

June 14, 1967

herald

OF HOLINESS

Church of the Nazarene

Pilgrims Should Progress

(See page 3.)



It's Father's Day in Brazil

See "About the Cover," page 4.

The Great Responsibility

A recent editorial in a leading magazine called to our attention the importance of parenthood. It cited the report of a committee investigating the increase of crime. The committee found it to be related to an increase in juvenile delinquency. The report went on to place the blame for much of this upon the parents because of failure to accept responsibility and control their children. The report stated further that the influence of the home is deteriorating to an alarming degree.

All this brings us through grim statistics to our God-given responsibility as parents. It is an inescapable assignment and, according to our actions, it can be either wonderful or terrible. It is true that our lives take on meaning, purpose, and strength as we properly relate ourselves to responsibilities. This one—"Father"—is the "great" responsibility of life. It cannot be ignored or neglected. The son or daughter of yours is by the very tie of human relationship connected with you. To neglect it means that the twisted influence of a malfunctioning society will thrust its directives upon the attention of your son or daughter.

Now, today and every day, let us attend to this great but rewarding assignment. God is your Ally for good. He loves your child. He will become your Co-worker in parenthood influence if you will let Him.

Let your example be good. Do the Christian thing. Live the Christian life. Proclaim your Christian faith to your children. Do this by deed as well as word. Don't sit idly by and let the child form his own opinion. The evil will endeavor to erode the character of your precious son or daughter.

Give your children now the influence of your Christian, active faith. Then you will bequeath to them the memory of your strength and peace to guide them when your voice speaks no more.



General Superintendent Lewis

How often is the present moment soured by deliberately remembering wrong things!

Pilgrims Should Progress

• By L. Wayne Sears

Lombard, Illinois

'And an highway shall be there, and a way, and it shall be called The way of holiness . . . (Isaiah 35:8).

The way of holiness is not necessarily a superhighway. Sometimes the stations along the way are not ultramodern. Mountainous cataracts and ravines are not always overcome with effortless ease.

But the way of holiness is an experience, a life. It is thus in reality much more demanding than a crisis of consecration or an emotional ecstasy. Lest the experience be thought of as completed at the instant of sanctification, let us use terms to suggest that we must continue to progress.

The way of holiness is *a road to travel*. There is no place to stand still or be satisfied with present attainments. Traveling a road implies fixedness of purpose in the changing scenes of life.

We must keep before us the primary aim of pleasing God at all times. It is more than being pleasing to God because He has cleansed our motives. It includes pleasing God in all we do, to the best of our ability. This means we are committed to the best use of our time. Good things can never take the place of the better or the best.

The way of holiness is also a *trail of tears*. This implies renunciation and consecration all along the way. There is a daily renunciation of worldly concerns and selfish desires. Sometimes these

renunciations will bring tears. A cherished desire, a fond ambition, perhaps your dearest treasure, will be torn from your grasp.

Along this trail of tears is the discipline of our thought life. Brother Lawrence, the medieval mystic, warned against what he called the dangers of "discursive thought." He was speaking of the way we let our thoughts wander either in reflecting on the past or anticipating the future. These **can** occupy time and weaken our dedication to the present moment. We are responsible for what we remember.

How corroding are the effects of bad memories! How often is the present moment soured by deliberately remembering wrong things! How often is the future defeated by the past!

One may remember his failures so long as to render him totally unfit for the tasks of the future. And sometimes we remember only the blessings! This can make us unreal in our estimation of the needs of the present and the future.

Careful with your memories! They can make you or break you. So take courage. Discipline those thoughts. It is both necessary and rewarding. He who would live this life must travel this trail.

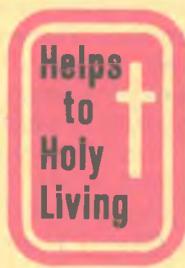
The way of holiness is also a *journey of peace*. There are deep chasms and angry rivers, but there

is also peace. Thomas Upham wrote of this peace and called it "inward recollection." Perfect faith, he says, implies perfect love and both minister to perfect peace. It is a peace that flows beneath the cares and problems of life.

Though the ways are difficult and the problems are many, still the pilgrim pursues the path in a calm peace of soul. His all is committed to the Father; he is all committed to the Son; and it is all witnessed to by the Spirit. So there is peace: deep, abiding, and precious.

This peace does not exclude what Upham called "instinctual agitation." Frightening things, unusual appearances, can excite us instinctively. Those with jumpy nerves will be startled when a door slams. But these reactions are on the surface. These and similar reactions can be more and more disciplined, but that is a part of maturity, not purity.

It would be impossible to call the roll of all the regal souls who have found the truth of the way of holiness. Only when the "books" are opened in heaven will the final truth be known. When the records are revealed, and when the experience has been stripped of the sometimes novel and quaint expressions which surround it, then will the ones be revealed who have walked this way. It will be said of them: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14).



About the Cover . . .

It's Father's Day in Brazil, and a Nazarene father, Dr. José Ulisses Peruch, a lawyer and professor in **Seminário e Instituto Bíblico da Igreja do Nazareno** (Church of the Nazarene Seminary and Bible Institute), gets heartwarming wishes from Alexandre and Flavia, while Mrs. Peruch looks on.

Dr. and Mrs. Peruch were brought to a realization of their need of God in 1964, according to Dr. Earl E. Mosteller, field superintendent. Their nine-year-old son had met death while executing a plan to lie between the rails and let a train run over him, as he had seen in the movies.

They were won to Christ through Rev. and Mrs. James Kratz, then pastors at Campinas First Church. Subsequently Dr. Peruch became a bosom friend of Rev. Joaquim Lima, interim pastor of the same church and Bible seminary director. Mr. Lima did much to encourage the new Christian.

More recently, as president of the Finance Committee, with Rev. Charles Gates as pastor, Dr. Peruch helped spearhead a tithing program that quadrupled giving in Campinas First Church. The Campinas church is the district headquarters church, and is now self-supporting.

Dr. Peruch, an incessant soul winner, now serves on the seminary board of directors, and has taught Brazilian history for two semesters in the Campinas Bible School. Both Dr. and Mrs. Peruch teach in the Sunday school. And since the tragedy of their son's death, the Peruchs now have another child, Claudia.

Brazil's sixteen Nazarene churches have resident pastors, only four of whom are missionaries. Another four are lay pastors.

Missionaries in Brazil feel that an all-out investment of prayer and finance should be made in this field where doors are presently more ajar than perhaps in either the United States or the British Commonwealth.

—Managing Editor

A Piece of Worn Carpet

• **By Byron M. Carmony**

Chicago Heights, Illinois

One of my prized possessions is a piece of carpet measuring about fifteen inches square. It has no unique weave, color combination, or type of yarn. It carries no exclusive stamp of any leading manufacturer. What it once had of modest beauty is gone. It was worn threadbare in a small-town church in the Hoosier state.

It covered a portion of floor beneath the pew which was the accustomed place of one of the world's "greatest"—my father. In rain or shine, winter or summer, he could be found in the house of God at meeting times. Upon this piece of carpet he stood often to express his faith in Christ. Here he knelt in prayer, in intercession making God almost visible.

He sang lustily in his "second-tenor" voice the grand old hymns and gospel songs. He followed closely the preaching of the Word, accenting his interest with a nod of the head or a smile of gratitude. He was a front-pew Christian who lived his religion every day, not only in church, but in the home and community.

I never heard him quote the scriptural admonition, "Not forsaking the assembling of ourselves together . . ." But three girls and six boys will always hear a spiritual sermon when they look upon a piece of worn church carpet. It is a challenge and an inspiration to us. We honor the memory of a faithful, Christian father.

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Lessons from Two Fathers

• *By Pearl Derby Wright*

Satanta, Kansas

One of my earliest interests was my father's bookcase with all of its delightful volumes. Daddy often read aloud to his family, but I looked forward to the day when I would be old enough to go to school and learn to read, so that I might better share in his pleasure in the books.

No doubt Daddy was just as eager for that day of more complete sharing as he let me look at the pictures and illustrations in some of the books, somehow trusting my childish fingers to use the necessary care for proper handling. Of course I was taught that certain rules went with this privilege and that I must abide by them.

One of my favorites was a book that was profusely illustrated by a then well-known artist whose drawings even a child could enjoy. I looked through this book often.

A pencil was another thing that I needed to make life complete. I needed one to make endless scribbles and to try to balance it over an ear as I had seen Daddy do. Again my parents granted my wish and gave me a tiny stub of a pencil—and the necessary rules to protect the walls and other things from my "literary" efforts.

All went well for some time, and then one day while looking at my favorite book I was overcome by temptation and I marked on several of the illustrations and even on some of the text.

My act was immediately discovered and the book was taken away. Daddy took the pencil from my guilty fingers and said, sadly,

"Pearl is just not old enough to know how to use a pencil properly."

He tossed the poor little stub into the fire and it was consumed before my eyes. I did not know that on a recent trip to town he had purchased a new pencil especially for me. At that very moment it reposed in a compartment of his desk, waiting for the moment when he could present it to me. But this was certainly not the time.

Like Cain, I thought my punishment was more than I could bear. But even greater than the loss of the book and of my cherished pencil was the knowledge that I had broken my father's rules and betrayed his trust in me.

At my first opportunity I got the book down from the shelf again and tried to erase the marks that I had made. I had no eraser but used a dampened fingertip to rub the spots. I succeeded in removing some of the marks—along with the print and even some of the paper! My mother rescued the book at this point and explained that the marks must remain just as I had made them, lest I do even greater damage.

Only a few days later Daddy seated himself at his desk and opened it to reveal all the fascinating pigeonholes, nooks, and crevices that so enticed me. As usual, I gravitated toward this center of interest and he had only to speak to have me up in his lap. He asked if I had learned my lesson and I assured him that I had. Then

he gave me the new pencil that he had so desired to give me all that time. Perhaps his joy was even greater than mine, but my joy seemed complete. I had been restored to Daddy's confidence, for he had demonstrated his forgiveness by trusting me again with his books and a pencil of my very own.

A few years ago when it became necessary to divide the household things after the death of our parents, you may be sure that one thing I really cherished was that battered old book. Today those pages still bear the scars of my disobedience but also call to mind the memory of a loving and forgiving father.

What a picture, in a small way, of our loving Heavenly Father! He too is eager for the day when He can share the blessings of His kingdom with His children. He grants us daily previews of some of those blessings while we are not yet able to grasp the whole of them. He has provided the Unspeakable Gift for us and eagerly awaits the time when He can bestow it on our penitent hearts.

How useless it is for us to try to erase our own sins! Though some scars may remain as reminders to us, our Heavenly Father forgives and forgets them, and restores us to His confidence and trust. All praise to His matchless name! And a special thank-you for the Christian fathers in this world who help us to better understand the love of the Heavenly Father!

"How Did the Devil Get in There, Mama?"

• **By Joan R. Jacobson**
Flint, Michigan

As soon as four-year-old Sally said the words, the day suddenly came into focus. It was as if all the haze and static spots, crisscross lines and zigzags on a television screen disappeared and the picture suddenly materialized, crystal-clear. That was exactly the effect her words had on me.

But let me explain. It had been one of those terrible, typical days right from the beginning.

When the alarm went off at five-thirty, Duane and I had decided to skip devotions "just this once" and sleep in until six. After all, we hadn't gotten to bed until one o'clock the night before, and we were both exhausted. However, in my groggy state, I forgot to reset the alarm and thus began this frantic morning.

It was punctuated with: "There's no time for breakfast—just pack my lunch." "Hurry, hurry!" "Where's my socks? Is that purple one still lost in the wash?" "I don't suppose you could learn to mend a sock!"

"Oh, for crying out loud, how come my lunch is in a 'Lillian's Lingerie Shop' bag? Why can't you buy lunch sacks at the grocery store? You buy everything else there. Or don't they advertise lunch sacks on TV commercials?" "Never mind. I'm not carrying my lunch in that thing. Just forget it!"

And then out the back door, the door slamming, and me trailing behind. "Hey, the garbage, the garbage, you forgot the garbage!"—and the impatient scrape of the garbage pail the length of the driveway. And this followed by the roar of the motor, tires screeching in the driveway, then silence, and me sitting alone at the kitchen table remembering that we forgot to kiss each other good morning or good-by.

It would have felt so delicious just to climb back in bed, forget the bad beginning, and start all over. But, no, out came Timmy from the bedroom, beaming and proud and shining with "awakeness."

"Hi!" he announced in his important two-year-old way.

"O Timmy, go back to bed," I moaned.

His face fell. Was he thinking, *O Mama, another day? Do you feel this way again?*

"Look, Mama's tried, Honey. You can play right here, and Mama'll take a little nap on the couch."

"Look, Mama, I built the tower up to the sky."

"Yes, Honey, that's nice; now let me sleep."

"Help me make that go on there, Mama."

"In a while, Timmy. In a little while. Just let Mama sleep."

And then came another tumbling out of bed, and another, and the day had begun. And it was too late to right it. Breakfast and spilled milk and sharp words, and finally, "O Sally, why did you do that? I just told you not to!"

And then her answer, her wisdom in miniature—that moment of insight that can cause a busy adult to cease his frenzied activity and stare in wonder and a trace of awe at a child.

"But, Mama," she said, squinting, her dear face a study in concen-



PHOTO BY BOB TAYLOR

tration, "I'm trying to do what you say. But the devil keeps hollering so loud in my heart, I can't hear you."

And then, as I stared down at her in bewilderment, she continued "I asked Jesus to come in my heart. How did the devil get in there, too, Mama?"

Devil in your heart, Child? Devil in your heart? Whatever do you mean? Your father and I seldom mention the actual existence of a devil. But we tell you about Jesus. We read you Bible stories every night about how He loves you, and how as little ones you can make Him happy. We take you to church three times a week so that you can grow up to believe in the God we love. Yet there you stand, my precious little stringbean, squinting up at me and telling me that the devil is "hollering" in your heart.

O Sally, do you really mean that the atmosphere in our home is contrary to the Spirit of Christ? In a home dedicated to God, are you saying the devil speaks so loud here that you can't hear me?

How did the devil get in there, Sally, when you invited Jesus in instead? Maybe your mother had something to do with it, Honey. Maybe it's about time your mother got to bed on time, so that she could climb out smiling in the morning too. Maybe it's time she set you an orderly example, so that you'd know when it was time to get dressed and when it was time to eat.

Maybe it's about time your mother learned a little better that self-discipline that Paul was always talking about, so that she doesn't spend so many days just frantically "beating the air." Maybe it's time your mother learned to be consistent and orderly, so that she can teach you Christian discipline and orderliness.

Do you suppose, my wise little four-year-old, that maybe Mama needs to learn that it makes Jesus happy to have a smoothly run Christian household with a clean house, a disciplined mother, and orderly children? Do you suppose the devil won't shout quite so loud in our hearts on those days, Dear?

Mountain Passage

By Everett Craighead

*The mountains swayed above
me—*

*Range on range of crush-
ing pain—*

*Flashing cruel and taunting
signals*

*That my efforts were in
vain.*

*All the faith in which I'd
rested,*

*All the hope that I had
known,*

*Shrank to nothing; but those
mountains*

*Seemed each moment to
have grown.*

*Then I heard God's quiet
question,*

*"Who is small, My child,
but you?"*

*And between your God and
mountains,*

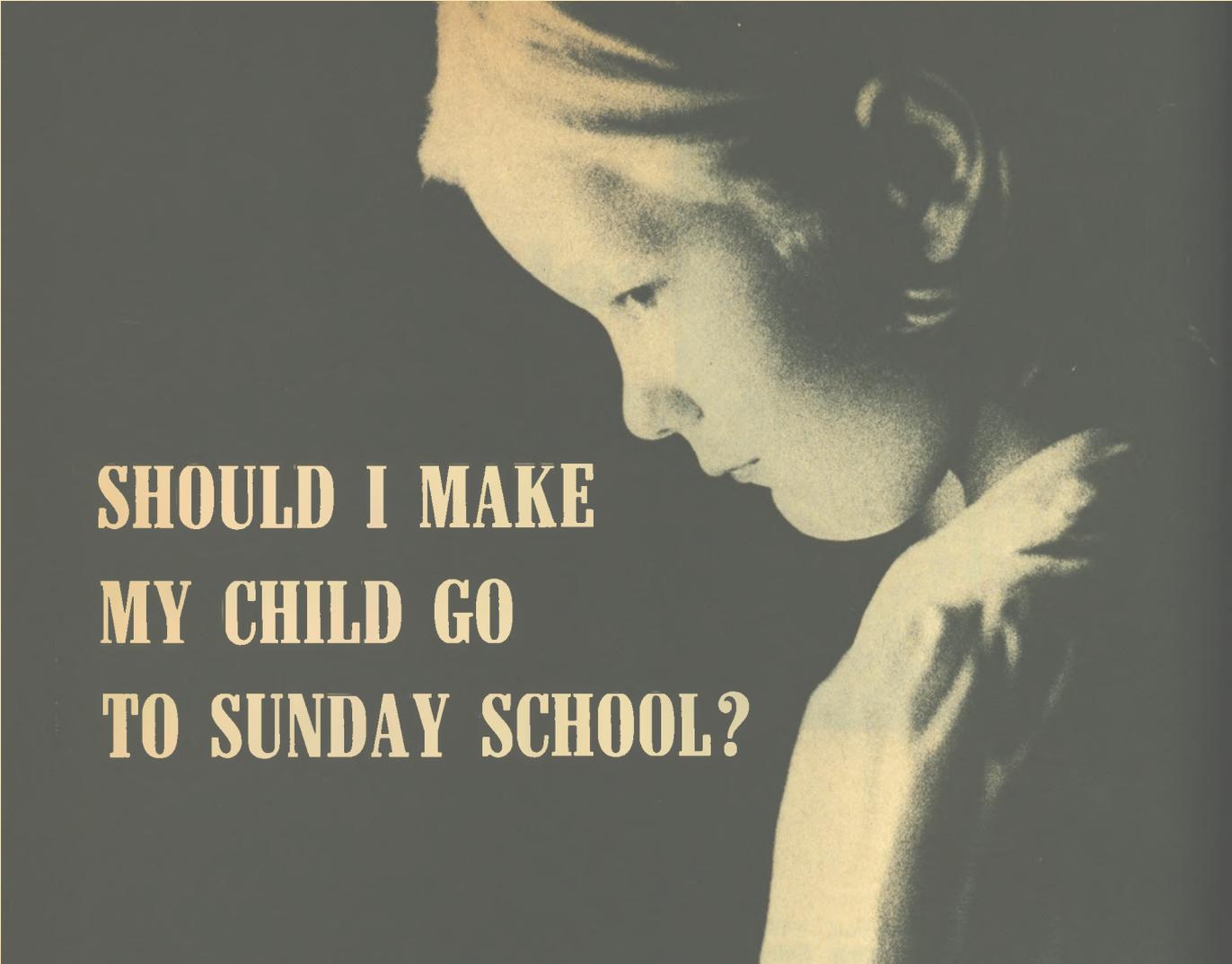
*Which is greater of the
two?"*

*And He whispered, "Child,
go forward;*

I will make a way for you.

*Though you may not scale
the mountain,*

*You shall find a passage
through."*



SHOULD I MAKE MY CHILD GO TO SUNDAY SCHOOL?

PHOTO BY EDWARD WALLON

• **By Russell V. DeLong**
Tampa, Florida

J. EDGAR HOOVER, director of the FBI, poses an important question, "Should I make my child go to Sunday school and church?"

He answers: "Yes! And with no further discussion about the matter."

Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore?

You know! Junior goes.

How do you answer when Junior comes in much besmudged and says, "I'm not going to take a bath"? Junior bathes, doesn't he?

Why timidity then in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until

you were old enough. You don't wait until he's old enough to decide whether he wants to go to school or not, to start his education. You don't wait until he's old enough to decide whether he wishes to be clean or dirty, do you?

* * *

DO YOU WAIT until he is old enough to decide if he wants to take his medicine when he is sick?

What shall we say when Junior announces he doesn't like to go to Sunday school and church?

That's an easy one to answer. Just be consistent.

Tell him: "Junior, in our house we all go to church and Sunday school and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into

rich and satisfying experience in personal religious living.

"The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency if our mothers and fathers will take their children to Sunday school and church regularly." Thus exhorts J. Edgar Hoover.

My grandmother had only one grandson. I was her particular charge and joy. She definitely favored me and always took my part. But she had some painful philosophy.

* * *

I WAS GOOD at washing my face and combing the front of my hair. The rear bristled up like a porcupine and I left a dark, dirty ring around the back of my neck. Grandma would take me to the kitchen sink, stick my head over it, take a scrub brush, and play across my neck while I furnished the music.

I'd cry and scream: "Grandma, I don't want to be clean. Stop!"

She'd bear down harder, grit her teeth, and say: "Son, you're going to be clean whether you want to be or not!"

Some modern pedagogue would say: "Dear Grandma, you shouldn't force Russell to be clean. Don't you know you'll make him hate cleanliness the rest of his life?"

How ridiculous!

When I was a teen-ager, I liked to eat with my knife. At the table at one meal my mother said: "Son, put your knife down and use your fork."

I said, "Mother, I prefer to use my knife."

* * *

SHE SAID: "Russell, put that knife down and eat properly."

I said, "Why?"

Mother answered: "Because you may go out into society and disgrace yourself and your family."

Some modern psychologist would say: "Mother DeLong, you shouldn't make Russell eat properly because you'll create within him a hatred for good etiquette and table decorum the rest of his life."

How absurd!

When I was in high school, I had a peculiar fondness for sleep. I had to be in my homeroom at eight in the morning. At seven-thirty my mother would call up the stairs, "Russell, are you up?"

I'd turn over and take a beauty nap.

Mother would call the second time, and the third—and finally announce, "If you're not up, I'll be up!"

And believe me, before she could get up, I was up.

I'd say, "Mother, I hate school. I don't want to go."

MOTHER WOULD say: "You're going whether you want to or not. Do you want to grow up and be an ignoramus the rest of your life?"

Some modern pedagogue would say: "Mother DeLong, don't you know that, if you make Russell go to school when he doesn't want to, you'll cause him to hate knowledge the rest of his life."

How utterly ridiculous!

We use good common sense when it comes to hygiene and sanitation. We demand that our children be clean. We insist that they observe the custom of good table decorum and follow the rules of acceptable etiquette. We make our children go to public school five days a week, six hours a day, forty weeks each year, and for twelve years, whether they want to go or not.

But when it comes to the most important area of their lives, the moral and spiritual, we play the fool—listening to the teaching of some naive, and too often irreligious, psychologist or following the advice of some impractical, skeptical pedagogue—and permit our children to grow up without moral and spiritual guidance during the most formative period of their lives.

No wonder we have juvenile delinquency!

* * *

ALL SEAGOING vessels must have ballast in the hold if the ship is to withstand the storms. If not, when the winds blow and the waves strike, the vessel capsizes and is lost.

So it is in life. If we do not fill the subconscious reservoir, the hold, full of good moral and spiritual truths, when the boy and girl meet their moral storms and spiritual crises, they will fall, ruining their lives and bringing disgrace upon their parents and friends.

The Bible says: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22: 6).

When the boy and girl are young and immature and do not have the experience to know what is right and best, God expects parents to furnish this element for them—whether they like it or not.

Duty and right have never been as appealing as pleasure and wrong. If we don't train a child to do what may be hard and difficult—but right—before he is sixteen, he'll have no reason to do so after.

* * *

J. EDGAR HOOVER is right when he declares: "The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency if our mothers and fathers will take their children to Sunday school and church regularly."

Don't say to your children: "Go to Sunday school."

Rather say: "Come on, let's go."

Editorially Speaking

Fathers and Juvenile Integrity

"Juvenile Integrity Starts in the Home" is the theme chosen for Father's Day, June 18, this year. It is based upon the conviction that the home is a little world in which are formed for good or ill the characters of leaders in the larger world of the future.

With all consideration for those heroic mothers who by force of circumstances are compelled to be mother and "father," it is still true that Father's role in the home is vitally important. Maintaining a proper home environment for the children is a task for two.

One of the great needs of our society is the strengthening of family life. Many forces in these times operate to tear the family apart. Most of the institutions we have created to serve human life are concerned with individuals rather than with families. Even the church may unwittingly pull individuals away from the family unit and thereby weaken when it should strengthen the home.

Liston Pope, the distinguished professor of social ethics at Yale, wrote: "We know everything about family life except how to preserve it; and nearly everything about children except how to keep them from becoming juvenile delinquents. Of what use is all our bright new information; our bright new ideas if there are no common values of love and loyalty, of patience and sacrifice, of shared loyalty and suffering; values by which our knowledge may be brought to focus and our families perserved?"

Someone has authored "A Father's Ten Commandments." They are prefaced with the phrase, "By My Example—"

1. "I shall teach my child respect for his fellow-man.
2. "I shall teach him good sportsmanship in work and play.
3. "I shall instill in him an appreciation of religion and the family, the backbone of society.
4. "I shall strive for companionship and mutual understanding.
5. "I shall impart to him a desire to love and honor his country and obey its laws.
6. "I shall encourage him to apply himself to difficult tasks.

7. "I shall teach him the importance of participation in community and local government.

8. "I shall teach him self-reliance and help him develop an independent spirit.

9. "I shall help him develop a sense of responsibility in planning for the future.

10. "I shall, above all, prepare him for the duties and responsibilities of citizenship in a free society."

These are resolutions that will help fathers discharge their responsibility for juvenile integrity. Above all is the power of a godly example. It is sobering to recall that fathers bear the title God himself has chosen as a picture of His relationship to His people.

God's Cure for Tension

It is generally agreed that one of the prime killers in our day is tension. People live with taut nerves, strained and tense, fighting off the demons of anxiety, worry, and guilt.

Tension takes its toll of the circulatory system, the digestive tract, the heart, and the nerves. God did not create us to operate under continual tension. There is more truth than poetry in the parody on familiar lines that runs:

If you can fill the unforgiving minute

*With sixty seconds' worth of distance run,
You'll have the world and everything that's
in it—*

And a heart attack before you're fifty-one.

Tension is not a problem only for men and women of the world. Christians may become strained and tense, even about their religion. When they do, they find that they are not immune to its effects in health and happiness.

Living under tension is like driving an automobile with the hand brake on. It may run, but the friction will burn out the brake and may damage the whole mechanism.

There is, of course, such a thing as creative tension. The violin string that has no tension makes no music.

When Jesus spoke of the Cross just ahead of Him, His words are translated in our familiar version, "How am I straitened till it be accomplished!" Moffat's translation is striking: "What a tension I suffer, till it is all over."

The difference is that His tension was directed

toward redemption, and not the outgrowth of self-interest, anxiety, or fear. And as E. Stanley Jones has pointed out, "That tension did not leave Him frustrated and bad-tempered; it left Him calm and composed with a prayer for forgiveness upon His lips for His enemies. It drove Him, not to pieces, but to peace—the peace of achievement and victory."

Tension harnessed to God's will is creative. Tension harnessed to self-will is destructive. There is a world of difference.

BUT THE CHRISTIAN HAS some built-in safeguards against destructive tension. One of these is prayer, particularly the prayer of communion.

Prayer has many moods. One of them is supplication, seeking the varied gifts God gives only in answer to prayer. Another is intercession, "standing in the gap" in prayer for those who cannot or will not pray for themselves. Thanksgiving and praise is a mood that ought never to be long lacking from prayer. Meditation is one of prayer's important moods.

But the prayer of communion is unique among the moods of prayer. It is the soul at rest in the presence of God. It is the attitude of listening, of quiet converse, adoring the Giver rather than seeking His gifts, loving more than longing, relaxing rather than requesting.

In such prayer, tensions dissolve. Responsibility shifts to "response (to His) ability." Anxieties melt away. Peace with God becomes profoundly the peace of God.

Worship is another safeguard against tension that destroys. Worship, like prayer, has a variety of tones and meanings. Probably no one has better summed up the purposes of worship than Archbishop William Temple:

*to quicken the conscience by the holiness of God,
to feed the mind with the truth of God,
to purge the imagination by the beauty of God,
to open the heart to the love of God,
to devote the will to the purpose of God.*

Could we not add one more thought? The effect of worship is *to restore the soul in the rest of God*. David pictured it in the best-loved of all the psalms.

*The Lord is my shepherd;
I shall not want.*

*He maketh me to lie down in green pastures:
He leadeth me beside the still waters* (literally, "the waters of rest").

He restoreth my soul:

*He leadeth me in the paths of righteousness
for his name's sake.*

(Psalms 23:1-3)

Many come to the hour of worship worn and frayed in body and nerves. But somehow, quietly, almost imperceptibly, the weariness drains away, the tensions subside, the stormy sea of consciousness is quieted by the same Voice that spoke long ago on Galilee, "Peace, be still."

PRAYER AND WORSHIP are intermittent in the focus of our awareness. Trust is a safeguard against destructive tension that may be constant in every decision and action.

Believing is faith acting. Trust is faith resting. Both are essential for the sanctified life.

Trust is an attitude of reliance on a person one loves and knows. The supreme Object of the Christian's trust is the Friend "that sticketh closer than a brother."

There are few if any limits to what one can do in the kingdom of God who lives with the confidence and radiant trust of the following lines, penned by an unknown poet:

*I know not what the days may bring;
Tomorrow waits unknown.
But this I know—the changeless Christ,
My Lord, is on the throne.*

*I know not where my path may lead,
How dark or rough the way,
But this I know—with Him I'm safe;
He leads, I cannot stray.*

*I know not what my joys may be,
What tears may silent fall,
But this I know—not fate unkind,
But His wisdom measures all.*

*I know not as I voyage forth
What storms will menace, dark.
But this I know—He calmed the sea;
So, trustful, I embark.*

*I know not when life's day will close,
As twilight darker falls.
But this I know, I fear no night—
My God has conquered all.*

It is one of the great comforts of life to know that the One in whose hands we rest "knoweth our frame." The One who must judge us also understands and loves us. When we are impoverished He gives to us. Before we ask He knows our need and cares. In this kind of circumstance a man in faith needs "to take no thought for tomorrow," for He will be sufficient for every day.—Kenneth S. Armstrong.



Pro: Installment Buying

... I should like to draw attention to the obvious contradiction in the article ("Mistakes of Middle-Incomers" in April 26 *Herald*) which exists with regard to the author's contention that "as a result" of "running so close a margin that any little emergency will throw you behind with some of your obligations" ... "in the eyes of some creditor or collector, you do not measure up to what a Christian should be." Let it be pointed out with great emphasis that when a local church embarks upon a building program which appears to any banker or financial expert to be unsound in the extreme, this is faith; however, when a family is attempting to better its lot by risking some money or pinching pennies to send children to college, they are "trying to assume a role to which they are not entitled."

Finally, it is important to understand that this article is essentially an attack upon installment purchasing in general. While implying that installment buying will (1) cause one not to be a Christian and (2) to be an embezzler, the author fails to note that it is purely a result of installment purchasing that America has the greatest standard of living in the world. When we brag that we have automobiles, washing machines, television sets, homes, and so on and so on, we are bragging about the fact that creditors will extend credit to those who otherwise would have to save many years to enjoy these comforts. I would venture to say that the author herself has "sinned the sin of the middle-incomers" on occasion.

Moreover, it is interesting to note that the author is doctrinally unsound. In suggesting that one should accept his lot uncomplainingly, we not only contradict everything our missionaries are doing abroad, but we vindicate the sort of predestination ideas which we rejected with Calvin. . . .

H. JAMES WULFSBERG
California

Con: Hurried "Preliminaries"

I wonder why some of our Nazarene congregations insist on racing through their opening-period songs. As one person so aptly put it, you feel as if you are passengers in a stagecoach being pursued by Indians.

I have remarked about this to our

song leader and the reply I get is, "We don't want to drag our singing."

I wish they could see that there is quite a difference between singing a song in a lively fashion, and tearing through it so when you are through, all you can say is that you've sung a song.

I have been in services where the songs were sung more slowly and prayerfully, and when we were through singing there was such a prayerful mood that people have gotten up to testify. But I have also been in services where we raced through the songs, and when we were through singing, no one had enough breath left to testify if he had been in the mood.

I heard one great song leader say once in a revival service, "Let's sing just a little slower, so we get all the goodness out of the song." It is my feeling that the opening song service should set the mood for the whole worship service.

MRS. GUY E. CLARK
Wisconsin

Pro: Discussion of Current Issues

... I do wish that, on occasion, you would suggest positive guidelines for our consideration concerning pressing contemporary social issues. I realize that the *Herald* is not meant to be a political journal—and you are neither a sociologist nor a political scientist. And I also know that the church is not a political bloc. But we are both Christians and citizens, and a fair discussion of issues with their *Christian implications* would be very helpful. I know it is not the role of the *Herald* to make up our minds for us, but is it not the function of the *Herald* to help us see the basic issues concerning which we must make intelligent decisions as Christians?

Simply by way of suggestion, could not a professor of political science from one of our colleges analyze the implications for Christians in both the "hawk" and the "dove" positions with respect to the Vietnam war? Could not one or more of our sociology professors inform us concerning the basic problems of civil rights from a Christian perspective?

They are, it seems to me, issues every bit as important as prohibition was, upon which the *Herald* took an exceedingly strong stand—and rightly so, and smoking. I wonder if we can go on being silent about the problems which bother people the most.

What I have said may seem to be very serious criticism, and in a way

it is. However, I do feel that you are rendering the church outstanding service in your work on the periodical, and I offer my remarks more by way of suggestions than carping criticism.

PAUL MERRITT BASSETT
West Virginia

Con: God and the Ph.D.

I have just finished reading L. Wayne Sear's article entitled "God Has No Ph.D." in the May 17 issue of the *Herald*, and I confess it is difficult to take it seriously. I am personally acquainted with the author and believe he was writing with tongue in cheek when he stated that the realization that God has no Ph.D. came to him as an "amazing revelation." It is also theologically accurate to affirm that God received *no* education. And rather than being a revelation, this fact should merely be self-evident.

It has also occurred to me that God has no D.D. either. Perhaps with present trends in our colleges toward granting these quite liberally we could rectify this oversight.

CLARENCE M. PARKER
Oklahoma

Pro: Friendliness to the Single Girl

Thank you for including the article on "How Important Is Friendliness?" I wish to make a few further comments.

I would like to speak for the cause of the single women who are patiently waiting for the guidance of the Lord in the selection of a mate. In the meantime, they are holding down various jobs, such as nurse, school-teacher, secretary, waitress, etc.

These ladies are usually invited to the various homes of the church people on Sunday for dinner and for refreshments after church on Sunday evening. This is well and good. But how many of the married ladies of the church have visited in the apartments of these working girls during the week? There are very few social calls made (other than sheer duty), so there is not much chance for a friendship to develop, especially a reciprocating friendship!

I firmly believe there have been some hasty marriages because the girls just get tired of being alone so much of the time. Please, church women, do what you can to draw these working girls into your circle of living; and more important, meet them on their own grounds in a reciprocating friendship.

MISS BEVERLY BEEM
Oregon

The Book Corner

NOW THAT RETIREMENT HAS COME

By M. Lunn. Kansas City, Mo.: Beacon Hill Press, 1965. 32 pages, paper, 25c.

M. Lunn is the former manager of the Nazarene Publishing House and now living out his senior citizenship years. No one is better qualified to write on this subject than the man who has given a lifetime to service to his church.

This is a well-written, concise handbook on the title theme. The topics—how to face up to retirement; how to make the necessary adjustments; how to continue to grow in retirement; and how to reach a radiant maturity—are all well handled. Good additional reading material is also suggested.

Dr. Lunn expresses his own philosophy quite well in the statement, "Don't try to relive the past. You can't change it. Don't worry about the future. You can't order it. Today is yours. Use it wisely. Live it to the full." I am sure the author is living to the full his own well-earned years of retirement along the lines suggested in this very practical and rich handbook.—Joseph Gray.

INSTANT BIBLE REFERENCE BOOK

By D. Grant Christman, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1967. 128 pages, paper, \$1.50.

D. Grant Christman's earlier edition of this book under the title *Best Things in the Bible* was a welcome edition to Bible students thirty years ago. It is a pleasure to see it in print again under the new title, *Instant Bible Reference Book*.

A good topical text-book is a necessity in any Bible student's working library. Even if one owns a large one, a shorter one like this is invaluable for quick reference. This is one of the best of the shorter ones, but it is in no sense of the word "a little book."

It lists over 3,000 Scripture references under 71 major topics, alphabetically arranged. Under each main topic it lists: Best Books, Best Chapters, Best Passages, Best Verses, Best Bible Illustrations.

This book is especially valuable to holiness preachers and teachers because it is definitely Wesleyan and Arminian in its outlook. Such topics as Holiness, Christian Perfection, The

Holy Spirit, and Sanctification as a Second Work of Grace are adequately treated, together with many other standard themes.

A careful use of this invaluable book will make any Christian worker a better Bible student.—Joseph Gray.

CHRIST'S PARABLES TODAY

By George K. Bowers, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1966. 128 pages, cloth, \$1.95

Dr. George K. Bowers has spent a number of years in pastoral ministry and at present is the pastor of St. Marks Lutheran Church, Roanoke, Virginia. As a pastor he reveals the "shepherd heart" in this book—his concern for the welfare of those he ministers to and his desire to share with them the rich truths of the teachings of Jesus. He endeavors to give directives for victorious living and to becoming useful to God through the Church.

The author's depth of appreciation for the teaching of the Master by parables is expressed in the Preface: "When a man places his hand down upon the parables of Jesus, he cannot begin to comprehend the wonderful world contained in these tiny, but terrific, teachings of the Master. He must train and discipline himself before he can comprehend and apprehend all the wonder and glory of them."

Since part of his purpose in writing this book is expressed in his own words: "However, spiritual things must be spiritually discerned," he brings a spiritual perspective to the practical interpretation of twenty-six parables of Christ.

The essence of the book is expressed through the author's discussion of how Jesus faced life by answering in His parables the questions:

- (1) What is God like?—Parables about the nature of the King.
- (2) What is the kingdom of God like?—Parables about the nature of the Kingdom.
- (3) What is man like and what should he be like?—Parables about the King's subjects.

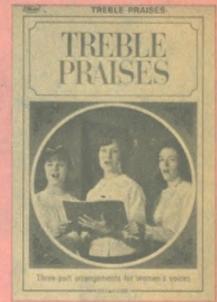
The book is interesting, instructive, and challenging both for Bible study and for suggestions for faithful Christian living. The author writes in simple form, yet is quite descriptive in interpreting and presenting the central truth in each parable.

This book will be helpful to any person who desires to understand the richness of the teachings of Christ in application for the problems of life.—Lewis T. Corlett.

Any of these books may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

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OF PEOPLE AND PLACES . . .

DR. DAVID ELWOOD, a psychologist in Columbus, Indiana, was recently recognized for his work toward developing an automated psychological testing booth. The device will reduce greatly the time involved in testing patients. It will also provide a more consistent profile of patients than is now possible in human testing. An initial grant of \$31,000 was made to Bartholomew County mental health unit by the Department of Health, Education, and Welfare. An additional \$47,000 will be made available during the next two years. Dr. Elwood, who will be in charge of developing the project, is a graduate of Olivet Nazarene College and Purdue University, and is a member of Columbus (Indiana) First Church, where Rev. Garland Johnson is pastor.



Dr. Elwood

CHARLES PHILLIPS, a member of the Little Rock (Arkansas) First Church board, was appointed recently as state director of the Billy Graham Films, Inc., counseling program, according to Pastor Thomas Hermon.

THE GRANDDAUGHTER of Rev. and Mrs. Hiroshi Kitagawa, Miss Keiko Yoshizaki, visited recently in Cowan, Tennessee, with missionary leaders there. Miss Yoshizaki's mother is the eldest daughter of Mr. and Mrs. Kitagawa, and is the wife of a Cumberland Presbyterian minister in Japan. The Kitagawas were among the first twelve to join the Church of the Nazarene in Japan, and have since been church leaders. "Grandfather and Grandmother saw me off when I left Japan for the States," Miss Yoshizaki said.

THE THREE Churches of the Nazarene in Ramah, New Mexico, serving a Navajo Indian reservation of about 800, had a total of 419 persons in Sunday school attendance recently, more than half of the population on the reservation, according to Rev. James Rupert, chairman of North American Indian church schools department.

SIX TREVECCA NAZARENE College alumni were named in the 1966 edition of *Outstanding Young Women of America*. They are Miss Betty L. Cummings, missionary in Swaziland; Mrs. Roberta Eby, a former school-teacher whose husband teaches in a government school for Navajo Indians in Chinle, Arizona; Mrs. Wilma Heaberlin, a teacher in Nashville,

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Tennessee; Mrs. Marilyn Irwin, until recently a mathematics teacher at Trevecca; Mrs. Martha Wilkerson, who with her husband are under general missionary appointment; and Mrs. Nina Gunter, an associate pastor in Hartsville, South Carolina, in the church where her husband is pastor.

FIFTEEN NORTHWEST District pastors underwent training recently to conduct local church clinics, according to Rev. Raymond C. Kratzer, superintendent of the Northwest District. The school was directed by Rev. A. C. McKenzie, a member of the church schools staff. "This program gets at the grass roots of our problem," the superintendent said, "and seeks to find a way through in churches of any size and in varied population areas."

MR. AND MRS. JAMES WIANDT, Bergholz, Ohio, celebrated their fiftieth wedding anniversary June 4. Rev. Mrs. Wiandt has pastored the Wolf Run church near Bergholz for more than thirty-five years.

STUDENT AND FACULTY leaders from all seven Nazarene colleges met recently on the campus of Pasadena College for the fourth annual Nazarene Student Leadership conference. The conference, which is held on a different campus each year, was opened with a keynote address from Dr. Shelburne Brown, Pasadena College president. Dr. Ponder W. Gilliland, pastor at Long Beach (California) First Church, gave the closing address. Duane Clinker, student body president at Olivet Nazarene College, was elected chairman for the coming year.

JUSTIN RICE, senior at Southwestern Baptist Theological Seminary at Fort Worth, received the John P. Price memorial award, a citation for the student making the highest grade average during his seminary course. Rice is a graduate of Bethany Nazarene College, and is currently minister of religious education at Fort Worth Northside Church, where Rev. Bob Lindley is pastor.



Rice

FIRE STARTING through faulty wiring damaged the church and Sunday school offices and pastor's study at the Shelby, Ohio, church. Damage, according to Pastor Cecil G. Hayes, ranged between \$3,000 and \$4,000. Dedication of the new \$100,000 church

was scheduled for the Sunday following the fire, but was postponed. The damage was covered by insurance.

CONSTRUCTION on a \$198,000 church in Anderson, Indiana, began recently. Pastor Verdean F. Owens of the Goodwin Memorial Church said construction is scheduled to be complete by December 1.

A GRANT of \$250,000 from a Bonn, Germany, foundation was made recently to the Department of World Missions for rebuilding present buildings and adding new structures to the Nazarene Teacher Training College in Manzini, Swaziland. The purpose of the Protestant Central Developing Agency is to help new and undeveloped countries.

GROUND-BREAKING rites for a new church in Garland, Texas, were held recently. Participants included Dr. Paul H. Garrett, Dallas District superintendent; Harris Hill, mayor pro tem; and Rev. Lloyd Millikin, pastor.

SHARON SMITH, a junior mathematics major from El Dorado, Arkansas, and a member of Central Church of the Nazarene there, became the first woman student at Southern State College to be elected president of the student body. She defeated her male opponent, 660 to 522. Southern State is located at Magnolia, Arkansas.

KENT KLINE, a graduate of Bethany Nazarene College, and a graduate student in social psychology at Michigan State University, received a summer associateship at the System Development Corporation, Santa Monica, California. He was one of fourteen students selected from several hundred applicants for the annual award.

EVANGELIST FORREST McCullough and Song Evangelists Wally and Ginger Laxon are producing an evangelistic radio broadcast for 50,000-watt radio station KAAY, in Little Rock, Arkansas. The program, "The Heartwarming Hour," is heard Sunday at 10:30 p.m., C.D.T.

THE CHURCH treasurer for forty-two years at Pasadena First Church, Raymond Reid, retired recently from that position on the occasion of his eightieth birthday. Mr. Reid handled funds totalling more than \$3,000,000 during his service to the church since being elected in 1925.

MR. AND MRS. A. E. JESSEE, Citrus Heights, California, celebrated

their fiftieth wedding anniversary May 19. Eight of their nine children will attend a celebration July 9. The ninth, Mrs. Alice Hunter, is a missionary in Trinidad.

FIVE MEMBERS who joined Anderson (Indiana) East 38th Street Church recently brought to 100 the number of persons who have joined the church in the five-and-one-half-year pastorate of Rev. L. Thurl Mann. Most of the membership gain has been by profession of faith, the pastor said.

DEDICATION of additional facilities at the Felicity, Ohio, church took place April 30. Dr. M. E. Clay, superintendent of the Southwestern Ohio District, was among participants in the dedication. Pastor is Rev. Raymond Hann.

NEWS Commentator Paul Harvey spoke recently at Trevecca Nazarene College.

A MOTHER of four children, Mrs. Lenore Simpson, was elected "Mother of the Year" at Kansas City Southwood Church, where Rev. Lee Steele is pastor.

FIFTY teen-agers and ten adults from Hacienda Heights, California, spent the week prior to Easter in Smoke Signal, Arizona, a Navajo Indian outpost where a Nazarene mission is located. The youth painted the parsonage, built a rock wall, and did cleanup work during the day, and held evangelistic services at night, complete with a teen choir. "We went there to help them," said one teen-ager, "but we were the ones who received the help." Pastor at Hacienda Heights is Rev. Robert Gardner, and missionaries at Smoke Signal are Rev. and Mrs. Arthur Meendl.

REV. AND MRS. KENNETH L. Akins, York, Pennsylvania, were honored May 6 by members and friends of their church on the occasion of their twenty-fifth wedding anniversary.

CORRECTION—According to the secretary of the General Stewardship Committee, Dr. Dean Wessels, two churches were omitted from the analysis in annual giving of the top fifty churches (see May 3 issue). Seattle (Washington) First Church, Donald C. Moore, pastor, should have been listed as number twenty-six, with a total of \$83,645 raised in 1966. Pasadena Central, Rev. Walter M. Hubbard, pastor, should have been listed as number thirty-four, with a total of \$77,770.



DR. RAY HANCE, superintendent of the Kansas District, preached the dedicatory sermon for the recently completed Hugoton, Kansas, church. The construction project included the building of a new sanctuary and the remodeling of an educational wing. Pastor is Rev. Carl L. Soliday.

EARLE ON SABBATICAL

Dr. Ralph Earle, professor of the New Testament at the Nazarene Theological Seminary since 1945, and Mrs. Earle will start a combined work-vacation sabbatical in June that will take them around the world.

Leaving at the close of the first term in seminary summer school, on June 23, they will teach in the Wesleyan Graduate Theological Seminary at Taiwan for three weeks and later hold a seminar for eighty evangelical pastors.



Dr. Earle

Another week of services will be held with missionaries on the island.

Next they will go to the Philippines and Australia, then to a series of meetings in Okinawa. They will be in Japan during September to teach at the Nazarene school at Chiba. From October 1 to December 15, they will be visiting faculty members of the Nazarene Bible College in Seoul, Korea.

On the way to Buldana province in India, they will visit in Hong Kong and Bangkok. From India they will go to South Africa to conduct a three-week seminar in the Nazarene school at Florida, Transvaal. Two months will be spent in teaching at Beirut, one week at the Nazarene Bible college in Busingen, West Germany, and then lectures in the British Isles churches, returning to Kansas City for the General Assembly in June, 1968.—N.I.S.

DEITZ REELECTED

After hearing plans for 2 new home mission churches, and goals for 500 new church members from Rev. W. H. Deitz, superintendent, delegates to the fifth Central California District assembly voted the superintendent to a four-year term with one negative vote.

General Superintendent George Coulter conducted assembly sessions held May 10-11 at Fresno, California.

Mr. Deitz, who has been superintendent for only one year, reported that a new church had been organized at Auberry, California. The district hopes to purchase property in Valisala, California, and Modesto, California, for new church sites, he said.

Churches raised for all purposes more than \$960,000.

Mrs. George Almgen was elected president of the N.W.M.S. Ministers elected to elder's orders include Marvin A. Bressler, J. Dennis Johnson, Bobby Gene Mathis, and Calvin R. Towler.

Delegates to the General Assembly are Rev. Deitz, Rev. Charles Crouch, Rev. Ben Lemaster, and Rev. Paul Mangum (ministerial); George Almgen, Carl MacDonald, Francis L. Smee, Bob Smee (lay).

Vital Statistics

DEATHS

MRS. PEARL EDGINGTON, sixty-six, died February 26 in Bucyrus, Ohio. Rev. Clare St. John conducted funeral services. She was survived by one son, Charles, Jr.; two daughters, Elsie and Mrs. Lucille Coulter; and three grandchildren.

MRS. LAURA A. LINN, eighty-five, died February 24 in Tiffin, Ohio. Funeral services were conducted by Rev. Clare St. John. She is survived by two sons, Leslie W. and Pearson L.; four daughters, Mrs. Mildred Hoover, Mrs. Virginia Orewiler, Mrs. Carol Newland, and Mrs. Marjorie Reinhard; sixteen grandchildren; and ten great-grandchildren.

MRS. RUBY ILAH (MILLER) REES, seventy-four, died March 16. She was a member of the Northeastern Indiana District, and served more than fifty years as wife of pastor, evangelist, and missionary. She is survived by her husband, three daughters, one son, eleven grandchildren, six great-grandchildren, two brothers, and one sister.

MR. JESSE E. REITER, eighty-two, died April 10 in Bucyrus, Ohio. Rev. Claire St. John conducted funeral services. He is survived by one son, David; and five grandchildren.

MRS. WINIFRED RICHCREEK, sixty-nine, died March 21 in Coshocton, Ohio. Funeral services were conducted by Rev. E. L. Jefferson and Rev. Chester Newcome. She is survived by her husband, Welcome E.; three daughters, Mrs. Irene Hinds, Mrs. Elizabeth Norris, Mrs. Imogene Craig; one son, Haldor E.; eight grandchildren; and eight great-grandchildren.

REV. JOE A. STEPHENS, eighty, died May 2 in Oklahoma City, Oklahoma. Funeral services were conducted by Rev. A. C. Rowland and Dr. W. T. Johnson. He is survived by one son, Archie C.; one daughter, Mrs. Mae DeVolt; two sisters; one brother; nine grandchildren; and sixteen great-grandchildren.

BORN

—to Rev. Marvin and Bjorg (Nilson) Bressler of Reedley, California, a daughter, Denise Ann, April 28.

—to Rev. and Mrs. Ralph Fisher of Mancelona, Michigan, a son, Terry John, May 9.

—to Mr. and Mrs. Jesse Threet of Kingman, Kansas, a daughter, Roberta Dawn, February 27.

Rev. Fred M. and Sandra (Coombs) Stiles of Buhl, Idaho, a son, Kenton Marc, May 12.

Announcements

EVANGELISTS' OPEN DATES

Paul J. Stewart, Box 850, Jasper, Alabama 35501: Open time in June and July.

New Church Organizations

Prince George, British Columbia (Canada Pacific District), April 23. Rev. Warren Brower, pastor. Rev. Roy J. Yeider, superintendent.

West Bend, Wisconsin (Wisconsin District), April 30. Rev. Hugh Hill, pastor. Rev. R. J. Clack, superintendent.

District Assembly Information

NEW ENGLAND, June 21 and 22, College Church, 37 E. Elm Ave., Wollaston, Massachusetts 02170. Host pastor, Milton Poole. General Superintendent

Williamson. (N.W.M.S. convention, June 19 and 20.)

SOUTH DAKOTA, June 21 and 22, at church, 714 S. Minnesota, Mitchell, South Dakota 57301. Host pastor, James Ranum. General Superintendent Benner. (N.W.M.S. convention, June 20; Sunday school convention, June 21.)

CANADA CENTRAL, June 22 and 23, Cedardale Nazarene Campground, R.R. 2, Pepperlaw, Ontario. Host pastor, David Wells. General Superintendent Powers. (N.W.M.S. convention, June 20 and 21.)

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South Arkansas	Sept. 6-7

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North Arkansas	Aug. 23-24
New York	Sept. 8-9
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Georgia	Sept. 7-8
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G. B. WILLIAMSON:

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Albany	June 29-30
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Kentucky	July 20-21
East Tennessee	July 27-28
Missouri	Aug. 8-9
Minnesota	Aug. 17-18
Kansas City	Aug. 23-24
Southwest Oklahoma	Sept. 7-8

SAMUEL YOUNG:

Northeast Oklahoma	June 14-15
Northeastern Indiana	June 28-29
West Virginia	July 6-8
Southwestern Ohio	July 12-13
Kansas	Aug. 2-4
Iowa	Aug. 9-11
Indianapolis	Aug. 23-24
Southeast Oklahoma	Sept. 6-7

HINTS FOR TRAVELERS TO HOME MISSION FIELDS

During summer months many Nazarenes will travel widely. And, if you plan a trip to Bermuda, Denmark, West Germany, Sweden, Holland, Central or South Africa, American Samoa, New Zealand, and Australia, you will want to attend the Church of the Nazarene while you are there.

You will be able to see firsthand what the church is doing in these places, and the services will be a blessing to you. And, not the least, your presence will be an encouragement to Nazarenes there.

If you visit overseas home mission churches this year, let us offer these suggestions:

1. Write to Dr. Orville W. Jenkins, secretary of the Department of Home Missions, 6401 Paseo, Kansas City, Missouri 64131, for the location of our churches in the above-named countries you plan to visit. (Inasmuch as it is necessary to get permission from the Department of World Missions to visit the world mission fields, you will need to write to Dr. E. S. Phillips, secretary of world missions, for approval.)

2. When visiting other countries, remember you are the foreigner, and your ways are strange to them. Christian courtesy requires that you as a visitor should honor and respect the proprieties of the people you are visiting.

3. An understanding of the standard of living of the people you are visiting is essential. Pay your own way!

4. Remember at all times you are a representative of the Church of the Nazarene.

5. Our overseas pastors are busy with their duties and do not have the time nor money to conduct sight-seeing tours.

6. Visiting preachers abroad should not expect to be invited to preach in the churches they visit, except when invited prior to the beginning of their trip. They should expect reimbursement only for officially planned revivals or other planned specific services.

These suggestions are presented at the request of the Department of Home Missions of the General Board.

—ORVILLE JENKINS
Secretary

FIRST DELEGATES NAMED

The first delegates to the Seventeenth General Assembly to be held June 16-21, 1968, in Kansas City, Missouri, were elected during the Australian District assembly, March 7, according to Dr. B. Edgar Johnson, general secretary.

Dr. Hardy C. Powers, general superintendent, presided.

Ministerial delegates are Rev. A. A. E. Berg, district superintendent, and Rev. E. M. Carless. Lay delegates are A. B. Kavanagh and J. E. Johnston.

The general conventions will be held June 13-15, 1968, in the Municipal Auditorium, Music Hall, and the Muehlebach Hotel convention center. The General Assembly, proper, opens on Sunday, June 16, with two identical Communion services, necessary to accommodate the anticipated crowds.

ABILENE CHANGES NAME

Delegates attending the fifty-ninth Abilene District assembly have attended their last. From this point forward the district will be known as the West Texas District, in view of action taken at the annual business session, May 10-11, at Abilene (Texas) First Church.

General Superintendent V. H. Lewis presided over the assembly.

Rev. R. W. Hurn, superintendent for eight years, reported increases in church membership to 6,330 and giving for all purposes of more than \$1 million. Thirty-four churches gave 10 percent or more for world evangelism, and 398 persons were received into membership on profession of faith.

Three persons received elder's orders. They were Larry Hunter, Henry Murray, and Conley Henderson.

Elected as General Assembly delegates were Rev. R. W. Hurn, Rev. Corbie Grimes, Rev. Harold Brown, Rev. W. M. Dorough, and Rev. D. M. Duke (ministerial); Chesley Lewis, Lee Burgner, Ramon Chandler, Merrill Green, and Melvin Pierce (laymen).

Rev. Elmer Stahly, a pastor for thirty years serving in churches in Oklahoma and Texas, was recently named district office manager, with responsibilities in home missions, revolving fund loans, and property supervision. His office, along with Superintendent Hurn's, will be in a new district office building to be built near Lubbock (Texas) First Church. Mrs. Mary Lou Anderson will continue as office secretary.

LONG-RANGE STUDY MADE

Superintendent James E. Hunton told delegates to the tenth Philadelphia District assembly that a com-

prehensive study of the city of Philadelphia is being completed, with the purpose of identifying areas which will need churches during the next twenty years.

He also reported that district giving for all purposes reached nearly a million dollars, and that 337 persons became members of churches by profession of faith. This made possible a net gain in district membership of 171.

The superintendent also reported the organization in February of a new church at Woodbury, New Jersey, with twenty-one charter members.

General Superintendent Hugh C. Benner presided over the sessions held May 10-11 in the Lansdale, Pennsylvania, church.

Delegates responded to Hunton's report by giving him a four-year call as superintendent with a vote of 223-7.

Dr. Robert E. Wilfong, a Du Pont executive, was newly elected to the district advisory board.

Delegates to the General Assembly include: Rev. James E. Hunton, Rev. Lloyd G. Gordon, Rev. Boyd M. Long, and Rev. Harold A. Parry (ministerial); Russell S. Cannell, Richard Schubert, Edgar G. Hellingner, and Robert E. Wilfong (lay).

ROBERTS REPORT HEARD

Dr. Geren Roberts, director of Rest Cottage, gave his annual report April 18 to the board of trustees of Rest Cottage Association, in Denton, Texas, noting that the home for unwed mothers has given sixty years of service. Rev. Boyd Hancock and Rev. Mrs. Emma Irick were special speakers. Rev. Raymond Hurn is chairman.

"Rest Cottage needs the prayers and concern of all of us," said Rev. James C. Hester, a member of the board, "as state regulations, increased demands, and financial responsibilities weigh heavily on the institution."



MID-AMERICA Nazarene College officials released recently a sketch of the campus plan for the school which will open in September, 1968. Construction on four of the five buildings pictured will begin soon. Two are dormitories, in the right and left foreground. Two are administrative and classroom buildings, which match in design and are set on either side of a chapel which will be built later. The food services building, upper left, will complete the campus complex.

GROSSE REELECTED

Delegates to the tenth Washington District assembly heard that churches on their district had for the first time given a total of more than a million dollars, and that 328 persons had been received into membership by profession of faith.

District Superintendent E. E. Grosse also reported that Nazarenes had given more than 10 percent of their stewardship toward world evangelism.

Dr. Hugh C. Benner, general superintendent, presided over the assembly, held May 3-4 at Baltimore First Church.

Delegates reelected Dr. Grosse to a four-year term by what observers called "an overwhelming vote."

The district also adopted a standard of excellence for churches, and voted to expand home missions activities. The plan would provide for each zone to sponsor a home missions venture.

New advisory board members include Rev. D. Ward Albright and Paul Johnson, a layman. Rev. J. Weston Chambers was elected N.Y.P.S. president.

General Assembly delegates include: Dr. Grosse, Rev. Kenneth L. Akins, Rev. John L. Parry, and Rev. Neil E. Hightower (ministerial); Dr. Neel J. Price, Merritt Mann, Kenneth Cresswell, and Vito J. Marzullo (lay).

UNITY IN WASHINGTON

Rev. Bert Daniels, superintendent for four years of the Washington Pacific District, was elected to a four-year term with one negative vote during the twenty-fourth assembly.

Dr. Samuel Young, general superintendent, presided at the sessions held May 3-4 in Puyallup, Washington.

Daniels reported a district membership of almost 6,000, with a net gain of 212. Money raised for all churches reached \$1.15 million, with a per capita giving of \$201.

He also announced plans for two new missions projects for the coming year, and a "Helping Hands for Missions" program, which would provide the basis for two \$10.00 calls to district members during the year. A new church was organized at Lynden, Washington.

Dr. Young ordained Stephen Fletcher.

HESTER TO NEW TERM

Completing his ninth year as superintendent of the San Antonio District, Rev. James C. Hester was elected to a four-year term at the fifty-fourth assembly, held May 3-4 in San Antonio (Texas) First Church.

His election followed his report to delegates which, according to Reporter T. A. Burton, Jr., "showed gains in many areas."

General Superintendent George Coulter presided over the sessions.

A new church was established at

Laredo, Texas, and *Herald of Holiness* subscriptions increased by 400.

Mr. Hester challenged ministers and laymen alike with plans which would deepen their spiritual life, and result in more members by profession of faith.

Rev. B. J. Garber was elected to the district advisory board and Rev. Harold Carlisle as district secretary.

Ordained into the Christian ministry by Dr. Coulter were Robert Register, Jerry Potter, Clayton Taylor, Richard Spindle, and Conrad Carrigan.

Delegates to the General Assembly will be Rev. Hester, Rev. Willard Hubbard, and Rev. Lawrence Gohlson (ministerial); J. W. Setliff, Erwin Davis, and E. E. Galbraith (lay).

BRITISH LAY PLANS

District Superintendent George Frame reported to delegates to the fourteenth British Isles North assembly that plans have been made for a city-wide evangelistic crusade in Dublin and two new home mission projects at Camelon and Stirling.

The plans were made possible, said Dr. Frame, because of an increase in per capita giving from 26 pounds (\$72.80) to 29 pounds (\$81.20).

General Superintendent G. B. Williamson conducted the assembly, which was held in the Sharpe Memorial Church, Parkhead, Glasgow.

Dr. Frame also reported that gains in church school projects have resulted in the district reaching the "millionaire" status.

T. Pollock was newly elected a member of the district advisory board, and Mrs. A. J. Lown was elected to succeed Mrs. George Frame as N.W.M.S. president. Mrs. Frame resigned because of bad health.

Dr. Williamson ordained into the Christian ministry Oliver G. Karker, Ronald McCracken, and Ernest Stafford.

Delegates to the General Assembly are Dr. George Frame and Rev. S. Martin (ministerial); and Mrs. George Frame and Miss A. Martin (lay).

Late News . . .

NEAR EVANGELISM GOAL

Sixteen members were received by profession of faith in a Pennsylvania church, and thirteen more in a greater Kansas City church, at the close of seven Sunday mornings of evangelism, May 14.

These reports were indicative of how 9,000 new members were received between April 2 and May 14. The emphasis was sponsored by the Department of Evangelism.

In spite of abnormally bad weather conditions, Nazarene churches missed a cumulative attendance goal of 3 million over the seven Sundays by only 150,000, Dr. Edward Lawlor, evangelism secretary, said.

A comment from one pastor indicated, "We want to commend Dr. Lawlor and the Department of Evangelism for this wonderful emphasis and hope that it will be repeated."

MARY LATHAM FULL-TIME AUDIOVISUAL DIRECTOR

Miss Mary Latham, director since 1948 of vacation Bible school curriculum, will become the first full-time director of audiovisuals in the Church of the Nazarene as of July 1, according to Rev. Bennett Dudney, chairman of the Nazarene Audio-Visual Committee (NAVCO).

Since the formation of NAVCO in 1962, Miss Latham has given at least half-time to the development of audiovisuals.

A successor as director of V.B.S. curriculum will be named about July 1.

With a part-time director, NAVCO has produced twenty-two filmstrips and ten 16mm motion pictures. Several more films are now in production.

NAVCO is an inter-departmental committee with the executive of each department of the general church serving on the committee. The group selects its chairman, determines policy, and approves the production of audiovisuals.

The group also acts on all films and filmstrips produced by outside firms before they are stocked by the Nazarene Publishing House.

Interest in vacation Bible school among Nazarenes has grown steadily since 1945. Miss Latham was appointed V.B.S. director in 1948 when there were 85,475 enrolled. In 1966, enrollment in 2,939 schools totaled about 300,000.

DEDICATES JORDAN CHURCH

In his recent visit to the Middle East, General Superintendent G. B. Williamson dedicated a new church building in Amman (Jordan), ordained four Jordanian pastors into the Christian ministry, and spoke at the Jordan district preacher's meeting.

According to Field Superintendent Berge Najarian, Dr. Williamson also spoke at a youth rally, dedicated ten children, and visited Nazarene day schools.

The four pastors ordained are Jacob Ammari, David Nazha, Soulyman Rihani, and Jalil Suleiman.

MRS. L. N. GILBERT, SR., DIES

Mrs. Alice (L. N.) Gilbert, seventy-nine, a Nazarene pioneer, died May 28 in a Bethany (Oklahoma) nursing home. Services were held May 29 at Bethany First Church. Burial was in Dallas.

Survivors include two daughters, Mrs. A. Milton Smith, wife of the South Arkansas District superintendent, and Mrs. W. Raymond McClung, wife of the Houston District superintendent; and two sons, Dr. Leon and Dr. R. E. (Jack) Gilbert.



Mary Latham

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

The Growing Church at Antioch

(June 18)

Scripture: Acts 11:19-30 (Printed: same)

Golden Text: Acts 11:21

How do men unwittingly imprison the gospel? What factors inevitably lead to its release and spread?

Synopsis: As noted before (8:4), the Christians who were scattered by persecution in turn "scattered" the Word, but to Jews only. Other believers, with less restrictive views, preached to Gentiles also. The result was a flourishing church in Antioch, third largest city of the empire. Shepherded by Barnabas and Saul, this great Gentile church blessed the world.

From Jerusalem to Antioch

Metaphorically, the distance from Jerusalem to Antioch was considerable. If the Jews had no dealings with the Samaritans, the Christian Jews had no dealings with the Gentiles. The Lord had rebuked such provincialism in Peter (11:1-18), but other believers, traveling as far as Antioch, continued to imprison the gospel.

Other Hebrew believers broke through these limitations and released the power of the gospel among the Gentiles—along the Phoenician coast, across some salt water to Cyprus (the home of Barnabas), and into the heart of the great Syrian capital, Antioch.

When this word reached Jerusalem, the apostles wisely sent Barnabas to investigate. Seeing the size of the work, he sought out a helper in Saul of Tarsus. Providentially, the stage was thus set for world missions.

From Antioch to the world

One of the great wonders of the gospel is its irrepressibility. As Jesus said, the Kingdom is like seed which springs up and grows, a mystery even to the one who plants it (Mark 4:27). That anyone should limit the scope of the Great Commission seems incredible. Men simply cannot "bottle up" the artesian flow of the gospel.

Perhaps we should ponder the fact that the real center of the young Christian Church became Antioch rather than Jerusalem. Like the great river Orontes, which flowed by the Syrian city and thence to the seven seas, so the gospel among the Gentiles flowed back in material blessings to Jerusalem and in spiritual blessings to the Western world.

Conducted by W. T. Purkiser, *Editor*

During an annual local church meeting, should members of the congregation have an opportunity to make nominations from the floor even though a nominating committee system is used?

Certainly, for any church office other than that of Sunday school superintendent.

The reason for the exception is that the *Manual* specifies the nomination of the Sunday school superintendent by the church school board with the approval of the pastor. Nominations for this office cannot come in any other way.

Similarly, the elections of N.W.M.S. and N.Y.P.S. presidents are based on nominations by a special committee, but of course these elections are held by the

membership of the respective organizations rather than in the general church meeting.

Nominations for any other offices than Sunday school superintendent may be made from the floor, even though a full slate has already been presented by a nominating committee. In fact, accepted parliamentary practice permits nominations to be made up to the time voting actually starts.

If printed ballots are used, names may be written in and must be counted in tabulating the results.

A writer in the *Herald* says that "the Lord releases the sanctified Christian (from fear) and fills him with courage and divine grace." I have heard many preachers say the same thing, and use the example of Peter before and after Pentecost and how God delivered him from fear. How can this be reconciled with what is said of Peter in Galatians 2:12, "fearing them"?

Peter was wrong on the occasion of his visit to Antioch. He did not then exercise the courage and divine grace God had given him at Pentecost.

I do not view the deliverance and empowerment of the Holy Spirit so much as something that operates automatically and without further attention or thought, as the giving of a divine

potential, enabling the individual to meet his life situations courageously and effectively.

Peter failed, just as sanctified people fail today who allow ingrained prejudices to affect their actions and attitudes in ways contrary to the love of God and the truth of Christ.

I am confused about sanctification. Some say we get it by faith, and others claim that we know it. Can you help me?

I'll try.

Actually both statements you quote are correct. It is not a case of *either/or*, but of *both/and*.

Faith is in itself a form of knowing (Hebrews 10:22, "full assurance"). If I really believe God has done what He has said He would, then I know that it is done, even before additional confirmation is given.

Just as we are saved by grace through faith (Ephesians 2:8), we are to be sanctified by faith (Acts 26:18; Galatians 3:14; Hebrews 11:6).

What faith appropriates, the Holy Spirit confirms by His witness (I Corin-

thians 2:12; I John 3:24;4:13) and by His fruit (Galatians 5:22-23).

The witness of the Spirit is no easily counterfeited external sign or emotional surge. It is rather the inner conviction or persuasion that the Gift is given and the work is done.

I would encourage you to make sure of your utter surrender to the full will of God. Feed your faith on His promises. Walk in the light as He gives it to you. Keep your heart open and your attitude expectant. I believe the Lord will enable you to understand, believe, and know.

In Matthew 25:29 the last clause reads, "But from him that hath not shall be taken away even that which he hath." If he didn't have anything, how could anything be taken away from him? Is this a mistranslation, or what?

It is a good translation.

When you read it in its setting in the parable of the talents, the meaning comes through rather clearly: "From

him that hath not [made any gain from the investment of the talent given to him] shall be taken away even [that one talent] which he hath."

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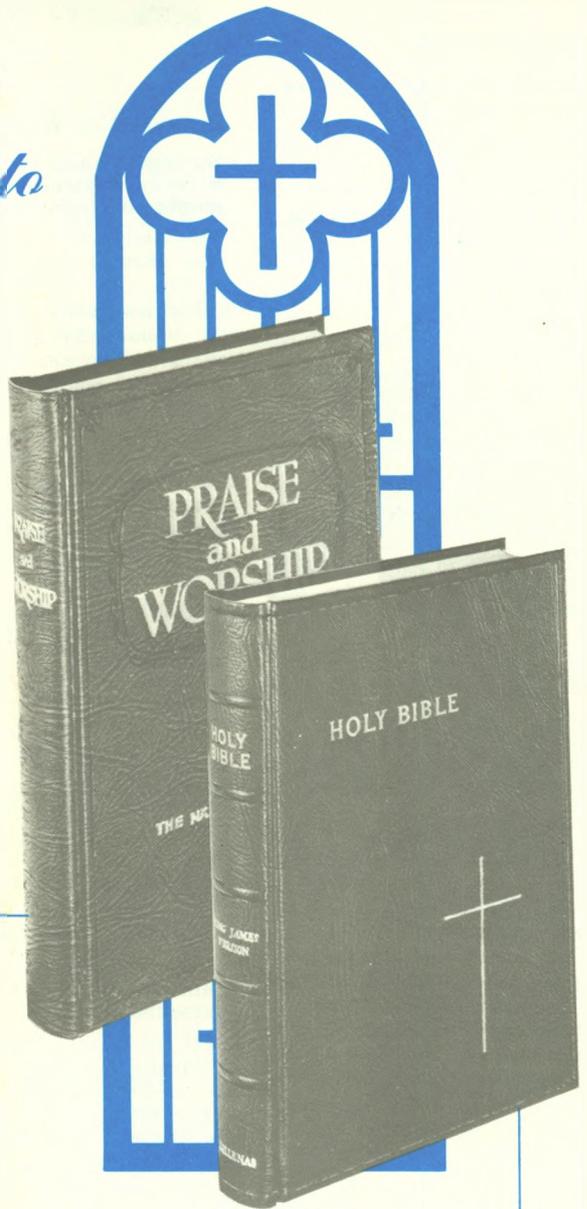
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