

A-205

May 22, 1968

## A Plum in His Mouth

(See page 5.)

# herald

## OF HOLINESS

*Church of the Nazarene*

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Truth is not self-perpetuating.  
It is personal and moves from  
person to person. The one  
supreme and basic truth of God  
available to man in Christ has  
to be carried and communicated  
by men to men. The world  
needs Christ, and it can get  
Him only from and through  
Christian men.

—Robert E. Speer

# Fling Away Ambitions



General  
Superintendent  
Powers

“Cromwell, I charge thee, fling away ambitions,  
By that sin fell the angels; how can man then,  
The image of his Maker, hope to profit by’t.”

When Shakespeare made Wolsey utter the above words, he was condemning ambition, but not all ambition.

Sanders says our word ambition derives from a Latin word meaning “canvassing for promotion.” This could mean many things such as a desire for power, money, position, authority, or popularity.

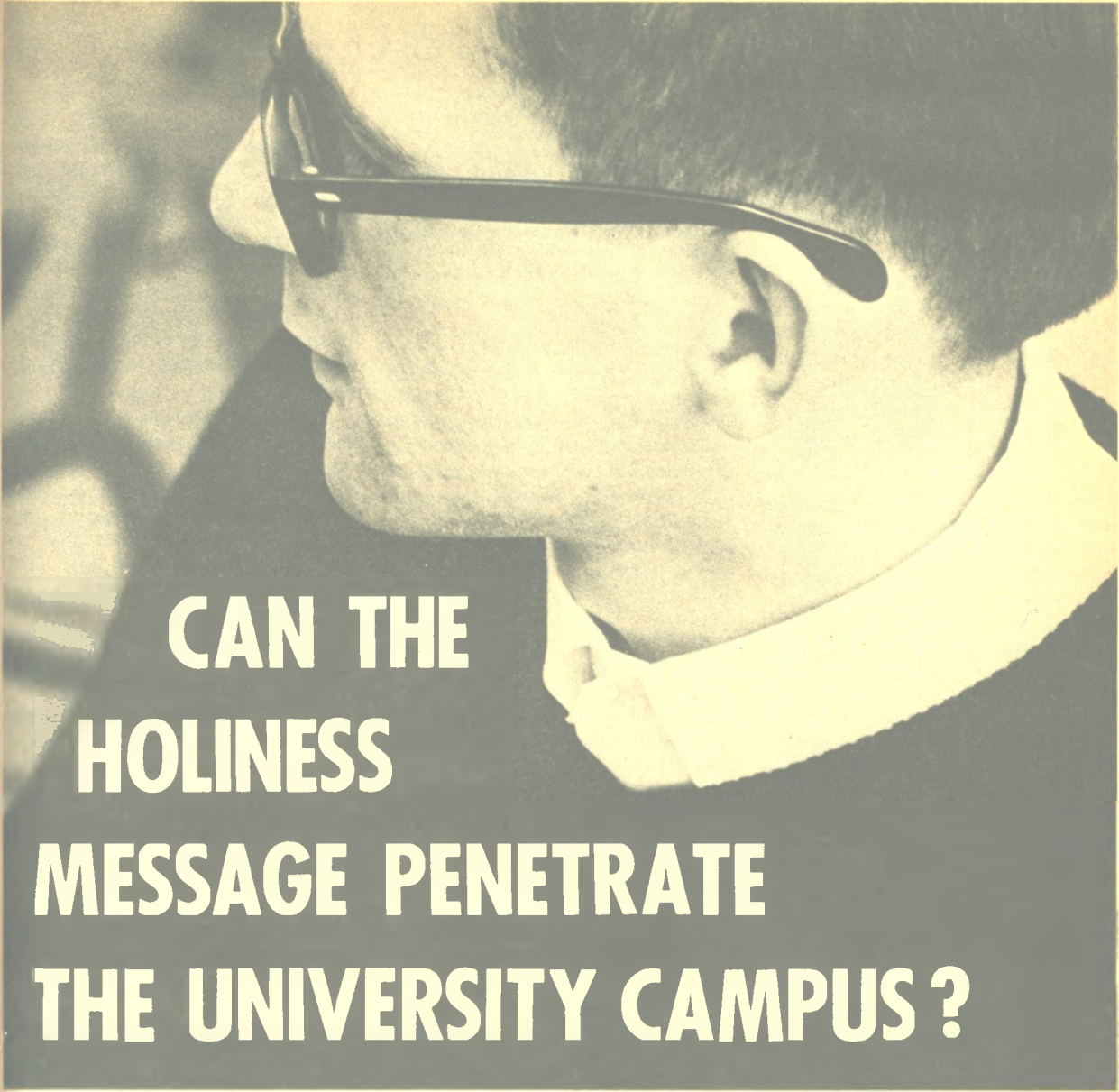
Bishop Neil in addressing an ordination class said, “I am inclined to think that ambition in any ordinary sense of the term is nearly always sinful in ordinary men. I am certain that in the Christian it is always sinful and that it is most inexcusable of all in the ordained minister.”

The Bible roundly condemns all such ambition. The prophet exhorted Baruch in these words, “Seekest thou great things for thyself? seek them not” (Jeremiah 45:5a). And Christ himself condemned those who sought the privileged place on His right hand and on the left (Matthew 20:21-23). Evidently their motive and their technique in using another (their mother) to reach their goal, were both faulty in the Master’s eyes.

But not all ambition is condemned. Christ was not simply negative in condemning carnal ambition. He went on to point out that there is a proper and Christian ambition. He spoke of those who would be great. “But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest shall be servant of all” (Mark 10:43-44). He did not and does not condemn that “overwhelming desire to achieve” in the Christian life. He goes on to tell us how we may satisfy that sanctified ambition. He said, as one translation puts it, “Whoever among you wants to hold first position must be everybody’s slave.”

When Jeremiah spoke to Baruch he said, “Seekest thou great things for thyself? seek them not.” Unselfishness is the hallmark of sanctified ambition. No man has more than one life to give. It is Christian to desire that that life shall be spent to the greatest advantage for God and man. He dares not spend it selfishly in seeking great things for himself. But with an ambition that has been sanctified wholly, he, with the Apostle Paul, should “press toward the mark for the prize of the high calling of God in Christ Jesus,” seeking and doing the will of God.

And so, let us go forth to avoid the pitfalls of carnal ambition and to fulfill a sanctified ambition to follow in the footsteps of our Lord who was among us as one that served.



# CAN THE HOLINESS MESSAGE PENETRATE THE UNIVERSITY CAMPUS?

PHOTO BY ALLEN RAWLINS

• **By Willis E. Snowbarger**  
Secretary, Department of Education

**T**o some the picture of the university which most frequently comes to mind is one of rebellion, new morality, and chaos. A more careful look reveals great differences among university traditions and individual students.

As in many other broad generalizations we have accepted, "the university" is not uniformly opposed to religion. In fact, there is much talking and writing these days about "love," some of which gets into the issues of love for one's fellowman and reacts against the unbridled greed and self-serving so prevalent in our society. Since this unmasks nominal religion, it may pave the way for a witness to the new birth and perfect

love. While the arch rebels are not the majority, even some of them see the need for this kind of Christianity and have sought out holiness churches.

In Cedar Falls, Ia., the acceptance is shown as R. N. Bremner, M.D., teaches a Sunday school class of 40 on the campus of the University of Northern Iowa. After Sunday school many of the group accept the invitation to attend the worship services at the First Wesleyan Methodist Church. The doctor opens his home to the "Aldersgate Collegiates," as they are called, and would give any time required to lead a student to Christ or help to solve a spiritual problem.

In four years, five young people have been called and entered full-time Christian service, and Pastor Lowell Stoesz estimates that the young people themselves, by witnessing in dorm rooms, are winning 100 converts per year.

The Free Methodist church has also used the name "Aldersgate" for its student fellowships. Rev. R. O. Michels served the church near the University of Illinois campus in Champaign before moving to his present post in Bloomington, Ind. He writes out of a background of successful ministry to the Indiana University of exceptional opportunities with foreign students, a booth at an Activities Fair on the campus, and the opportunities that come to a pastor as a member of the "professional workers' association" on campus.

Probably the longest record for interdenominational holiness campus ministry is that of the Philadelphia Fellowship at Ball State University in Indiana. Dr. Vernal Carmichael, and more recently Dr. Horner Paschall, professors at the university, have played a key role serving dozens of students from holiness denominations. This group has always attracted a substantial number of students from other denominations or with no religious background. The 1966 statistics of Ball State (enrollment 15,016) revealed the following in religious preference count: Christian and Missionary Alliance 25, Free Methodists 73, Nazarene 145, Pilgrim Holiness 12, and Wesleyan Methodist 140.

In addition, young people from holiness backgrounds are to be found among the Friends, United Missionary, and other groups not listed in the summaries as well as some from old-line denominations. Are there a proportionate number on other campuses?

Efforts of the Church of the Nazarene to minister to the needs of university students are quite recent but extensive. There are 12 formally organized chapters of

**DR. SNOWBARGER is a graduate of Bethany Nazarene College; M.A., University of Oklahoma; Ph.D., University of California; LL.D., Bethany Nazarene College; executive secretary, Department of Education, Church of the Nazarene; past positions: professor, vice-president for academic affairs, and dean, Olivet Nazarene College; doctoral dissertation on the development of Pearl Harbor.**

"Bresee Fellowship" and it is likely that nearly that many additional chapters will be formed in 1967-68. Four new "university" churches have been organized. In 12 to 15 additional communities, informal but persistent efforts are made without a formal organization. The group of 25-35 students who have lunch together every Thursday noon at the Union building at Oregon State University in Corvallis is an example. Instead of an organization, First Church of the Nazarene, Washington, D.C., maintains housing for graduate students. A "student conference" is being conducted in a retreat setting to serve primarily students at secular institutions.

Other groups may be active and many other illustrations of the activity could be given. But back to the question, Is the holiness message getting through? To answer let us look again at the tremendous numbers of our own who are there. If the churches have a program, they say to our own youth, We are with you on the university campus. A little encouragement may help a young Christian keep his balance. The

message gets through as our own young people maintain their testimony.

Christian young people can win university young people. Background or no background, students find the Christian message meets them where they are. Testimonies of new converts won on the campus may be found wherever the work has been carried on. The converts range from holiness rebels, to nominal Christians, to international students for whom the Christian message is totally unfamiliar.

To quote from one recent report from the University of Michigan: "Our Friday noon seminars are well attended. Our 'church-oriented' students are struggling with the same questions that the 'unchurched' are troubled with. One newly converted graduate student said that the Bresee Fellowship was 'the brightest spot' in her life. All of our born-again students participate in our visitation program."

With greater numbers of our own young people in secular universities, with the groping spirit of those who seek to find meaning in life, in a context of cynicism over a society wearing a Christian facade, the holiness churches frequently find an open door to the university student mind. Not every pastor nor every congregation will pay the price to win this generation but many of us are not resigned to losing it. For the holiness denominations at least, we must count upon a local congregation and a pastor for leadership. But the students themselves are the real missionaries. □

**One of the great blessings of a settled Christian experience is deep communion with God. Though every rational mind can see the wisdom and power of God in the created order, yet there is a personal manifestation of God which is reserved for His children alone.—Selected.**

The lady complained she thought the vicar was brought up with . . .

# A Plum in His Mouth

• By Brian L. Farmer

Salford, Lancaster, England

The little lady couldn't stand it anymore—the way in which the Anglican priest intoned his services. She therefore stayed away from church.

"You would think," she said, "that our vicar had been brought up with a plum in his mouth."

Though, by and large, we Nazarenes sympathize with the lady's complaint—we never were much partial to the "singsong parson" voice—she really ought not to have stopped attending church.

Yet a wonder of the Christian revelation about which we shall eternally marvel is that an infinite God entrusts His work to finite man. Some will do His work better than others, of course. But the world sees divinity filtered through humanity and this is always less than perfect. Not only do we have a plum in our mouths; we have it stuck there.

Still, if we recognize the fact, we can use the awareness profitably.

We can resolve to be *our best* as His servants with all that this implies in prayer and preparedness for His service. This can be an expression of thanks to our blessed Lord for His choosing us to be "labourers together" with Him. Yet we can never be self-satisfied, for even at best (and how often we are less than this!) "we are unprofitable servants."

Yet God does cherish our service. The New Testament leaves absolutely no doubt about this. "God hath chosen the weak things . . . and base things of the world . . ." What more do we want by way of assurance? We may leave a great deal to be desired, but *we* are to be "living epistles, known and read of all men."

There is an old saying that he who never made a mistake never made anything. Certainly, if we are over-introspective and wait till we are altogether perfect, we shall never begin our service for the Master. We need a perfection of heart wrought in us by the baptism with the Holy Ghost, but granted this, God is waiting to use us, human frailties and all.

On the other hand, there are always with us the few bumptious characters who could use a little holy reticence in their eagerness to offer

the world the doubtful benefit of their enthusiastic but imperfect and misguided service.

The "plum in the mouth" awareness can also be considered from the opposite aspect.

When we are being ministered to, we can be greatly helped by remembering that God's revelation (God's message) must of necessity be marred somewhat by the imperfect medium through which it is coming. By not looking for perfection in the human we shall better see the perfection of the divine.

If one searches hard enough, one can find something less than divine perfection in the world's most worthy Christian, but what a needless, useless, senseless search this is! If God chooses to convey the "living water" through a human channel, surely I should not refuse to drink from that channel. One might as well refuse to drink in a desert because water is not served in a gilded chalice.

The danger in all this is the temptation to accept mediocrity with a kind of fatalistic attitude and to make no attempt at improvement in ourselves or in others. This would lead to a fearsome antinomianism and is in no sense justified either by Scripture or Christian experience.

Repeatedly, the Lord taught that His followers were duty-bound to make the best of themselves in His service. Talents should be increased; the lamp of life should be kept filled with the Spirit, trimmed and burning brightly. Though Jesus was always ready to forgive and to bind up the brokenhearted and in His humanity to sympathize with failure, He had no place in His teaching for the lack of discipline.

To say absolute perfection is unattainable is not to say improvement is impossible—radical improvement, indeed. In fact, such a statement would fly in the face of the facts of experience of ourselves and of others.

The plum is in the mouth.

It calls for hardness and realism with ourselves as servants of His grace, and leniency with realism towards others when we are recipients of His grace.

As a rule of thumb, "Hard on self, easy on others" is our maxim. □

# Must Self Die Too?

DEAR RICHARD:

I am writing you to let you know that I have been praying earnestly for you since our talk a few weeks ago. In reflecting on that talk, and after reading your last letter, I think that I should write you a few direct words concerning entire sanctification and a proper concept of yourself.

You need to reaffirm one aspect of sound Wesleyan doctrine: While sin is eradicated in sanctification, self is not! Sin is cleansed from the heart, but the essential self is not annihilated. Inordinate selfishness is purged, but the God-given, distinctively human selfhood remains.

I think that you have taken our properly strong emphasis on the removal of sinful selfishness, the "dying out to self," to mean not only the eradication of sin, but of the self also. Thus you feel guilty, not only for egocentricity, but for being a self at all. You seem to condemn yourself not only for grasping self-sovereignty unduly, but for asserting or maintaining your existence at all.

Pride must be expelled, but self-respect must not be tossed out also. God has put strong creative powers within man, and when the Christian longs to use them, this should not just automatically be labelled sinful pride.

Actually you can go so far as to make a veritable idol out of self-negation. If you are interpreting the call to surrender to Christ as a call to become a nonentity, to despise yourself, and to perpetually feel ashamed of your humanity, you are making a serious mistake.

Those Christians who constantly regard themselves as weak, miserable, helpless worms find themselves in remarkable contradiction to what the Bible

says about redeemed men. The Bible declares that redeemed men are sons of God, in Christ as Christ is in the Father, heirs of God, joint heirs with Jesus Christ. Should we not be careful about slurring the handiwork of God's redemption and should we not be careful about negating the gifts He has given to man?

Some sincere folk following this line come to the point of seeking for a "blessing" that will do for them what God expects them to do for themselves. They want an experience that will sweep them off their feet, overpower them, and automatically carry them down the straight and narrow. This is really a desire for God to destroy elements of personality, such as selfhood, freedom, and responsibility.

Such persons are so anxious to live right that they want to become religious machines—spiritual robots. Thus they would forever escape the possibility of errors, sin, responsibility, and freedom. Others seek an angelic perfection which would also greatly reduce the margin for failure. This can truly be an idolatrous worship of self-negation.



When such a person finds that God will neither make him suprahuman (an angel) nor subhuman (a robot), he faces the real possibility of falling into despair and giving up, or denying that he is a human being "able to stand but free to fall," thus eventually developing a distorted and tormented personality.

Of course, this is not to be interpreted as preaching self-sufficiency. The worst diseases known to man have stemmed from a worship of self-sufficiency. The holiness people have eternally declared war on the tyrannical carnal nature, that deep-seated core of in-

bred, idolatrous pride and self-love called inherited depravity. There is no room for spiritual arrogance by anyone, for all we have and all we are come from the free grace of God.

Nevertheless you must understand that sanctification brings freedom to the self, not extinction of the self. Perhaps Dr. H. E. Jessop has put it as well as anyone: "By His cleansing blood . . . our essential self is gloriously released—set free to do the will of God . . . We have not been dehumanized; neither has our essential ego been in any way interfered with . . . The permanent agent behind the conscious 'I,' 'me,' 'my,'—a released selfhood—has been set free . . . Every fundamental urge within the nature remains the same . . . Entire sanctification is a distinct personality release."

A proper, positive self-concept is important to you also because a lack of it will keep you from growing in both the spiritual and the secular world. A crippling self-doubt will produce an exaggerated caution and a tense passivity. If you are dead set against anything that you (your essential self) want to do, you will see your dreams stifled, your inspiration evaporated. You will deny your ambition and worry away your opportunities.

A high concept of self is important, for we tend to view others in the light of our ideas about ourselves. If we regard ourselves as undeserving, miserable wretches who ought to be degraded, punished, and humiliated, we will see our fellows as undeserving, miserable wretches who ought to be degraded, punished, and humiliated. In short, if you can't love yourself you can't love others. Remember Jesus said to love "thy neighbour as thyself."

Prayerfully yours,  
WESLEY D. TRACY  
Oil City, Pa. □

*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full (John 15:10-11).*

## I Quit

**A**N ADVERTISEMENT in a national magazine arrested my attention. It shouted in bold letters: "I quit!"

Now certainly there's an idea wrapped up in such a bold announcement. Was the ad-maker really quitting? Or was he quitting in order to begin?

There's a fresh twist here to a hidden truth—quitting in order to begin! Sounds a bit ridiculous at first. But it is true—you have to quit something before you can begin anything!

You have to quit sinning if you begin with Christ!

You have to quit the indifference game if you begin serving!

You have to quit hindering before you can begin helping.

The funny thing is, we talk a lot about beginnings. And this is good! But something needs to be said about the quitting. For the mystery is that the quitting is usually harder than the beginning.

Satan won't admit that the quitting is hard. He simply encourages the start, knowing that the quitting will not be easy. But by the quitting stage, he usually has a hardened candidate for defeat.

Blessed, then, is the man who never starts some things—especially the things which he cannot easily quit.

"I quit" are not necessarily the words of a "quitter." They might just be the positive words of a beginner who means business. And that's a refreshing thought in itself!—C. Neil Strait. □

# THIS IS THE CHURCH!



PHOTO BY ELDEN RAWLINGS

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

**T**he word "church" conjures up strange distortions in the minds of the masses of people who are outside of it. More tragic, many times those who are on the inside see the church only with tunnel vision. And that tunnel vision is usually focused on a temporary weakness rather than on eternal strength.

Let me share with you a few of many instances when I have witnessed the Church in her finest hour.

Ten people in a makeshift Sunday school annex room in solemn covenant. Praying, fasting. Seeking first the kingdom of God. Quoting the promises. Praying, "O God, we must have, for the sake of Thy kingdom, a new building here." *This is the Church!*

"Dear Lord, bless Mike at the market. You know we witnessed to him again today about his deep soul need. We have prayed for him for years. Put a hunger in his heart for Thee. Help him to be saved." *This is the Church!*

Twelve ministers praying at the altar at a Wednesday noontime. The intercessory prayers turned

toward the physical healing of one of those men. Heaven bent low. Faith reached up. It was done! The young man was healed! Whereas he had halted and faltered in his speech, he now spoke clearly, easily, fluently. *This is the Church!*

Young people going door to door with leaflets announcing the revival. They represented a whole skein of emotions. Eagerness. Fright. Halfheartedness. Some reluctance, pushed by a program. But also devotion. Obedience to an inner urge to give witness to their faith. Trusting God. *This is the Church!*

The vast audience held its breath. The last notes of the vocal contest were dying away. Who would win? They were all deserving. They had all tried hard. One would be granted a scholarship to a Christian college. *This is the Church!*

Grandpa wondered if anyone would come. The day had been long, and lonesome. The news about world affairs was discouraging. His children had not written for some time. Had his church

forgotten, too? Then they came. A couple in the name of the Christ. They visited. Read the Scriptures. Prayed. The Presence came. *This is the Church!*

The score was 84-80 in favor of State. Another basket swished through. The Christian college team needed only two points, and 10 seconds. But they lost. A cheer went up for the winners. How they had played and how they lost was so important! The Christian witness was clear even in defeat. *This is the Church!*

**I**t happened at camp meeting. It was the last Friday night. A young man stood to sing. It didn't matter that his face was black. The Holy Spirit came. The Christians rejoiced. Sinners sought God. The altar filled and overflowed to the first row. The second row. The third row. The aisles were filled with people settling accounts with God. The preacher exhorted. Others came. It was a prolonged and massive forward movement. *This is the Church!*

The nine-year-olds had been restless. Noisy. The teacher had



done her best. She felt keenly frustration and failure. Then class was over. A boy hung back shyly. At last he said, "Teacher, pray for me." *This is the Church!*

It was Christmas. There had been much to do about the program. The practicing had not always been in the Christmas spirit. There were times when patience was a lost art. Children had been restless and uncooperative. The music had flat notes. Then it was over. The folks had gone home. The pastor was standing there, surrounded by memories and debris. A young man hurried back in—out of breath. "Pastor, this is my Christmas present to you. God has called me to preach." *This is the Church!*

The home was shattered by divorce. Affections, untended, had unravelled out beyond mending. The children were torn in their loyalties. The church folks stood by, not in judgment, but in love. They prayed equally for all. They visited the husband, and the wife. They sought after the children for Sunday school. They didn't come forward with easy answers to hard questions. But everyone knew they cared. *This is the Church!*

It was past midnight. The pastor's phone rang. "Come and help me. Come pray with me. I feel like I'm losing my soul. Maybe you won't come?" The answer was firm. "Yes, I'll come. Where are you? Your address?" *This is the Church!*

Several new converts from the recent revival are in the pastor's class, willing to learn about their new responsibilities and privileges as Christians. They want to know what they must do to be church members. "Being a Christian and a church member is meaningful in our kind of world. We do have rules. We have some do's and some don'ts. We expect you to accept these as your ideal of life. What we ask is only what is good for you as a Christian." *This is the Church!*

The promising, young politician had lifted his voice in an eloquent flight of campaign oratory. He was stating his convictions. The things he intended to live by in his office. Then he was tempted to make a

## Where Did You Learn the Most?

WE HAVE three wonderful institutions that help to make men and women out of our boys and girls. These institutions are the home, school, and church.

The one which has the child the longest and influences him most is the home. Therefore the home has the greatest responsibility in helping our children to grow into the kind of men and women they ought to be.

What kind of home ought my home to be? First, it ought to have love as the guiding principle in all the family relationships. Without love no home can be what it ought to be.

Second, home ought to be a university where authority is recognized and discipline is taught. If children are not taught to recognize authority in the home, they soon will not respect it anywhere. Trouble with the law will result.

Third, the home ought to be a religious institution. It is not enough to "teach" religion in the home; it should be "lived" in it also.

Fourth, the home must implant in the lives of those who grow up in it the principles of integrity and honesty. Every boy and every girl should be trustworthy in all their dealings, and their word should leave no room for people to doubt its truthfulness.

I am afraid that many of the wrongs in the lives of our young people today could be traced to the failures of our homes.

My prayer is that the Lord will help us as parents to set the right example before our children, and—what better example can we set than being faithful to attend Sunday school and church? □

• **By M. Harold Daniels**  
Bethany, Okla.

promise that sounded good, but one he knew he could not keep. He thought, It will get me votes. Why worry about later? Then he heard his pastor reading, "Let your yea be yea, and your nay, nay." *This is the Church!*

It was prospect, door-to-door calling night. At one of the doors a frightened, hysterical voice quavered, "Come in." The situation was desperate. The empty pillbox lay on the floor. Life had lost its meaning. There was no time to pray. The ambulance was called. The sinking patient was rushed to the hospital. Follow-up. Concern. Prayer. Finally salvation. *This is the Church!*

I have seen them come to worship. Hurried. Anxious. Frustrated. Burdened. Perplexed. Care lines etched deeply around the eyes and mouth. And then a song is lifted. Pastor and people pray. Burdens and anxieties are released in God. Faith takes hold. The sermon rings with challenge. The

people go out with inner reinforcements. *This is the Church!*

The board meeting is tense. Strong opinions differ sharply. Who is right? Both have merit. But not equally. Where is the unity? The meeting ends without consensus. Another meeting will be needed. Can you believe "this is the Church" too? It may be the Church getting ready for her finest hour.

The Church is God's program for changing men. Winning men. The Church is God's plan for saturating the atmosphere of earth with His Spirit. How can the spirit of forbearance be demonstrated except there be an occasion for tension and difference? So many times the Church is thought of as being only institutional. The Church is the life of God among the children of men. The Church is God, training, wooing, winning. The Church is redemption's product, sharing redemption's story. *This is the Church!* □

# Editorially Speaking

By W. T. PURKISER

## The Continuing Story of Aldersgate Street

On May 24, 1738, just 230 years ago next Friday, John Wesley went "very unwillingly," as he said, to a little meeting place on Aldersgate Street in London.

The story has often been told. But on this significant anniversary, it is well to read it again from Mr. Wesley's own account in Volume I of his *Journal*:

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.

"I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all there, what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation: but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

"After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He 'sent me help from his holy place.' And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now, I was always conqueror."

WHAT BEGAN AT ALDERSGATE STREET is not easy to name in terms of a rigid stereotype. One who reads Mr. Wesley's *Journal* of his spiritual life before that eventful evening can scarce-

ly doubt a measure of spiritual life before the "warming of his heart."

Perhaps Wesley's own description of his earlier relationship to God as that of a servant more than a son is about as good as we can do. Certainly a new and very vital element entered his life on the evening of May 24, 1738.

Mr. Wesley learned much and grew considerably in his understanding of the Christian experience after Aldersgate. But the facts of the case are, the outlines of his theology were pretty well drawn long before, and never radically changed. He himself states this in *A Plain Account of Christian Perfection*, written almost 40 years later.

Aldersgate must always serve to remind us that a correct theology is not enough for a rich and meaningful Christian experience. One can have it in his head and miss it with his heart.

Without Aldersgate, Mr. Wesley would have been a stiff, correct, and somewhat dogmatic theologian, straight in his thinking and strait in his morals—rigid and unbending in his demands upon himself and others. But he would never have known the warmth and breadth of his ministry had not the truth in his mind been set afire by the Spirit in his heart.

Our danger, like that of Mr. Wesley's people, is not that we shall lose the battle for truth in theology. Our danger is that we shall lose the battle for life in experience.

It is all too possible for the best and truest doctrine to become rigid, channelized, and verbal because not exposed to the realities of life. The occupational disease of the theologian is hardening of the categories, just as the physical body may be afflicted with hardening of the arteries.

When we become defensive, isolationist, and protective about our doctrines, more concerned with saving ourselves than with saving others, fearing the searchlight of reality more than the darkness of obscurantism, we are well on the way to becoming theological fossils in the museum of an outgrown past.

Our salvation lies in the continuing spirit of Aldersgate Street. True faith fired by fervent love will insure that the story of the burning heart does not end in the ashes of a barren life. □

## Growing Old With Grace

Growing old is something we all do, if we live long enough. And in today's world there are more of us who are living longer than in any age of mankind since the days of the patriarchs.

It is not the mere fact of growing old that counts. If it were, the laurels would already have gone to Methuselah. None of us are apt to beat his record for pure longevity.

But there is more to growing old than just adding to our years on earth. People grow old in two ways. Some become querulous, demanding, and bitter. Others grow old with resilience and grace of spirit even after the muscles and joints have grown stiff and bodily functions begin to fail.

Physical powers do, of course, diminish with the passing decades. A man who had passed 65 was talking to a friend about his tennis game.

He said, "My brain barks out the commands to my body: Run forward rapidly! Start now! Slam the ball over the net! Run quickly back and get ready to do it again!"

"What happens?" the friend asked him.

"Then," said the older man slowly, "my body says, 'Who, me?'"

Perhaps it isn't just a matter of choosing how we shall grow old. In a sense we have been making that choice ever since we began to make any choices at all. Everything in life has helped and will help to shape us in our sunset years.

Yet there are some things we can expect the years to bring. The very anticipation of them will help to realize them. One observer has summarized the rightful expectation of the years. It would include at least four elements.

The years should bring a sense of proportion. We ought to be able, with the passing of time, better to distinguish between the important and the unimportant.

This is not always the case. Sometimes spiritual vision suffers along with physical sight, and little things grow larger as great issues become less important. But it ought to be that the "sense of what is vital" grows more acute as we "grow up into him in all things, which is the head, even Christ" (Ephesians 4:15).

It is part of the necessary limitations of youth to lack perspective. Experience can be the best teacher we have, provided we are willing to learn the lessons. One of those lessons is that issues which for the moment may seem world-shaking in reality may not be worth half the concern we are prone to give them.

THE YEARS SHOULD ALSO BRING an increasing serenity. As William Barclay expressed it, "He must be a strangely unteachable person

who does not discover from the years that feverish haste and restless anxiety never did anyone any good."

This is not to lessen the urgency of the tasks that are ours to do in a suffering and sinful world. It is rather to say that when backsets come and disappointments and frustrations intrude, one should have learned that, while the waves break on the shore and recede, the tide always wins. Christ builds His Church, preferably with and through us, but even in spite of us, if need be.

Really, "feverish haste and restless anxiety" hinder rather than help in the long-range outcomes of life. It is the thorough and thoughtful worker who makes the greatest contribution in the long run.

The passing of the years should also bring to us a larger compassion for others. We have lost the greatest value suffering can have for us if we do not learn from it to sympathize and understand when others pass through fire and flood.

If we have come in any measure to know and understand ourselves, we can the more easily forgive the offences of those who sin against us. When we see others in trouble, we can say with greater charity, "There, but for the grace of God, go I."

Finally, the years should bring a growing sense of the complete adequacy of the grace of God. Ours should be the mood of John Newton in his lines,

*Through many dangers, toils, and snares,  
I have already come.*

*'Tis grace hath brought me safe thus far,  
And grace shall lead me home.*

God, who has been "our Help in ages past," is "our Hope for years to come." Whatever we have known of toil and tears, of labor and sorrow, can but give us confidence for the unknown path ahead.

Someone wisely observed, "The devil has no happy old men." The Lord does have many. Each of us may aspire, by His grace, to add to the number who wear the "hoary head" as it should be indeed, "a crown of glory." □

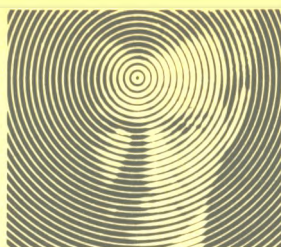
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**IN ALL our dealings with souls, let us know nothing among men but Jesus Christ and Him crucified. The art of gospel decoration has attained a perfection worthy of our century, but it is ours to put away from the sight of poor lost sinners everything but Jesus and life and death and heaven and hell.—Selected.**

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# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## The Search for Inner Peace

A YOUNG Jewish boy made a list of earthly desirables such as health, love, beauty, talent, power, and riches. Taking this inventory to a rabbi, he said, "This is the sum of mortal goods. Could a man possess them all, he would be as a god."

The wise elder, with a twinkle in his eye, said, "An excellent list and well-digested in content and set down in not unreasonable order. But it appears, my young friend, that you have omitted the most important element of all. You have forgotten the one ingredient lacking which each possession becomes a hideous torment, and your list as a whole an intolerable burden."

"And what," said the young boy, "is that missing ingredient?"

With a pencil stub the elder crossed out the boy's entire list. After demolishing this adolescent dream structure at a single stroke, he wrote down three words: *Peace of mind*.

The quest for this inner peace is constant and universal. Man continues to search for spiritual stability, inner equilibrium, and a refuge in time of confusion, disaster, and reversals. Millions seek after peace of mind more than anything else.

How shall we gain peace of mind? In answer to this question, Joshua Liebman, in his book, *Peace of Mind*, says: "Not through alcohol—though feverishly excessive drinking, a leprous scab on the contemporary soul, is apparently on the increase. Not through barbiturates—though increasing millions of grains are being swallowed by Americans in their search for sedative repose. Neither shall we find lasting solace in sensual indulgence, though all too many motion pictures and fantasy magazines glorify these activities as the be-all and end-all of life."

Liebman believed peace of mind was not to be found in great literary works, achieving wealth, or gaining fame but in "an undistorted life-affirming communion with God."

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A rest and peace promised on the condition that we come! We can have our cares and troubles lifted and our burdens and sorrows relieved by coming unto Him. God desires to impart perfect peace and serenity of soul to those who will "come."

### *Faith and Fret*

C. W. Ruth, a great American preacher, said: "Faith will annihilate fret or fret will annihilate faith. More people die from over-worry than from overwork. Worry simply unfits you for the duties of life. You can have your cares lifted by getting down by your bedside and giving them over to God, and then shut your eyes and sleep soundly until the next morning."

Surely Paul the Apostle had that peace of mind when he penned those immortal words, "I have learned, in whatsoever state I am, therewith to be content." □

## VITAL STATISTICS

### DEATHS

BUSTER BURL NANCE, 57, died Mar. 31 at Carnegie, Okla. Funeral services were conducted by Rev. Bob Williams. Survivors include his wife, Icie; two daughters, Mrs. Burlene Walker and Mrs. Joyce Kuykendall; one son, Denver; and his mother.

ELBERT OMAS "BUCKS" MEEKS, 56, died Mar. 18 at Hollis, Okla. Funeral services were conducted by Rev. Jack Bowman and Rev. Lee R. Bowman. He is survived by his wife, Rachel; one daughter, Mrs. Sharon Tompson; two sons, Larry and Buster; three sisters; two brothers; and three grandchildren.

EDGAR HUFF, 74, died Apr. 2 at Yakima, Wash. Funeral services were conducted by Rev. D. Muth. Surviving are his wife, Amelia; two daughters, E. Anne (Susie) Wilson and Mrs. Belle Broom; one son, Philip; seven grandchildren; three sisters; and four brothers.

MRS. MAUDIE LEE MILSTEAD, 66, died Apr. 16 in Tuscaloosa, Ala. Funeral services were conducted by Rev. Joe Ben Cagle. She is survived by her husband, Edward W., three sons, five daughters, 29 grandchildren and 11 great-grandchildren, two brothers, and two sisters.

REV. HENRY HUNT SHERRILL, 56, died Jan. 5 in a nursing home in Bethany, Okla. Funeral services were conducted by Dr. Harold Daniels and Rev. Frank McConnell. He is survived by two daughters, Mrs. Luke Munn and Mrs. Ernest Hill; seven sons, Horace, Ernest, Charles, Rev. Wesley, Ray, Herschell, and Shelby; and a number of grandchildren.

### BORN

—to Rev. John and Mary Price, Fullerton, Calif., a son, Mark Alan, Apr. 3.

—to Mr. and Mrs. Colin Robertson, Kansas City, a son, James Douglas, Apr. 16.

—to Vernon and Becky Lee Martin, Tujunga Calif., a son, Vernon, Mar. 16.

—to Rev. Lloyd (Tom) and Mary (Coleman) McLaughlin, Bradford, Pa., a daughter, Susan Elizabeth, Mar. 26.

### MARRIAGES

Elsie Slabach and Rev. Robert D. Lewis, Apr. 6, at Texas City, Tex.

## ANNOUNCEMENTS

### RECOMMENDATIONS

This is to certify that Donald Lee Bailey is a registered song evangelist on Northeastern Indiana District and has had experience as a song leader and music director in local church music.

Brother Bailey is a wonderful Christian, possesses a splendid spirit, and loves God devotedly. He may be contacted at Rt. 1, Box 237, Daleville, Ind. 47334.—Paul C. Updike, District Superintendent.

I am happy to recommend Rev. Ira Campbell, who has resigned the pastorate at Bowie, Tex., to enter the field of evangelism. He has had many years' experience as pastor and evangelist and will do any church good.—R. W. Hurn, District Superintendent.

Rev. James R. Leonard, pastor at Rockford (Ill.) Parkside, is entering the full-time evangelistic field September 1, and is now slating meetings. Brother Leonard is a good evangelistic preacher and can carry the special singing and direct the choir. Address him at 6627 N. Second St., Rockford, Ill. 61111.—Lyle E. Eckley, District Superintendent.

### EVANGELISTS' OPEN DATES

Gene Personett, Rt. 1, South Whitley, Ind. 46725, has the following open dates: May 20-27; May 27—June 2.

Charles F. Shaver, Jr., 1211 Willow Drive, Olathe, Kans. 66061 has the date May 20-26 open.

Rev. Jarrell W. Garsee, our returned missionary from Samoa, will have open time for deputation services, tours, or camps during the months of July and August. He may be addressed in care of the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

### SPECIAL PRAYER IS REQUESTED

by a lady in Central America for special divine guidance to guide new Christians in the way of holiness.

—by a lady in Oklahoma for a backslidden loved one, and for a very distressing problem in the home.

—by a lady in Indiana for a newly wed couple that they might be faithful to the church services.

—by a person in California for the salvation of

friends, and for grace to hold steady in a trying circumstance.

—by a lady in Iowa for her father and step-mother.

## DISTRICT ASSEMBLY INFORMATION

**CANADA WEST**, May 30-31, First Church, 126 14th Ave. S.W., Calgary, Alberta, Canada. General Superintendent: Dr. Hardy C. Powers.

**MAINE**, May 28-30, Church of the Nazarene, Corner North and Leavitt Sts., Skowhegan, Me. Host Pastor: Donald Shelp. General Superintendent: Dr. Samuel Young.

**NEW MEXICO**, May 29-30, First Church, 6605 Bell S.E., Albuquerque, N.M. Host Pastor: J. Melton Thomas. General Superintendent: Dr. George Coulter.

**ROCKY MOUNTAIN**, May 30-31, First Church, 8th and Alderson, Billings, Mont. Host Pastor: George B. Ronnekamp. General Superintendent: Dr. G. B. Williamson.

**SAN ANTONIO**, May 29-30, First Church, 4141 Brawner Parkway, Corpus Christi, Tex. Host Pastor: Bud Garber. General Superintendent: Dr. Hugh C. Benner.

## DIRECTORY

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Mo. 64131

Hardy C. Powers	Canada West	May 30-31
G. B. Williamson	Nevada-Utah	May 23-24
	Rocky Mountain	May 30-31
Samuel Young	New England	May 22-23
	Maine	May 29-30
Hugh C. Benner	Florida	May 20-21
	San Antonio	May 29-30
V. H. Lewis	Alabama	May 22-23
George Coulter	Southern California	May 22-24
	New Mexico	May 29-30

### Following General Assembly

Northeast Oklahoma	July 1-2
South Dakota	July 3-4
Canada Atlantic	July 4-5
Chicago Central	July 4-5
Nebraska	July 4-5
North Dakota	July 4-5
Albany	July 9-10
Eastern Michigan	July 10-11
Northeastern Indiana	July 10-11
Northwestern Ohio	July 10-11
Southeastern Ohio	July 10-11
Canada Central	July 10-12
Central Ohio	July 17-19
Michigan	July 17-19
Oregon Pacific	July 17-19
Pittsburgh	July 18-19
Northern California	July 24-25
Northwest Oklahoma	July 24-25
Colorado	July 24-25
East Tennessee	July 25-26
Kentucky	July 25-26
Eastern Kentucky	July 31—August 1
Illinois	July 31—August 2
Akron	August 1-2
Missouri	August 1-2
Iowa	August 7-9
Kansas	August 7-9
Southwest Indiana	August 8-9
Virginia	August 8-9
Louisiana	August 14-15
Dallas	August 15-16
Northwest Indiana	August 15-16
South Carolina	August 15-16
Houston	August 21-22
Tennessee	August 21-22
Minnesota	August 22-23
Northwestern Illinois	August 22-23
West Virginia	August 22-23
Wisconsin	August 22-23
Indianapolis	August 28-29
Kansas City	August 28-29
North Arkansas	August 28-29
North Carolina	August 29-30
South Arkansas	September 4-5
Southeast Oklahoma	September 4-5
Georgia	September 5-6
Now York	September 6-7
Joplin	September 11-12
Gulf Central	September 12-13
Southwest Oklahoma	September 12-13

## \$360,000 IN DRUGS TO MISSIONS

When your doctor gives you a prescription, he knows you can have it filled without delay at a nearby drugstore. But when a missionary physician prescribes even aspirin or vitamins, he can't be certain his patients will get their medicine unless the mission hospital has it available.

Through the services of the non-profit Medical Assistance Programs, Inc. (MAP), in Wheaton, Ill., Nazarene medical workers in New Guinea, British Honduras, India, and Korea are able to provide for the needs of their patients. MAP last year shipped drugs and medical supplies valued at \$360,000 to these mission installations.

That amounted to nearly 40,000 pounds of supplies, including everything from aspirin to textbooks of medicine.

The wide-ranging MAP ministry is headed by J. Raymond Knighton, a former member of the First Church of the Nazarene, Chicago, now residing in Wheaton.



**Knighton**

He studied at Olivet Nazarene College, and taught music at Northwest Nazarene College before becoming associated with medical missions.

Knighton was honored this spring with knighthood in the Order of Christopher Columbus by the Dominican Republic, in recognition of MAP services to the Caribbean country.

Healing drugs and medical supplies worth almost \$6 million were shipped overseas in 1967 by MAP.

The supplies were generously contributed by pharmaceutical, surgical, hospital, and dental manufacturers and suppliers.

MAP extends the outreach of med-

ical missions in some 70 countries by providing personnel and other vital services. □

## NEW THEOLOGY LAUNCHED

Editor W. T. Purkiser was named recently the senior editor of a new biblical theology to be published by the Nazarene Publishing House. Two Nazarene Theological Seminary professors, Dr. Richard Taylor and Dr. Willard Taylor, have been named with Dr. Purkiser to write the theology.

The announcement was made by Dr. J. Fred Parker, book editor, and secretary of the book committee, out of which the assignment grew.

The new theology will be from 600 to 700 pages, bound in one volume. It will complement rather than replace, according to Dr. Parker, the three-volume systematic theology completed in 1943 by the late Dr. H. Orton Wiley. Tentative completion date for the new project is 1972.

Dr. Purkiser received the doctor of philosophy degree from University of Southern California, and teaches on



**Purkiser**

a limited basis at the seminary. He has been editor of the *Herald of Holiness* since 1960. Dr. Richard Taylor is a graduate of Boston University with a doctor of theology degree, and teaches theology and missions at the seminary. Dr. Willard Taylor is a professor of biblical theology at the seminary. His Ph.D. work was done at Northwestern University.

Dr. Parker indicated that the new volume is in response to a rising demand for a biblically oriented theology in the Wesleyan-Arminian interpretation. □



**17th GENERAL ASSEMBLY / KANSAS CITY, MISSOURI / 1968**

**Pro: "Point to Ponder"**

I wish to comment on "A Point to Ponder" (March 27, *Herald*).

As a Nazarene serviceman I have been surprised and humbled at the concern my denomination has taken in me personally.

Letters have come unexpectedly from church members not only of my home church, but also from people I have met at camp meetings, zone and district rallies, and revivals.

Letters have also come from Nazarenes I have never met. Just this week three large boxes of cookies arrived from an NYPS group in California. I have never been to California, but somehow this group found my name.

My pastor, Rev. Darrell Luther, had a servicemen's kit sent to me before I ever knew one existed. He has kept in close contact with me both stateside and here in Vietnam.

College professors have written me to say they are looking forward to my return to their classes. Dorm mothers sent Christmas presents. The college pastor has written. A letter of goodwill from the A Cappella choir I used to sing with, signed by every member.

Even the General Secretary of NYPS, Paul Skiles, has written me a personal two-page letter. I met him only once.

I cannot understand how it has happened that the author of a letter quoted in "A Point to Ponder" has been so neglected. I am truly sorry for that.

Because of the consistent prayers, letters, and packages sent my way as an outward expression of inward interest and concern, this military experience has been the greatest encouragement of my Christian life. Thank you, everyone!

C. DALE GERMAN  
Vietnam

**Pro: Herald in Vietnam**

First, let me say that I have been especially enjoying recent issues of the *Herald* for their direct and simple approach to Christian living. I want to express my deep thanks to you and the Nazarene Servicemen's Commission for sending me the church papers while in Vietnam. . . .

LT. COL. PHILIP C. PITTS  
U.S. Army

**Con: Dialogue**

I would like to ask a question in regard to the article "Profile of the Latin Church," by H. T. Reza. Does Mr. Reza believe that there is *any* reason whatsoever to have dialogue with the Roman Catholic church? . . .

The world church is forming much faster than we realize . . . I feel that now is the time for us to take a definite stand against it all . . .

One of our evangelists said recently, "It is not enough that we live separated lives but we must *fight against wrong things, and speak out.*"

MRS. WILFRED WENNER  
Montana

**Pro: Dialogue**

I would like to express a word of appreciation for H. T. Reza's "Profile of the Latin Church" (*Herald*, April 10). The perception and objectivity with which Mr. Reza writes are highly commendable.

There is, I think, only one substantive comment that I would venture. . . . Several whom I have met have asked why it is that Protestants, particularly those who should be best prepared for dialogue—the missionaries—are generally unresponsive to any overtures in this direction. I believe they are interpreting this situation as fear and defensiveness on the part of their Protestant neighbors. They do not see it as an affirmation of essential Protestant theology, but as an unwillingness to enter the give-and-take of genuine dialogue.

The experience of Protestant converts in Latin America, as Mr. Reza states, has not been a happy one historically. Vatican II, however, conclusively brought the Spanish inquir-

sion to an end. If Protestants do believe in a pluralistic society, then Protestants have a mission to help Roman Catholics come to trust such a development and positively seek it. This indicates open and free dialogue, and enough confidence in one's own faith to take the risk involved in such dialogue.

DANA S. GREEN  
New York

**Pro: Involvement**

As I listen to reports and see the results of civil disturbances in two large nearby cities, my heart is moved. I wonder if we as Christians and as Nazarenes have done what we could to prevent it. These people need Christ and we need to show them that only repentance and a return to God can bring real peace, soul satisfaction, and righteousness.

Often we are moved by reports of thousands of underprivileged and illiterate, and "under-gospelled" peoples in a foreign land who are without God and need a holiness ministry. We give large sums to take the gospel to them, and let others get involved. But what about the thousands who live in the ghettos of our large cities, such as Baltimore, Washington, Cincinnati, and Kansas City? Here indeed is a field "white unto harvest" and it seems to me that we are neglecting our Christian responsibility in failure to "get involved" in taking the gospel to them . . .

MRS. WANDA F. MILLER  
Maryland

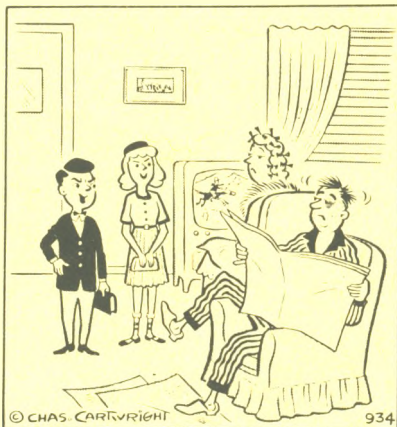
**Con: Vietnam Withdrawal**

Re: Mr. Rowlands' letter in the April 17 issue.

I appreciate his confusion as to the motives behind the U.S. forces fighting in Vietnam. Most opponents of our stand cannot bring themselves to believe that our intentions are to help a poor, downtrodden people be free. No one is truly free until all men everywhere are free. Political freedom allows for a free expression of the gospel, so that the soul can have a choice to become spiritually free.

Do the opponents of the war really believe that the elections that were held in Vietnam last fall could have ever come to pass if the U.S. and the allied forces for freedom had backed down and pulled out? Or that our sister denominations could carry out their missionary efforts for the gospel if the Viet Cong were to be allowed to participate even in a coalition government, let alone an absolute takeover . . . ?

M. JAMES FRANKLIN  
Washington



"We had a VERY interesting Sunday school lesson on delinquent parents!"

### MAKING PLANS UNDERGROUND

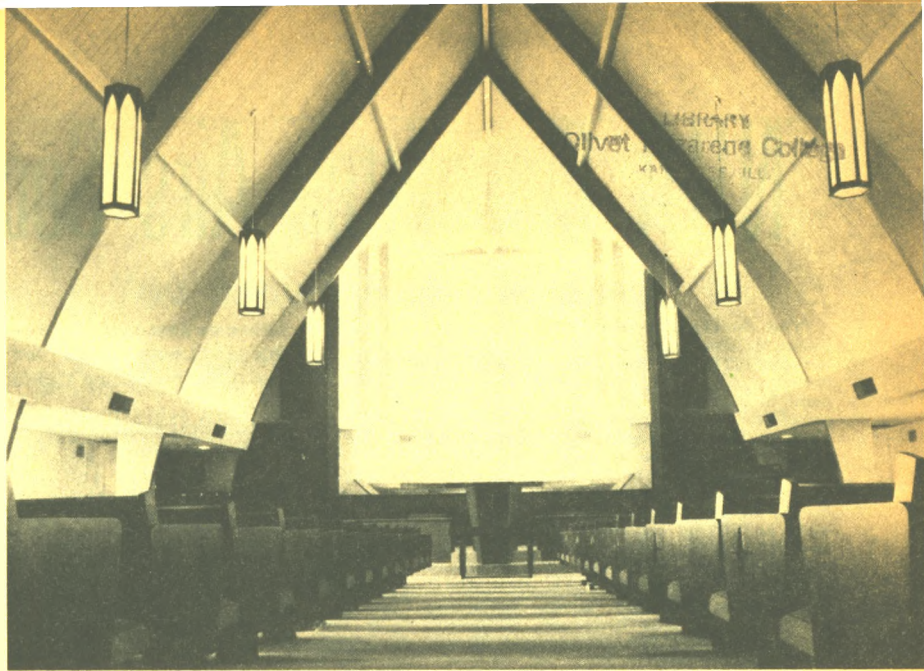
IT WAS A CRUMPLED and dirty bit of correspondence that landed on the desk of Franklin Cook, who handles missionary recruitment for the Department of World Missions. Contrasting the normally primly done preliminary applications for missionary service, this one was smudged and tinted a dust color. But there was good reason.

The letter was postmarked April 2, from Khe Sanh, South Vietnam, the marine outpost which had been under siege since the beginning of the North Vietnamese Tet offensive. It contained the preliminary application for missionary service scribbled in two colors of ball-point pen from Jerry Bohn, a U.S. Navy hospital corpsman serving with the marines.

"This war doesn't give me a lot of free time," his letter read. "I also have lost buddies here in battle. . . . Life is simple and we just live one day at a time."

The 22-year-old serviceman, who is a member of Austin (Tex.) Grace Church, said he was eagerly looking forward to service as a medical missionary. He added, "I'm sorry this letter has to be a little dirty, but the only safe place is underground . . ."

SIXTY JAPANESE students received degrees March 23 from Japan Junior College during a graduation exercise made even more ceremonious with the presence of General Superintendent George Coulter. Dr. Coulter spoke on "The Cost of Edu-



**DEDICATION SERVICES** for the \$200,000 Fresno (Calif.) Grace Church will be held at 3 p.m., May 26, in the church sanctuary, according to Pastor Ben D. Lemaster. Rev. W. H. Deitz, superintendent of the Central California District, will speak.

cation," and President Harrison Davis conferred the diplomas. Hrokichi Nadao, Japan's minister of education, sent formal greetings to the graduates.

CONSTRUCTION on a \$1 million science building on the campus of Trevecca Nazarene College is scheduled to begin about June 1. Steel for a new physical education center is on order, and construction is expected to be complete on this building within

90 days following delivery of the materials. □

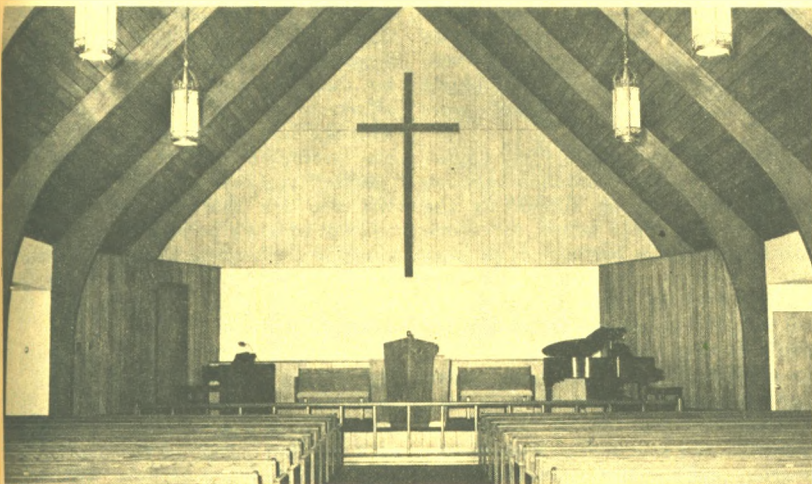
NAZARENES visiting London are invited to contact Rev. A. J. Lown, the new pastor at Thomas Memorial Church, located at 68, Battersea Rise, London, South Wales 11. He can be reached by phone at either the parsonage or church. The number is 01-228-0582. □

CHAPLAIN HENRY Stroman was cited recently by the Secretary of the Navy, who presented him the Navy Commendation Medal for his work as senior chaplain on the U.S.S. "Constellation," and his assistance following the fire in October, 1966, on the U.S.S. "Oriskany." □

MRS. Shirley Deere Dobson, wife of Dr. James Dobson, professor of English at Pasadena College, and Mrs. Mary Partain Lewis, wife of Rev. Holland Lewis, of Norco, Calif., were among Nazarenes recently named in the 1968 edition of the *Outstanding Young Women of America*. □

NAZARENES at Marietta, Ohio, purchased recently three acres of land on which they plan to build a new sanctuary, according to Pastor Herman E. Ward. □

ROBERT Owen, information director at Pasadena College, recently interviewed California Gov. Ronald Reagan on assignment for the *Christian Times*. The governor compared conditions in contemporary America to the history of the fall of Rome. □



**THE 300-SEAT SANCTUARY** at Hoopeston (Ill.) First Church was dedicated Easter Sunday during a service in which Dr. George Coulter, general superintendent, preached. The sanctuary, furnishings, and carpeting were completed at the cost of \$35,000, according to Pastor Robert Danielson. In addition to Dr. Coulter, Dr. Mark R. Moore, Chicago Central district superintendent, and Dr. Kenneth S. Rice, Church Schools executive secretary, were among dignitaries present.

# NHA Committee Airs Social Concerns

(The centennial convention of the National Holiness Association received from the Committee on Social Action what is probably the most comprehensive statement to come from any group within the association during its history. The statement will be the basis of study in NHA seminars during the coming year. Other concerns will undoubtedly be added to it, and the total statement will be considered by the next convention, and it could become an official statement of NHA. The committee is composed of Bishop Arthur Climenhaga, Brethren in Christ church; Dr. David McKenna, Free Methodist; Lt. Commissioner John Grace, Salvation Army; and Dr. Roy Nicholson, Wesleyan Methodist. Following are excerpts from the committee report:)

**T**HE Committee on Social Action has the responsibility to relate the biblical concepts of the National Holiness Association to the contemporary issues of individual and social morality. Its agenda includes the formulation of positional statements on contemporary issues and a continuing program for the study of social concerns which may become the basis for future positional statements. . . .

**WHILE RECOGNIZING** the changing customs and increasing pluralism of our society, we believe that conduct which is self-destructive to the body, "which is the temple of the Holy Ghost," or contrary to the common good should be prohibited. Therefore, we oppose legalization of narcotics, psychedelic drugs, gambling, pornographic films or literature, and homosexuality. . . .

**WE RECOGNIZE** that the population explosion is creating a crowded and hungry earth. We also recognize that people are massing to dense areas of the cities and that almost one-half of the population is under the age of 25 years.

Therefore, we support the educational programs of competent counselors for voluntary family planning and the efforts of national and international agencies to feed the world. We also call upon the NHA to consider a program of coordinated and cooperative efforts to meet the physical needs of the hungry, evangelize the masses, and minister to spiritual needs of urban men, women, and youth. . . .

**WE BELIEVE** that every man is created equal in the image of God . . . therefore, we oppose open or *de facto* discrimination which hinders the gospel, makes second-class citizens, or holds a man below the level of his ability. At the same time, we oppose irresponsible and violent

methods on either extreme which presume to achieve human rights for some while violating the human rights of others.

Further, we call Spirit-filled Christians to set the example for the principle of human rights and responsibilities by taking the initiative to establish the fellowship of communion with all minorities, such as Negro Americans, Indian Americans, and Latin Americans. Also, we contend that individual Christians have an obligation, and an opportunity to assume leadership positions in which they can influence social change according to due process and within the context of the biblical concept of human rights and responsibilities. . . .

**WE OPPOSE** the advocates of anarchism as well as the advocates of government without limits. We share the grief and the shame of a nation that is torn by hate and assassination, violence and revolutionary tactics. Likewise we are concerned about totalitarian force as an alternative to violence when the government acts illegally against the freedom and the privacy of the individual. . . .

We maintain that our religious heritage should continue to be acknowledged in our national anthem, our pledge to the flag, our inscription on coins, our national assemblies, our teaching of the young, and in our chaplaincy corps for the armed services.

**WE MAINTAIN** that these evidences of our religious heritage do not infringe upon the religious freedom of minority groups or individuals because acknowledgment is not evangelism.

Further, we call Spirit-filled Christians to protect the distinction between church and state by supporting the state when it takes action to recognize our religious heritage or to provide a climate of religious freedom conducive to the work of the church and to avoid situations which ask for favors beyond freedom.

. . . **WE RECOGNIZE** with regret that "wars and rumors of wars" are a continuing part of the history of man. While condemning wars of aggression and the use of ultimate nuclear weapons, we recognize that wars of defense are sometimes necessary. While peacemaking is a priority for Christians, we do not accept "peace at any cost."

Therefore, we condemn acts of war aggression on the part of any

nation and regret the inhumanity that is a part of even "just" wars. We commend the efforts of the leaders of nations to bring peace to our world, but we remind them that the principles of peace depend upon individual righteousness and national dependence upon God.

Further, we call Spirit-filled Christians to pray for the peace efforts of world leaders and to avoid aligning Christianity with any military or peace policy that is not within the biblical concept of righteousness and redemption. We also ask for Christian understanding for those in our ranks who are nonresistant by conscientious objection as well as those who choose to serve in the armed forces. Further, we ask that the distinction be clear between those who are nonresistant by spiritual conviction and those who are pacifists for political or philosophical reasons.

. . . **WE SUPPORT** the position that the rich of the earth have a responsibility to use their resources to help lift the poor. For those who cannot help themselves, efforts must be made to meet their basic physical and material needs. For those who can help themselves, the training and opportunity for honest labor is a solution with dignity. A guaranteed income without the incentive for work should not become public policy.

**F**URTHER, we call upon Spirit-filled Christians to take the initiative to minister in the pockets of poverty that have been revealed by our affluence. To accomplish this, we call for the NHA to consider cooperative efforts to the "ghettos" of our cities with the same missionary motive that has prompted our response to the "ghetto" regions of other continents. We also ask that the clear biblical concept of work be joined by an NHA study of the biblical concept of leisure in order to provide guidance for the Christian and an example for the world.

. . . **WE CONTEND** that the teaching of the Bible as literature is a legitimate function of the public schools which is necessary to represent the full range of the knowledge and values of our society. We commend the efforts of national, state, and local governments to provide equal opportunity and quality in public education, but not at the expense of individual choice or local initiative. We ask that Christian education at all levels be recognized as a



distinctive feature of American education that should be maintained without infringement upon its purpose because of its contribution to educational quality, individual morality, and the common good.

**F**URTHER, we call upon Spirit-filled Christians to support the teaching of the Bible as literature in the public schools, to strengthen the spiritual nurture of children in the home, and to renew the emphasis upon formal Christian education as an urgent ministry of the church to youth.

**WE RECOGNIZE** that the mass media are a major influence in determining the tastes, values, opinions, and actions of men in the contemporary society. We also recognize the importance of maintaining the freedom of media from public ownership and censorship.

Therefore, we commend the public service and educational commitments of the mass media, but condemn the tendency to increasing "permissiveness" in programming, particularly at the prime time for family viewing. We also urge the producers of the mass media to accept their share of responsibility for the moral climate of the nation rather than assuming that their only responsibility is to market.

Further, we call upon Spirit-filled Christians to speak in favor of worthwhile programming in the mass media and against the tendency toward violence and sex. In support of this position, we also call upon Spirit-filled Christians to develop discriminatory attitudes for themselves and for their children in reading and viewing. Further, we ask that the NHA consider a cooperative approach to influence the direction of programming through the mass media and to infiltrate the media with programmed materials of competitive quality.

. . . **WE COMMEND** the proposals for longer and more competent premarital counseling as well as proposals for a lengthened period of marriage counseling prior to divorce. At the same time, we condemn the fashions of "sex without commitment" and "trial marriages" as well as the attempts to legalize quick and easy divorces.

Further, we call Spirit-filled Christians to reaffirm the biblical concepts of sex, marriage, and the family in order to develop these sacred trusts in the mind of youth. While opposing divorce when it is a violation of trust, we call upon Spirit-filled Christians to recognize the need to minister to a growing number of divorced and remarried people and to forgive and accept them within God's redemptive context. . . .

## NEWS OF RELIGION

### You Should Know About . . .

AS THE 10,289,000-member Methodist church and the 745,000-member Evangelical United Brethren church came together in a merging conference April 23 in Dallas, a professor of theology at Southern Methodist University pinpointed the most critical problems of the new union.

"A church," he said, "that counts her evangelical harvest chiefly in terms of members added to the rolls is not truly evangelical. A church the vast majority of whose members do not really understand the great issues entailed by 'the Protestant principle'—God's sovereignty, man's justification by faith alone, the witness of the Spirit, the life of grace, the authority of the Scripture as the prime source of divine revelation—such a church is not only not truly evangelical, she is, indeed, partaker in the greatest tragedy of modern Christianity: the abject failure of the teaching church."

He told the uniting conference that they are "grateful heirs of evangelical fathers and brethren, but we can scarcely boast of having fully claimed their legacy. A church falling behind in the race with an exploding and huddling population is not 'truly evangelical,' despite its self-advertisements."

The stern words did not belabor the fact that the union of the two churches, both of whom had their roots in the Wesleyan doctrine—one from England and other from Germany—brings into being the largest Protestant body in the U.S. The new United Methodist church is only slightly larger, however, than the Southern Baptist Convention.

Later during the sessions at Dallas, the convention voted to remove the alcohol-tobacco ban for United Methodist ministers. The new statement asks of ministers seeking ordination to "exercise responsible self-control by personal habits, conducive to bodily health, mental and emotional maturity, social responsibility and growth in grace and the knowledge of the love of God." The action followed two and a half hours of debate.

The majority of the membership of three E.U.B. conferences did not send representatives to the merging conference, and therewith stayed out of the merger. The largest of these is the Washington-Oregon Conference. About 6,000 members and 51 churches of this conference refrained from the merger. The E.U.B. delegates which took part in the merging convention in Dallas represented only about 2,500 of the conference.

Representatives of the Washington and Oregon group which stayed out of the merger attended the National Holiness Association convention in Cleveland recently. Dr. Paul Petticord and Dr. Eldon Fuhrman, both of Western Evangelical Seminary in Portland, Ore., and conference leaders, took part in the NHA program.

Comment at the NHA convention was that the E.U.B.-Methodist merger "is a tragedy for the E.U.B. It will remove any vestige of the holiness message" from the church.

AT THE end of March, conditions in Vietnam were "much improved," according to a bulletin from Christian and Missionary Alliance missionaries published in the *Alliance Witness*.

The periodical said, "Some of the ladies were able to return to work in Saigon, Nhatrang, Quang Ngai and Danang. Some areas were much more severely hit than others, but except for our terrible loss at Ban Me Thuot all the missionaries were spared, though some had harrowing experiences."

It was noted that several of the Raday church leaders had been released by Viet Cong captors. One said he had seen Missionaries Miss Betty Olsen and Henry Blood in the Viet Cong camp on March 9 and that both were well.

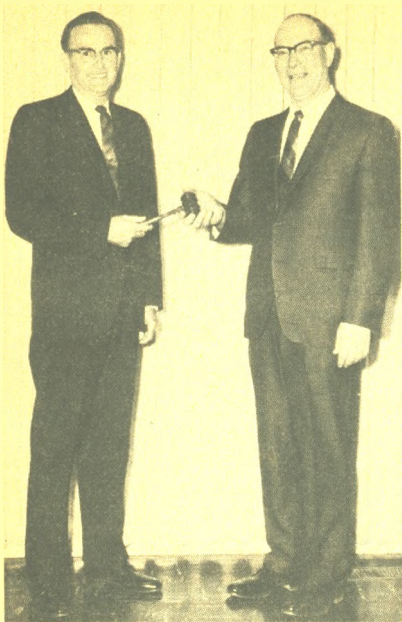


PHOTO: BRAUN STUDIO

**REV. I. F. YOUNGER**, right, superintendent of the Idaho-Oregon District since 1952, presents a gavel to his successor, **Rev. Grady Cantrell**, pastor at Boise (Idaho) First Church. Mr. Younger, who announced a year ago that he would resign at the close of the assembly year, has accepted the pastorate of the church at El Monte, Calif. Elected on the third electoral ballot to succeed him was Mr. Cantrell.

Mr. Cantrell, 52, began his ministry in 1943 in Northern California after graduating from Pasadena College with a master's degree. He was ordained the following year. He and his wife, the former Dorothy Welch, have three sons. Two are married, and the third is a sophomore at Northwest Nazarene College.

### OLIVE TRACY DIES

Olive G. Tracy, about 60, an author of missionary books, and the daughter of Rev. and Mrs. L. S. Tracy, pioneer missionaries to India, died April 29 in Richmond Hill, N.Y. She had been hospitalized for three years as the result of a stroke. Death came as a result of two more seizures.

She wrote two books, *Tracy Sahib of India* and *We Have Seen the Sun*, both in the NWMS reading series.

Rev. Clarence Arnold conducted funeral services in Richmond Hill.

Miss Tracy is survived by her mother, a brother, and a sister. □

### MRS. NEASE ILL

Mrs. Katherine Nease, wife of the late General Superintendent Orval Nease, was hospitalized recently in Fullerton, Calif., where she had undergone surgery following several mild strokes. Her right side has become paralyzed during the illness. She is in her seventies. □

### SMITH TO NEW POST

Dr. Timothy L. Smith, professor of history at the University of Minnesota, has accepted a similar position at Johns Hopkins University in Baltimore. He will be directing graduate work in American religious and educational history, as well as taking the lead in strengthening the Department of Education there. Dr. Smith authored the history of the Church of the Nazarene, *Called unto Holiness*. □

### SPEAKERS AVAILABLE

Rev. Milton Parrish, superintendent of the South Africa District and acting principal of the South Africa Nazarene Bible College, and Rev. James Collom, pastor of the Bermuda Church of the Nazarene, are among those serving in foreign countries who will have open time immediately following the General Assembly in which to accept speaking engagements.

Pastors wishing to schedule either or both of these speakers may write them in care of the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131. □

### NOTICE OF GENERAL ASSEMBLY

The seventeenth quadrennial session of the General Assembly of the Church of the Nazarene is called to meet, Sunday, June 16, 1968, in the Municipal Auditorium, 1310 Wyandotte Street, Kansas City, Mo.

The session will open with a full day of devotional and inspirational services beginning with the first Communion service at 8 a.m. and a second

Communion service at 10:30 a.m.

The opening business meeting of the General Assembly will be held at 9 a.m., Monday, June 17, also in the Municipal Auditorium. Following devotions, appropriate greetings, and necessary organizational business, the General Assembly will hear the report of the Board of General Superintendents, which will be followed by the valedictories of the retiring general superintendents, and the ballot for incumbent general superintendents.

Functioning as directed by *Manual*, paragraph 332, provision is made for the orderly and careful transaction of business, and, subject to the approval of the assembly, ballots for new general superintendents will be taken on Tuesday morning, and reports of general church officers and department executives will be given. General Assembly committee meetings are planned for the afternoons of Monday, Tuesday, and Wednesday. Special departmental services will also be held each evening on these days.

Delegates attending the General Assembly are requested to present their credentials and receive their materials on either of the three days preceding General Assembly.

The church is called to make this meeting of its General Assembly and its leaders, who carry heavy responsibilities at this time, a regular subject of prayer that God's Spirit will be upon the gathering.

B. EDGAR JOHNSON  
GENERAL SECRETARY



PHOTO: CRANDALL VAIL

Providing space for the 5,000-voice youth choir singing in the General Assembly Sunday afternoon missionary rally (June 16, at 2:30 p.m.) will be no problem. The Kansas City Municipal Stadium will amply supply grandstand seats for every teen and college-age singer. Choir Director Paul Skiles (above, second from left) describes the action to Padu Meshramkar (extreme right), Seminary student from Basim, India, and area teens. Skiles says, "All potential singers and brass musicians are invited to the 10 p.m. rehearsal Saturday, June 15, in the Music Hall; and the 11:30 a.m. rehearsal on Sunday, June 16, in the stadium."

## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### JOB UNDER FIRE

(May 26)

Scripture: Job 1; 2; 29; 32:1-5; 42  
(Printed: Job 2:1-10)  
Golden Text: Hebrews 12:11

#### THEME

To outline the setting of and problem presented by the book of Job; to introduce the dialogue between Job and his friends, showing the conclusions reached by Job.

#### INTRODUCTION

Undeserved suffering is a test of personal faith and a cause of much sincere questioning. The faith of a man who shared the Psalmist's anguish (Psalms 73:10-16) is set against his friends' traditional half-true theories. No complete answer is found or stated, but Job's endurance received the assurance of God's overruling expressed in Hebrews 12:11.

*The Source of Suffering* has always vexed men's minds. In Job's case sin is ruled out by the tributes of 1:8; 2:3 (enlarged next week). The implied cause is Satan's malice, using war, man's inhumanity, natural calamities, family and physical ills as his "messengers" (Luke 13:16; II Corinthians 12:7). Though a liar, the adversary presents truth in claiming some people will serve God only when life is going well. To disprove this in Job's life, the testing is allowed.

*The Response to Suffering* is contrasted in the attitudes of Job and his wife. The temptation to abandon integrity, curse God, and yield to fatalism is natural: whereas Job's resignation and restraint spring from unyielding faith (2:10; James 5:11). The mental anguish inflicted by his friends' shallow platitudes is not nullified, and a longing for former privileges and the end of pain is not removed. The two attitudes are compared in Hebrews 12:5-7.

*The Fellowship of Suffering*, shown in poverty as in prosperity by the three friends, is a gracious thing; but their philosophy—that God afflicts the wicked only and that Job was reaping his deserts as a sinner—made them miserable comforters. The impatient youth, Elihu, held that a sovereign God chastens in wisdom.

#### CONCLUSION

The fires of suffering refined Job's faith (I Peter 1:7), and brought "the end of the Lord," God's compensation.

Conducted by W. T. Purkiser, Editor

**Last spring I took several treatments by a hypnotist, an M.D. He helped me greatly. At first I would not let him hypnotize me because I had heard it was of the devil. Does the Church of the Nazarene believe in hypnosis for health reasons?**

Hypnotism is a psychological phenomenon that can be used by qualified therapists in the treatment of certain kinds of mental and emotional disorders. It is not of the devil, although the devil can use it for evil ends just as he can and does use almost everything God has created.

The Church of the Nazarene takes no position on hypnosis for medical purposes other than what is implied in our

Article of Faith on divine healing in the statement, "Providential means and agencies when deemed necessary should not be refused."

I would just drop this word of caution. Hypnosis is not a toy or a plaything, and I would never consent to its being used on me for entertainment or amusement. It should be used only by certified practitioners.

**If the Jews were God's chosen people, how are we then all of equal opportunity? And why were the Jews God's chosen people?**

To answer the second question first, God chose the Israelites as the people through whom He would bring blessing to all the nations of earth (Genesis 12:2-3; Deuteronomy 7:6-8).

But the choice was not particularly a choice to special privilege. It was more a choice to special responsibility, as the

prophets of the Old Testament made perfectly clear.

Since Christ has come, God's chosen people (the elect, as they are known in the Bible) includes all who call on the name of the Lord (Romans 10:8-13). So we all do now have equal opportunity before the throne of God's grace.

**Since physical death is said in the Bible to be punishment for sin, the question has come up as to why men before the Flood lived so long when David said the years of man's life are "threescore years and ten." Could the "years" of early Genesis be the same as months now? If this is true, then Adam would have been 77 years old by our measurement.**

One minor clarification first: I do not understand the Bible to say that physical death is the punishment for Adam's sin; it is the consequence of it. This may seem like an insignificant difference in wording, but since babies and people all of whose sins have been forgiven still die physically, physical death is the result of sin's presence in the world but not specifically punishment for either personal or racial sin.

Granting that time measurements in the Bible are not intended with the kind of precise accuracy we are accustomed to, it still seems reasonably sure that the years mentioned in connection with long life before (and less frequently after) the Flood were pretty much years as we would understand them.

The Hebrew term translated *year* comes from a root which means return or recurrence, and obviously comes from the return of the seasons in each annual cycle.

The most plausible explanation of the longevity of the biblical patriarchs lies in the greater vitality of the race before generation after generation of sinful living had weakened the species. I don't suppose there is any *a priori* reason why a man could not live 969

years, if he were free from the debilitating effects of evil.

Others have speculated that the Flood introduced new conditions into human living that had the effect of shortening the life-span, since it drops most drastically at the time of the Flood.

Certainly the possibility should not be dismissed that the longevity of pre-Flood man was a providential arrangement to aid in the propagation and government of the race.

A different approach is taken by some devout conservative scholars. They point out that the Bible often speaks of a man "begetting" his remote descendants (e.g., Matthew 1:8, where Joram or Jehoram is said to beget his great-great-grandson Ozias or Amaziah). It also speaks of nations or clans by the name of the ancestor (e.g., Jacob for the whole nation of Israel, and Esau for the Edomites as in Malachi 1:2-4).

The suggestion then is that the lengths of time mentioned in Genesis 5 are the lengths of time each successive clan flourished or was dominant in the affairs of the early history of man. I can't quite go the whole way with this, yet I'm not ready to label as heretics some who do.

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