

# *herald*

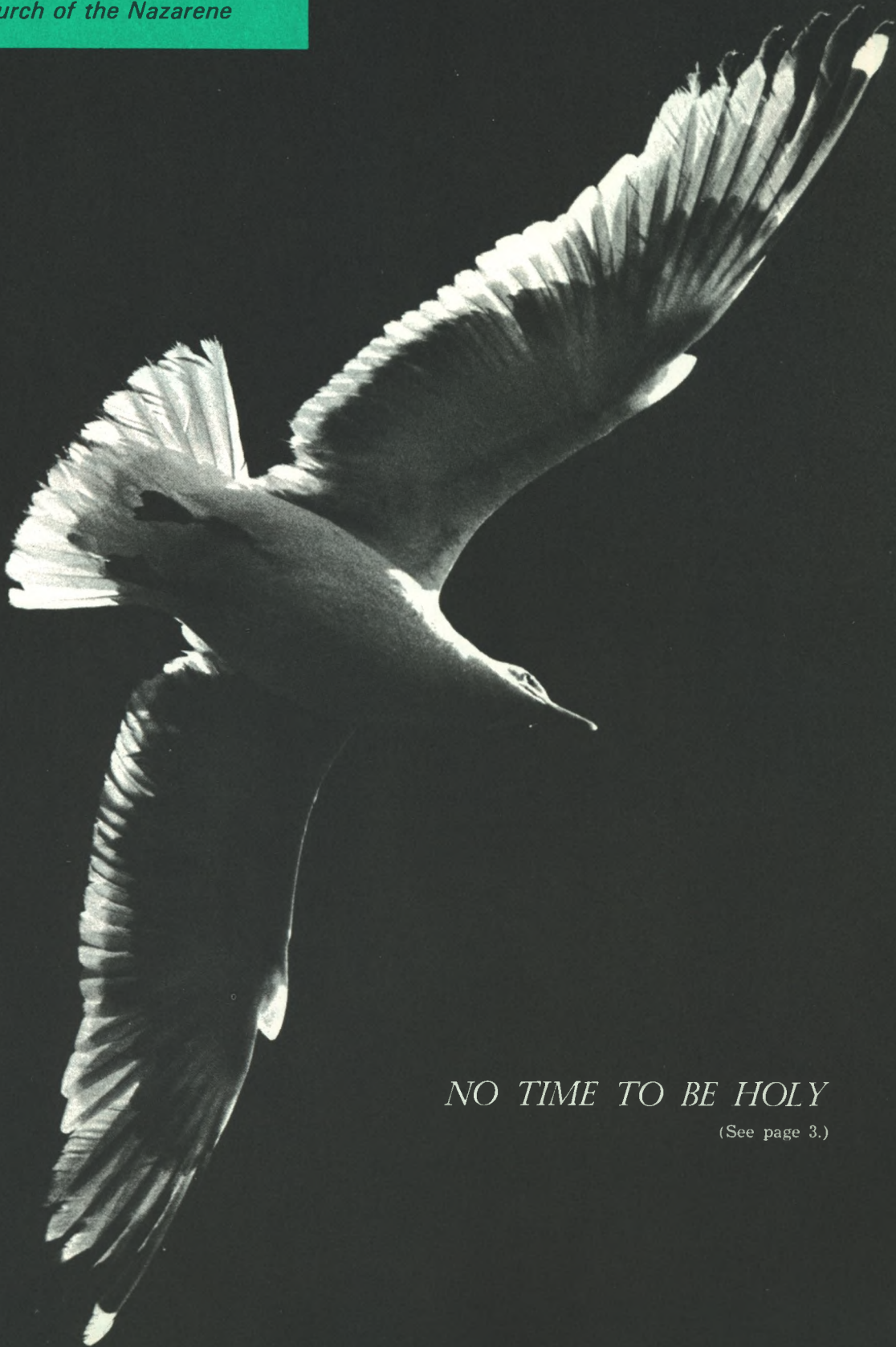
OF HOLINESS

*Church of the Nazarene*

July 16, 1969

**Where's Your Map, Mister?**

(See page 7.)



*NO TIME TO BE HOLY*

(See page 3.)



*General Superintendent Lawlor*

## *A Prayer for Life's Highway*

*Almighty God . . .*

*Thou hast loved us with an everlasting love. But we must acknowledge that we have been pressing heavily upon the accelerator of our lives. We have been so busy and so occupied. If we are going too fast, wilt Thou please slow us down? Ease the pounding of our hearts and the racing of our brains to help us meet the critical times in which we live. We have been so busily occupied with so many good and necessary things that we need time to find deliverance from the oppressing schedule, so that we may recognize that there is nothing lasting in what our hands might do apart from Thee!*

*Help us to see Thy Son, not just as our Saviour, but as the Saviour of the world . . . and more than that, the potential Saviour of each person who crosses our pathway. So many around us live in spiritual poverty. Empower us with Thy Spirit, so that Thou canst reach them through us. As we travel life's highway, slow us down enough that men in need might catch up with us.*

*Teach us, dear Lord, how to be still and know that Thou art God. Reveal to us the wonder of a complete rest in Thee. Make us remember that, despite all scientific wonders of our century, our lives are still "but a vapour . . ."—that there is no lasting reality in the abundance of the things that we possess.*

*Inspire us just now with the wonder of Thy presence and remind us again that our bodies are Thy temples and the opportunity is ours to bring blessing to all we meet.*

*Do not let us turn mistakenly into spiritual detours or be sidetracked by the multitude of formulas offered by men for personal peace. For nourishment let us hunger and thirst after righteousness.*

*All we have or hope to have or be, we give to Thee just now! Slow us down, Heavenly Father, but go with us into every situation and circumstance of life, so that we may worship Thee and, through our worship and obedience, serve our fellowman.*

*This is our prayer for life's highway today, in the name of our Saviour, whose precious blood has cleansed us from unrighteousness and whose resources are sufficient to touch and change the life of every man on earth.*

*Let, we pray, Thy Holy Spirit help us to keep these sacred words, that He may present us blameless on the great Judgment Day. Amen.*

# No Time to Be

# HOLY



**I**T was the weekly church bulletin from a neighboring church which startled me with the stark realization that religious activity is crowding God out of the daily lives of holiness people. That one little leaflet with a double-page church calendar revealed that only six nights out of 30 remained free from a scheduled activity.

Not a few pastors and laymen are concerned about the growing apostasy which is paralyzing the church, resulting in prayerless and powerless members, indifferent attitudes, and barren altars.

But our church activities seemingly multiply each year. We are busier than ever before, yet accomplishing so little in the things which matter most. An analysis of the minutes of scores of districts across our nation reminds us of these discomforting facts by the pitifully small percentage of gain in membership made on profession of faith.

While it is true that multitudes are so preoccupied with secular interests that they cannot be persuaded to attend church regularly even once a week, many Nazarenes are spending more time in church-related activities than did our forefathers.

Is it aying dividends? Do our children have a greater knowledge of the Word of God? Do our teens possess a clearer understanding of the ex-

periential phase of the cardinal doctrine of the church? Are we as adults maturing more thoroughly in the fruit of the Spirit as a result of our frenzied activity? Or are we substituting activity for communion and deceiving ourselves with the idea that busyness is spirituality? Dad sits on the church board; Mother is hostess for the missionary tea; and the teen-agers have a weekly teen-night for fun and frolic. The church is providing a more rounded-out program for every member of the family than any previous generation has known.

However, even Nazarene families are growing apart from the sheer lack of fellowship and communication within the home. Family altars and parent-child consultations are becoming more and more a thing of the past.

Is it not time that we reckon with the fact that there must be a proper balance between BEING and DOING for God? We seldom bother our consciences anymore, even in the Sunday morning worship service, with songs such as "Take Time to Be Holy." It is so much more invigorating to our emotions to sing "Ring the Bells of Heaven" or "Beulah Land."

To be sure, there is a place for exuberant expression of Christian experience and heavenly anticipation, but could it be that the message most needed by the church today is summed up by George C. Stebbins in that grand old relic

"Take Time to Be Holy," now half a century old? Open your hymnal and ponder its message, if you will.

Does God seem far away and prayer a meaningless yoke of duty? If so, could it be because we have not taken time to speak oft with the Lord and have thus alienated ourselves from Him? Are we just too busy for the simple ministry of fellowship to those needing the old-fashioned ingredient of friendship? Could some public activity be omitted while we befriend the weak, the lonely, the unloved?

Someone has said that two people who are deeply in love and share a companionship for many years begin even to look alike. Could it be that our ineffective witness to the world about us is because we have not spent enough time with Jesus to develop a resemblance to Him? Do they look

in vain for His likeness in our conduct even though our lives are filled with activities in His name? Will we stand before Him with a long list of activity only to be disappointed by His announcement that we had never given Him the time for a personal acquaintance?

Do we often find ourselves in a financial bind or an undesirable situation because in our hurried planning and desperate search for more and better "things" we have neglected to wait on God for guidance in the making of our decisions? How often do we consult with God before signing a contract, changing jobs, or choosing a vocation or a life's companion?

In those inevitable hours of sorrow which come into every life, do we find a reservoir of strength and courage which has been stocked in the pleasant days through a consistent feeding on the Word and daily fellowship in prayer; or do we find ourselves

engulfed with darkness and our spiritual reserves depleted because we have had no time to keep the supplies flowing?

Do we allow ourselves to become so overly occupied with religious activity that we become irritable, edgy, and weary to a degree which may cause us to lose not only the joy, but the true motive for Christian service and thus dampen our spirit of enthusiasm for those things of greatest importance?

We are not fitted for service in any measure unless and until we have time to BE holy through personal and perpetual association with Divine Presence. It matters not how legitimate or vital an activity may be, if it robs the individual of time alone with God or the family of needful Christian fellowship, it is not an incentive to be holy living. Yes, Mr. Stebbins, it takes time to be holy. □

## How Fast They Grow!

**O**F COURSE children grow fast. Almost overnight they are cutting teeth, walking, running, going to school, and having dates. What an adventure parents find, growing and learning fast enough to keep abreast of youth's fleet running! Parents who can welcome the child's rapid emergence into adulthood enjoy the exciting experience. Parents who cannot are due to endure hard experiences. If parents can be good parents of babies, and learn rapidly enough so that their lives, their hearts, and their thinking can comfortably embrace the emerging adults, they will really have a delightful experience.

Some parents find an increasing conflict with the child who is reaching rapidly for adult status. They remember fondly the happy hours when the child was totally subject to them, but resent the person who is slowly but surely developing a will and a life of his own. Some react by trying even harder to treat the emerging person as a child by making all decisions for him. Insecure adults are

least able to accept the rapid emergence of their "baby."

Happy are the parents who can so prepare the child for emancipation that freeing him is a natural experience. Some parents, however, are quite incapable of preparing the child for adulthood or accepting that adulthood for their son or daughter. Their attempts at elongating the child's dependence results in frustration for all.

Premature marriage is most likely to occur when rapport and understanding are difficult between parent and child. A young person feels trapped, misunderstood, and oppressed. Two young persons of opposite sex but with similar frustrations chance to meet and find they can cry upon each other's shoulder. They seem to understand each other because they are both misunderstood at home. Love develops quickly, intimacy comes easily, and marriage is a quick step.

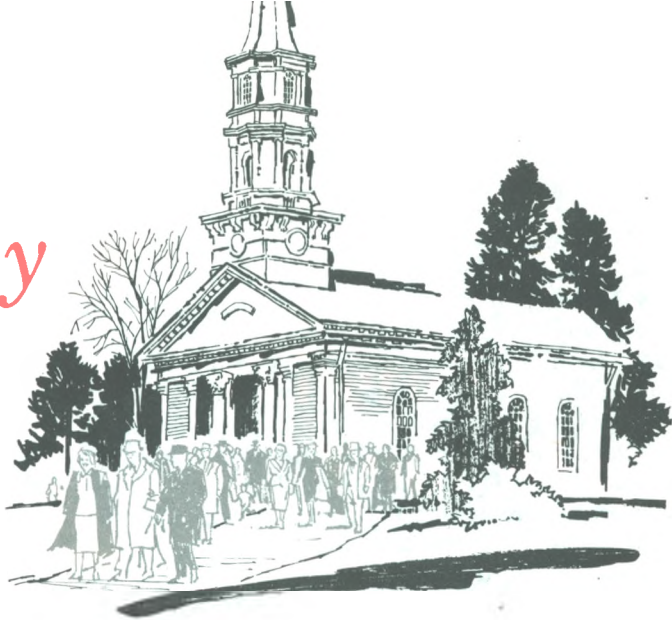
Learning to cooperate with the rapid development and growth of children is one of parenthood's most demanding assignments. Only rapidly growing parents can prepare children adequately for happy emancipation and adult fulfillment.

# SO THIS IS LIFE

By **Milo L. Arnold**  
Colorado Springs



# Do Away with the Laymen!



**W**HAT, no laymen? No one to challenge to do the work of the church! No one to pay the bills! No one to vote the pastor in or out! No one to blame for the failure of church growth! The church could not exist.

Do away with the laymen! This startling statement was made by Dr. Elton Trueblood in a recent luncheon session at the Nazarene Theological Seminary. It was part of his answer to a young seminarian's question, "If you were a man of my age, how would you prepare for the pastorate?"

"I would prepare myself for the equipping ministry," Dr. Trueblood answered.

Further discussion brought out the concept that all Christians are called to do the work of the ministry. There are some who are pastors, teachers, and evangelists who are to equip or prepare the saints for the work of the ministry (Ephesians 4:11). Here there is no reference to laymen but mention only of ministry and saints.

The word "lay," according to the dictionary, denotes those un-informed, inexperienced, non-professional, non-participating. It is not a scriptural term but rather an adaptation of a secular term used to

make a distinction between the clergy and the rest of the members.

There are many vocations but one ministry for all Christians—the ministry of reconciliation—the reconciliation of man to God, man to his neighbor, and man to himself. Whatever vocation a person pursues, it is a ministry and can be used of God as a work of reconciliation.

Instead of being "laymen" we must be experienced, informed, spiritual members of the body of Christ involved in the work of the ministry.

This implies that all are to be involved. I believe that every Christian wants to do something for God—even though we often hear, "You don't know our church. Why, we can't even get enough persons to teach Sunday school classes, let alone all those other things we are told we should be doing. Do you mean these people are not saved and sanctified?"

Not necessarily, but the statement still stands. I believe a Christian wants to do something for God and the church, but his desire is often stunted for various reasons:

- He tried and failed because of lack of training and instruction.
- He tried and failed, and as a result was criticized by the "mature" Christian who knew how to do it but would not.



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COVER PHOTO: DeWys

● The assignment was not presented as a service for God and the church.

● The person's special abilities were overlooked.

● There was a lack of encouragement and expression of appreciation from those in places of leadership.

● He was never asked.

● He was just told how to do it and not allowed any freedom of initiative.

● The time schedule was impossible because of conflicting responsibilities.

"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45, RSV\*). This spirit of service is present in those through whom Christ is working to reconcile the world to himself.

The joy of the Christian cannot be full unless he is involved in the work of the ministry. We

must not limit the concept of the work of the ministry to organized acts within the church organization. It is also the spontaneous acts of loving service in our everyday lives as prompted by the Holy Spirit.

How would the church do without "laymen"?

Wonderfully! When everyone is involved in the work of the ministry, the vacancies will be filled, our homes will become centers of reconciliation, and as members of the body of Christ we will all seek to do His will in the total work of the ministry.

When we have this concept of the ministry, it becomes exciting, and we can expect and receive the leadership of the Holy Spirit. It is the norm for every Christian. □

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\*From the Revised Standard Version, used by permission of the International Council of Religious Education.

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● **By Kenneth Vogt**  
Sacramento, Calif.

## A RENEWED MORALITY

**T**HERE IS much talk these days about a new morality . . . extramarital relationships . . . experimentation before marriage . . . homosexuality made respectable. The *San Francisco Chronicle* editorialized that "the greatest modern police problem is certainly *not* to pour manpower into breaking up the quietly arranged *activities of consenting adults*" (italics mine).

Divorce is a mounting menace to a stable society. As a result, many times children are shuttled around among changing adults who are then supposed to play the role of "parents setting good examples." One marriage in three is ending in divorce. In some states, it is one out of two. This means as many divorces granted as there are marriages that remain intact. It is a sordid picture.

Is there any hope for a renewed morality? I believe there is. Why?

**There is hope because we have an unchanging standard clearly announced in the Word of God.**

**Marriage is for life.**

**Premarital sex (fornication) is not only detrimental, but prohibited.**

**Homosexuality in the Old and New Testaments is a sin against the very nature of mankind itself and the laws of God.**

There is hope because a large and growing segment of the Christian world is fearlessly preaching and honestly living by the standards of the Bible. Young men, in a day of great temptation such as the world has never seen before, are keeping themselves pure for marriage. Young women, subjected to all the pressure that a sex-mad fashion world can devise, are still saying, "No." To them, marriage is too sacred to be tampered with or tarnished by premarital experimentation.

There is hope because the Church holds out complete forgiveness for those who are trapped by these grievous sins. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalms 103:12). "If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness" (I John 1:9).

How we rejoice that the Church of the Nazarene, and some others, "held steady" against the evils of the use of "tobacco in any of its forms." The tide has turned. Now powerful secular allies have come to the side of the Church to vindicate her stand.

The new morality is having its heyday, but is also on the way out. Great secular allies will come to the side of the Church in order to preserve society from self-destruction.

A renewed morality, not an altered one, is now a "cloud . . . like a man's hand." Let the church proclaim boldly, clearly, and insistently, the standard in God's Word. Let the church also, without equivocation or evasion, offer forgiveness and complete acceptance to "sinners saved by grace." Any other course comes short of the forgiveness of God!

Let us not lose hope in preaching it straight, both denunciation and forgiveness! □



• By William Fisher

# “Where’s Your Map, Mister?”

I had been through Portland, Ore., many times before, but since my last time through there new freeways had been opened and traffic had been rerouted in a way that made everything unfamiliar and strange. So I pulled into a gas station to get directions.

“Can you tell me how to get on Highway 30 going east” I asked the attendant.

“Sure, Mister,” he said. “Where’s your map?”

“I guess I lost it,” I replied.

“Well, the only thing worse than getting lost,” he said, “is to lose your map.”

And then unfolding one of his maps he proceeded to show me how to get where I wanted to go.

Could it be that our bewildered and chaotic times are called “perilous” times precisely because we not only have lost our way, but have lost—or have thrown away—our maps?

And that bewilderment and that lostness are everywhere apparent.

One reason the current protest movement, for instance, so often erupts into violence is because too many of its leaders have not only lost sight of their original goals and objectives but have thrown away their maps, cast aside all restraints, refused all guidelines, and rebelled against all authority.

And they call this “freedom,” forgetting that freedom, misused, always leads to a new slavery.

But some in the churches have also thrown away the maps and thus have no dependable authority, no fixed guidelines, no valid restraints, no certitudes, no ultimates. Life, to them, has become a cross-country race with no rules, no marked paths, no goals, no judges, and no destination.

Others have thrown away the maps of moral standards and are saying that all morality is relative, mere hangovers of tribal taboos, primitive customs subject to constant change. So do what you like, they say: cheat at school, engage in pre- or extra-marital sex, lie to anyone anytime if it gets you ahead, drink liquor or smoke pot—or anything else you want to do. If it seems right to you and feels good, go ahead—do your thing; who can say with any certainty that you are doing wrong? And on and on goes the drivel of what some call the “new morality.”

It is E. Stanley Jones who reminds us that “the new morality is nothing more and nothing other than the old immorality demanding acceptance and public approval.”

So life becomes a jungle—a chrome-plated, space-age jungle where there are no restraints, no restrictions, no rules, no guidelines—with everyone doing what

he wants, when he wants, to what or whom he wants. And when men throw away the rules, the next step is to throw out the Ruler.

When the Bolsheviks, for instance, had murdered the czar of Russia and exterminated all others of the royal blood, they printed a cartoon representing one of their members with a blood-dripping axe in hand, climbing a ladder to heaven. The caption of this picture was, “And now for God!”

Lawless men, rebellious men, men who not only lose their way but who defiantly throw away the maps, are never content until they have done away with God, the Map Maker. Nietzsche tried it in the nineteenth century, and any number of rebels or anarchists—and even a few theologians—are trying to do it in the twentieth.

And what a pathetic sight it is—to see little men shaking their fists in the face of the Almighty God, stubbornly and defiantly refusing to sing “How Great Thou Art,” but boring themselves and others to death by singing “How Great We Are”!

How desperate is the need today for someone, somewhere, to cry aloud: “God is not mocked . . . whatsoever a man soweth, that shall he also reap”! And to say

*(Continued on page 12)*

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Radio Sermon of the Month



FROM DUTCHMAN PEAK LOOKOUT—VON STEIN PHOTO

## THE DEFINING LINE

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

**T**HERE are not as many of us as there were a few years ago. But the life and work of the high mountain lookout is still isolated, geographically and spiritually.

Yet not even the monotony of days, weeks, and months of sunny summer sameness can be allowed to rob the lookout of a sense of critical imminence. More roads through the forests mean more people and greater hazard for fires. And when lightning comes, the lookout must act with no uncertainty.

Yesterday a grand armada of cumulus clouds sailed over the Cascades and Siskiyou, wondrously beautiful. Lookouts are suspicious of such beauty. Over the forest radio networks they began questioning each other, for when one is under such a cloud, all he can see is one side of the matter.

One heard: "Mount Stella, this is Rustler Peak. Can you tell what this cloud over me is doing? What does it look like to you?" And in the next



breath: "Never mind. It's alive!" "That was a ground strike," Rustler continued, as a sword-fire stabbed the earth from heaven. "Rustler will be ten seven for the duration of this storm." (Disconnecting radio antennas and telephone in case of a direct hit.)

How these words spread a tautness over the forest! Instantly the beautiful cloud armada was revealed as a fleet of awesome, destructive power.

There was nothing obscure about Rustler's testimony. No one thought to ask: "How can a cloud be alive?" Even the man in the street who cannot tell a fogbank from a forest fire understands those words: "It's alive!"

The world is looking for an aliveness which men instinctively expect of something as different from the ordinary as Christianity.

The message of the gospel has gone forth, a stone, cast among the nations, spreading waves far beyond the point of impact—whispers and conjectures among people who have never heard a true gos-

pel message nor learned to search the Scriptures. Wherever civilization has reached, the influence of Christianity has, of necessity, emerged, although unrecognized. People beyond civilization have heard rumors of it and in some measure begun to speculate, usually negatively, concerning the meaning of that word "Christian."

How strange that where the gospel has been known longest and preached most the message is obscure!

For at this point in history the significance of that symbol of Christianity, the Church, as represented by organized groups with many names, is obscure. Only church people, and by no means all of them, know what the Church is, what it is supposed to be for, and what it is trying to do now.

To the mass of humanity outside, the organized Church is ineradicably identified with the "establishment," to be avoided if possible.

Yet most of these same people need and *want* what the Church exists to supply.

Let us not be deceived—our holiness colleges cannot avoid the revolutionary reaction of these times, in which, together with men everywhere, we must progressively redefine the quality and depth of our commitment and faith.

This is the defining line—fire! From heaven. More powerful than lightning, and more creative than that power is destructive.

Is it alive?

There may be room for argument, under the pressures of immediacy, as to what is right and what is wrong. But everyone knows the difference between life and death.

Surely we have grown beyond infant precepts of grace and knowledge to a maturity in which we can accept the divine mystery with a firm grasp, and rejoice with His unspeakable joy, striding forth in the grace of His righteousness.

What is your faith? It is the fire between earth and heaven.

"It's alive!"

Thank you, Rustler Peak. □

# Obedience

The church of our day has soft-pedaled the doctrine of obedience, either neglecting it altogether or mentioning it only apologetically. This results from a fundamental confusion of "obedience" with "works" in the minds of preacher and people.

To escape the error of salvation by works, we have fallen into the opposite error of salvation without obedience. In our eagerness to get rid of the legalistic doctrine of works, we have thrown out the baby with the bath and gotten rid of obedience as well. The Bible knows nothing of salvation apart from obedience.

To obey, in New Testament usage, means to give earnest attention to the Word, to submit to its authority, and to carry out its instructions.

—A. W. Tozer

# Editorially Speaking

● By W. T. PURKISER

## ***The Waning Influence of Religion***

Each year since 1940, the Gallup Poll has been sampling the population of the United States to measure church attendance. The results of the latest survey have just been reported in detail.

Asked if they had attended church within the week the poll was taken, 43 percent of those questioned replied that they had. This figure was down 2 percent from the previous year, and down 6 percent from 1955, when an all-time high of 49 percent replied that they had attended church.

Perhaps surprisingly, church attendance was highest among college graduates (47 percent) and lowest among grade school graduates (41 percent). Also surprisingly, church attendance was highest in cities over 50,000 population (44 percent) and slightly lower (42 percent) in smaller cities, towns, and rural areas. It was highest in the East (46 percent) and lowest in the West (32 percent).

One of the more significant questions in the survey had to do with the impact of religion on life today: "At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

Eleven years ago, 69 out of each 100 people polled thought the influence of religion was increasing. This last year, only 18 out of each 100 were of that opinion.

Eleven years ago, 14 percent of all persons interviewed gave as their opinion that religion was losing ground. In the latest survey, the figure was 67 percent—almost five times as high.

Set over against the view that organized religion is losing influence in modern society is the fact that of those questioned in the most recent survey, 98 percent reported their belief in God and only 2 percent stated that they did not believe in God, thought it was impossible to say whether God exists, or declined to give an answer.

**THESE ARE THE FACTS** based on a sampling its authors believe to be so selected as to be representative of the entire population.

Cause for concern?

Yes.

Cause for alarm?

Probably not.

On the face of it, there is an obvious distinction between confidence in organized religion and belief in God. It may be granted that much of what is professed as belief in the existence of a Supreme Being is empty of real content. The discrepancy between 98 percent who say they believe in God and 43 percent who trouble themselves to go to church at least once a week is too great for any other conclusion.

Yet there is a difference between the "influence of religion as a whole" and the vitality of true and living faith. As it has rightly been said, it is not that Christianity has been tried and found wanting. It has been found difficult, and not tried.

It is quite impossible for most of us to "get outside our skins" and think ourselves into the place of those who have no connection at all with any branch of the Christian enterprise. Yet to the degree that we can, it is not hard to imagine how those on the outside must think about churchianity in America today.

We would remember, for instance, the storm aroused by theologians in church-related seminaries and universities who made the headlines by proclaiming that God is dead. The fact that they possibly didn't mean what they said and probably didn't know what they meant wouldn't change the impact of the headline.

We would recall clerical debates about birth control, the celibacy of priests, and the authority of the "magisterium."

We would reflect on the pronouncements of church councils about matters of international politics: membership of Maoist China in the United Nations, peace in Vietnam, and the rather significant silence about the crushing of liberty in Czechoslovakia.

We would watch with mixed amusement and disgust as church groups wash their dirty linen in public forums and in the mass media, as "Christians" arm themselves with sub-machine guns for private wars and foment civil strife and religious persecution.

We would be influenced by the fact that most religious news that makes the pages of the secular press is news that comes from seemingly

frantic efforts to save the Church, not to evangelize the world. We would still be left wondering if putting two or more half-dead organizations together could possibly make one live one.

IN VIEW OF SOME of these factors, it is not really too strange that 67 percent of the population (it was actually 70 percent among those who do not go to church) think that organized religion is on the wane in the United States.

Granted, the idea of "image" can be overdone. Still in view of the New Testament injunction to "provide things honest in the sight of all men" and the need for "a good report of them which are without," is not too far off target to suggest that we in the Church can well give thought to the way we look to those outside.

But whether the image of the Church at large improves or continues to decline, we must still recognize that multitudes who have little or no concern for "religion" still have a vital hunger for God and desperately need what only the risen Redeemer can bring into their lives.

We should love and be loyal to the church that has brought Christ to us. But we go out to witness and preach, not religion or churchianity, but the living Lord, who alone can make it possible for us to meet the demands of our day.

The influence of religion will wax or wane in society dependent on a score of factors, some of which are completely beyond our control. But the gospel of Christ to which we witness in the Spirit is still the power of God to salvation to everyone who believes.

The future of religion may be discouraging at the moment. The future of redemption is as bright as the promises of God. □

## Seeing Life Whole

If recollection serves aright, it was Matthew Arnold who defined philosophy as "viewing life steadily and seeing it whole." While those who have followed the course of recent philosophy might have trouble recognizing it by this description, to see life steadily and to see it whole is an important task.

We make a major mistake when we look at any segment of life cut off from the rest. One of the legitimate complaints against what is called "existentialism" is its failure to recognize the roots of life in the past and its fruits in the future.

But one does not have to be an existentialist to err at this point. All too many of us tend to think that our age is the entire chain of being when in reality it is but one link.

Life is more like a stream than a series of stones set side by side. It flows from the past into the present and on into the future.

This means that we do not escape what we have done and been in days gone by. The past is not gone forever. It lives on in the present, and will continue to live on in the future.

The one exception, of course, is the guilt of sins confessed to and forgiven by God. The remedy for guilt is not the psychiatrist's couch but the throne of grace to which we come with assurance to find mercy and pardon.

Being forgiven, we must be forgiving. It is a law of the spiritual life that we cannot keep what we refuse to give. Jesus said that it is the merciful who receive mercy; it is the forgiving who are forgiven. God himself cannot enter a soul that is filled with a bitter and unforgiving spirit.

BUT WHEN WE HAVE SAID that forgiveness wipes out the guilt and remits the penalty for past sins, we must add that it does not change all the consequences. Our actions have results in our own lives and in the lives of others with which we shall have to live as long as we live in this world.

What is true of the relation of past to present is also true of the relation of the present to the future. What we do and what we are now are making us what we shall be.

Could we always bear this in mind, it would save us many a heartache. Chickens do come home to roost. What we sow, we do have to reap. The channels we groove today are the channels in which we must move tomorrow.

While all this may be small comfort to the one who wastes his days, it is hope for all who would make the most of the rest of life. For if, but for the grace of God, we carry the liabilities of the past into the future, by the same token, through the grace of God, we carry its assets along also.

Though we may not "turn square corners," we may set directions and fix trends. We can set our faces toward the heights. We can live each day "with eternity's values in view." In so doing, we can make the whole of life to conform to the pattern designed for us in the will of God. □

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### *Master*

Who would be master of the world  
Must be its servant first;  
This lesson centuries have taught  
Since Adam was accurst.

Nina Willis Walter  
Pico Rivera, Calif.

## NEWS OF DISTRICT ASSEMBLIES

### FOUR CHURCHES WIN TOP CANADA PACIFIC HONORS

Four pastors received the District Superintendent's Award for paying all budgets, reaching the *Herald of Holiness* goal, and being on the Evangelistic Honor Roll. The presentations were made to the following pastors and churches at the assembly of the Canada Pacific District convening in Abbotsford, British Columbia: Rev. David Stryker, Como Lake; Rev. Bill Bahan, Victoria; Rev. Cyril Palmer, Penticton; and Rev. Glen Follis, Chilliwack.

Rev. Roy J. Yeider gave his sixth report as district superintendent and was reelected for a four-year term with a near-unanimous vote. Yeider reported that total money raised for all purposes exceeded last year by \$36,000. Seventy-six new Nazarenes were received by profession of faith.

Dr. Orville W. Jenkins was presiding general superintendent at this fourteenth annual district assembly.

Newly elected to the advisory board were Rev. Eugene Culbertson and Mr. Lawrence Falk. A longtime member of the advisory board, Mr. Kermit Olsen, passed away just one

week before the assembly.

The Langley church received the Outstanding Small Church Award. They built a new church this year and are now self-supporting, according to the assembly reporter, Robert R. Shafto.

### NEW ZEALAND DISTRICT PLANS NEW CHURCH

District Superintendent H. S. Palmquist announced to the second annual assembly of the New Zealand District that plans were nearly completed for a new church to be located in Karori, Wellington.

Dr. George Coulter presided at the assembly, held in the Salvation Army Citadel in Wellington, and ordained into eldership Rev. Hilary Hansen. According to Rev. Hudson Mackenzie, assembly reporter, Dr. Coulter's messages at the nightly evangelistic meetings were especially appreciated.

Mrs. Maisie Davis will lead the district NWMS for the coming year, and Mr. David Lauwrens is NYPS president. Rev. J. T. Davis, Rev. P. A. Burton, Mr. Doug Peters, and Mr. Norman Grimshaw were elected to the district advisory board.

### DAKOTAS MEET FIRST TIME AS SINGLE DISTRICT

The merging of the North and South Dakota districts last year set the stage for the first-ever assembly of the new Dakota District. It was held in Jamestown, N.D., under the gavel of General Superintendent Orville W. Jenkins, whose message from time to time, and particularly the one on prayer, "truly challenged our hearts," according to Reporter R. W. Carpenter.

In his opening message, Dr. Jenkins emphasized how each generation must have fresh proof of the reality and the holiness of God, and posed the question, "Have you ever helped to precipitate an old-fashioned Holy Ghost revival?"

Having served one year on the combined districts, District Superintendent J. Wilmer Lambert was reelected to a four-year term. He reported a 30 percent gain in overall giving and a total of 113 new members received by profession of faith.

Elders George Wall and R. W. Carpenter were elected to the advisory board, together with Virgil Arndt and Norman Holmes, laymen. NWMS president is Mrs. J. Wilmer Lambert, and NYPS president is Harold Carrison. Chester Fredrickson is chairman of the church schools board.

Dr. Jenkins ordained Orville H. Swanson, of Dickinson, N.D.

A fine "spirit of unity" was reported on the newly formed district and the delegates "left the assembly with a deeper sense of the urgency of the hour, and of our own responsibility to God and the church."

### GROWING PAINS IN MAINE CALL FOR REZONING

With two more new churches organized—Milbridge and Belfast—steps are being taken to rezone the district because of a continued increase in the number of churches.

Such was a part of the report of District Superintendent J. C. Wagner, presented to the ninth annual assembly held in Augusta, Me.

Dr. George Coulter, general superintendent, presided and recognized the elder's orders of Rev. Lance G. Bird from a sister denomination.

Elected to the advisory board were Rev. H. B. Ward, Rev. J. C. Evans, Mr. Sherman Irving, and Mr. Ralph Dunlop.

Mrs. Dorothea Brown was elected NWMS president; Rev. Donn Little-

## "Where's Your . . . ?"

(Continued from page 7)

to those who think they are a law unto themselves: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14: 12)!

When all the strident, shouting voices are stilled; when all the raised arms have withered away; when all the clenched fists have gone limp; when all the rebellious hearts have stopped beating; when all the proud, arrogant little men who have torn up the maps have strutted across the stage for the last time—our God will still be upon His eternal throne and His laws will still be in effect and His love will still be available to those who will humble themselves and accept His mercy and live by His will.

Someone once asked Albert Einstein what would happen to human morals if intelligent life were found on other planets. "Is morality merely based on the accumulated experience of mankind

and therefore limited to our earth?" the questioner asked.

"The universe is fully consistent," Einstein replied. "It is a unity. The same physical laws that regulate the movements of our planet control also the most distant stars. . . . Likewise," the great scientist continued, "the moral law that governs us holds sway in the farthest reaches of the universe."

But a greater than Einstein said, "Heaven and earth shall pass away: but my words shall not pass away." And His Word is the only ultimately dependable Map there is with clear directions from sin to salvation, from darkness to light, from death to life, and from earth to heaven.

"This is the way," God says, "walk ye in it"—and He not only shows the way; He gives the power to walk in it.

Think of it! A guided tour through life with the Bible as a Map, and the Holy Spirit to interpret it! How could anyone ever get lost, with such a Map and with such a Guide! □

The bringing of one soul to Jesus is the highest achievement possible to human life.

—George W. Truett

field was elected to head the NYPS; and Rev. Jack Shankel will chair the church schools board for the coming year.

**CANADA ATLANTIC GIVES WOODS FOUR-YEAR CALL**

At its twenty-sixth annual assembly the Canada Atlantic District re-elected its superintendent of nine years, Rev. Robert F. Woods, to an extended four-year term.

A significant indication of the effectiveness of Superintendent Woods's past leadership is the 35 percent increase in membership on the district during his tenure. Total paid out for all purposes has doubled during those nine years.

Dr. George Coulter was presiding general superintendent for the assembly held in the Moncton (New Brunswick) First Church.

Churches giving 10 percent for world missions were Port Lorne, Nova Scotia; Goose Bay, Labrador; Bay Roberts and St. John's, Newfoundland. Those gaining the Evangelistic Honor Roll were Humphrey and St. John, New Brunswick; Bay Roberts, Newfoundland; and Goose Bay, Labrador.

Church achievements awards went to Humphrey in the small church category, and to St. John in the larger church bracket.

The assembly elected Rev. Robert Brooks, Rev. Stanley Rycroft, and Messrs. Milton Mellish and Fred My-

ers to the advisory board. Department heads are Mrs. Robert F. Woods, NWMS; Mr. Kenneth Hardy, NYPS; and Rev. Stanley G. Rycroft, church schools. □

**TREVECCA BIDS FAREWELL TO 118 SENIORS**

A record 118 were graduated at the Trevecca Nazarene College commencement, June 9.

Seventy-five were awarded the B.A. degree, 43 the B.S. degree, and one the college theological diploma. Sixty-five of the graduates plan to be teachers; 35 plan careers in the ministry or Christian education.

Commencement speaker was Dr. Samuel Young, general superintendent. Dr. Mark R. Moore, TNC president, delivered the baccalaureate sermon the previous day. □

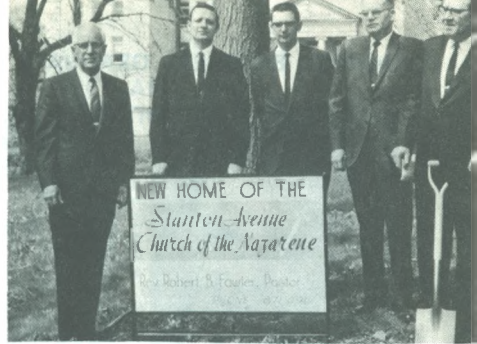
**ENC IN 47th COMMENCEMENT**

A total of 141 seniors were graduated at the forty-seventh annual commencement of Eastern Nazarene College in June.

Bachelor degrees were conferred upon 127, associate degrees went to 12 others, and two were awarded the M.A. degree. An additional 32 students were congratulated who will receive their degrees at the conclusion of summer study.

David A. Narlee, of Scituate, Mass., was valedictorian, and Kathleen Gough, of Media, Pa., was salutatorian.

Dr. Landrum R. Bolling, president of Earlham College, Richmond, Ind., gave the commencement address on the subject "Beyond the Better World." The honorary degree of



**IT WAS A LONG AWAITED DAY at the Cincinnati Stanton Avenue Church when Pastor Robert B. Fowler (right) manipulated the spade at groundbreaking ceremonies at the beautiful new property at Clifton and Woolper Avenue. No less enthusiastic were the dedicated trustees (from left), A. B. Tink, David Taylor, Gene Shea, and Paul Woodburn.**

Doctor of Laws was conferred upon Dr. Bolling by President Edward S. Mann during the exercises, held for the fourth year in a row on the college lawn in front of Gardner Hall. □

**KENT MOORE WINS HONOR**

Mark Kent Moore, who received his M.D. upon graduation from Vanderbilt University in June, was singularly honored with the Borden Undergraduate Research Award in Medicine, bestowed for the most meritorious undergraduate research in the medical field.

Dr. Moore, a graduate of Bethany Nazarene College, is the son of Dr. Mark R. Moore, president of Trevecca Nazarene College. His wife, Ruth Ann, is the daughter of Dr. W. Raymond McClung, superintendent of the Houston District. □



**SWEET 65 and last day on the job. After 23 years at the Publishing House, punching the time clock ahead of all the rest each morning to open the mail, Mrs. Luella Spillers is looking forward to a nice vacation and the luxury of ignoring the 5:30 alarm henceforth and forevermore.**

**TOP 25 SUNDAY SCHOOLS—ASSEMBLY YEAR ENDING 1968**

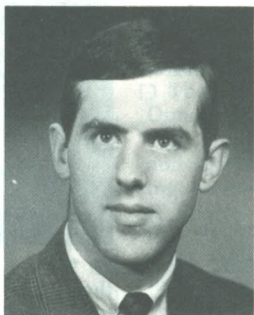
AVERAGE WEEKLY ATTENDANCE	
1. Bethany, Okla., First . . . . .	1,386
2. Nampa, Idaho, First . . . . .	767
3. Long Beach, Calif., First . . . . .	743
4. Pasadena, Calif., First . . . . .	680
5. Kansas City, Mo., First . . . . .	663
6. Kankakee, Ill., College . . . . .	650
7. Wichita, Kans., First . . . . .	646
8. Nampa, Idaho, College . . . . .	636
9. Nashville, Tenn., First . . . . .	632
10. Pasadena, Calif., Bresee . . . . .	625
11. San Diego, Calif., University . . . . .	617
12. Eugene, Ore., First . . . . .	604
13. Detroit, Mich., First . . . . .	590
14. Seymour, Ind., First . . . . .	528
15. Upland, Calif. . . . .	490
16. Portland, Ore., First . . . . .	486
17. Oklahoma City, Okla., Lakeview Park . . . . .	472
18. Charleston, W. Va., Davis Creek . . . . .	454
19. Ashland, Ky., First . . . . .	444
20. Huntington, Ind., First . . . . .	438
21. Canton, Ohio, First . . . . .	438
22. Oklahoma City, Okla., Trinity . . . . .	433
23. Walla Walla, Wash., First . . . . .	425
24. East Liverpool, Ohio, First . . . . .	419
25. Little Rock, Ark., First . . . . .	418

ENROLLMENT	
1. Los Angeles, Calif., North . . . . .	2,410
2. Bethany, Okla., First . . . . .	2,156
3. Bethany, Okla., Jernigan Memorial . . . . .	1,695
4. Kankakee, Ill., College . . . . .	1,558
5. Long Beach, Calif., First . . . . .	1,535
6. Nampa, Idaho, First . . . . .	1,456
7. Nampa, Idaho, College . . . . .	1,328
8. Canton, Ohio, First . . . . .	1,175
9. Charleston, W. Va., Davis Creek . . . . .	1,167
10. Kansas City, Mo., First . . . . .	1,156
11. Upland, Calif. . . . .	1,150
12. San Diego, Calif., University . . . . .	1,143
13. Nashville, Tenn., First . . . . .	1,133
14. Huntington, Ind., First . . . . .	1,133
15. Wichita, Kans., First . . . . .	1,102
16. Pasadena, Calif., First . . . . .	1,082
17. Detroit, Mich., First . . . . .	1,050
18. Ashland, Ky., First . . . . .	1,039
19. Sterling, Ill., First . . . . .	1,035
20. Baldwin Park, Calif. . . . .	1,033
21. Cedar Rapids, Ia., First . . . . .	1,000
22. Flint, Mich., First . . . . .	999
23. Springfield, Ill., First . . . . .	974
24. East Liverpool, Ohio, First . . . . .	929
25. Newport, Ky. . . . .	923

## DeMOTT BROTHERS GRADUATE SIMULTANEOUSLY



Harold, 25



Dale, 21



Richard, 28

Graduation time this spring was a going affair for the sons of Mr. and Mrs. Keith DeMott, of Ashley, Mich. All three wound up educational pursuits at the same time and launched into new careers. All are second-generation Nazarenes.

The youngest of the brothers, Dale, graduated with a B.S. degree in engineering from Michigan State University. He immediately received a regular commission from the U.S. Air Force and has been assigned to Laughlin Air Force Base for pilot training.

Harold received the B.D. degree from Nazarene Theological Seminary. Also a graduate of Olivet Nazarene

College, he and his wife, Sheila, have begun their pastoral ministry at the Modoc, Ind., Church of the Nazarene.

Richard, who had previously earned both the B.S. and M.A. degrees in the fields of science and educational psychology, received his Ph.D. in the area of special education at the June commencement of Michigan State University. He and his wife, Roberta, and their two sons are spending the summer at Camp Happy Hollow near Dryden, Mich., where Richard is teaching a special course for MSU.

The elder DeMotts are active members in the St. Johns, Mich., church. □

signed to accept the pastorate of Erie (Pa.) First Church.

His responsibilities have included the editorship of the *Alumni Crusader* and *Christian Scholar*, planning and directing the various activities of the alumni office, as well as visiting preachers' meetings, young people's conventions, and hundreds of churches on the Eastern Educational Zone.

Cross was presented an honor citation of a plaque and alumni chair at the annual alumni banquet this spring.

MR. AND MRS. EDWIN GRAY, JR., daughter and son-in-law of Rev. and Mrs. Ray A. Kellom, pastors at Sunnyvale, Calif., are paying their own expenses to give a year's missionary service in one of our African fields. Such dedication on the part of this young couple is worthy of special mention. □



### Pro: Dissolving Gulf Central District

In reference to Superintendent Stowe's editorial of June 11 on an ultimate farewell to the Gulf Central District, I offer a word of praise and congratulations to the general church.

The final integration of this Negro district with the local districts is a move that has been long overdue—an anachronism that has provided constant embarrassment to many Nazarenes, including myself. If only this move would have been taken 25 years ago! . . .

JAMES L. KINDER  
Montana

## HONORARY DOCTORATES

Bethany and Olivet Nazarene colleges awarded the following honorary degrees at their 1969 commencement exercises:

BNC—Doctor of divinity degrees to James P. McGraw, professor, Nazarene Theological Seminary; Hugh B. Dean, pastor, Houston First Church; Robert G. Nielson, pastor, Dallas First Church.

ONC—Doctor of Humane Letters degree to Evelyn Witthoff, M.D., missionary to India. □

## OF PEOPLE AND PLACES

PORTALES, N.M., CHURCH is planning a fiftieth-anniversary celebration August 3. Pictures, information, and addresses of former pastors and members should be sent to Mrs. Nadine Franks, program committee chairman. Former members and friends are urged to attend. Mrs. Franks may be addressed: 712 W. 15th Street, Portales, N.M. 88130. □

THE HIGHEST CST AWARD offered by the Church of the Nazarene, that of Certified Teacher, was granted recently to Mrs. Edna Lamons, a junior high teacher, choir member, and steward at the Alabama City (Ala.) church.

Mrs. Lamons was one of three on

the Alabama District who earned this top award this past year. Alabama City CST Director Miss Phyllis Lobb discloses that 119 CST credits were earned in the local church during the year. □

REV. F. GRANT CROSS, who has served Eastern Nazarene College faithfully as alumni executive director for 11 years and as development associate for eight years, recently re-



THEY'RE ALL CELEBRATING the same event—the organization of the new Green Mountain Church in Denver. Colorado District Superintendent Lloyd Cornelison reported that 74 were in attendance for this organizational meeting, in which 50 were received as charter members. Nine of these were by profession of faith. Rev. Paul McElroy is pastor.

## Pro: Herald and Conquest

I've been attending Nazarene church services at every possible chance for about five years now. Now that I'm in the service, I've been getting *Conquest* and the *Herald of Holiness* for the last two months.

I enjoy each issue more than the issue before it. I read every copy from cover to cover and like the way you get your points across.

Many of my close friends also read and enjoy my copies of the magazines after I read them.

I'm just writing to say that I appreciate receiving both magazines; they are a great moral booster for us servicemen. Keep up the good work!

TERRY H. HOLMES  
U.S. Navy

EDITOR'S NOTE: Free subscriptions to Nazarene periodicals are offered to all servicemen whose names and addresses are sent to the Nazarene Servicemen's Commission, 6401 The Paseo, Kansas City, Mo. 64131. □

## DISTRICT ASSEMBLY INFORMATION

EASTERN KENTUCKY, July 23-24. First Church, 22nd and Bath Ave., Ashland, Ky. 41101. Host Pastor: Lawrence B. Hicks. General Superintendent: Dr. Eugene Stowe.

NORTHERN CALIFORNIA, July 23-24. First Church, Humboldt and E St., Eureka, Calif. 95501. Host Pastor: Boyd R. Kifer. General Superintendent: Dr. George Coulter.

NORTHWEST OKLAHOMA, July 23-24. First Church, 7001 N.W. 39th Expressway, Bethany, Okla. 73008. Host Pastor: Dr. M. Harold Daniels. General Superintendent: Dr. Edward Lawlor.

KENTUCKY, July 24-25. The Broadway Church, 324 E. Broadway, Louisville, Ky. 40202. Host Pastor: C. E. McCracken. General Superintendent: Dr. V. H. Lewis.

PITTSBURGH, July 24-25. Mt. Chestnut District Center, R.D. 5, North Road, Butler, Pa. 16001. Host Pastor: Robert Goslaw. General Superintendent: Dr. Samuel Young.

## NAZARENE CAMPS

July 28—August 3, FLORIDA. Suwannee campgrounds, White Springs, Fla. 32096 (3 miles north to White Springs on U.S. 41). Charles Strickland, Dean Baldwin, evangelists; Paul McNutt, singer. A. Milton Smith, district superintendent.

July 28—August 3, ILLINOIS. Nazarene Acres campground 12 miles east of Springfield, Ill. Bert Daniels, evangelist; Jim and Rosemary Green, singers. L. S. Oliver, district superintendent.

July 31—August 10, Tri-District CENTRAL CALIFORNIA. Beulah Park, Santa Cruz, Calif. 95060. G. B. Williamson, John Knight, Jr., Paul Martin, evangelists; Boyd Kifer, youth coordinator; Clarence Killion, junior high worker; Mrs. James Shaw, children's worker; Jim Ingalls, prayer and praise leader; Lane Zachary, teen choir; Wally and Ginger Laxson, song evangelists. W. H. Deitz, E. E. Zachary, Kenneth Vogt, district superintendents.

August 1-10, ARIZONA. Camp Pinerock, 103 Pine Dr., Prescott, Ariz. 86301 (west on Copper Basin Rd. to Hemlock to Pine Dr.). H. Dale Mitchell, Stuart McWhirter, evangelists; Ron Lush, Sr., singer. M. L. Mann, district superintendent.

August 2-10, AKRON. District Center, R.D. 1, Louisville, Ohio 44641. Russell V. DeLong, John L. Knight, evangelists; Jack Sutherlands, singer. C. D. Taylor, district superintendent.

August 3-10, CANADA WEST. District campgrounds near Olds, Alberta, Canada. Herman L. G. Smith, district superintendent.

August 3-10, NORTHEASTERN INDIANA. District campgrounds, R.R. 5, Box 504, Marion, Ind. 46952. Mendell Taylor, Ralph Earle, evangelists; Harry Rich, missionary; Danny Steele, singer. Fletcher Spruce, district superintendent.

August 3-10, WEST VIRGINIA. Nazarene campground, Summersville, W. Va. 26651 (3 miles north of Summersville on Rte. 41). Nicholas Hull and Leonard Whipple, evangelists; Evelyn Withhoff, missionary; Wornie Tippitt, singer. H. Harvey Henderson, district superintendent.

August 4-8, CENTRAL LATIN-AMERICAN, Camp Arrowhead, Glenrose Star Rte., Cleburn, Tex. 76031. David Wachtel, evangelist. Everette D. Howard, district superintendent.

August 4-8, SAN ANTONIO. Alto Frio Baptist Camp, Leakey, Tex. Boyd Hancock, evangelist. James C. Hester, district superintendent.

August 4-10, IOWA. Nazarene campground, Rte. 1, Grand Ave., West Des Moines, Ia. 50265. Gene E. Phillips, district superintendent.

August 1-10, FERNDALE CAMP. Nine miles north of Bellingham, Wash., turn right at Portalway Exit north of Nooksack River bridge. Coming south from Canada, take first exit to Ferndale and go east under viaduct to Portalway. Wesley Lancaster, E. E. Wordsworth, evangelists; Mrs. Charlotte Giberson, children's worker; Mr. and Mrs. Frank Robbins, missionaries; Harold E. Moyer, singer and youth director.

August 1-10, KENTUCKY. Callis Grove Camp, 4 miles north of Bedford, Ky., on Hwy. 421. Dick and Lucille Law, evangelists, singers, musicians; Delmer Kaufman, missionary; Nancy Westrick, youth worker. Dallas Baggett, district superintendent.

August 1-10, WASHINGTON AND PHILADELPHIA. Nazarene campgrounds, ½ mile north of Rte. 40 at North East, Md. Charles Strickland, A. J. Lown, evangelists; Wesley Harmon, missionary; Allen Killen, singer. James E. Hunton and Roy Carnahan, district superintendents.

August 1-10, SOUTHWEST OKLAHOMA. District campgrounds on Hwy. 9, 3½ miles west of Anadarko, Okla. Mel-Thomas Rothwell, Forrest McCullough, evangelists; Charles Paul, singer. W. T. Johnson, district superintendent.

August 4-10, KANSAS. Wichita (Kans.) First Church, 1400 E. Kellogg. Lawrence Hicks, evangelist; Jim and Rosemary Green, singers. Ray Hance, district superintendent.

## The Book Corner

### WHAT'S WITH ENTERTAINMENT?

By Wendell Wellman. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 24 pages, paper, 50c.

In this "kicks"-oriented age, Wendell Wellman's *What's with Entertainment?* is certainly most timely. His discussion of songs, literature, the theater, dancing, and the circus covers the gamut with the exception of the inordinate in relation to recreation.

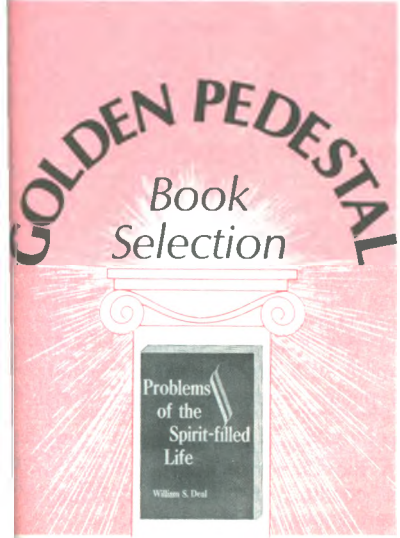
With nine pages devoted to the theater and two pages given to each of the other subjects it becomes obvious that the main concern of the book is the silver screen and its relation to the people called Nazarenes. The case for and against the theater and its relation to television is fairly stated.

Wellman has poured a quart of facts into a pint-sized booklet. A real cross section of opinion is offered for the reader's information.

In this day when there are so few fixed issues, I feel we need "yes" or "no" to questions that deal with the masses and the entire moral level of the age itself. Continuous examination without a strong personal diagnosis is somewhat pointless.

The booklet is without a doubt a fine description of the present issues that go to make up the whirl of entertainment, our involvement and attitude toward it, and the Church of the Nazarene's position in it.

The real value for the booklet is in its factual brevity, thus making it ideal for young people and new converts. In this land where entertainment has reached colossal proportions this subject should gain our prayerful consideration. Wellman's book *What's with Entertainment?* would be a good place to start.—CHARLES R. MILLHUFF. □



### PROBLEMS OF THE SPIRIT-FILLED LIFE

By William S. Deal

Did you start your Christian life with the idea that all your problems were solved? If so, you soon learned better! Some of your problems, like sin, were solved, but an entirely new set of dilemmas arose. You may have been puzzled by difficulties of emotions, faith, prayer, temptation, inconsistencies in professing Christians, and many other bewildering situations and circumstances.

Dr. Deal in his informative, 158-page book, discusses in a non-theological manner some of these points of uncertainty. In fact, he deals specifically with 29 of them.

For the new convert, or an established Christian, here is a book that requires reading. It will help you and enable you to help others with their spiritual problems. 158 pages, paper.

\$1.75

Order from your

NAZARENE  
Publishing House

August 4-10, NEW MEXICO. Nazarene camp-grounds, Capitan, N.M. 88316. C. Hastings Smith, Ernest Armstrong, evangelists; Jim Tubbs, junior high worker; Keith and Pat Showalter, singers. Harold W. Morris, district superintendent.

August 4-10, NORTHEAST OKLAHOMA. Tulsa First Church, 2744 E. 12th St. Lyle Eckley, evangelist; Ralph and Joann Dunmire, singers. E. H. Sanders, district superintendent.



## "Showers of Blessing"

### Program Schedule

Dr. William Fisher

July 20—"Come as You Are"

July 27—"Have You Two Met?"

August 3—"Ripe for Revolution"

#### NEW "SHOWERS OF BLESSING" OUTLETS

WGLB	Port Washington, Wis. 1560 kc.	8:45 a.m. Sunday
WIND	Chicago, Ill. 560 kc.	11:35 p.m. Sunday
WCOM-FM	Urbana, Ohio 101.7 meg.	12:05 p.m. Sunday
WCIT	Lima, Ohio 940 kc.	8:30 a.m. Sunday
WDEW	Westfield, Mass. 1570 kc.	8:00 a.m. Sunday
WDME	Dover-Foxcroft, Me. 1340 kc.	9:30 a.m. Sunday
WAIL	Baton Rouge, La. 1260 kc.	8:30 a.m. Sunday
WZOE	Princeton, Ill. 1490 kc.	2:45 p.m. Friday

CONTRIBUTE THIS MONTH TO THE SPANISH RADIO OFFERING; "LA HORA NAZARENA" IS NOW AIRED ON 519 RADIO STATIONS!

## VITAL STATISTICS

### DEATHS

MRS. ALMETA ANDREWS, 71, died May 28 in Salisbury, Md. Funeral services were conducted by Revs. John L. Parry, Cosler Johnson, and James Bailey. Surviving are eight sons, three daughters, one sister, and four brothers.

KENNETH BECK, 67, died Apr. 24 in Chicago. Funeral services were conducted by Rev. Paul Richardson. Interment was in Joliet, Ill. Surviving is his wife, Lillie.

ICEY ALICE SHORT, 66, died May 24 in Bradenton, Fla. Funeral services were conducted by Rev. Richard Schumann. She is survived by her husband, Ermel; a son, Rev. Jerry; a daughter, Mrs. James Padgett; five grandchildren and two great-grandchildren; four brothers and three sisters.

MINNIE M. HANNER, 76, died June 3 in Kearney, Neb. Funeral services were conducted by Rev. Eldon Russell and Rev. C. B. Johnson.

REV. MISS EULA W. JAY, 76, died May 26 in Clearwater, Fla. Funeral services were conducted by Rev. Carl N. Hall. Interment was in Fairmont, Ind. Surviving is one sister, Rev. Mrs. Ora J. Turner.

WILLIS FOX, 44, died June 12 in Berne, Ind. Funeral services were conducted by Rev. Kenneth Hawkins. Surviving are his wife, Irene; and one son, Deryll.

### BIRTHS

—to Rev. James and Elizabeth (Haskins) Southwood, Ponca City, Okla., a girl, Rachele Renee, May 26.

—to Rev. Barth and Janelle (Suttle) Smith, Fort Worth, a boy, Curtis Brent, June 10.

—to Richard and Carol Nicks, Rochester, Mich., a girl, Cendra Lee, May 31.

—to Rev. Ernest and Jan (Latting) McNaught, Wichita, Kans., a girl, Susan Janee, Mar. 24.

—to David and Lois Ford, missionaries to Haiti, a boy, Timothy Paul, June 8.

### MARRIAGES

Lynda Howerton, Argentina, South America, and Steve Langford, Oklahoma City, at Bethany, Okla., May 23.

## DIRECTORIES

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

## NEWS OF RELIGION

### You Should Know About . . .



GILL PHOTOGRAPHERS

**THE BLACK CHRISTIANS' LITERATURE CONFERENCE**, sponsored by the American Tract Society recently, sounded an urgent call for more literature with black identity, broader leadership from black Christians, and far greater involvement by all evangelicals.

Among the principal speakers were (left to right, in above photo): George M. Perry, president, National Negro Evangelical Association; Howard O. Jones, associate evangelist with the Billy Graham Evangelistic Association; Alex Poinsett, senior staff editor, "Ebony" magazine; William Pannell, author, "My Friend the Enemy"; Stanley B. Long, director, Negro division of evangelism for the American Tract Society; and Rev. James E. Massey, campus pastor, Anderson College, Anderson, Ind.

Mr. Poinsett, a guest speaker at the conference, presented a secular view of black and white relations in the Church. Other speakers included Dr. Frank E. Gaebelien, former coeditor of "Christianity Today"; and Rev. Ben Johnson, of the American Sunday School Union.

The general feeling among the 56 participating delegates was that Christian literature keyed to current needs and speaking the language of the black community is one of the most effective avenues of witness. □

**PRESBYTERIANS NOTE DONATIONS DROP.** Southern California members of United Presbyterian churches gave less the first half of 1969, causing a drop in donations of about 14 percent from last year. As a result, the synod's \$2.45 million budget has been cut.

Rising costs, a decline in membership, disenchantment with the church's involvement in social action, and "anti-establishment" feelings against the institutional church were offered as reason for the decline. □

**IT SAYS HERE:** "The behavior of some children suggests that their parents embarked on the sea of matrimony without a paddle."—"Grit." □

"... in the last days perilous times shall come. . ." (II Timothy 3:1-5).

**OREGON CHURCH DYNAMITED.** A church sanctuary was included in the hit-and-run dynamiting raids of saboteurs against buildings in Eugene, Ore.

Police said "someone in a hurry" laid the explosives at a bank, newspaper, university admissions office, and a shop near state police headquarters at night, in addition to the church door. A final blast rocked Emerald Hall at the University of Oregon. Each charge consisted of four to six sticks of dynamite.

Recent "hate letters" and threatening calls to Black Panthers and other activist groups represented what a professor called an "increasing level of political repression." The church hit was the Central Presbyterian. □



# Late News

## DAKOTA DISTRICT 132% IN "HERALD" CAMPAIGN

With a grand total of 1,103 subscriptions against an assigned quota of 836, the Dakota District has made a strong bid for yearly honors in their recent *Herald of Holiness* subscription campaign.

District prize winners were as follows:

Top zone chairman, Rev. Roger Fromm, Ray, N.D., 210 percent of zone quota. Second place, Rev. George E. Wall, Sioux Falls, S.D., 188 percent.

Top pastor in percent of quota gained in the individual church was Rev. J. W. Humble, Viborg, S.D., 331 percent; second place, Rev. E. M. Ellingson, Alexander, N.D., 320 percent; tied for third at 250 percent, Rev. Melvin Carlson, Grafton, N.D., and Rev. Duane Springer, Fargo, N.D.

Top three churches in total subscriptions secured were Jamestown, N.D., 67; Mitchell, S.D., 54; and Fessenden, N.D., 53.

The successful district campaign manager, Rev. James W. Humble, says the credit goes to all the pastors "for a job well done." □

**HONORARY DEGREES** are presented by Dr. W. Shelburne Brown, right, president of Pasadena College, to Ralph W. Hornbeck, center (Doctor of Laws), and Harrison R. S. Davis, (Doctor of Divinity). Hornbeck is superintendent of the Pasadena Unified Schools, and Davis is president of the Japanese Nazarene College, Chiba, Japan. Both are former students and faculty members of PC.



## EASTER OFFERING NEARS \$2¼ MILLION GOAL

Once again Nazarenes have responded generously in the Easter Offering, which has now reached \$2,230,740 (as of June 27). This amount exceeds the total received in the 1968 Easter Offering by \$104,402.

We thank God for this expression of the concern of our people for the cause of worldwide evangelism.

May our prayers follow our offerings, that there may be an outpouring of spiritual blessing throughout the world.

GEORGE COULTER  
For Board of General Superintendents

## NEWS OF REVIVAL

**WITH ALTARS FILLED** in seven of nine services, and an average attendance of 148 per service, the West Sacramento, Calif., church recently experienced what Pastor Earl Transeue called "one of the high points of my ministry."

The evangelist for the series was Rev. J. J. Steele, of Coffeyville, Kans., whose ministry was blessed with approximately 70 seekers at the altar and a membership increase for the West Sacramento church of 16, all by profession of faith. On the closing night of the revival the pastor baptized 22 persons.

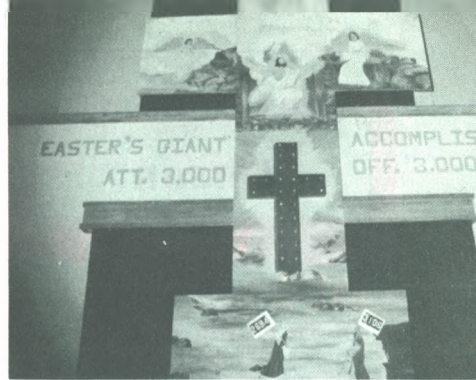
Average attendances by age-groups per service were 43 adults, 43 teens, and 62 children, as a result of the determined efforts of Sunday school teachers and others, and particularly those of the Sunday school superintendent who brought in a busload every night.

The climax of the revival saw 125 persons gathered at the front to commit themselves to personal and family devotions, tithing, and soul winning. □

**SCOTTSBLUFF, NEB.**, recently experienced "the best revival the church has had in years," according to the pastor, Rev. Glenn I. Lord.

Attendance was exceptional, with a total of 41 seekers and six joining the church, five by profession of faith. The church was helped in all areas under the ministry of Evangelist George Gardner and Keith and Pat Showalter, song evangelists. □

**SIXTY-ONE TEEN-AGERS** in a little country church in one meeting! That's what happened in Ryot, Pa., when the pastor's daughter, Marsha Miller, challenged her father to give



## INDIANA CHURCH REALIZES AMBITIOUS EASTER GOALS

A huge 12 x 16-foot cross (above) depicting the crucifixion, resurrection, and ascension of Jesus, was the visual inspiration for the congregation of the Mishawaka, Ind., church to realize their "giant accomplishment" of \$3,000 in the Easter Offering and 3,000 in total attendance during the 10 Sundays leading up to Easter.

Working hard and sacrificially under the inspiring leadership of their pastor, Rev. M. L. Duffie, the actual final totals exceeded the goals. Total Sunday school attendance for the 10 Sundays was 3,146, and the last reported Easter Offering total was \$3,425.

Motivated by one of the pastor's sermons, the theme, "Lord, Give Us a Mountain," was adopted.

The large panel-poster idea was created by Mrs. Mary Emmans and Mrs. Helen Gerwig. After they and other laymen built and painted the huge cross, another panel, 4 x 8-foot, was placed below showing 10 steps up the mountain, representing the 10 Sundays. Two figures carrying little signs showing weekly progress finally "arrived at the foot of the Cross" on Easter Sunday.

The Lord had given them the mountain. □

the teens a wiener roast if they could fill up one entire side of the church. They did it!

Evangelist for the revival was Rev. Norman V. Rickey, with music provided by the Harmonees.

Not much of a crowd had been expected but people of all ages came night after night, climaxed by the grand invasion of those teens. It was indeed a riot—oops! riot.

Pastor M. L. Brown was happy to pay off. The victories of the week were worth far more than the hot dogs! □

**REV. R. E. DEAN**, pastor of the Shiloh, Ala., church, reports an excellent revival under the ministry of Evangelist H. E. Davidson, of Adel, Ga. Seven found definite spiritual help and the entire church was revived. □

## Next Sunday's Lesson

# The Answer Corner

By W. E. McCumber

### HEIRS OF THE COVENANT

(July 20)

Scripture: Genesis 26:1-5; 28:10-22; 32:22-32; 35:1-15; 37:23-28; 45:1-5; 46:1-7 (Printed: Genesis 28:10-14; 35:9-12; 46:1-4)

Golden Text: Galatians 4:28

God's covenant with Abraham outlived the patriarch! It was renewed in succeeding generations with his heirs, Isaac, Jacob, and Joseph. God carries on His work though He buries His workmen. His purposes for the world will be consummated, however many generations come and go!

1. *Isaac knew Him as the word-keeping God* (Genesis 26:1-5).

"I will perform the oath which I swear unto Abraham thy father." God is faithful to His promises! Circumstances may change—"There was a famine." But God controls circumstances; He is not controlled by them. His will is the controlling force in the covenant history: "I will be . . . I will give . . . I will make . . ." Neither men, nature, nor history can overthrow the will of God! He is the living God who appears (v. 2), speaks (v. 3), and acts (v. 4)!

2. *Jacob knew Him as the life-changing God* (Genesis 28:10-22; 32:22-32).

He makes the empty wilderness a presence-filled house (28:16-19). To a lonely man in a strange place He comes with revelation, covenant, promise (28:11-15), and unworthy Jacob is brought into salvation-history.

He changes the greedy crook into a princely character (32:28). Wrestling Jacob limps from a divine touch, to remind him that his victory was given, not earned, and came by yielding, not by striving! The covenant is one of grace!

3. *Joseph knew Him as the Nation-saving God* (Genesis 37:23-28; 45:1-15; 46:1-7).

Threatened with death and peddled into slavery—what mysterious and trying events for a young man serving God!

But after many years and tears, the divine purpose becomes clear: "God sent me before you . . . to save your lives" (Genesis 45:4-8).

God's covenant history continues in the Church. He still controls events, transforms persons, preserves His people, and thus carries forth His purpose for the world! □

Conducted by W. T. Purkiser, Editor

**I am writing concerning Acts 2:20-21. What is the "day" referred to in verse 20? My husband says it is the destruction of Jerusalem. When I ask him why it is not the day of final judgment, he says because at that day it will be too late to call and be saved (v. 21). My opinion is that v. 20 is talking about the day of Christ's coming. We would appreciate an opinion you have about what these two verses mean.**

The verses are Peter's quotation from the prophecy of Joel, and read: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

I would divide the laurels between you and your husband. It seems to me that "the day of the Lord" in verse 20 refers to the same period of time as indicated by "the last days" in verse 17. It is the "day of the Messiah" that began with the first coming of Christ and will end with His second coming.

**Was hell created before Satan fell from heaven, and did this happen before God created the earth and man?**

All we know about the origin of hell is intimated by Jesus in Matthew 25:41—"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The most natural meaning of these words would be that the fire was provided at the time Satan and his hosts rebelled against God (II Peter 2:4), since the word translated "prepared" may simply mean "provided."

From the presence of the serpent in

**It seems to me that I have read in the Bible, "Cry when a baby is born, and rejoice when it dies." I can't find it now. Can you help me?**

I don't know of anything that would exactly parallel the statement you give. The closest is Ecclesiastes 7:1, "A good name is better than precious ointment; and the day of death than the day of one's birth."

There is much in similar vein in Ecclesiastes. Perhaps I could just drop a little lesson in here on biblical interpretation. This book was written from the point of view of one "under the sun," looking at life apart from God's grace and purpose.

Ecclesiastes is the record of the spiritual pilgrimage of one who starts with the conviction that "all is vanity," and who repeatedly says, "I said in my heart," "I saw under the sun," "I considered."

The author does not reach his desti-

The term "day" in Scripture is often used in the sense in which we would now use the term "dispensation" or "age." Thus Jesus said, "Your father Abraham rejoiced to see my day" (John 8:56), a day that is now about 2,000 years long.

All during this gospel day, those who call on the name of the Lord shall be saved. Since the word translated "come" also means "to pass," verse 20 indicates that before the "great and notable day of the Lord" reaches its consummation in the second coming of Christ, there will be "signs in the earth beneath" and in the sky above.

The Garden of Eden (Genesis 3:1; Revelation 12:9), this probably happened before the creation of man if not of the earth.

Some confusion as to the time of these occurrences probably comes about by the popular identification of the Lucifer of Isaiah 14:4-23 with Satan when he fell like lightning from heaven (Luke 10:18). Isaiah identifies Lucifer as "the king of Babylon," and places his fall in the stream of human history.

nation until the last chapter: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (12:13-14).

So when you read statements such as those relating to death in chapter 3 ("The sons of men . . . are beasts . . . so that a man hath no preeminence above a beast . . . all go unto one place; all are of the dust, and all turn to dust again"), you must remember that this is the way things look to the cynic who reflects his own pessimism, rather than voicing here the normative word of God.

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# “By All Means . . .

## LAWN MOWERS AND JUNGLE DRUMS

I HEARD a strange sound as I walked to church Sunday morning. In one of the most progressive cities in America I heard the distinct beat of a native drum. Perhaps not the steady staccato of the beat that you associate with the jungle . . . but the American version. It was the loud whine of the very American power lawn mower.

My neighbor, whom I had invited to church with no effect, was out mowing his lawn while I walked my routine path to my secure sanctuary for worship. I stood and watched him for a short second—suddenly the lawn mower sounded as pagan as native drums. I realized that here was a man enjoying God’s sunshine but not knowing His Son—living in “Christian America” but as pagan as an unevangelized native.

The scene brought some burning truths home to me:

- I cannot discharge my missionary obligation by contributing financially to foreign missions. I have a great mission field in my own neighborhood.
- I cannot program the activities of my church to satisfy and make comfortable those who come to worship. The need demands that I challenge them, disturb them, until they will go out and win.
- My much preaching is in vain unless I put it into practice. I cannot expect

others to do what I have not attempted myself. Ultimately winning the world for Christ will not be done by “the church”; it will be done through the individual. *The Great Commission in its purest form is a personal issue!*

I was also reminded that, while confronting others personally with the Gospel is the most important aspect of life, it is also, for most of us, the hardest aspect. Here is my neighbor, living “within a stone’s throw” of the church, yet untouched by the Gospel.

Personal confrontation is the most rewarding aspect of living for Christ. One soul won brings life’s greatest joy and becomes motivation for further soul winning. The Great Commission in its purest form is a personal issue—“Go ye therefore . . .” I am involved. If I fail, it fails!

Before I arrived at the church another verse was ringing in my mind, “Thou shalt love thy neighbour as thyself.”

I had to pray:

*Lord, forgive me for being involved with generalities and not seeking individuals. Help me to see the need next door. Grant me the simple faith and the immediate obedience to be able to witness to and win others—the next-door others—to Thee.*

—JERRY W. WHITE  
Phoenix

# SAVE SOME



1 Cor 9:22