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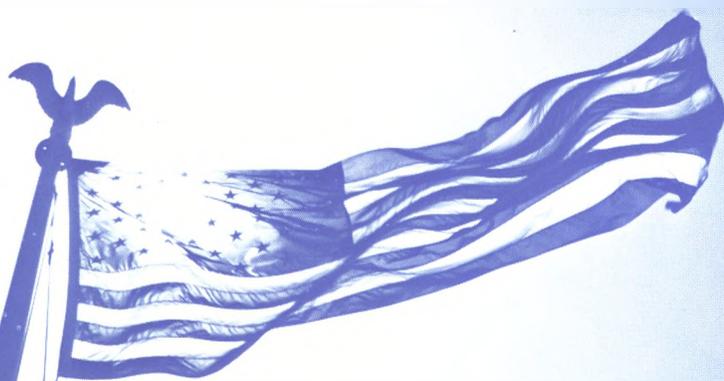
JUL 8 '68

herald

OF HOLINESS

Church of the Nazarene

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Rebellion or Renewal

Samuel Young
(See page 2.)

Has Piety No Champion?

J. Ray Shadowens
(See page 3.)

The Greater Freedom

Katherine Bevis
(See page 5.)



*General Superintendent
Samuel Young*

REBELLION OR RENEWAL

THE CALL for simplicity and directness in the search for truth and reality is a normal cry from the inquiring mind. Jesus answered this call in His day with, "You study the scriptures diligently, supposing that in them you have eternal life; yet, although their testimony points to me, you refuse to come to me for that life" (John 5:39-40*). Jesus made truth personal, not abstract.

Rebellion is in vogue in our day in every area of life. It was a sweet slogan in America in a former day: "A little rebellion now and then is relished by the wisest men." But when we turn to the Word of God for orientation, it takes on a different hue. The prophet Samuel rebuked King Saul with, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Samuel 15:22b-23). Similarly, Jeremiah denounced Hananiah as a false prophet because he made the people to "trust in a lie" and had "taught rebellion against the Lord" (Jeremiah 28:15-16).

Slogans that are frequently only half-truths are dangerous. They cannot stand a penetrating gaze. He who reads while he runs may

be caught by the glamour of euphemy and nothing else. It is still an evil thing when a keen wit espouses bad causes. It is more dangerous sometimes than following a half-wit.

There is a penetration and understanding that comes only when a man bows in submission to the will of God, his Heavenly Father. This is not intellectual suicide; it is spiritual emancipation. Paul wrote to the Corinthians, "We demolish sophistries and all that rears its proud head against the knowledge of God; we compel every human thought to surrender in obedience to Christ" (II Corinthians 10:5*).

It is spiritual renewal we need, not rebellion. We do not say, "Try God," like one would commend an aspirin to a friend with a headache, for God himself is our heart's true Desire. His moral law is built into life and into us. The Spirit of God would call us back to our hearts and to a spiritual renovation and renewal. The transgressor sees best when he is repentant and often when he is on his knees in humility.

*The New English Bible, The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

HAS PIETY NO CHAMPION?



National beautification is not without its committed crusaders, the most notable being the First Lady of the land. To rid "America the beautiful" of unsightly landscape blemishes is indeed a praiseworthy calling.

Pure-air planning is vigorously espoused by both statesmen and persons of lesser station and status. They uncompromisingly push for means and methods to clear the atmosphere of deadly pollutants.

Social justice is not wanting for an articulate voice, or voices, in behalf of this seemingly urgent cause. The proposed procedures for correcting some inequities sometimes appear less desirable than the purported unfair social practices.

• **By J. Ray Shadowens**

Topeka, Kans.

Natural resources conservation has top priority claim with luminaries and lesser lights, some unquestionably sincere and some openly suspect. On the surface at least, this cause has much to commend it to open-minded people of our generation.

Physical fitness attracts avid supporters, not the least of which is President Lyndon B. Johnson. Concern for the health of our nation's youth has not become a matter of national interest any too soon. Our country's future role is, in part, involved in a suc-

cessful solution to this pressing problem.

Has piety no champion?

One wonders if a Simeon, "... just and devout" (Luke 2: 25), or a Barnabas, "... a good man, and full of the Holy Ghost and of faith" (Acts 11:24), or Zacharias and Elisabeth, "... both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:16), would be twentieth-century misfits were they our contemporaries.

Call these scriptural characterizations anything, but don't call them piety. "Man come of age" philosophy has no place for such "squares."

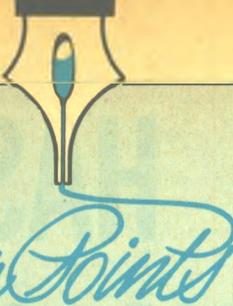
The modern champion of piety must steel himself to such un-

complimentary appellations as "Victorian," "Puritan," and "legelist." If he be as committed a Christian as these unstable times demand, he will be undaunted in the face of unsympathetic epithets. A man of fanatical fidelity, his head will not be turned because his contemporaries trample in the mire lofty ideals and time-honored moral and ethical values.

Piety, like the poor victim in the parable of the Good Samaritan, has been "wounded" and left "half dead" by its enemies, and has fared little better at the hands of its friends. Piety alone is grudgingly tolerated; but when it veers off into "pietism," it then is to be avoided like the bubonic plague—as evidenced by this quotation from a religious book reviewer's critique: "Along the way he [the author] takes potshots at sectarianism as secularization, evangelistic crusades, pietism." It is held up for ridicule.

Some seem to go out of their way to take backhanded slaps in the direction of anything that remotely resembles piety. To speak disdainfully of this "outmoded virtue" (?) is to display signs of a supposed emancipation from the "presence of defective religious concepts."

Would it be too much to suggest that national beautification, pure-air planning, social justice, natural-resources conservation, and even physical fitness causes might be immeasurably strengthened if reinforced by genuine piety? Their "We get along without you very well" only serves to prove, in many instances, how woefully inadequate are the best of causes without sufficient moral underpinning. □



Pen Points

THE POSTMARK on the letter indicated that it had come across the continent. Its contents brought back memories of 20 years or more. It had been addressed to me in care of the Nazarene Publishing House. Evidently the writer did not know my whereabouts. I read its contents with growing wonder.

"You will be amazed to hear from me, but something very wonderful has happened—I got saved—and you were the first person I thought about. Not knowing how else to address my

Bottled-up Prayers

letter, I am sending it in care of the Publishing House. I hope very much that you receive it. I married a non-Christian girl and we have never gone to church during all these years.

"I suppose I would be considered successful. I own my own small airfield, and have the franchise for most of the popular

makes of planes that are used for private flying. I have made some money but things have been 'bugging me' lately.

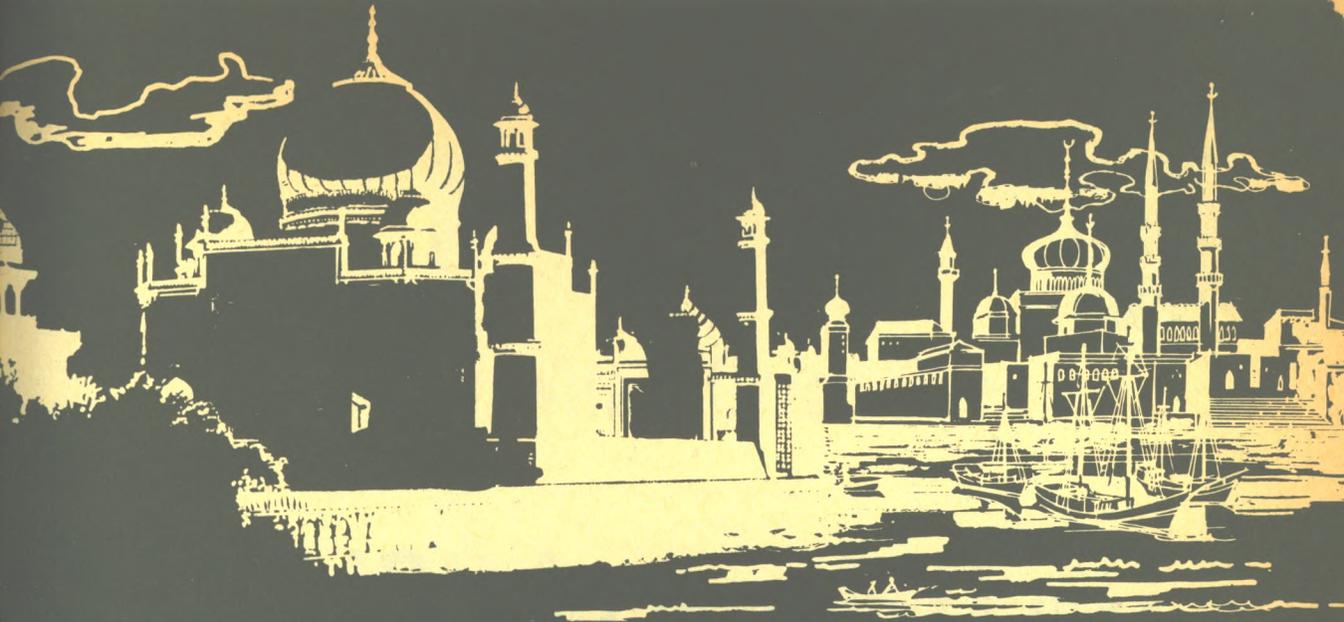
"A few days ago I was driving along on the highway and flipped the radio on. A religious program was on. It brought back memories.

"I remembered a Sunday morning when you were teaching our teen-age boys' class. I do not know what the lesson was about—I probably was not listening. In fact I know you must have been tried with me, because I did not attend very regularly. But that morning you prayed for us—each of us by name. When you finished, I was startled because you looked at me with tears in your eyes.

"As I drove along the highway it all came back to me. I saw those tears as if it had only been a short time ago. I resolved to try to find a Bible in my motel room when I got to my destination.

"God saved me! It is the most wonderful thing that ever happened to me and I mean to serve God and try to make up for lost time. My only problem is my wife. She thinks I've gone 'off my rocker.' Please help me pray for her salvation."

Revelation 5:8 tells of a time when vials are opened, and their contents poured out. They are the prayers of God's people. God knew just when and where to uncork the bottle and pour out the saved-up prayers and tears on Bill's head.—Fletcher Galloway. □



The Great Freedom

• **By Katherine Bevis**

Houston

Having spent 40 years of my life in a newspaper office (retail advertising), I have met many newspapermen from other cities, states, and even other countries. I have heard many interesting stories, and many times deep impressions were made from these stories.

Especially do I remember the comments made by a newspaperman who has been to Moscow. It was back in the early fifties. In part he said:

"I stood this night looking over Moscow, a city almost dark compared to any city in the free world. Yet it was not the darkness that impressed me most—there was something very strange, something you did not quite understand at first; something that hung like an oppressive pall over the city.

"Then I understood it—it was silence; the absence of laughter, music, voices, even the sounds of traffic, that characterize a free people, relaxing in pursuits of their own choosing after the day's work is done. I shall never forget that silence—it struck as a chill to my heart; that silence was louder than all the voices, music, and laughter I had ever heard—that silence of a people's despair, the silence of a people NOT FREE."

Frequently after listening to the news about the strife and confusion existing in our world today, of the struggle to save freedom and win a lasting peace, I think of these remarks made by this newspaperman that day. And thinking, I remember the words spoken by the greatest

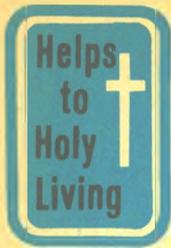
Commentator who ever lived—that One who walked dusty roads in the long ago, who taught by the seashore, who healed the sick and opened the eyes of the blind, who brought comfort to those in need, that One who offered to all the greater freedom, when He said, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

In this greater freedom Christ offers us, His truth in our hearts, we come into the place of real knowing and a joyous inner freedom of His will for us. Meditating on the fullness and wonder of the will of God for our lives, we find that we do not even have to ask for specific things, for He tells us, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Let us begin to know this truth, this glorious freedom which God has for us. Then His perfect pattern will begin to unfold in our lives—as we place ourselves in His hands, this greater freedom will be ours.

We live in a world of darkness, of gross troubles, and sometimes they seem so big they overwhelm us. But fears of life are all resolved in that unshakable faith in God.^o Though life is a steep climb, and we find ourselves in a world of chaos, confusion, and rebellion, we can remember that He said, "I have overcome the world" (John 16:33).

"Ye shall know the truth, and the truth shall make you free." But we must know this truth before we can use it to set us free. We must accept Christ, let Him dwell within us with the simplicity and knowing faith of a little child. Then with this truth in our hearts, we come into the place of real knowing—the greater freedom! □



• By Garth Hyde
Englewood, Colo.

The Highway of HOLINESS

Across the sprawling metropolitan areas of our larger cities, there is an ever increasing network of arteries designed to speed traffic from points of departure to destination. These miracles of modern engineering are called highways, throughways, expressways, freeways, causeways, turnpikes, or "els," all depending on the section of the nation in which they are found.

One man caustically remarked of a congested freeway in Los Angeles, "I don't see anything free about this!"

Often these new highways bypass smaller towns. Many times the old road remains right alongside the superhighway, and is called a "frontage road." These frontage roads go in the same direction and would bring the traveler to the same destination, but not without the hazards of dangerous curves, perilous intersections, and annoying traffic signals.

Spiritually, the prophet Isaiah has introduced to the believer a highway and a way he calls "The way of holiness" (Isaiah 35:8).

It has been the common consensus of sincere seekers that, before they obtained the fullness of the blessing of the sanctified life, they were deeply convinced that there was a highway and a way in the Christian life.

In his book, *New Testament Holiness*, Thomas Cook quotes C. H. Spurgeon as saying, "There is a point of grace as much above the ordinary Christian as the ordinary Christian is above the world." Harriet Beecher Stowe, authoress of *Uncle Tom's Cabin*, said, "I could conceive of a style of Christian devotion as much higher than my present point, as my present position is above that of the world."

That every believer at one time or another is confronted with the alternatives of traveling the highway or the "frontage road" is underscored by John Oxenham in his well-known lines:

*To every man there openeth
A Way, and Ways, and a Way.
The High Soul climbs the High
Way,
The Low Soul gropes the Low,
And in between, on the misty
flats,
The rest drift to and fro.
But to every man there openeth
eth
A High Way, and a Low,
And every man decideth
The way his soul shall go.*

John Wesley, after 60 years of ministry, formed the conclusion that there are two orders of Christians. In his sermon entitled "The More Excellent Way," he wrote:

"From long experience and observation, I am inclined to think that whoever finds redemption in the blood of Jesus—whoever is justified—has the choice of walking in the higher or lower path. I believe the Holy Spirit at that time sets before him the 'more excellent way,' and incites him to walk therein—to choose the narrowest path in the narrow way—to aspire after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians; he still goes on in what may be called a good way, serving God in his degree, and finds mercy in the close of life through the blood of the covenant."

In this same context, it is interesting to note that the Greek word for "excellent" is formed from the verb "to cast up." When a superhighway is to be built, mighty mounds of dirt, rock, and gravel are cast up in order to assure a high and even roadbed. Was not Isaiah then speaking prophetically of the highway of holiness when he wrote, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isaiah 62:10)?

When the dedicated Roman couple, Aquila and Priscilla, encour-

With a Great Sum . . .

FREEDOM is the key word of our time. It is both a desire and a despair in our generation. It is a quality of life that is difficult both to define and to dispense.

History is filled with the accounts of liberators who became tyrants. Beethoven dedicated his third symphony to Napoleon as a champion of freedom, then tore the title page with Napoleon's name on it from the work when Napoleon had himself crowned emperor.

Freedom does not necessarily find its culmination in political liberty. The French Revolution inscribed the words, "Liberty, Equality, and Fraternity," upon its banners and then imposed a reign of terror. Communism professes to be a liberating force for oppressed peoples, yet its record belies its claims.

When modern man speaks of freedom, he frequently means that he wants to do as he likes, that he wants to throw aside controls and restraints—he wants to live his own life. To this man money is often his key to freedom. Independent means would relieve him of obligation to others and he could be his own master at last. What he too often fails to comprehend is that freedom implies not only exterior conditions but even much more certain interior conditions. Whom the Son makes free is "free indeed," and this is an inner liberty.

Christ is the Liberator of mankind. In John 8, Jesus explains that He has come to liberate the slaves and to exalt them as sons. He told those who believed on Him that if they abode in His Word they were truly His disciples, and the truth that they would have imparted to them would make them free.

All through the Scriptures we see that when a man listens to God, commits his life to the leadership of the Holy Spirit, he gains an astonishing liberty with regard to the people and events of his own time. It is the liberty of both a prophet and an apostle. People may spurn and even kill such men, but they cannot destroy their message. Across the centuries they still speak to us.

The most free man in ancient Babylon was Daniel in the den of lions. While the king was victimized by his anxieties, Daniel, in God's will, slept peacefully within the lions' den. Protected by the great beasts from those who would destroy him for his piety, Daniel was "free indeed."

Psychologists tell us quite truly that we are prisoners to various conditioning factors in our lives, such as heredity and environment, and only within certain limits can we change ourselves. There is, however, Someone who can transform our lives—Jesus Christ—and only when we allow Him to do so can we experience true freedom. □

tered the eloquent Apollos, they discovered that he was traveling the "frontage road," knowing only the baptism of John. Rather than censuring him for preaching a limited gospel, they "took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26). They kindly pointed out to him the highway, and as a result Apollos was able, mightily and publicly, to convince the Jews by the Scriptures that Jesus was the Christ. The most convincing specimens of Christianity are those traveling the highway of holiness.

Like Aquila and Priscilla, we may stand today on the "misty flats" where multitudes drift to and fro in a haze of religious uncertainty and lack of Christian assurance and point to a better way. We beckon believers to abandon the dangers and obstacles of "frontage road" living, to come up higher, to enjoy all their privileges in Christ Jesus, and to travel that highway where even "wayfaring men, though fools, shall not err therein."

May we ever hold true to our high and holy commission to point men and women to a much better life than most Christians are realizing today.

"Blessed are the men . . . in whose hearts are the highways to Zion" (Psalms 84:5, RSV). □

An Approach to the Nazarene Tradition

I attended a convocation for pastors held on the campus of Pasadena College at which the featured speaker was D. Elton Trueblood, a well-known Christian philosopher and eminent Quaker spokesman.

The group of pastors I was with, myself included, was generally impressed with his knowledge of Nazarenes and pleased with his appreciation of our contribution as a denomination. We had something in common.

The Quakers, although members of one of the oldest Protestant groups, are representative of the smaller denominations. The reason, in part, for their size is their opposition to war. Pacifism has always been incompatible with the mainstream of American religious and political thought. Yet the Quakers remain unmoved in their position, and Elton Trueblood made no apology for his convictions, even though Nazarenes would generally disagree that the only Christian response to international conflict is pacifism.

In fact, Trueblood was quite proud of his tradition and has written a history of his own faith which is more than history. He would like to remind those of his own persuasion and any others that Quakers have something to say to the world. What difference if they are small in number? More reason to remain adamant.

I came away from that convocation with a new appreciation for the tradition of the Church of the Nazarene. We have something to say too. I don't agree with the Quakers at this point, but as pacifists they are saying to the world, Christian and non-Christian, that war is wrong. It's never right to kill. We say it is necessary, but they reply it is still evil. I hope there will always be those to remind us of the moral implications

• By Tom Nees

Dayton, Ohio

of armed conflict. They serve as a conscience to the world on that issue.

Nazarenes also have something to say which needs to be said. We have been brought together by the uniting of several smaller, independent groups under the leadership of men and women of various denominational traditions. Although diverse in background, they were united in the conviction that someone ought to be emphasizing the biblical teaching of entire sanctification as a second work of grace. Someone needed to be reminding the world—Christian and non-Christian—that there are some implications of the Spirit-filled life in terms of standards of holy living.

Following that convocation, I re-read some of our own history and realized again that those early Nazarenes were inspired by the conviction that they had something to say that needed to be said.

The enthusiasm of earlier days is easy to lose. A generation, and two, have passed, and I found myself wondering why we had to be so different. In a day of ecumenism wouldn't it be better to tone down our distinctiveness in the interest of inter-denominational goodwill?

Without realizing how it began, I sensed an apologetic attitude toward my tradition. In some conversations I even tried to make the Nazarenes' distinctiveness seem less obvious. Theologically I could say that nearly everyone is talking about the same thing in different words. But that was an easy way out, a way of evading the real difference, and not really true.

Reflections of over a year now have led me to an unapologetic appreciation of Nazarene tradition. We have something to say about holiness that needs to be said. Our justification for existence is due in large part to our unique responsibility to teach, preach, and live the Spirit-filled life.

I refuse to refer to our standards as negative. The Quakers would not consider pacifism negative. War is negative. Peace is positive.

To be opposed to alcohol and tobacco is positive. It is to believe in the sacredness of life, that the body is the "temple of God," not to be deliberately destroyed by any indulgence.

To refuse patronage of the movies is not negative. It is a positive stand for morality against an industry that would undermine the moral fiber of society for a profit. The Church of the Nazarene is a clear, and I believe effective, conscience on this particular issue. Obviously the world is not about to agree with us, and other denominations cannot be expected to join our protest. All the more reason to remain firm.

Such an appreciation does not need the support of intolerance. We can and must admit that other Christians disagree with us. We will try to convince all, but we cannot judge our responsibility by the size of our following.

Such a wholesome appreciation will rule out the holier-than-thou attitude. In contending for holy living we do not stand above others. Rather we stand alongside men and women, somehow in the world but not of it. As with Jesus, who was in the world, not to condemn the world, so we do not condemn those who disagree, but by word and deed direct men and women to Christ—"the way, the truth, and the life." □

Editorially Speaking

● By W. T. PURKISER

A Maimed Counterfeit of Freedom

Augustine, one of the ancient Christian fathers, described his defiance of the law of God as "a maimed counterfeit of freedom." He set the phrase in an intensely human story from his boyhood years.

Augustine wrote, "There was a pear tree near our vineyard laden with fruit. One stormy night we rascally youths set out to rob it and carry our spoils away.

"We took off a huge load of pears—not to feast upon them ourselves, but to throw them to the pigs—though we ate just enough to have the pleasure of forbidden fruit.

"They were nice pears, but it was not the pears my wretched soul coveted, for I had plenty better at home. I picked them simply in order to be a thief. The only feast I got was a feast of iniquity, and that I enjoyed to the full.

"What was it I loved in that theft? Was it the pleasure of acting against the law, in order that I, a prisoner under rules, might have a maimed counterfeit of freedom, by doing with impunity what was forbidden, with a dim similitude of omnipotence?"

The question practically answers itself. The "freedom" to act in defiance of law is nothing but a maimed counterfeit. "Getting away" with impunity in doing what is forbidden is but a shadowy appearance of power.

In fact, lawless license is a sure road to bondage. And the strength and ingenuity expended in "getting by" with what is lawfully forbidden is actually weakness.

The freedom of the train to fulfill its function is two steel rails. When it leaves the rails, it loses its freedom. The freedom of the ship to sail the seas is a chart and compass, and a pilot's hand on the wheel. When it leaves the course to which chart and compass point and the pilot's hand directs, it ends in shipwreck.

Freedom misused destroys itself. The late H. W. Prentis, Jr., for many years chairman of the board of the Armstrong Cork Co., once wrote that nations travel in a kind of cycle that runs from bondage to spiritual faith, from spiritual faith to courage, from courage to freedom, from freedom to a measure of physical abundance, from abundance to selfishness, from selfishness to com-

placency, from complacency to apathy, from apathy to fear, from fear to dependency, from dependency back again to bondage.

Counterfeits are at best sad substitutes for reality. And the reality of freedom is open to all through God's Son, who makes us "free indeed."

Dr. C. William Fisher said it well: "At the foot of the Cross, men and women find more than a political freedom, more than an economic freedom, more than a psychological freedom. They find freedom from the fetters of their own sins and freedom from the bondage of inward sin. They are truly free—free to *live*, and free to live life to the full; abundantly, happily, purposefully, and in glad and grateful obedience to God's will!"

This, by any measure, is infinitely better than sin's "maimed counterfeit of freedom." □

It Is Time

It is time that the vast majority of Americans who are peace-loving and law-abiding rise to demand that the fangs and claws of a wild and murderous segment of our society be pulled.

We cannot continue to tolerate the kind of attitudes and actions that led to the tragedies of Dallas, Memphis, and more lately, Los Angeles. President John F. Kennedy, Dr. Martin Luther King, Jr., and now Senator Robert Kennedy have been struck down by assassins' bullets. Who will be next?

Again we have seen our flags at half-mast, and our hearts have been saddened by a crime that seems to have no point or reason to it. We have again expressed our sympathy to the bereaved Kennedy family.

But Senator Kennedy need not have died in vain if his murder arouses the people of his country to decisive and effective action.

Individual freedom and the protection of the innocent is one thing. Approval or toleration of murder, rioting, and the wanton destruction of life and property is something else.

It is time that the uncontrolled distribution of guns be stopped. Let the hunters have their rifles. But let us take what steps we can to keep handguns and other firearms out of the hands of crazed and irresponsible killers.

It is time to strengthen and reform the whole system of criminal law, its enforcement, and the

administration of justice when it is violated.

None of us want to see a police state rise from the shambles of our society. But all of us must speak and work for the strict and impartial administration of the law of the land.

It is time to check the free flow of liquor in our country. No one has an inherent right to take into his body any kind of chemical or drug that inflames his passions, renders him incapable of responsible self-control, and makes him a menace to society.

A good place to start is by support of pending legislation to limit glamorizing advertisements of intoxicants. A slice isn't the whole loaf by any means, but it is better than none at all.

IT IS TIME to pray earnestly and daily for our poor, befuddled, confused, and distraught nation. We are perilously close to the condition described by God's prophet Isaiah:

Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. . . .

Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord . . .

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire . . .

But the Word of God does not leave us without hope, as the word of man so often does. The prophet continues:

Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. . . .

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it (Isaiah 1:2-20). □

General Assembly News

The pages that follow are actual reprints of news items written and published during the Seventeenth General Assembly of the Church of the Nazarene in Kansas City, June 16-21.

These are taken from the assembly newspaper distributed on Monday, June 17. The *Herald* of

next week will carry items from the assembly newspaper of Thursday, June 20. Both papers were edited by *Herald* Managing Editor Elden E. Rawlings, with copy contributed by the General Assembly news staff.

Included in this week's issue are reports on the pre-assembly conventions and the Sunday services opening the General Assembly itself. Next week, the items will cover the elections and major actions of the quadrennial meet.

Other news items in the July 17 *Herald* will summarize the closing two days of the assembly and the first meeting of the newly elected General Board scheduled for Saturday, June 29. □

Nature's Message

Occasionally I take a stroll,

Where nature's voice is heard,

To revive my weary soul,

And think upon God's Word.

The heavens declare God's glory, true;

We find it in a psalm.

The very moment it comes through,

Nature's message makes me calm.

To see the beauty of the hills

Does lift one's spirit high,

And gives one's heart a special thrill,

To feel that God is nigh.

God has many scenes on hand;

He changes everything.

He made them all for weary man—

Summer, autumn, winter, spring.

From whence came this beauty rare

Which does the heart so fill?

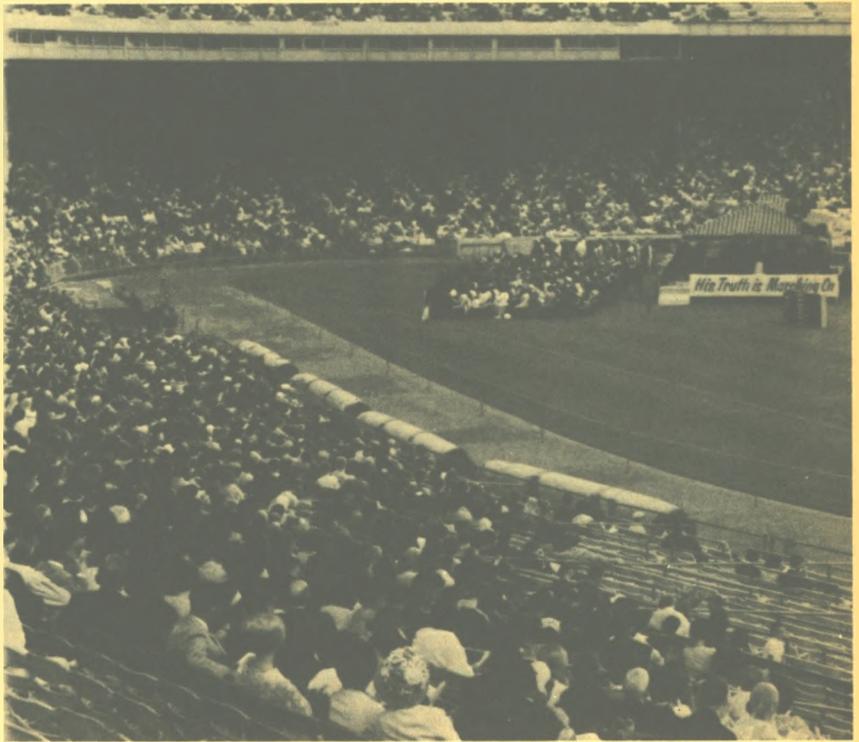
God dipped His brush in glory there,

And touched it against the hills.

Earl D. Hyatt

Chattanooga, Tenn.

Seventeenth General Assembly, June 16-21, 1968



For 30,000 Nazarenes...

STADIUM BECOMES SANCTUARY

Dr. Howard Hamlin, a Nazarene medical missionary to Swaziland, South Africa, called on all Christians to find God's will for their lives to help meet the need for consecrated workers at home and abroad.

His appeal came as the final event in a two and one-half hour missionary rally held Sunday afternoon, June 16, at Municipal stadium. More than 30,000 persons were on hand to witness the rally, which was both gala and spiritually meaningful.

A 4,000-voice teen-age choir and brass section, directed by Paul Skiles, set the theme early in the rally with, "The Battle Hymn of the Republic." At the same time, a biplane buzzed the stadium towing a banner which carried the NYPS quadrennial theme, "Alive Unto God."

Nearly 300 missionaries and national workers representing church work

around the world passed between a double column of children holding flags of the United Nations to take their places in front of the speakers' platform. As each group broke into the clear, an ovation greeted it.

The program was sprinkled with special music and speakers from representative areas of the world where Nazarene missionary work exists.

The largest crowd in the 60-year history of the denomination was on hand to hear Dr. Hamlin explain the divine plan for one's life as finding the Mount of God.

To Nazarene ministers he said, "You whom God has called and dedicated as ministers of His Gospel cannot identify the Mount of God in your life by the natural progress which might be thrust upon you through the visible results of your ministry."

He warned the preachers that God's

plan might not include promotions and larger salaries.

To the laymen he said, "Your Mount of God may not allow you

PARENTS with divided attentions, met only the immediate needs of their children as they concentrated on what was happening near the pitcher's mound at Municipal Stadium.



to enjoy the luxuries of our affluent society.

"There is no possible method whereby a finite man can anticipate by logical deduction the will of the infinite God. There are too many factors unknown to the human observer. He must therefore find the will of God for his life in the realm of unquestioning obedience and complete availability," he said.

Noting that "Nazarene strength in numbers today is impressive," Dr. Hamlin turned to what he called "some disturbing statistics." He said that only four applicants were available for 44 requests for preachers on the Nazarene world mission fields.

Dr. Hamlin also noted that one Nazarene home mission district in the United States has 27 churches without pastors.

"Each of us as individuals must make an unworldly and dedicated search for our Mount of God. Personal security, family, comfort and sensory enjoyment must never interfere with this quest. The Mount of God in your life must be completely divorced from these human factors," Hamlin said.

He continued, "God will not move it to please your convenience. You will either seek it out where it is, or you will miss it."

Noting his own appointment to missionary service five years ago, he said, "At a time in life when most people were thinking of retirement, we were beginning a new career—a career for which we had waited 18 years, and one which would take us halfway around the world."

Of his first five years in Africa, the former Chicago surgeon said, "Our term has not been accompanied by any demonstrable miracles. We have apparently made no identifiable dent in the formidable heathen wall; but there has been a continuing indisputable inner assurance that we had found our Mount of God.

"We still feel the thumb of God in our backs, and are living in keen anticipation of our return to the land of our adoption. We look forward to the new term of service with joy and confidence," he said.

He said there was some skepticism and surprise among his medical friends when he left his practice in Chicago. But he said, "A fool for Christ's sake is the most honorable title a man has ever borne."

MORE THAN 100 children carried the flags of the United Nations which formed a corridor for 293 missionaries, nationals, Nazarene Evangelistic Ambassadors, and Youth Assistance Missionary Corps.

PIONEER CHILD SERVICES

Nearly 300 Nazarenes involved in some way with services to handicapped and exceptional children met Saturday, June 15, with Dr. Dean Wessels, executive secretary of the Department of Ministerial Benevolence, and other members of the department, for the first organizational meeting of the Division of Child Welfare Services.

Dr. Wessels referred to the meeting as a "pioneer conference. We are venturing into uncharted waters," he said.

It Will All Come Out In the Wash

Among the 4,000 teen-agers attending the conventions and assembly, each carrying their unique glazed look and giddy laugh, were two awkward offspring looking for a place to change clothes.

The room of one of their fathers seemed to be most logical, and, securing the room key from the hotel desk, they proceeded to shower, draw amply on the cosmetics, and hang their dirty clothes in the closet. After watching television for a bit, they wrote a note:

"Thanks for the use of your room and all your stuff. We're leaving our clothes here. Will pick them up later.

"Love, Mike."

The problem arose when Mike tried to explain to his mother where his clothes were. Dad's room was 865 and the boys had used 816. No one was around to record the confused look on the face of the real resident, and it is probably just as well.

Before the meeting dismissed over two and one-half hours later, discussion led to the organization of divisional meetings representing the fields of education, medicine, government services, social welfare, guidance, and domestic services.

Representatives were chosen from these groups to form a cooperative voice for the nearly 3,000 Nazarenes who indicated through correspondence an interest in a welfare services organization within the structure of the general church.

Dr. Wessels outlined three specific areas through which the Division might begin to direct its efforts:

"Nazarenes are oriented to giving service to others," he said. "We are in dire need of staff people in all areas of social concern. We can cooperate with the Department of Education and with government and industrial agencies in establishing programs that will enable Nazarene young people to be trained for social work through one of our nine Nazarene colleges.

"Secondly, there is great need for day-care services for children. We already have the buildings and potential staff in our churches. Some 100 Nazarene day-care centers have already been established, and the Department of Church Schools is looking toward expansion in this area."

As an immediate action for the newly created division, Dr. Wessels suggested early publication and wide distribution of a directory of Nazarene personnel trained and experienced in areas of social concern.

The organization of Child Welfare Services as a division of the Department of Ministerial Benevolence was authorized by the 1968 General Board after several years of study and survey revealed the necessity of preparing the church for involvement and outreach to the exceptionally needy.





A TEAM of 560 ministers served approximately 20,000 Nazarenes with communion elements during two services Sunday morning. Although a record number received the symbolic emblems of Christ's body and blood, each person was served while Dr. Hardy C. Powers was reading a short scripture passage.

COMMUNION UNITES 20,000 NAZARENES

More than 20,000 Nazarenes joined in singing "All Hail the Power of Jesus' Name" and partook of communion in duplicate worship services at 8 and 10:30 a.m. Sunday, June 16. The strains of the hymn reverberated through the arena shortly after Dr. Hardy C. Powers, chairman of the Board of General Superintendents, declared the Seventeenth General Assembly open.

What may have begun with a chill of excitement warmed to a sense of spiritual reality as the service progressed. Several times during the events leading up to the message by Dr. Hugh C. Benner, arms extended upward, expressing praise to God.

A combined college choir of 165 voices, directed by Prof. Double E Hill, sang the gospel song, "When I Survey." Gary Moore, minister of music at Kansas City First Church, and Radio League music director, sang

a medley of "Ten Thousand Angels" and "Dying for Me."

But the focal point of the service was the address by Dr. Benner, a general superintendent for 16 years who is retiring with the close of this assembly.

Dr. Benner stressed the theology of God's redemptive work, the fact it must come in a personal experience, and that the church has an evangelistic mission in the world.

"Man is provided redemption," he said, "not by the miracles of Christ, or His parables, not by a martyrdom or an example of sacrifice, as some would contend, but by the Cross.

"Jesus Christ, the God-man, became the common denominator between God and man, providing the perfect basis for reconciliation. And this involves not only a spiritual new birth, but the provision for the purity of the heart."

Dr. Benner referred to the recent conversion of Sir Malcolm Muggeridge, the editor of the British humor magazine, *Punch*. Muggeridge declared that man must "be born again, be a new man, or he's nothing . . . As far as I am concerned, it is Christ or nothing."

"We would not ignore or evade," said Dr. Benner, "our proper responsibility as to civic and social areas, but the Word of God clearly and emphatically declares the primacy, the first priority of this soul-winning message, 'Be ye reconciled to God.'"

Serving communion were 560 elders who moved quickly through the arena



to serve the more than 10,000 worshippers in each of the services in about 20 minutes, including two prayers by Dr. Powers and a choral number.

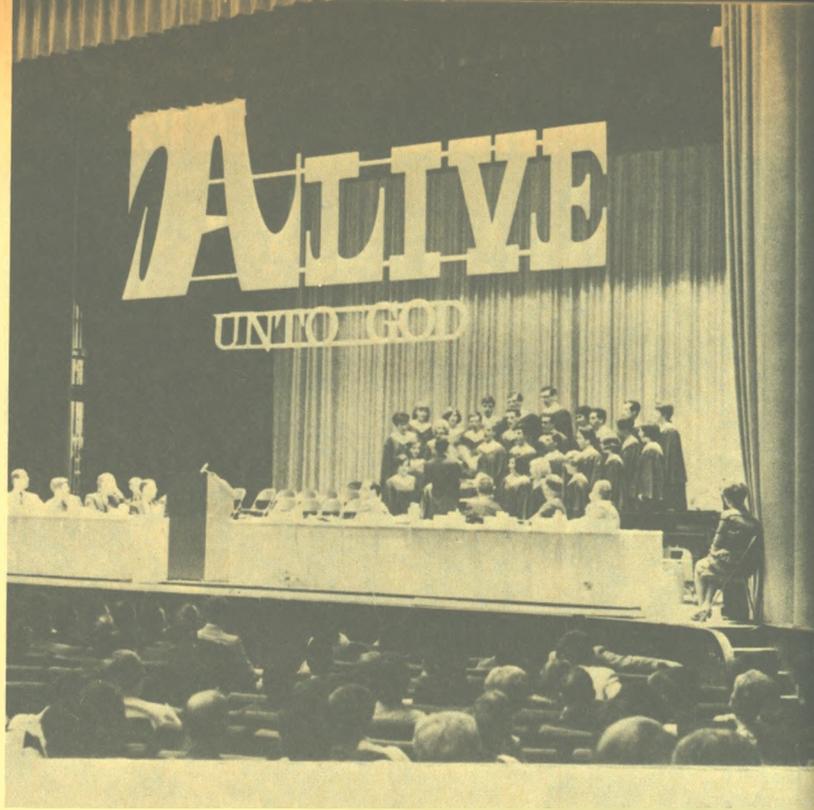
YOUTH GRIND OUT RESOLUTION ON NEW DEPARTMENT

After heated debate which stretched into two days, the twelfth general convention of the Nazarene Young People's Society took significant action in approving a resolution which supports a General Assembly memorial to establish a Department of Youth.

The function of the new department, which would be the eighth to come under the jurisdiction of the General Board, would be similar to the present NYPS. The NYPS would continue to exist as an auxiliary of the Department of Youth, and the responsibilities of the general NYPS secretary would be shifted to an executive secretary of the department.

It was never the convention's responsibility to determine whether there would be such a department, and obviously some of the delegates chafed under this. They felt the society should retain responsibility for the election of the full-time general secretary, determine his term, and require him to abide by the NYPS age limits.

First official steps toward a Department of Youth were made in January when the General Board asked the general NYPS council to draft a memorial calling for such a department. Proponents of the idea felt that there were advantages to both the general church and to the youth, in that closer communication



would be established with youth work.

Retiring NYPS President John Hancock explained painstakingly that it was not the convention's responsibility to determine whether there would be a Department of Youth. That was for the General Assembly to decide. What was in question, he said, was a resolution, which he called "an expression of concern" of the convention, appealing to the General Assembly to give the society some voice in selecting the executive secretary of the new department.

Also at stake were some necessary changes in the NYPS machinery, among which was making the position of general NYPS secretary a non-paying one. This makes room for the executive secretary of the new department, if such is created, to assume those duties.

The convention twice voted down the proposed resolution which had passed, 28-9, by a committee on General Organization, but each time the convention voted to reconsider its action. A motion to vote on the items individually gained favor, and subsequently the entire resolution was approved. The resolution took only a simple majority, but the constitutional changes called for a vote of two-thirds of the convention. Once the resolution passed, the constitutional changes followed suit. An effort to revive debate on Saturday morning did not get far after a vote to reconsider the resolution was lost.

The floor discussion was carried on Friday by several delegates who opposed the move. One said the society should "dare to be different from the ecclesiastical hierarchy." Another asked why a convention had been called if it were only to be a rubber stamp of the General Board action.

The approval of the resolution does not mean that a Department of Youth is assured. The memorial still faces what some observers anticipate to be strong opposition on the floor of the General Assembly.

If the Department of Youth is established under the present General Board policy, the Board will determine who will fill the job of executive secretary, and the current retirement age of executive secretaries serving departments under the jurisdiction of the General Board is 70.

The retiring general NYPS secretary is Paul Skiles, 41, who has served in this capacity for two quadrennia.

Wetmore Elected NYPS Secretary

Rev. Gordon Wetmore, the 36-year-old pastor of College Church at Quincy, Mass., was elected on the fourth ballot as general secretary of the Nazarene Young People's Society during the final session of the convention, Saturday, June 15.

In view of the impending memorial to create a Department of Youth, the duties of the general NYPS secretary will not be full-time, but will call for frequent denominational meetings and other promotional work.

Mr. Wetmore has served for four

years as representative of the Eastern Zone. Prior to his becoming college pastor he was dean of students at Eastern Nazarene College, and before that, a pastor on the Wisconsin District.

He was graduated from Eastern Nazarene College and Nazarene Theological Seminary. His home town is Campbellton, New Brunswick, Canada.

Mr. Wetmore and his wife, Alice Jane, have four children.

BOND HEADS SOCIETY

Rev. Jim Bond, 31, the tall, athletic pastor of Nampa (Idaho) College Church, was elected president on the third ballot of the Nazarene Young People's Society, Saturday, June 15.

The presidency of the general NYPS is not a full-time position; however, he will travel frequently in the interests of the society, and preside at council meetings and the next general convention.

Mr. Bond's election was the clearest action taken by the convention on Saturday during a day in which debate was re-opened on the resolution to support the establishment of a department of youth. A motion

to reconsider the resolution, however, lost when it failed to get needed support.

From a total of 482 ballots cast, of which 320 were necessary to elect, Mr. Bond received 352 votes. Rev. Gordon Wetmore, pastor at Eastern Nazarene College Church, received 52 votes. Others receiving votes were Rev. Millard Reed, Overland Park, Kans., 21; Rev. Ray Lunn Hance, Grandview, Mo., 16, and Rev. Jack Archer, Springfield, Ohio, 13.

Mr. Bond, a celebrated high school athlete from Pampa, Tex., was twice selected as an all-American basketball player while a student at Pasa-



dena College. He was later graduated with honors from Nazarene Theological Seminary where he also won the Senior Sermon award. While in seminary he served as pastor at Olathe, Kans., and has continued to pastor and occasionally hold youth and college revivals since graduating.

He is married to the former Sally Whitcanack, and the couple has two children.

CHRIST SEEN AS EXAMPLE

The Lord, Jesus Christ, was held up as the greatest example of love the world has ever known by Dr. G. B. Williamson, general superintendent, Sunday night, before 10,000 Nazarenes in the Municipal Auditorium Arena.

Dr. Williamson's message was about the historical Christ, the person and mission of Jesus.

"The Jesus of history captures and keeps the loyalty of millions," he said, "because of a supreme deed of love, He made valid the doctrine that God is love. By the sacrifice of Himself, Christ became our Savior and the Savior of all who believe in Him.

"By His resurrection, He turned the world's greatest and most tragic defeat into its greatest and most exciting victory.

"Jesus is the unique man of all human history. His birth, death, and resurrection form the axis on which the calendar revolves. Jesus the Savior, has made history and what a difference in the lives of men where He has been. The Church is a corporate testimony to the veracity of the story."

McCORDS IN AUTO MISHAP

Dr. and Mrs. T. T. McCord, Alexandria, La., were involved in a one-car accident near Fort Smith, Ark., on a rain-slicked highway. The couple was en route to the general assembly at the time of the accident.

Mrs. Sylvia McCord suffered a broken leg and is hospitalized in Sparks Memorial Hospital in Fort Smith. Dr. McCord, who is superintendent of the Louisiana District, was unhurt and is attending the assembly sessions.



SPANGENBERG BOWS OUT

Dr. Leonard Spangenberg, Waban, Mass., chairman of the board of the Roger Babson Corporation, and a member of the General Board for 20 years, resigned Friday, June 14, to make way for "younger men to run the church." Although he is still active in the Babson organization, becoming chairman on the death of Roger Babson, Dr. Spangenberg is himself nearing retirement age.

He has served as chairman of the Finance Committee, a pivotal position in the organization of the General Board. His annual remarks on the financial state of the church were frequently pungent with remarks relating to the current national fiscal position.

His tenure on the board is equalled only by that of Dr. George Frame, representative from the British Isles.

REVIEW CAMPUS MINISTRY

One hundred and ten representatives from 48 campus churches near non-Nazarene colleges and universities gathered for a breakfast meeting Friday, June 14, to hear a half-dozen enthusiastic reports of progress being made in establishing contact with Nazarene university students throughout the United States and Canada.

Reports came from students, professors and campus pastors involved in the relatively new ministry of the church. Speakers pointed out the urgency of the ministry, noting that 75 percent of the students related in some way to the Church of the Nazarene are attending non-Nazarene institutions of higher learning.

Reports came from:

- Mike Miller, Kansas City, Kans., student, relating to the work of Campus Crusade for Christ;

- Rev. Kenneth Meredith, Pasadena, Calif., executive director of FOCUS, a group concerned with providing housing for Nazarene students in state schools;

- Dr. Willard Taylor, a Nazarene Theological Seminary professor who will teach part-time at the Kansas State School of Religion on the campus of the University of Kansas;

- Phil White, a student at Oklahoma State University, Stillwater, Okla.;

- Rev. Robert Helfrich, pastor at the Ann Arbor (Mich.) University Church, located on the campus of the University of Michigan;

- Dr. Ronald Gray, dean at Canadian Nazarene College, who spoke on the relationship of the school he represents with the University of Manitoba, also located in Winnipeg.

Dr. Willis Snowbarger, secretary of the Department of Education, which sponsored the breakfast, gave an overview of the campus ministries work.

Mrs. Olsen Cites Quadrennial

"Hold Forth the Light" was the theme of the quadrennial convention of the NWMS June 13-15, held in the arena of the Municipal Auditorium.

The theme was dramatically introduced by Mrs. G. B. Williamson and the Pasadena College choir and brass ensemble.

General President Mrs. Gordon T. Olsen reported significant gains throughout the last four years. Society membership is up 44,687 to a total of 272,219. Of this number, 54,842 are men, 41,271 belong to youth chapters, and there are 57,563 junior members.

Prayer and Fasting society membership has increased by 41,143 to 210,211, with contributions through this channel totaling \$1 million per year for the past two years.

Missionary society giving for the quadrennium was \$16.3 million, an increase of \$5.3 million over the last four years preceding.

Other Sheep subscriptions increased 4,562 to a total of 185,892.

Five new members were elected to the ten-woman General Council. The new members are Mrs. Mark R. Moore, Mrs. Harvey Galloway, Mrs. Raymond McClung, Mrs. W. Charles Oliver, and Mrs. R. Wesley Sanner.

Mrs. Fred Hawk, Mrs. Herman L. G. Smith, Mrs. Orville Jenkins, Mrs. Robert Goslaw, and Mrs. Robert Jackson were reelected.

A memorial which would have included three men on the General Council was turned down.

Executive Secretary Mary Scott outlined goals for the next four years for the church-wide society. These include a total of \$15 million specifically for missionary interests, of which \$1 million per year would come from Prayer and Fasting. A goal of \$500,000 per year was set for Alabaster giving.

Membership goals include 20,000 new NWMS members, with the same number of new Prayer and Fasting League members.

Inspiration and information was added by the appearance of missionaries and nationals in panels, discussions, demonstrations, and interviews.

Music for the convention was supplied by an international orchestra conducted by professor Reuben Rodeheaver; the Pasadena College choir and brass ensemble; Dr. David Uerkvitz, concert pianist and missionary appointee to Costa Rica; the Olivet Nazarene College choir; the Bethany Nazarene College choir; and a number of smaller groups. Paul Orjala was convention pianist, and Dick Willis was convention organist.

GAINS



MRS. Gordon T. Olsen receives warm greetings following her election to a second term as NWMS president. Behind her is the quadrennial emblem.

CHURCH SCHOOL PACESETTERS HONORED

The Department of Church Schools sponsored the Arena rally Saturday evening, June 15, climaxing three days of conventions by the NWMS, NYPS, and Church Schools.



REV. Lyle Potter speaks to a Church School workshop.

A varied musical program included the Trevecca and Olivet choirs and orchestra, a children's massed choir led by Ron Lush, a teen choir from Bethany First church, and the Seminary quartet.

Recognitions for outstanding quadrennial records were presented by Dr. Kenneth Rice, executive secretary of the department. Florida was cited as the Honor School District, with Rev. Merton H. Wilson as church schools chairman.

The "millionaire" district for the quadrennium was Africa-Coloured and Indian, Mrs. Joseph Penn, church schools chairman.

The "District of the Quadrennium," hailed for overall district programs, was the Arizona district, Dr. M. L. Mann, district superintendent, and Rev. Myron Morford, church school board chairman.

Honor districts by function are as follows: for Home Department, Nebraska, Rev. Herbert E. Lilly, district director; Caravan, Canada Pacific, Helen Wood, district director; VBS, Arizona, J. Paul Tucker, district director; and Cradle Roll, Maine, Mrs. Faith Kern, district director.

Special citations were presented by Executive Editor Albert Harper to Miss Margaret Cutting, Miss Edith Lantz, and Dr. Roy Swim for outstanding service in the Department of Church Schools.

Effective teaching was represented in the presentation of Mrs. Reeford Chaney, Helena, Ala.; Mrs. G. E. Ohsfeldt, Houston, Tex.; Sgt. Paul Anderson, Columbia A. F. B., Ga.; and Rev. Andy Benson, Miami, Fla.

Dr. G. B. Williamson presented the closing challenge on the rally theme, "Go . . . and Teach."

PASTORS DISCOURAGE FLIGHT TO SUBURBIA

Delegates attending one of a dozen workshops related to the Church Schools convention were told that there seems to be an increasing awareness among Nazarene churches of the importance of church work in downtown areas. Dr. Mark R. Moore, superintendent of the Chicago Central District, said the problem has been created in recent years by large city churches moving to the suburbs, leaving the downtown areas unevangelized.

In his introductory remarks, Dr. Moore said to the more than 200 leaders present, "Our subject—'Downtown Versus Suburbia'—assumes that there is a conflict between the two concepts." Dr. Moore had been given the assignment for the convention and sent questions to pastors and superintendents throughout the church.

The subject was presented in the form of a panel; its members were: Dr. Leslie Parrott, Portland, Ore.; Dr. Mark Smith, Seattle; Dr. Ted Martin, Nashville, Tenn.; and Dr. E. W. Martin, Howell, Mich. The panel drew on its personal experience and observation.

Dr. Parrott shared in the experiences of Portland First Church, a downtown church, which in the middle 60's found itself worshipping in a sanctuary built on the concepts of the 1920's, fighting in a jungle of old buildings, and obviously losing. A study showed that the church averaged more in Sunday school attendance when it was founded by Dr. Bresee than it did in 1963. Significant also was a negative feeling among the membership about growth.

However, a decision was reached to stay downtown. A new positive outlook based on the centrality of downtown, the mobility of the church's members and its responsibility to minister to the pressing needs caused by the downtown situation were reasons for the decision.

A study made by an independent agency disclosed that accessibility of the church to its people, and parking are more important issues than proximity. Pastor Parrott reported that as the result of a new approach and program Sunday school attendance has doubled in the last four years, and is now around 500.

Dr. Mark Smith, who favored the moved to suburbia, cited reasons which he felt justified the church's moving:

- The physical plant being engulfed by deprived Negroes and foreigners which in some cases create a hazard for worshippers from outside the area.
- To be more accessible to the members who have moved to the suburbs.
- To follow up on the evangelistic possibilities existing in the suburbs.
- To avoid the high cost of buying land for expansion in a downtown area.

Dr. Smith said it became apparent in one of his pastorates that had the church stayed downtown it would have faced the need of presenting a Salvation Army-type ministry, encumbered with social concerns more than evangelistic ones.

Dr. E. W. Martin suggested the church must stay downtown and try to evangelize the people in its immediate area. He was insistent that when a church moves to a suburb it has in fact accomplished a merger: the merger of the present congregation and of the possibilities in the new area. If both congregations were cultivated, Dr. Martin said there could well be two churches.

Again he stated that to leave the downtown area amounts to desertion, and asked for the definition of a church: is it a history, a building, or a purpose? He declared rather than going we must stay, and cited these reasons:

- Because the message of holiness indeed had its beginning in the inner city.

• Because the holiness message best fits the needs of the inner city.

• Because with our preoccupation with survival, we must remember the solemn fact that the immediate purpose of the church is not to survive, but to bring about the salvation of people.

As to the safety of churchgoers in downtown areas, Dr. Martin suggested that there was not much safety in Jerusalem of the Early Church. "Men who live in love," Dr. Martin said, "are not too worried about their safety."

Dr. E. W. Martin (no relation to Dr. Ted Martin) quoted C. S. Lewis' definition of hell as "a city without a heart where people are continually moving to the suburbs."

He added that in Bible days people lived within the walls of the city, and worked outside. He called them "commuters in reverse." He reviewed the development of the megalopolis, tremendous complexes where a large part of the population of the country will live, concluding that either we reach these population centers, or we will not evangelize effectively our generation.

In summary, Dr. Moore said we must not minimize what we have done across the church in respect to the downtown ministry. In the past, he said, we have had neither the money nor the men to do the job. He said that there now seems to be an awareness and perhaps a willingness to face the job. The ministry of the downtown areas is new and different, and it will require the support of the best of people. Physical plants may have to be different, he said, as well as the pastors who serve in them.

While the workshop did not resolve the issue, nor decide it for any one congregation, it did serve to emphasize the need for consecrated, courageous thinking.

URGES SPIRITUAL MEANING IN CHURCH ARCHITECTURE

An opinion that the church sanctuary should be a distinctive and substantial building somehow reflecting spiritual values was expressed Friday morning in the keynote address opening the Conference on Church Building and Architecture at the Hotel Continental.

Dr. W. T. Purkiser, the speaker, editor of the *Herald of Holiness*, former college president and professor, said, "There is a sense in which a church building is a sacrament—something ordinary and tangible which has a meaning beyond itself. It is an embodiment of faith. It represents the sacred in the secular city. It is an attempt to convey the invisible and unseen reality of the divine, to witness to the reality of the true God.

"Its tangible presence helps us to realize that God is acting in our place and time. Church architecture is almost a form of evangelism—witnessing mutely to unbelievers."

Since preaching of the Word is central in Nazarene worship, Dr. Purkiser said he favored a pulpit in the center of the platform, near the level of the congregation, and a

church altar easily accessible for prayer.

"Long, narrow sanctuaries contribute to the spectator syndrome," he stated.

He also said he favored "straight, clean, unaffected lines of present day architecture."

The conference was sponsored by the Department of Home Missions and continued through Saturday afternoon, June 15.

Executive Secretary Orville W. Jenkins of the Department of Home Missions officially opened the conference. Mr. Bowes spoke on "The Church and the Urban Challenge."

A varied program of workshops included group discussions on "Steps in Church Building Planning," "The Church and Its Site," "Minimum Needs for an Adequate First Unit," "Meeting the Costs of Building," and "Building a Church Program for Seven-Days-a-Week Use."

A filmstrip on planning a church building entitled, "Let's Build" was premiered at the conference. It is available to all local churches on a purchase or rental basis.



PURKISER speaks on sanctuary planning.

Part of the plans for the quadrennial conference on Church Building and Architecture included a field trip in which six outstanding local structures were viewed by the participants.

The buildings selected as displaying distinctive architectural features were the Temple B'nai Jehudah; First Church of the Nazarene, Kansas City, Mo.; Nazarene Theological Seminary Library; Longview Methodist Church, Hickman Hills; Hillcrest Covenant Church, Prairie Village, Kans.; and Antioch Church of the Nazarene, Overland Park, Kans. □

ATTENDANCE TAXES FACILITIES

Housing requests for the Seventeenth General Assembly and related conventions ran 57 percent above the 1964 demands at Portland, and 87 percent ahead of the 1960 assembly held in Kansas City.

Attendance at the Friday and Saturday night services overflowed the 10,200 seat arena. Approximately 2,000 people were standing, and another 1,500 were turned away Friday night. The same was true Saturday night. At least 20,000 were on hand Saturday. □

ELDEN RAWLINGS RESIGNS

Elden E. Rawlings, managing editor of the *Herald of Holiness* since 1965, resigned July 1 to pursue graduate studies in mass communications leading to the Ph.D. at Syracuse University, Syracuse, N.Y.

The Rawlings family is spending the six weeks following General Assembly at Cuernavaca, Mexico, where Mr. Rawlings will study Spanish as one of his tools of research at Syracuse.

Combined with the mass communications major in the magazine and newspaper area will be a minor in international relations with special emphasis on Latin-American affairs.

Mr. Rawlings wrote the script and directed the two World Missions films now being introduced, both based on the work of missions in Latin America.

Eldeen Rawlings was employed at the Nazarene Publishing House in sales and promotion from 1960 to 1965. He holds a master's degree in journalism from the University of Oklahoma, and had previously taught journalism and worked on a newspaper staff as a reporter.

During Mr. Rawlings' term as managing editor, circulation of the *Herald* increased from 102,000 to 150,000.

Mr. Rawlings carried the chief responsibility for the General Assembly news appearing in this and next week's issue of the *Herald*.



Rawlings

Editor W. T. Purkiser and denominational leaders expressed deep appreciation for the talented and dedicated service Mr. Rawlings has provided the church paper. □

SEVEN NEW FILMS RELEASED

Seven new 16-mm color-sound motion pictures, plus other audiovisual presentations, premiered during the conventions and assembly.

Among departments to release new films were the Department of Education ("Appointment with Destiny"), Church Schools ("The Debtors"), World Missions ("Found" and "The Spreading Flame"), N A V C O ("Ready, Leonard?"), NYPS ("Sandi"), and Home Missions ("They Do Not Wait").

Two new filmstrips, one by the Department of Church Schools and one by the Department of Home Missions, were also released.

Other audiovisuals reports included those of Paul Skiles, general NYPS secretary; Dr. Mary Scott, NWMS secretary; Dr. Albert Harper, Church Schools executive editor; and Dr. Kenneth Rice, Church Schools secretary.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

JEREMIAH'S PROPHECY FULFILLED

(July 7)

Scripture: II Chronicles 35:20-36:16;
Jeremiah 37:1-16; 38-39 (Printed:
Jeremiah 38:14-18; 39:1-2, 6-10)

Golden Text: Jeremiah 21:8

THEME

A survey of events leading to the downfall of Jerusalem, showing Jeremiah's steadfastness and vain endeavor to avert national disaster.

INTRODUCTION

The phrase "weeping Jeremiah" gives a false picture of a prophet who endured persecution during three reigns (approximately 40 years). He was a true patriot reading the signs of the times, preaching repentance and righteousness, opposing a military alliance with Egypt, exposing a presumptuous doctrine of election—yet scorned as a traitor. Viewing history as a chastening judgment, Jeremiah chose to go down with the ship of state (38:28).

The conflict between prophecy and unprincipled national policy is seen in the confrontation of

Jeremiah and the Princes—a corrupt clique who dominated the king and foolishly sided with Egypt against Chaldea. Where Isaiah had exhorted Hezekiah to resist, Jeremiah advocated surrender, believing Jerusalem had forfeited God's protection and Nebuchadnezzar had no wish to destroy the city. His was a policy of survival, not cowardice, bringing intensified persecution and a friend in need.

Jeremiah and Ebed-melech. This is an epic rescue revealing deplorable prison conditions, and exceptional faith and courage in an "outsider." Triumphant over cruelty and denial (a eunuch), and showing forethought and compassion in the use of "rags," Ebed-Melech risked position and life. The king's change of attitude to the princes is indicated by the bodyguard of 30.

Jeremiah and the King. Astute enough to secure a double oath of security (38:16), Jeremiah confirmed his unpopular message to Zedekiah in a secret interview. Declaring that the only choice was between life and death, he assented to the king's cover-up scheme.

CONCLUSION

Problems of patriotism, national policy, and staying at one's post in all circumstances are involved. But Jeremiah's testimony is clear (Lamentations 3:55-57).

Conducted by W. T. Purkiser, Editor

Were the Old Testament people of God such as Abraham and David saved as we are, and if so how? I personally believe they were saved by looking forward by faith to Christ as the Saviour as we are by faith in Him and looking back to Calvary, but is there Scripture for this?

They were saved. Of this, there is no doubt (Romans 4:1-25).

There might be a reservation at the point of your words, "as we are." It really does make a difference whether one was looking forward by faith to Christ who was yet to come, or looking backward by faith to Calvary as a completed fact (Matthew 11:11; John 7:37-39; Hebrews 11:39-40; I Peter 1:10-12).

There was salvation throughout Old Testament times appropriate to the age and dispensation in which the people lived. It was salvation by grace through

faith, and its ultimate foundation was the atonement to be made by "the Lamb slain from the foundation of the world" (Revelation 13:8).

Yet something happened when Jesus died that made possible a new dimension in God's relationship with man. This is why the least in the kingdom of heaven is more privileged than John the Baptist, greatest of the prophets (Matthew 11:11). This is the promised "better thing" God has provided for us who live in the age of the Spirit (Hebrews 11:38-39).

Our Sunday school superintendent has submitted attendance figures for the month to the district paper that do not correspond to the actual average attendance. Upon asking him about this, he replied that on occasion one week of the four or five is eliminated to keep the average higher. Is this common practice, or is it something devised to make things look better than they really are?

I fear it is something devised to make things look better than they really are.

The logic of the superintendent's position would make averages quite meaningless. It would make about as much

sense to drop all but the highest figure and use it for the month's "average."

We want to look good, but if looking good is bought at the price of accuracy and honesty, it costs too much.

Recently some young men left me a book that says, "Because some ancient records were kept on parchment or other materials and rolled on sticks, they were referred to as 'sticks.'" They refer to Ezekiel 37:15-20. Are these then sticks or scrolls?

The sticks of Ezekiel 37:15-20, joined together to become one, are sticks, not scrolls. They were used to dramatize the predicted reunion of the divided kingdom of Israel, a prophecy which found its early fulfillment in the return from Babylonian exile (cf. Ezra

and Nehemiah where the returned exiles are referred to as "Israel") and its complete fulfillment in Christ (cf. Hebrews 8:6-13).

Incidentally, you would be well-advised either to courteously refuse or to burn books like this left at your door.

Why was Jesus crucified and Stephen stoned? Were they not both Jews under the same Roman law?

Jesus was crucified because His condemnation by the Sanhedrin was ratified by Pilate, the Roman governor of Palestine at the time. The stoning of Stephen

was a lynch action executed by a mob without even the shadow of legality as far as Roman jurisdiction was concerned.

How can Christians who are young in their experience get established if they go to the altar in every revival because their feelings do not measure up to the expectation of the evangelist?

Evangelistic preachers have two problems. One is to get response from those who need help. The other is to keep those who are walking in the light from casting away their confidence (Hebrews 10:35).

It isn't always easy to do the one without failing in the other. Dr. H. Orton Wiley used to remark that sometimes a preacher goes out to skin an

old goat, and all he comes up with is a bunch of bleeding lambs.

It is probably better for some to come who do not need to than for those who do need to come to stay away.

Whether the young Christian's faith is harmed or not depends on the kind of counsel and help he gets when he does come to the altar.



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7 And there was one named Ba-rab'bas, which lay bound with them that had made insurrection with	18 And began to salute him, Hail, King of the Jews!	19 And they smote him on
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