, South

Africa; Jo Ann Grissom and Francis Chamberlain, Oklahoma City; and Iva Purtee, Portland, Ore. □

MR. AND MRS. JOHN A. Cashman were honored by a golden wedding anniversary reception attended by 350 of their friends at the Fellowship Hall, Kansas City First Church. The Cashmans have one son, Assistant Surgeon General of the U.S. Public Health Service, of Dickerson, Md. and two grandsons, John and Tom. □

Pasadena College announces the addition of Rev. Clifford F. Fisher, pastor of Norwalk (Calif.) Church of the Nazarene, to the college administrative staff as director of student recruitment and in charge of scheduling for representative groups and choirs. □

MOVING MISSIONARIES

Rev. and Mrs. Russell Birchard, c/o Dr. Fred Hawk, 2754 Barfield Drive, Grand Rapids, Mich. 49506.

Rev. and Mrs. Robert Gray, 7367 19th St., Sacramento, Calif. 95822

Dr. David Hynd (retired), P.O. Box 333, Mbabane, Swaziland, South Africa.

Miss Hazel Pass, 12 De Smit St., Young Township, Port Elizabeth, Cape Province, South Africa.

Rev. and Mrs. Samuel Taylor, P.O. Box 253, Bridgetown, Barbados, West Indies.

MOVING MINISTERS

Arvith Foat from Portland (Ore.) to Johns to assistant pastor of Portland (Ore.) Highland Park.

Harry J. Felter from Pleasantville, Pa. to Bangor, Pa.

Billy Joe Wilson from Stephenville, Tex., to Gainsville, Tex.

L. E. Toone from the field of evangelism to Toledo (Ohio) Walbridge Avenue.

Lloyd Grimm from West Lafayette, Ohio, to Rutland, Ohio.

W. Donald Wellman from Eugene (Ore.) First to Denver First.

C. K. Gortner from Martinsville (Ind.) Trinity to Connersville (Ind.) Virginia Avenue.

Don A. Martin from Fairbury, Nebr., to St. Paul Grace.

John T. Stewart from Evarts, Ky., to Thomasville, N.C.

Ralph S. Price, from Lebanon, Ind., to Kokomo (Ind.) North.

Arthur Freeman from Eagle, Idaho, to Placerville, Calif.

James Blume from Winslow, Ind., to Worthington, Ind.

Branson Roberts from Nazareth, Pa., to associate pastor, Washington, D.C. First.

Ronald Shaner from Rockton, Ill., to Mattoon, Wis.

Roy T. McKinney from Tuscaloosa (Ala.) Holten Heights to North Charleston (S.C.) Hanahan.

A. Ward Hands from Rapid City, S.D., to Huron, S.D.

Robert Hempel from Spokane (Wash.) First to Boise (Idaho) First.

Clarence H. Wilson from Salina (Kans.) Trinity to Ulysses, Kans.

Robert Calvert from Kermit, N.M., to Valencia Valley, N.M.

R. Stephen Bennett from Long Beach (Calif.) North to Indio, Calif.

L. E. Wells from Cloverdale, Ind., to Jeffersville, Ind.

R. Gene Anspach from Defiance, Ohio, to Hampton, Va.

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NAZARENE PUBLISHING HOUSE



"Showers of Blessing" Program Schedule

NEWS OF RELIGION

You Should Know About . . .

SOME 5,600 STUDENTS and youth leaders were told by the world-famous physician Paul Tournier that one of the major separations among people today is between those who love things and those who love people.

In a speech to the seventh Baptist Youth World Conference in Berne, Switzerland, the author and counselor said, "At this very moment when the world of things has developed to the point where the industrial nations can attain unprecedented prosperity, young people instinctively find our mustering of things insufficient for the human heart."

Tournier interpreted the hippie actions in the U.S. and the student revolts in Paris, Rome, and Germany as being at least in part a profound disappointment with the present facelessness and impersonality of our mass culture.

Delegates from approximately 60 countries attended the week-long conference in Berne's Exhibition Hall. □

THE NINE DENOMINATIONS of the Consultation on Church Union will probably vote by 1975 on whether they want to be part of a united American Protestant church of 25 million members, a church leader said in Los Angeles recently.

Dr. William J. Jarman of New York, chief representative of the Christian Church (Disciples of Christ), attending the brotherhood's five-day Council of Agencies here, made the prediction in a speech at Chapman College.

Just what the name of the new church would be or how its governing structure would evolve was not made clear. The name "United Christian Church" was suggested.

Dr. Jarman said that by 1970 a plan of union will have been defined and that decisions by participating denominations may be taken by 1975—"maybe a year earlier or a year later."

Despite the increasing ecumenical activity at the grass roots, Dr. Jarman said he believes union will come from the top down.

"I think we are going to unite first at the top, and not try to unite regional and local levels for some time," he said.

The largest Protestant groups not participating in the COCU are the Lutherans, the largest three Lutheran denominations encompassing about 9 million members; and the Baptists, who number about 25 million but are divided into many denominations, the largest being the 11-million-member Southern Baptist Convention. □

A BILLY GRAHAM Evangelistic Crusade will be held in New York City beginning June 13, 1969, it was revealed in New York by the evangelist.

Mr. Graham announced that opening date and the place—the New Madison Square Garden—at a press conference upon his arrival from Europe.

A crusade office has been set up in the city. Dr. Elmer W. Engstrom, chairman of the executive committee of Radio Corporation of America, has agreed to serve as crusade chairman.

Dr. Engstrom said he believed "New York offers perhaps the greatest challenge for evangelism of any city in America." □

INTEREST IS DYING among clergymen, as well as laymen, in Albuquerque's proposed Model Cities project in city slum areas.

"Because the Model Cities plan hasn't produced evidence of aid or help to poor persons," clergymen of varied denominations have "become disgusted" and stopped attending meetings on the project, according to a minister who has coordinated efforts of the clergy in the project.

Rev. Homer Pacely, pastor of Phillips Chapel, Christian Methodist Episcopal church, believes churchmen have come to think that "Model Cities offers only promises." At one time clergymen from 22 Roman Catholic, Presbyterian, Church of God in Christ, Methodist, and Baptist churches were participating in planning meetings. □

September 15—"Greatness Is a Do-It-Yourself Job"

NEW "SHOWERS OF BLESSING" STATIONS:
WVHI-FM Evansville, Ind.

WICY	Malone, N.Y.	105.3 meg.	12:00 noon Sunday
WAQI	Ashtabula, Ohio	1490 kc	1:15 p.m. Thursday
WARV	Warwick, R.I.	1600 kc	11:35 a.m. Sunday
WLBG-FM	Laurens, S.C.	1590 kc	6:15 p.m. Sunday
KWSA	Graham, Tex.	100.5 meg.	9:00 p.m. Sunday
KGMR	Jacksonville, Ark.	1330 kc	9:15 a.m. Sunday
KNEM	Nevada, Mo.	1500 kc	7:30 a.m. Sunday
		1240 kc	12:45 p.m. Saturday

VITAL STATISTICS

DEATHS

MRS. ANNIE WILKINSON, 99, died May 3, in Salem, Ohio. Funeral services were conducted by Rev. A. J. Shae, Rev. J. A. Rodgers, and Rev. J. E. Stackhouse. Surviving is one daughter, Mrs. Roy Spaite.

MRS. GEORGIA HALL, 73, died June 30 in Columbus, Ohio. Funeral services were conducted by Dr. Miles A. Simmons. She is survived by two daughters, Mrs. June Wiess and Mrs. Ruth Smith; and one son, George B. Jr.

FRANK M. COX, 23, died June 25 in Columbus, Ohio. Funeral services were conducted by Dr. Miles A. Simmons in Columbus First Church and also at Dayton, Ohio, where he was buried. He is survived by his wife, Dorene, his mother, and one brother.

REV. ROBERT J. KIRKLAND, 83, died July 28 in Pawtucket, R.I. Funeral services were conducted by Rev. Fletcher C. Spruce, Rev. Alexander Ardrey, and Rev. Howard Hurd. He had been in the active ministry 45 years. Surviving are his wife, Hetty Mae; three sons, Chaplain Albert (U.S.N.), Robert J., and Paul B.; and five grandchildren.

LARRY CASTLEBERRY, 60, died Mar. 10 in Amarillo, Tex. Funeral services were conducted by Rev. E. Wales Lankford. He is survived by his wife, Mary.

REV. CHARLES B. WHITE, 54, died July 28 in Dallas. Funeral services were conducted by Dr. Paul Garrett, Rev. Ark Noel, Jr., and Rev. H. F. Crews. Survivors include his wife, Toy, a sister, and several nieces and nephews.

BORN

—to Gordon and Carolyn (Guard) Dawes, Jr., Lockport, Ill., a daughter, Lisa Fran, May 9.

—to Paul and Linda (Mitchum) Beckum, Lanett, Ala., a son, Samuel Paul, July 10.

—to David and Mary (Krawitz) Snowbarger, Dodge City, Kans., a son, Jarrell David, June 12.

MARRIAGE

Miss Wilma Sterling and Stewart A. Frazer, June 25, at Brilliant, Ohio.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Byron Maybury, 219 Oxford St., Hartford, Conn. 06105, is available for prophetic conferences, revivals, and conventions. Mrs. Maybury is a children's worker and musician. Mr. Maybury has pastored for 46 years.—Rev. Fletcher Spruce.

EVANGELISTS' OPEN DATES

C. T. Corbett, Box 215, Olivet Nazarene College, Kankakee, Ill. 60901, has open October 14-20 and December 6-15.

DIRECTORY

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

NORTHWESTERN ILLINOIS ELECTS FLOYD POUNDS

Rev. Floyd H. Pounds, 47, pastor of the Galesburg, Ill., church for 11 years, was elected superintendent of the Northwestern Illinois District at the assembly, August 22-23, held at the district center in Manville.

Mr. Pounds is a graduate of Northwest Nazarene College. He was ordained in 1947, and served as pastor of churches in Wausau and Menomone, Wis., prior to moving to Galesburg.

He has been district treasurer since 1960, and has served on the district advisory board.

Mrs. Pounds is the former Carol Hempel.

Mr. Pounds will succeed Dr. Lyle Eckley, who was appointed to follow Dr. Raymond Hurn as superintendent of the West Texas District. Dr. Hurn has become executive secretary of the Department of Home Missions and Church Extension. □

GEORGE PAUL RICE TAKEN

George Paul Rice, 17, son of Rev. and Mrs. George Rice, died August 16 after a long struggle with cancer.

He was a senior at Southwest High School in Kansas City and an eagle scout. He had been active in the youth program at Kansas City First Church, and in the IMPACT team on the Kansas City District.

His father, Rev. George Rice, is a sales representative for the Nazarene Publishing House.

In addition to his parents, Paul is survived by a brother, Larry. □

FAREWELL FOR LITRELLS

Dr. and Mrs. V. W. Littrell were honored by the twenty-seventh annual assembly of the Virginia District at the district center, Dillwyn, Va., August 8-9, on the occasion of Dr. Littrell's retirement after 19 years as district superintendent.

Dr. Littrell reported that the church membership on the district has reached 4,008, with 4,513 in average attendance in Sunday school.

The district raised \$724,396 for all purposes last year, a gain of \$76,816 over the previous year.

General Superintendent George Coulter, presiding, ordained Arthur T. Underwood and George E. Stevenson.

Rev. Gene Fuller, pastor of Springfield (Ill.) First Church, was appointed district superintendent to succeed Dr. Littrell. The appointment was made at the request of the assembly. □

With the unanimous approval of the Board of General Superintendents and the district advisory board, I have appointed Rev. Kenneth H. Pearsall of Syracuse, N.Y., superintendent of the New England District to succeed Rev. Fletcher Spruce. The above appointment is made effective September 15, 1968.

Samuel Young
General Superintendent

Mr. Pearsall, 50, has served as superintendent of the Upstate New York (Albany) District since 1963.

His predecessor in New England, Rev. Fletcher Spruce, was elected to succeed Dr. Paul Updike, who retired as superintendent of the Northeastern Indiana District.

Mr. Pearsall was pastor of Yakima (Wash.) First Church for four years prior to assuming the superintendency in New York.

He had previously served on the Akron and New York districts, and was a member of the administrative staff at Eastern Nazarene College from 1950 to 1952.

A new superintendent for the Upstate New York area will be appointed by Dr. Orville W. Jenkins, who is the general superintendent having jurisdiction. □

HENRY GROSSE SUCCUMBS

Henry Grosse, 40, son of Dr. and Mrs. E. E. Grosse, district superintendent of the Washington District, died of cancer August 22 after an extended illness.

Funeral services were held August 24 in Washington, D.C., First Church, with Rev. James Jones of Gaithersburg, Md., officiating. He was assisted by Rev. Robert Crew, pastor of Washington First Church.

In addition to his parents, Mr. Grosse is survived by his wife, Joanne; and children—Rodney, 13; and Melanie, 10; his sisters—Miss Eunice Grosse, Portland, Ore.; and Mrs. Doris Pullin, Richmond, Va.; his brothers—Rev. Robert Grosse, Northeast and Elkton, Md., and Chaplain (Capt.) David Grosse, Vandenberg Air Force Base, Calif.

Interment was in the family plot in Perkasio, Pa. □

NORTHWEST OKLAHOMA GAINS

The twentieth annual assembly of the Northwest Oklahoma District in session at Bethany First Church, July 24-25, heard Superintendent Jerald R. Locke report a gain of 250 members for a new district total of 6,281.

Mr. Locke made his fifth annual

report. He is serving on an extended call.

More than 10 percent of funds raised by the district was given to world evangelism for the eleventh consecutive year. The total raised was \$1,356,112, a net gain of \$184,209. Thirty-three congregations passed the 10 percent mark in giving for world missions.

"Church of the Year" awards were presented to Beaver, Oklahoma City Lakeview Park, and Woodward for achievements in increasing membership, attendance, and finances during the year.

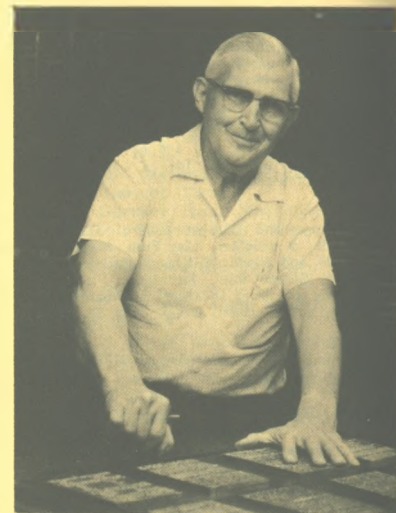
Mrs. Jerald Locke was reelected district NWMS president, and Rev. David Allen of Alva was continued as district NYPS head.

Dr. Fred Floyd, district secretary, Dr. D. R. Danskin, district treasurer, and Rev. J. Reynald Russell, church school chairman, were also reelected.

The district advisory board for the coming year will be Dr. M. Harold Daniels, Bethany First; Rev. J. V. Morsch, Oklahoma City Lakeview Park; Dr. Harry L. Craddock, Bethany; and Harold Mullins, Ponca City.

Dr. George Coulter, presiding general superintendent, ordained six men to the ministry: Glen D. Brunson, Sumner L. Morrison, Monte G. Nabors, Joseph C. Porter, J. Paul Turner, and Lawrence Z. Williams.

Thirteen churches were listed on the Evangelistic Honor Roll: Beaver, Bethany First, Enid First, Enid Maine, Fairview, Geary, Guymon, Hennesey, Hydro, Newkirk, Oklahoma City Lakeview Park, Shattuck, and Woodward. □



RALPH GARDNER, happily looking forward to retirement after 25 years of service in the composition department at the Nazarene Publishing House, is somewhat disappointed that his sixty-fifth birthday came before he was able to make up the last volume of Beacon Bible Commentary, which is scheduled to be released before the year 1968 closes. Ralph is shown locking up the form on number eight, which is the next to the last volume in the popular 10-volume B.B.C. series.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

ESTHER SAVES HER PEOPLE

(September 15)

Scripture: Esther 1-8 (Printed: Esther 4:8, 13-16; 7:1-7)

Golden Text: Esther 4:14

THEME

The love, courage, humility, and wisdom displayed by Esther as God's agent for averting a threatened massacre of Jews still in exile.

INTRODUCTION

There is no mention of the name of God in this typically Eastern story. He is revealed, however, as the God of history, concerned for His covenant, rebuking pride and sustaining faith despite a hostile environment. "Standing in the shadows, He keepeth watch over His own."

Haman's Plot. The Warsaw ghetto and Hitler's extermination of 6 million Jews are a twentieth-century infamy. Persecution has always attended the Jews because of their claim to be God's elect, their close family life, food laws, and evident business ability (e.g., Jacob, Joseph). Initially, Haman's hatred was prompted by personal pique, becoming an obsession to destroy the nation represented by Mordecai. Jewish convictions concerning reverence, and Haman's nationality, rather than mere obstinacy, are behind the refusals of 3:2, 4. Ahasuerus cuts a sorry figure for a ruler (3:10-11). Haman, unscrupulous in lying, bribery, and cruelty, was governed by superstition in his choice of a certain day for the massacre. This allowed time for prayer to prevail and God's way of escape to be found.

Mordecai's Faith. His personal responsibility for the situation, love for his people and Esther, caused Mordecai to lead the way in prayer and protest (4:1). Convinced that God had placed and prepared Esther in a key position, he urged upon her a desperate step (4:11), still affirming his faith in God's sovereign ability to fulfill His plan for the Jews.

Esther's Courage is only one aspect of a worthy character. Lovely in person (2:7, 9, 15, 17), obedient to her uncle, unspoiled by success, a believer in prayer and fasting, and, after obtaining the king's favor, astute in dealing with an arrogant man—Esther used every ability for the welfare of her people (8:15-17).

CONCLUSION

Divine providence often hinges upon the seemingly incidental: a bygone kindness, a king's sleeplessness combining with prayer and faith.

Conducted by W. T. Purkiser, *Editor*

I am a new Christian and would like to know why we use the term "rapture" when I can't find it in the Bible. Please explain Matthew 24:40-41.

I can certainly understand how the term rapture used in connection with Christ's second coming would be confusing to you.

Actually, the word comes from a Latin root that means to take away, to snatch, to seize. Our modern use of *rapture* in the sense of ecstasy or great joy is much more recent, and is a decided shift in the meaning of the term as an old English word.

Technically, as used in the context of prophecy, the rapture is the calling out of the Church at the coming of Christ. I Thessalonians 4:15-17 is the

most complete biblical description of the rapture.

Matthew 24:40-41 ("the one shall be taken, the other left") also refers to this event. When Christ comes again, He will "catch away" those who are truly His, just as a magnet swept over a mixed mass of sawdust and iron filings draws the metal to itself.

The verse immediately following the passage you ask about tells us what we should do about it all: "Watch therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready" (Matthew 24:44).

What is the form for prayer? Do we address our prayers to Jesus, our High Priest?

There are several forms for prayer suggested in the Bible. As a general rule, prayer is addressed to God the Father, in the name of Jesus Christ, His Son, through the help and guidance of the Holy Spirit.

Has pastoral calling gone out of style? My pastor has never called in my home. There are some things I would like to discuss with him, but he doesn't come.

Pastoral calling has not gone out of style. Every pastor I know still regards it as an important part of his assignment.

However, the circumstances of life for most people today have changed, and this has meant that pastors have to adjust to the way their parishioners live.

With so many wives and mothers working and children in school, about the only time anybody is home in many instances is in the evening. But with necessary evening group meetings, there aren't enough nights to go around.

If you will tell your pastor that you have some urgent matters to discuss with him, I'm sure he will call. You don't say how large your church is, but the reason he hasn't made some sort of routine call is probably that he

has had to take care of too many emergencies he knew about.

I say "emergencies he knew about" because many people who call or go see the doctor at the first sign of illness expect the pastor to find out about their trouble by some sort of sixth sense.

Most people are fair and understanding in their expectations. They do not make unreasonable demands. And most pastors are conscientious in taking care of the needs of their people in pastoral calling and personal counselling.

I have always felt that my pastor should act on the principle of the gospel: "They that are whole need not a physician; but they that are sick" (Luke 5:31). I take it as a compliment that he doesn't feel he needs to call on me.

What about playing ball on Sunday, if it is a practice game with another church?

I would be completely opposed to any organized athletics on Sunday, especially if it is a game with a team from another church. To me, the involvement of the church compounds the problem.

I realize that active young people sometimes find proper Sabbath observance a source of difficulty. But Sunday should be different from other days. By the time we attend Sunday school and morning worship, young people's

meeting and an evangelistic service in the evening, do a little calling and some reading on Sunday afternoon, the day is pretty well gone.

Young people who live active lives in school, on the playground, and in wholesome physical activities during the week can profit by some good reading, Bible study, or quiet fellowship on Sunday afternoon.

WHAT ARE
YOU
DOING



TO
SPREAD THE
GOSPEL OF
**JESUS
CHRIST?**

*SEND THE
HERALD OF HOLINESS*

...that's a start!