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OF HOLINESS

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We believe . . .

In the salvation of the human soul, including the new birth; and in a subsequent work of God in the soul, a crisis, wrought by faith, whereby the heart is cleansed from all sin and filled with the Holy Spirit; this gracious experience is retained by faith as expressed in a constant obedience to God's revealed will, thus giving us perfect cleansing moment by moment. . . .

That the Church is the body of Christ, that all who are united by faith to Christ are members of the same, and that, having thus become members one of another, it is our solemn and covenant duty to fellowship with one another in peace, and to love one another with pure and fervent hearts. . . .

—From the Statement of Faith of the National Holiness Association





General Superintendent Powers

Is My Message Relevant to Christ's Message?

The Apostle Paul had very definite ideas about the gospel he was to preach. In the twenty-sixth chapter of The Acts of the Apostles his message was summed up by stating it was designed, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In writing to the Galatians he was very emphatic about the essentials of his message. He said, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

"But I certify you, brethren, that the gospel which was preached of me is not after man.

". . . neither was I taught it, but by the revelation of Jesus Christ" (Galatians 1:8, 11-12).

It was Christ's message that Paul preached and he was very careful to see that it should ever remain thus. His great concern seemed

to be that his message would conform to the message of Christ.

I am sure this should be the primary concern of the preacher today. Of course, he must make his message understandable to this generation, but his primary responsibility is to remember he is only an ambassador of Christ and is free to speak only the message of Christ, whom he represents. This will not always please the multitude, but it will please Christ and bless the speaker.

Much is being said today about making our message relevant to this generation. We have no quarrel with this, but our major emphasis should be on making our message the message of Christ, and this in itself tends to make the message relevant to this generation. For two things never change—the nature of man and the remedy for the spiritual ills of that nature, which is "Jesus Christ the same yesterday, and to day, and for ever" (Hebrews 13:8).

My prayer is that I may always preach Jesus Christ and Him crucified.

• By Richard S. Taylor
Kansas City, Mo.

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The Message of **HOLINESS**

Not an eddy, or a backwater, but a mainstream of truth about Christian life. An article prepared in connection with the centennial convention of the National Holiness Association.

It is often believed that the message of holiness dates from John Wesley and the early Methodists, but this is hardly correct. Although emphases and doctrinal distinctions might differ from Wesley's interpretation, the insistence that Christians must be holy, and that their success in holy living depended in large measure on the fullness of the Holy Spirit, had many champions across the centuries between Wesley and the apostles.

Irenaeus preached Christian perfection in the second century, according to Flew. Elements of the holiness message are found in *The Shepherd of Hermas* and in Clement of Alexandria's *Stromata*. In the latter Clement speaks of the perfecting of faith, by which the believer is perfected in holiness. Similar clear holiness notes can be found in Origen and Macarius.

Unfortunately Augustine in his reaction to the easy perfectionism of Pelagius turned the mainstream of Christianity into sub-holiness or anti-holiness channels by teaching that while God could grant the be-

liever perfection of heart He chose not to do so, thus confining the Christian to a carnal state. But while this discouraged clear-cut holiness preaching (and doubtless contributed to the thousand-year night which followed), there were even in these dark ages voices which proclaimed the all-sufficiency of God's grace to save from sin. Among these could be mentioned Bernard of Clairvaux, Francis of Assisi, Thomas Aquinas, and the mystics, Meister Eckhart, followed by Tauler, Suso, and Merwin. Aquinas, for instance, asserted that "on earth the perfection can exist which loves God to the exclusion of whatever is opposed to the love of Him."

Although the Reformers recognized that sanctification was a Bible doctrine, they apparently did not see the need for explicit teaching. Luther was the clearest, saying among other fine things that the Holy Spirit sanctifies believers, "not only in the forgiveness of sin, but also by laying aside, expelling, and destroying of sin."

On the Continent, holiness em-

phasis marked the cottage meetings of German Pietism. In England the necessity of holiness was urged on Christians by many of the Puritans, as evidenced by the writings of Jeremy Taylor, Richard Baxter, Edward Pelling, and (later) William Law. In Roman Catholicism the Quietists taught perfect submission and inner rest, led by Cardinal Fenelon and Madame Guyon. Quakerism represented still another stream of virile holiness doctrine stemming from the intrepid founder, George Fox, whose doctrine was a remarkably clear foreshadowing of the Wesleyan interpretation.

Even in colonial America the holiness note was sounded. About 1695 William Samuel, a Boston preacher, delivered a sermon to his Puritan congregation entitled "The Fountain Opened," in which he declared: "There is therefore a two-fold taking away of sin, answerable to the two-fold mischief which it doth the man, by its adhesion to him; the former is by justification and the latter by sanctification."

However, much of this pre-Wes-

leyan preaching of sanctification was theoretical and abstract. There was lacking an evangelistic note of urgency. This was due to the doctrinal conception of sanctification. It was assumed to be either entirely the one-sided work of God, which the believer could do nothing to aid, or else if any responsibility at all was assigned to the Christian it was simply to continue to be an earnest Christian—to strive to be holy and to be faithful to the means of grace. Sanctification would then occur gradually and imperceptibly.

A radical shift of emphasis was introduced by the Wesleys. When the connection between sanctification and faith began to be seen, the importance of urging believers to meet the conditions of faith for the immediate appropriation of heart purity also began to be understood. Holiness was not acquired by lifelong striving but could be received by seeking, the kind of seeking which would culminate in appropriating faith. This prompted a completely new kind of holiness emphasis, which urged holiness as a present privilege for all and challenged Christians to immediate and active response.

Wesley constantly encouraged his preachers to press the present possibility of perfect love, insisting that when the doctrine was neglected in the pulpit the work languished and where it was pressed the work prospered.

This might be called the beginning of experience-centered holiness teaching, which describes the carnal state of the believer, and in contrast the experience of soul rest and perfect love which could be his, through the fullness of the Holy Spirit, to be received by faith.

Since Wesley, Christendom has been graced by a veritable stream of great preachers proclaiming a full salvation. True, most of these have been in the Methodistic churches, but other major denominations have by no means been

without holiness exponents. In England could be named William and Catherine Booth, founders of the Salvation Army; and the Army has had its share of outstanding holiness pulpitiereers, such as Commissioner Samuel Brengle, and in this generation Major Allister Smith. Among the Keswick branch of the holiness movement the list is long and imposing, including Andrew Murray and F. B. Meyer. A published sermon by the latter led the Presbyterian evangelist J. Wilbur Chapman into Spiritfulness (after five years of struggling), resulting in a transformed ministry.

In America the non-Methodist holiness preachers of the last century included such giants as Charles G. Finney, Asa Mahan, Deacon George Morse, I. M. See, David Updegraff, Dougan Clark, and A. B. Earle, representing Congregational, Episcopalian, Friends, Presbyterian, and Baptist denominations. On many points of salvation these men differed, but they were one in proclaiming holiness as God's will for all now, and generally they saw the necessity of a distinct second crisis. Moreover they were united in ascribing New Testament holiness to the blood of Christ as its ground and the Holy Spirit as its dynamic.

As far as American Methodism is concerned, many of its greatest pulpit orators have been persuasive and eloquent exponents of heart holiness. Space does not permit a full list; but it would include such bishops as Matthew Simpson, William Taylor, and W. T. Hogue.

In the holiness movement as a whole the high-water mark was probably from 1875 to 1925. During this time household names included Joseph H. Smith, "Bud" Robinson, H. C. Morrison, Beverly Carradine, C. W. Ruth, P. F. Bresee, to name but a few. In preaching style these men were diverse. Smith and Ruth were expositors. Smith was rated by Dr.

Gross Alexander of Vanderbilt University as "one of the greatest expositors of the English Bible in all the world," and for well over 50 years he preached with warm-hearted clarity and logic throughout the nation, often to large audiences including bishops and educators. In contrast, others, such as Seth C. Sees, were more dynamic and forceful, Carradine more oratorical, Morrison more dramatic; each one uniquely powerful, commanding great audiences and ungrudging respect even from non-holiness observers.

The holiness preaching of this era was characterized by careful doctrinal statement, buttressed and expounded by clear logic and close argument. The fact that commonly the holiness preacher found himself confronting a neutral audience to be won—or even a hostile audience—made it necessary for him to know exactly what he believed and why, and to have his Bible reasons well in hand. That some of the lesser men sometimes found biblical support where none existed cannot be denied. But on the whole the preaching was sane and balanced and in spite of the "imperfections" in presenting the message of Christian "perfection," multitudes were led into a clear and lasting experience of perfect love who had lumbered along for years in an unsatisfactory state before the "holiness preacher" came to town.

It could not be claimed, however, that these men harped exclusively on one string, or aimed only at Christians. They were outstandingly successful in bringing sinners to conversion. "Bud" Robinson, for instance, has been credited with 100,000 souls during his long ministry. All of the giants in the holiness movement, including those like Smith who were more the teaching type, were eminently successful in promoting revivals.

Though holiness teaching may be

different in some respects from a generation ago, it has by no means lost its voice. Perhaps Oswald Chambers belongs to a previous day, but his style places him in more modern times. Many who avidly read his devotional books do not know that he was a holiness advocate of the Wesleyan persuasion, and the books which have been such a means of grace are transcripts of messages which were first preached to live audiences.

Today also the holiness movement can claim such diverse but widely respected preachers as E. Stanley Jones and Paul S. Rees—though this claim is not made in any narrow or exclusivistic sense, for they have ministered to all. Among the outstanding preachers of Spirit-fullness and a holy life who are more Keswick in orientation is Harold Ockenga, the renowned pastor of the Park Street Congregational Church in Boston and first president of Fuller Theological Seminary. The sermons in his book *The Power of Pentecost* could be preached in Wesleyan pulpits with warm response.

Whether Keswick or Wesleyan, the strongest holiness preachers have always been men who had come into a marked and soul-renovating experience of inner purity, and thereafter felt a mighty compulsion to preach it, that others might share the blessing. Many of them were not so trained, either in theology or in tradition, and did not begin their ministry with a holiness emphasis.

As far as Wesleyanism is concerned, can present-day holiness preaching be described as significantly different from the days of Wesley himself, or Bishop Simpson, or Joseph H. Smith? There are some changes. Today holiness preaching on the whole is probably less polemical, and also in many cases less definite. More caution is exercised in classifying people, and in drawing sharp lines between the "carnal traits" of the unsanctified and the traits of perfect love. There is evident in the holiness pulpit greater awareness of the "grays" in human nature, wherein the Holy Spirit alone can distinguish exactly between the sinful and the human. A corollary

of this is the new interest in psychology among holiness teachers, and an honest effort to understand the Christian as he is. Noticeable also in today's holiness emphasis—at its best—is a new effort to ground the proclamation of experiential privileges in solid and careful biblical exegesis. Some old texts are no longer used.

Yet over against these changes can be seen in the modern holiness message—at least that which is most typical and normative—the same evangelistic urgency. Holiness preachers still carry a dual burden, a burden not only for the conversion of sinners but for the sanctification of believers. This is inescapable as long as the preacher believes that definite consecration is as integral to the plan of salvation as definite repentance, and that divine cleansing from double-mindedness is as essential as forgiveness of sins. It is because he believes that full salvation includes two works of grace in this life—regeneration and entire sanctification—that he tends to hunt souls with a double-barrelled gun.

The double-barrelled type of sermon structure which this concern has produced has become almost a hallmark of the holiness movement. Many sermons, especially in revival campaigns, have points directed to the unconverted and points directed to the believer, followed by an altar appeal to both classes. When poorly done this results in untold confusion, but when well done—as the great masters of the past have demonstrated—the sermon becomes a miniature synopsis of salvation doctrine, and frequently reaches both levels of need exactly as intended.

Because the holiness message concerns the life and inner soul of the individual Christian, it is perennially relevant in every generation. Because it promises victory instead of chronic defeat, it is always appealing. Today, instead of dying out, holiness preaching is showing signs of a fresh surge of strength and confidence. It is searching for new and more effective forms of expression, but it is not picking out a tombstone or writing its epitaph. □

We Wound Afresh

By Verla A. Mooth

We wound afresh what Christ himself has healed,
And desecrate the tombs, in mercy sealed,
While trampling flowers that cover graves of
pain,
Some long-repented sins dig up again . . .

Sharp tongues, blunt words, and probing minds
which tear
Into the half-healed scars some hearts must bear,
While priding self on carefully weeded soil—
Our labors have undone Love's sweetest toil.

We are the pure, the righteous, and self-driven,
Forgetting not what Christ has long forgiven!

What Kind of

BOOKS

Does a

Smut-Peddler's

Child Read?



• **By J. Ray Shadowens**
Topeka, Kans.

Attracted by the stairstep, towheaded boys at play, a minister mentally noted when the most opportune time might be to call on the new family in the large, white house on the next corner.

One afternoon, following some routine visitation, he rang the doorbell at his new neighbor's home. The mother graciously received him into a spacious living room with the courteous offer of a comfortable chair in which to sit. She volunteered the information that they were of a different faith, but seemed pleased that the neighbor-minister had, by his coming, demonstrated an interest in the family.

The father made his appearance and joined in the ice-breaking, get-acquainted conversation. When asked by the visiting clergyman about his employment or profession, he dropped his head and mumbled, half-apologetically, half-boastfully,

"I'm a smut-peddler."

What he meant was: he drove a van-type delivery truck for a news agency that floods local outlets with what seems to be unlimited quantities of sordid, seamy, salacious reading materials, along with many popular, more conventional newsstand magazines.

Perhaps the presence of the minister in his home so put the father on the defensive that he felt impelled to shock the clergyman and thereby sidetrack any manifest interest in his spiritual well-being. His half-contemptuous answer served

to impress this unpleasant experience unforgettably in the mind of the visiting pastor.

The entire incident might have been lost somewhere in that mysterious filing system of the minister's subconscious if it were not for the fact that sometime later the clergyman had an occasion to be walking through the children's section of the local public library. Here were the self-styled "smut-peddler's" towheaded sons eagerly seeking out what appeared to be the maximum number of the finest storybooks that reputable publishers could print for young, impressionable minds to assimilate.

Immediately the observing minister's mind did a playback on that scene in the living room of his down-the-block neighbor. In a flash he had his answer to the question: What kind of literature does a smut-peddler's child read?

Admittedly, there are more moral and ethical ramifications here than one can find easy solutions for. Some would contend that the employee of the news agency was not to be charged with any guilt in the distribution of the character-destroying filth. He was simply doing a job to support his family. Some would argue that the "easy tolerance" of modern society, and not the father, is largely to blame for the current inundation of pornographic and indecent reading materials designed to pervert the time-honored morals of our youth. Some would dismiss any expressed concern on the part of that diminishing minority of those who advocate any guidelines

to conduct and behavior as antiquated and altogether out of touch with the freedom-run-riot attitudes of twentieth-century sophisticates.

At the risk of being classed as reactionary, obscurantist, or old-fashioned, someone should point out the glaring inconsistencies of such actions.

Of course the most obvious fact is that immorality, in the broad sense of that word, has little truck with logic. Why, in the face of irrevocable consequences, enlightened, morally awakened men and women engage in or countenance wrong deeds whose devastating effects can be charted with undeviating certainty will always challenge that mind seeking logical explanations for unre-generated man's behavior and behavior patterns.

Analogies are not always prudent or convincing when personal responsibility in individual conduct roles is being judged. What may at first thought appear to be proper comparisons might under more rigid scrutiny prove to be meaningless. However, the duplicity practiced, without qualms, by this parent's obvious double standard with respect to what he considered to be good literature for his sons, and his blatant disregard for what surely would be morally damaging for his neighbor's sons, cannot be overlooked.

It seems most unlikely that a bootlegger, for example, would "laboratory test" his illegal booze on his own son or daughter. On the contrary, if his illicit gains would warrant such extravagance, he would insist that his loved ones and friends consume only the highest quality alcoholic beverages. The code controlling of the top-grade bonded stuff could not be too exacting nor too rigidly enforced to satisfy this parasite on the humane order of men.

Or the suggestion that families of vice-syndicate tycoons be transplanted to a society where anarchy reigns would be dismissed as an absurdity by the crime-mongers themselves. It is not unreasonable at all that they would be in the vanguard for more strict traffic enforcement on the streets and the parks where their children go to school and seek recreation. To live in a lawless society would strike terror to the heart of the most ruthless hoodlum. They want all the advantages of justice, morality, and decency while arrogating to themselves the privilege of flouting certain select civil statutes and acknowledged social guidelines.

Strange goings-on these, to the minds and consciences of men and women committed to fair play and respect for the rights of one's fellowman.

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?" (Luke 11:11-12) □



Pen Points

Smokers on the Parking Lot

THERE WAS a time when I would have been ashamed to see someone smoking on the parking lot after church.

I thought there could be nothing more disgusting than to see a man or woman walk out of my church and light up a cigarette or pipe.

But I have changed! I don't feel that way anymore. In fact, I am delighted to see it.

Crushed cigarettes at the door, burnt matches on the lot mean unsaved, chained folks are attending my church. New people coming do not know how displeased God is with their smoking. They are not aware of the sinfulness of a tobacco habit.

I pastor a church in a new and growing community. On a recent Sunday over one-third of those present had attended a Nazarene church for the first time within the past year.

They were either unchurched or not attending the church of their choice when a Nazarene knocked on their door and invited them to attend our church next Sunday.

They came, they smoked, they crushed their cigarettes on the step outside, they lit one again as they left—and I was not embarrassed nor ashamed, as I had been earlier in my ministry.

Some of these same folk heard the gospel, believed the Word, and surrendered their lives to Christ. Soon they "learned about tobacco." They quit.

I have watched those who quit look at those smokers who were just beginning to come as they crushed their cigarettes at the door and frowned with disapproval.

We are quick to sweep up the discarded, dirty little weeds. The litter, the ashes, and the filth are unwelcome; but the smokers are more than welcome. Some of them make wonderful Nazarenes.

One of those former litterbugs is now the sweeper. He just laughs when someone drops his smoke before entering church. I heard him say one time of such a person: "He's new, but he will quit and then he can have my job."

My attitude has changed. We welcome smokers. We like to see discarded cigarettes at our doorstep and on our parking lot. Chances are it will soon be more than a discarded cigarette; it will be a discarded habit.—R. E. Zollinhofer. □



Is the Church Getting Through to

Years ago, in a mission hospital in China, a new section was added in memory of a beloved missionary who had labored among the people. At the unveiling of the memorial plaque, one of the Chinese Christians said: "We loved the doctor because he took our hurt into his own heart."

No higher tribute could be paid a man. The tribute speaks of service, of concern, and of involvement. It says that here is one who has succeeded in doing what every dedicated Christian desires to do—to get through to people!

A haunting question arises out of this incident. Is the Church today "taking the hurt of the world into its heart"? The very question stuns us. Another way of asking it is: Are we "getting through" to people?

Let us admit that "getting through" might be a matter of interpretation. For while one might feel that a jazz concert is the way to "get through," another might say that the revival and the gospel songs are still ways to "get through" to people. And between these two interpretations a variety of methods could be proposed.

But the important thing still is: Are we "getting through"? Are we "getting through" to people in a meaningful way? Are we making them feel that we care? that we love? that we will forgive? that we care when mouths are unfed? or when babies are uncared for? or when racial prejudice erases a

man's hopes? Are we convincing when we tell people we want to help them reconstruct life?

✕ Is the Church at the scene of crisis when sin sweeps away the foundations of life and leaves it corrupted and hopeless? Is it there to take the hurt into its heart? Is the Church on hand when failure crosses a person's path, leaving shame and frustration? Is the Church there to bear the hurt?

We need to know that in the aftermath of crisis and chaos man needs—and seeks—someone who cares, someone who will share his hurt.

The world is needy! And in more ways than spiritually. It has pockets of hurt all over—broken lives, shattered hopes, frustrated desires, disease and poverty, racial unrest, economic fears, to name only a few. The list is really endless. And while the Church cannot be the agency for helping in all of these areas, yet it can and must become the instrument that shows concern for all of life. It must offer the inspiration that gives rise to hope where there is no hope. It must care about man's total life, lest it fragment and leave him as a patient partially made whole.

Often there is no one with a word of hope in the aftermath of man's crumbling crisis. He is left in frustration. All too many times the Church is silent when it could speak a meaningful word—yes, a welcomed word.

Too many times in the silence

• By C. Neil Strait
Uniontown, Ohio

Do You Love the Truth?

People?

that remains after the crisis, there is a cry unattended. Yet the hurt remains. Such a person is open and responsive to anyone who hints at feeling his hurt.

The verdict on the Church will be rendered by people who live amidst the pressures and problems of a contemporary civilization. It is a civilization shot through with sin and shame. It is a civilization that needs a word of comfort and a word of courage—a word which only the Church is qualified to give!

The ability to feel the hurt and to carry the load is a unique ability indeed. I can hardly believe that the welfare state and the social agencies—good though they may be—are as able as the Church to feel the hurt of man, and at the same time speak a word of hope and point to a better way.

And why is this so? Because the Church is custodian of divine resources. It is a depository of divine compassion. It is made up of a redeemed society—men and women who have heard words of reconciliation and healing—words that have set their lives upon new paths. And they know it is a word, a way, a message they must share with others!

Let the Church so engage itself, then, that when the verdict is in, men will say, "It took our hurt into its heart." By taking their hurts into its heart, the Church then is better able to fit their souls for heaven. □

ON THE buildings of great universities one frequently sees the words of Jesus graven in stone, "Ye shall know the truth, and the truth shall make you free" (John 8:32).

The "untrammelled search for truth" is the battle cry of the modern scientist and scholar. It is often the shibboleth to which modern educators bow down and pledge the last full measure of their devotion.

Yet there is a strange contradiction in this "open-minded" search for truth. It idolizes the unending quest. But it is incredibly intolerant of anyone who declares with deep personal conviction, "I have found the truth." "No one," it says, "could be so sure of anything, and certainly no one should seek to 'indoctrinate' others with such convictions."

An intelligent, informed Christian assuredly believes, with his Lord, that the truth which makes men free may be known. He does not fear the truth. He is convinced that ignorance and error and prejudice have no desirable future. He follows the truth fearlessly and persistently.

The informed Christian knows that there are various avenues and means to the discovery of truth. In addition to the methods of science and logic, there are obedience to the will of God, the daring risk of love, and the calculated venture of faith. All these are legitimate means to the discovery of the truth which makes men free and whole.

Beyond this, the Christian believes that truth is personalized in the Lord Jesus Christ, who himself is "the way, the truth, and the life" (John 14:6). Consequently, such a Christian not only seeks to *know* the truth; he *loves* it as well. He loves it not only in the abstract, but as it is incarnate in the personality, behavior, and words of his Lord and Saviour.

Do I really *love* the truth? Do you? That is one of life's most searching questions. Modern students of personality agree with the Word of God on this: No man can imagine to what depths of depravity he may ultimately descend when he forsakes the love of the truth! God's Word declares that such a man may come to believe a lie and be damned (II Thessalonians 2:10-12).

There are scores of psychotics on the back wards of mental hospitals whose personal disintegration began when they stopped being honest with God, His Word, other people, and themselves.

Yes, it is important to know and hold and love the truth. But that is not all. The Word of God urges us to speak the truth in love (Ephesians 4:15). In other words, our defense of the truth must be in a context of love. Truth and its defense must never be divorced from human compassion and respect for human values.

We live in an age where the intellectual climate seems often to make it difficult not only to answer, but even to ask, the ultimate questions about God, sin, free will, conscience, duty, and the life of the soul after death. The ideal constantly held before the student is to stand unwaveringly aside from final intellectual or spiritual commitment.

In just such an age and climate as this the genuine Christian must boldly speak the truth, especially as it is revealed in his Lord. So let us fearlessly speak the truth, but let us do so in love. □

• By Paul T. Culbertson
Pasadena, Calif.

Editorially Speaking

● By W. T. PURKISER

The Pathos of Unbelief

Bertrand Russell, 96 years of age, is a man hard to understand and to describe. Most of us probably think of him as an irascible old man known for his atheism, advocacy of free love, and self-appointed position of judge and jury of an international "court."

On the other side of the picture is the relatively unknown fact that Lord Russell's first wife (there have been three since) was Alys Smith, daughter of Pearsall and Hannah Whitall Smith, who were pioneers in the early holiness movement.

Whatever the defects of Lord Russell's overall thought, and they are many, he has had a notable place in the development of modern mathematics and philosophy.

But underlying Lord Russell's tragic antagonism toward religion and faith, there is a sad undercurrent of despair. For example, he wrote, "We stand on the shore of an ocean, crying to the night and the emptiness; sometimes a voice answers out of the darkness. But it is a voice of one drowning; and in a moment the silence returns. The world seems to me quite dreadful; the unhappiness of most people is very great, and I often wonder how they all endure it."

In complete contrast to Lord Russell is the testimony of his fellow countryman, the late C. S. Lewis, in his book *Surprised by Joy*. Here is the record of another brilliant thinker, who turned from atheism to the "joy unspeakable and full of glory" that Christ gives to those who receive His light and life.

Why Russell has not found the reality Lewis reports is difficult to understand. One reason may lie in the remark he is said to have quoted from the German philosopher Nietzsche, "If you Christians want me to believe in your Redeemer, you are going to have to look more redeemed."

John Merton warns us, "Do not be too quick to condemn the man who no longer believes in God: for it is perhaps your own coldness and aversion and mediocrity and materialism and sensuality and selfishness that have killed his faith."

Be that as it may, the attitude of Lord Russell as reflected in his own words illustrates vividly the infinite pathos of unbelief. It is tragedy and despair for a man to stand on the shore of an ocean crying to the night and the emptiness, to be

answered only rarely by the voice of a drowning man.

The Apostle Paul succinctly described this state when he spoke of those who are strangers to the promise of the gospel as "having no hope, and without God in the world." The world is indeed quite dreadful for those who are without hope.

WHILE NOT ALL unbelievers would agree with Russell's gloomy appraisal of human existence without God, he has certainly illustrated a profound truth. Life without God is meaningless and its unhappiness almost unendurable.

The logical outcome of such deep unbelief as Russell's is clearly seen in the remark attributed to the American lawyer Clarence Darrow, remembered chiefly for his part in the Scopes evolution trial in Tennessee. Asked by an interviewer what he would do if he were a young man again, Mr. Darrow replied, "I would take a pistol, put it to my head, and blow my brains out."

We must have more than unbelief can offer. We cannot live—however long we may be able merely to exist—without hope and meaning in life. We can find no enduring happiness in a universe without God and without God's kind of love.

The story of *Ben Hur* has often been told. The book was written by General Lew Wallace, for many years a skeptic. One day on a train General Wallace met and talked with Robert G. Ingersoll.

Ingersoll said, "Wallace, you are a learned man and a thinker. Why don't you gather material, write a book, and give it to the world, proving the falsity concerning Jesus Christ? Prove that no such man ever lived, and that He is not the author of the teaching of the New Testament."

Wallace accepted the challenge. He travelled to the Near East to study ancient manuscripts and original sources for the history of the first century. Then he began to write.

Before the General had finished four chapters, he began to feel uneasy. The sober facts of the history he himself had unearthed proved that Jesus Christ was as real a historical figure as any of the Caesars who ruled the Roman Empire. The conviction grew that, since Jesus was real historically, He must also be the Son of God and the Saviour of the world, risen from the dead and transforming human nature.

Wallace has recorded how one day the certainty of Christ became almost overwhelming. At the age of 50, for the first time in his life, he dropped to his knees and prayed, "O God, show yourself to me, forgive me my sins, and help me to become a true disciple of Jesus Christ."

The way the prayer was answered is demonstrated in the book *Ben Hur*. The volume that was supposed to be a refutation of Christianity became one of its classic defenses.

The Gospel is great good news for the hopeless and despairing. It is the good news that Christ died for our sins, that He rose from the dead to be forever the living Lord, the risen Redeemer. He gives hope and peace and joy and love to those who receive Him in penitent faith.

But it all hinges on obedient faith. Faith does not depend so much on understanding as it does on obedience. As Martin Luther once remarked, "Had Moses waited until he understood how Israel could elude Pharaoh's armies, they might have been in Egypt still." But "by faith he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Hebrews 11:27).

Doubt has many dimensions, but the doubt that is most quickly cured is the doubt that stems from disobedience. If one would escape the pathos of unbelief, if he would find strength for a struggling faith, he should start doing what he already knows he ought to be doing. It may not be a total cure, but it is a long step in the right direction. □

Roy F. Smee

"When the sun goes below the horizon he is not set; the heavens glow for a full hour after his departure. And when a great and good man sets, the sky of the world is luminous long after he is out of sight. Such a man cannot die out of this world. When he goes he leaves behind him much of himself."

So said Henry Ward Beecher with reference to a great man of his day. So say we with reference to Dr. Roy F. Smee, whose death March 23 is reported in last week's *Herald of Holiness*.

Dr. Smee served the Lord in the Church of the Nazarene for almost 50 years. He was successively pastor in California and in Canada, district superintendent, and for 16 years prior to his retirement in 1964 he was executive secretary of the Department of Home Missions and Church Extension.

It was during Dr. Smee's tenure as executive secretary that the Department of Evangelism was launched, and the General Church Loan Fund established. His labors in behalf of home missions were untiring, and his vision inspired many.

Dr. Smee was this editor's second district superintendent, a warm personal friend, and a highly respected colleague. He will be missed by a host of friends and co-laborers. □

Outreach Through the Home

From Easter to Pentecost, the Department of Evangelism is leading the church in a special emphasis on strengthening the spiritual emphasis in the home. This is to lead up to "one great hour of sharing" on Pentecost Sunday morning.

It is a well-known fact that the earliest meeting places of Christians were homes open to them. Indeed if, as is usually supposed, the Holy Spirit came on the Day of Pentecost specifically to the disciples in "an upper room," that upper room was the place where the eleven apostles lived (Acts 1:13).

Paul commonly greeted the churches under his care by identifying the home in which they met (e.g., Romans 16:5, 23; I Corinthians 16:19; Colossians 4:15; Philemon 2).

Like charity, Christianity begins at home. If it doesn't begin there, it doesn't often begin.

We have rightly placed the stress of our evangelism at the point of individual response. We go single file into the presence of the Lord, however many people may be around at the moment.

But we must not on that account lose sight of the fact that "God setteth the solitary in families." None of us live to ourselves or die to ourselves. We should lose a source of major strength if we should fail to encourage family devotion.

And most of the major ills that beset the home in our day find their cure in a sound Christian faith. When Christ is the Head of the house, the unseen Listener to every conversation, the silent Guest at every meal, every other relationship falls into place.

Let us then join Nazarenes around the world in this timely emphasis on family faith and the sharing of that faith with other families on Pentecost Sunday morning. □

One of the evidences of the Holy Spirit's presence in the life of an individual Christian is the "joy factor." There is joy in living when the Spirit indwells! Just mark that down in your little red book and never forget it. Deep-seated joy is a manifestation of the Spirit's abiding.—Grant Swank, Jr.



THAD, TADD, AND BRAD—Triplets were born recently to Mr. and Mrs. George Davis, Shelbyville, Ill. Nazarene church members anticipated their arrival with a baby shower, and Mrs. W. L. French, whose husband is pastor, invited the parents to enroll their children in the Cradle Roll. This they did. And now the excitement of having triplets in church is weekly, as the Davises have chosen the Church of the Nazarene as their church home.

Special Report: Cradle Roll

Cradle Roll Worker Now Teaches Teens She Enrolled

● **By Betty Bowes**
General Cradle Roll Director

FIFTEEN was the magic number, and "From Tots to Teens" might easily have been the theme for Baby Day at Nashville Trinity Church. A 15-day-old baby and a 15-year-old teenager were the specially honored guests.

Gordon Scot Ragland, 15 days old, was the youngest boy presented that Sunday morning and Stephen Michael Lambert, 15 years old, was the oldest.

Teen-agers are usually left out on Baby Day, but this was a special teen-ager. Stephen Michael Lambert is the oldest former Cradle Roll member now attending Sunday school at Nashville Trinity.

Thirteen years ago Stephen, then two years old, was enrolled on the Cradle Roll by Mrs. Menevelyn Boyd, Cradle Roll supervisor. Following this enrollment Mrs. Boyd kept in touch

with the family, and they started attending Sunday school. Presently all but one member of the Lambert family are members of the church.

Mrs. Boyd, still Cradle Roll supervisor, now also teaches the Y-Teens Sunday school class, and Stephen is a regular member of her class.

Mike Worrell, another teen-ager at Trinity, and the oldest of six children, was also enrolled in the Cradle Roll

APPROVED SPECIALS FOR OVERSEAS HOME MISSIONS

Each year there are requests for special needs for our overseas home mission fields which, due to lack of funds, cannot be included in the General Budget allocations. Some of these special needs, after being reviewed by the Department's executive secretary and approved by the Board of General Superintendents, are given official "Approved Special" status. An "Approved Special" is a special need which our churches or individuals can contribute toward to help meet, and at the same time receive credit for their donation in the church's 10 percent giving.

Herewith is a list of some of the "Approved Specials" from the Department of Home Missions for 1968:

Australia—Buildings for two Greek churches \$ 4,500

Middle Europe—
District parsonage 25,000
Mosede property 13,000
Hanau property 10,000
Kaiserslautern property 5,000
Superintendent's car 1,100
Printshop 2,000

Alaska—
Projector for Ketchikan 650

Australian Nazarene Bible College—
Dormitory addition 3,000

Bermuda—
Radio Broadcasts 700

European Nazarene Bible College—
Property and remodeling 35,000
Bus 750
Library 2,500

Samoa—Car 2,400
Truck replacement 2,000

South Africa Nazarene Bible College—
Library books 1,000
Dormitory 2,000

Nazarene Training College, Institute, West Virginia—
Scholarships 3,000
Administration building 50,000

Newfoundland—
Bay Roberts property 3,000

First Chinese, San Francisco—Building 12,500

First Chinese, Los Angeles—Building 12,500

New Zealand—
Piha district center 2,000

If you or your church are interested in contributing toward any of these special needs, please write Dr. Orville Jenkins, Executive Secretary, Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131, for additional information.

by Mrs. Boyd. On one of Mrs. Boyd's visits during which she delivered a packet of Cradle Roll material, Mike's mother accepted Christ, and started attending church. Other children were born into the Worrell home, and five years ago Mike's twin brother and sister were the "Babies of the Week" in the spring Cradle Roll-nursery drive.

Mrs. Worrell and her six children are now members of the Sunday school and church, and she is the nursery supervisor.

Four other members of Mrs. Boyd's teen-age class are also former Cradle Roll members, all enrolled by Mrs. Boyd. Their families have been won to the church through the efforts of Mrs. Boyd working through the Cradle Roll department. These families attend church, and the teens are church members and sing in the youth choir.

Teaching a class of teens she once enrolled in the Cradle Roll is a satisfying experience for Mrs. Boyd. She guided these youngsters toward the church when they were babies and now has the privilege of continuing this guidance through their teen years.

Does the Cradle Roll pay dividends? Mrs. Menevelyn Boyd would say it does.

Mrs. W. L. French, Cradle Roll supervisor in the Shelbyville (Ill.) church would agree.

While talking with one of her Cradle Roll mothers on the telephone one day, Mrs. French learned of the expected birth of triplets to the mother's sister.

The sister, Arlene Davis, had attended the Church of the Nazarene when she was a young girl, but after her marriage had attended only occasionally.

Soon after learning of the triplets' expected arrival, Mrs. French and her husband, pastor of the church, went to call in the Davis home. The parents readily gave consent to enroll the babies when they were born. Then Mrs. Davis asked if their three-year-old son could also be enrolled, and Mrs. French added Todd to the Cradle Roll.

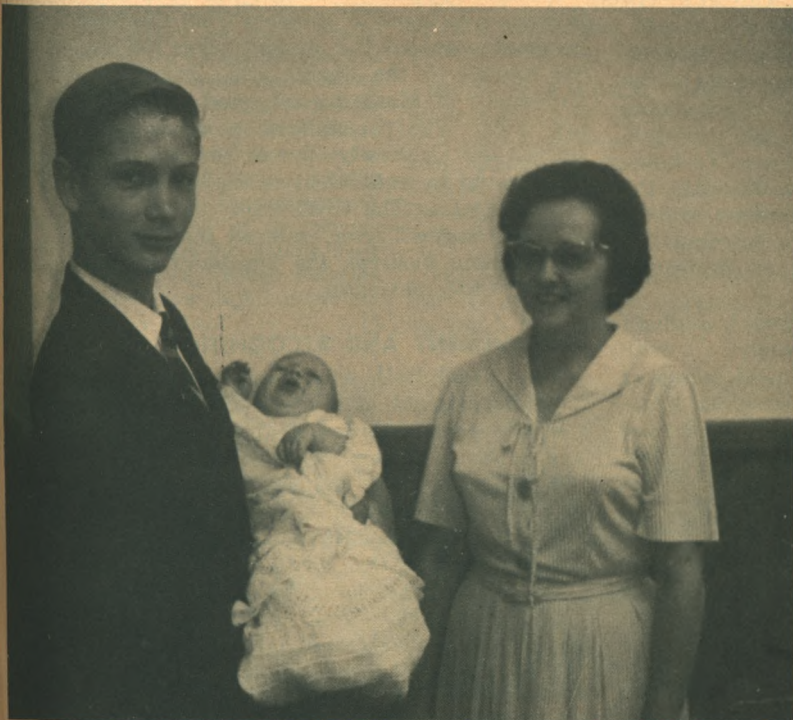
The church waited eagerly for the triplets, and showed their interest by giving a money shower for Mrs. Davis.

When the babies arrived the Davises offered their three healthy boys—Thad, Tadd, and Brad—to the Shelbyville Cradle Roll.

Not long after they arrived home from the hospital the boys made their first trip to church. Now the whole family is attending regularly.

Does the Cradle Roll pay dividends? It does. Not always in such generous quantities, but always in exciting opportunities.

The spring Cradle Roll campaign, "Mission: Mother to Mother," is your opportunity to make it pay in your church. Why not give it a try? □



NASHVILLE CRADLE Roll worker, Mrs. Menevelyn Boyd, poses with 15-year-old Mike Lambert, who is holding 15-day-old Gordon Ragland. Mrs. Boyd was responsible for Mike's mother enrolling him in the Trinity Church Cradle Roll when he was an infant. The baby was also enrolled by Mrs. Boyd.



Campus Commentary

THE CHRISTIAN COLLEGE

Two weeks after Easter each year, National Christian College Day is celebrated in the United States. Ralph Waldo Emerson wrote, "The true test of civilization is not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out."

A rather general, agonizing reappraisal is going on in higher education circles these days. People seem to be awakening to the wisdom of President John Sloan Dickey of Dartmouth, who said, "To create the power of competence without creating a corresponding direction to guide the use of that power is bad education." Many others have joined in a call for education permeated with concern for the character of the graduates. Here are just a few examples:

"It is then (at best) extremely doubtful whether *culture* produces any of these qualities which will enable people to associate with one another graciously, loyally, understandingly, and with permanent delight . . . *Culture* is a bad qualification for a ruling class because it does not qualify men to rule. The things we really need in our rulers—mercy, financial integrity, practical intelligence, hard work, and the like—are no more likely to be found in cultured persons than in anyone else."—C. S. Lewis.

"Moral learning is essential to education because, apart from an explicit moral sense, knowledge of the arts and the sciences may be made to serve inhumane ends as readily as humane ones. As literary critic George Steiner has recently reminded us, 'We know now that a man can read Goethe, or Rilke, in the evening, that he can play Bach, or Schubert, and go to his day's work at Auschwitz in the morning.'"—Lloyd J. Averill, President, Council of Protestant Colleges and Universities.

"At one time I could not have cared less about the place of religion in higher education . . . with prolonged deliberation on the nature of things, I have come to the conclusion that the problem of ultimate values—their source, their validity, and their application—is of desperate importance to our times . . . This being so, I am driven to the conclusion that the church-related college cannot morally relinquish its traditional concern for the spiritual life of its students. Believing as I do that both the study and practice of religion should have a vital place in any society, it follows that I consider the religiously involved college an essential element in higher education . . . The church-related college can supply the intellectual instruments of human betterment, but it can do more than this. It can cultivate traits of character and personality without which intellectual ability even of a higher order may remain indifferent or inimical to the steps which need to be

taken to improve the lot of mankind."—Earl J. McGrath, former U.S. Commissioner of Education; now at Teachers' College, Columbia University.

It is against this background that the statement of an early general superintendent of the Church of the Nazarene should be reconsidered: "It is not our job to turn out worldly men . . . It is our business to turn out men and women of God. We mean that after a man has gone through this institution he shall be a man of God; his view is broader than ordinary scholarship; his gaze is higher than ordinary philosophy; the horizons lift for his gaze . . . We are to furnish young life with the proper ideals so that they will not be fanatics or Pharisees, but knowing the truth they will be loyal in service."—Dr. P. F. Bresee, 1915.

Nazarene colleges set extremely high goals for themselves and their graduates. Their success is vital to the church and its mission to give the Gospel to the world. Assured by educational and political leaders outside the ranks that the role of the Christian college is vital to our society, the church redoubles its efforts to keep the colleges strong. □

CNC PROGRESS

Canadian Nazarene College has been approved for interest-free loans to students from the federal government provided the student takes the majority of his courses in the liberal arts. Relations with the University of Manitoba are good and conversations are under way preparatory to offering "first year liberal arts university courses" on the CNC campus. This would be equivalent to sophomore level in the United States. The CNC choir, under the direction of Prof. Roger Taylor, entered the Manitoba Music Competition Festival, the largest of its kind in the British Commonwealth. □

ACHIEVEMENT AND RECOGNITION

Dr. Lowell Hall, who became head of the chemistry department at Eastern Nazarene College last fall, has been awarded a \$15,300 grant to continue and extend a research project for the second year.



Dr. Hall

Dr. Hall has also signed with McGraw-Hill Publishing Co. to write a chemistry book which will be included in the firm's textbook series at the senior and first-year graduate levels.

Dr. Hall spoke about his project at the winter meeting of the American Crystallographic Association in February in Tucson, Ariz. From there he went to Texas Technological College, Lubbock, Tex., to present a seminar in the department of chemistry. Scholastic achievement has brought recognition to the college and the church. □

OF PEOPLE AND PLACES

LT. COL. CLIFFORD Keys, Jr., head of ecclesiastical relations with the Chief of Chaplains Office and a Nazarene elder, has been selected as the first U.S. chaplain to attend the Industrial College of the Armed Forces near Washington, D.C. The school assignment, which begins in August, will result in a 10-month interruption in his work in the Chief of Chaplains office, where he has been since June, 1967. □



Lt. Col. Keys

DR. HAROLD REED, president of Olivet Nazarene College, announced a 10-year, \$4.5 million expansion program for the college which will result in the erection of seven new buildings to serve anticipated enrollment increase of 800 new students. The college completed a similar 10-year program in the fall of 1966. Dr. Reed anticipates a student body of 2,250 undergraduate and 250 graduate students by 1978, and the completion of a new library wing, a nursing and home economics building, and a religion building among other structures. Dr. Kenneth McFarland, lecturer from Topeka, Kans., also spoke. □

HARRY SAULT, a retired potter in East Liverpool, Ohio, joined First Church there in 1926. Less than two years later he began teaching a class of boys, and has continued teaching the same age level for 40 years. About 75 of his former Sunday school pupils, ranging in age from nine to 40, joined the remainder of the church recently to recognize Mr. Sault's "long and faithful service," which included bringing more than 12,000 boys and girls to Sunday school. □



Sault



MEMBERS of the General Assembly Publicity Committee assist General Superintendent Hugh C. Benner (second from left) attach the first car sticker announcing the seventeenth quadrennial General Assembly, June 13-21. With him, from left to right, are Rev. O. Joe Olsen, M. A. Lunn, and Dr. B. Edgar Johnson. Car stickers are now available at no charge through the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

REV. W. GLEN Rodefer, pastor at Peoria (Ill.) Golden Acres Church, retired March 24 after 41 years in the pastoral ministry. □

DR. MARK R. MOORE, superintendent of the Chicago Central District, preached the sermon on the occasion of the dedication of an extensive remodeling and redecorating project at Blue Island, Ill. Rev. Carl H. Roberts, pastor there for 11 years, recently accepted a similar position at Aroma Park, Ill. □

REV. AND Mrs. Lee P. Phillips, Waco, Tex., celebrated their fiftieth wedding anniversary March 21 in the home of their son, Carroll. □

DR. ROSS E. PRICE, theology professor at Pasadena College, is currently a visiting professor of New Testament studies at Bethany Nazarene College in exchange for Dr. Willis Dobson, who taught the fall quarter at Pasadena College. □

THE BUHL, Ida., church celebrated recently its fiftieth anniversary, during which Rev. J. F. R. Penn, now 81

years old, who pastored the church from 1942-45, preached. □

MR. AND MRS. Harold Bell, Joplin, Mo., celebrated their fiftieth wedding anniversary March 4. □

CHAPLAIN Paul Pusey, now on tour of duty in Vietnam, was promoted recently to the U.S. Army rank of major. □

TRUSTEES at Eastern Nazarene College, Wollaston, Mass., voted recently to raise \$400,000 during the next two years to construct a new religion building on the campus. In the articulate phrasing of Dr. E. E. Grosse, board chairman, "... our perpetuity is safeguarded only as we maintain a positive and conspicuous religious emphasis." □

DR. LLOYD B. Byron, chaplain at Trevecca Nazarene College, resigned



DR. V. H. LEWIS, general superintendent, preached the dedicatory sermon at Arlington (Tex.) First Church at the completion of a \$175,000 church plant. The new facilities accommodate 450 in the sanctuary and more than 300 in the educational unit. Present indebtedness, according to Pastor Ralph E. West, is \$60,000.

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 PRE-CONVENTIONS / JUNE 13-15

as college chaplain after two years' service, according to Dr. William Greathouse, president. Dr. Byron, who according to Dr. Greathouse "has distinguished this [the chaplain's] office," will become pastor at Elizabethton (Tenn.) First Church. □

REV. KEITH M. Wright, associate minister at San Diego (Calif.) First Church, was among 10 finalists chosen for the community Junior Chamber of Commerce "Man of the Year" award. □

GROUND WAS broken recently to construct a sanctuary for a new Oklahoma City congregation on the shores of Lake Overholser. The new church is the project of the zone pastors in northwest Oklahoma City. Rev. Gerald Locke, Northwest Oklahoma district superintendent, was in charge of the organizational ceremony. □

VISITING the Nazarene Publishing House and International Headquarters recently was



Dlamini

a rather unusual pre-med student from the University of Wisconsin. He is Barnabas Dlamini from Swaziland, South Africa, who is the son of a Nazarene pastor, Rev. John Dlamini. Barnabas is the nephew of Samuel Dlamini, whose life is recounted in the missionary reading book *Thy Servant Heareth*. □

REV. AND MRS. I. W. Justice, Jacksonville, Fla., recently completed a 10-day tour of the Holy Land. Accompanying them were two members of Central Church, Mrs. Viola Stanford and Mrs. Gertrude Renfroe. Mr. Justice is pastor of the Central Church congregation, which made possible the trip. □

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 3. Interest begins on date received.
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DR. STEPHEN W. NEASE, president of Mount Vernon Nazarene College, preached the sermon on the occasion of the dedication of Covington (Ky.) First Church. The building which seats 350 persons in its sanctuary is the first of a three-step building program. A new parsonage was dedicated the same time. Rev. C. E. Winslow began his fourth year as pastor on the day of dedication.

PASADENA COLLEGE recently released a master plan of the campus which is designed when completed 15 years from now to accommodate 2,500 students. The architect, Richard G. Conklin, has suggested a program of development of the campus to retain a sense of unity at any given stage as the new buildings are being added. The campus will focus around a central mall where a new auditorium will be located, plus a library and other buildings. □

COLORADO District pastors contributed 250 books recently to the library of Nazarene Bible College, according to Rev. Robert L. Leffel, director of public relations for the college. □



Con: Vietnam War

I am writing in reference to a letter by a reader from Maryland in the February 21 issue of the *Herald*.

As a Canadian Nazarene studying at an American college, I am appalled by the positive attitude of many of my Nazarene friends in the United States towards the war in Vietnam. I suspect that this is part of their . . . tendency to wrap up religion in the Stars and Stripes and equate the Christian ethic with "the American way of life." . . .

The Viet Cong, with no air force and inferior weapons, have been able to wage a relatively successful war in the jungles and rice paddies primarily because they find support among a peasantry which fails to see any difference between the Americans and the French colonial troops that they managed to defeat in 1954. . . .

It is for these reasons that the majority of America's friends and allies (including Canada) have refused to sanction her stand in Vietnam. It is also for these reasons that the American people must realize the error in their government's foreign policy and put pressure on their representatives to withdraw U.S. troops from Vietnam as quickly and in a manner as face-saving as possible.

ROBERT ROWLANDS
Massachusetts



"As my associate, the first thing to learn is that vexations and frustrations are always called challenges and opportunities!"

"Showers of Blessing" Program Schedule

NEWS OF RELIGION

You Should Know About . . .

ORAL ROBERTS, for 21 years a preacher in the Assembly of God and Pentecostal Holiness churches, recently joined a Methodist church in Tulsa. According to Methodist Bishop W. Angie Smith, Roberts will become eligible for ordination as a Methodist minister on May 27, during the annual conference in Oklahoma City.

Mr. Roberts, widely known as a faith healer, is also the president of Oral Roberts University, a \$16-million liberal arts school. □

CHARLES E. FULLER, 80, of the "Old Fashioned Revival Hour," that once reached 10 million Americans weekly, died March 19 in Los Angeles. □

BEFORE MOST people realize it, Protestant churches in the United States may merge into one body, says a Washington newsman in the March issue of *Christian Herald*.

Richard N. Ostling says such a merger is no longer just a matter of talk. The move to unify already has resulted in the joining of 37 percent of the membership into the Consultation on Church Unity to work out an acceptable system of federation, he writes.

Some, he reports, believe Christian unity should be built out of common theology, while others consider such an approach hopeless and think the issue is administrative, not theological.

Eugene Carson Blake started the unity campaign in 1960 in a sermon from the San Francisco pulpit of Episcopal Bishop James A. Pike, Ostling states.

"The Consultation on Church Union was born as the 'Blake-Pike' proposal, but Pike, now an ecumenical embarrassment, lurked on the outskirts of the 1967 COCU meeting at Cambridge, Mass., and informed Harvard students that church 'authority is dead,'" writes Ostling.

Unlike merger contracts for railroads or football leagues, the church union document now being written will contain as few specifics as possible, he says. The more specifics, the more likely that somebody will dislike something and refuse to join. Details will come after the merger papers are signed, he believes.

The author is news editor of *Christianity Today* in Washington, D.C. □

A DOZEN YEARS after five missionary men lost their lives contacting the first group of fierce Auca Indians in Ecuador, another bucket drop and messages by a converted Auca from the air have brought about a friendly meeting downriver of Aucas formerly unapproachable.

Don Smith, experienced pilot with Wycliffe Bible Translators' Jungle Aviation and Radio Service, and Marion Krekler, longtime engineer of Ecuador's missionary radio station, perfected an airborne amplifier and wing-mounted loudspeaker. Oncaye, a teen-age Auca girl who less than four years ago escaped from the savage group, helped test the equipment on flight over "downriver" houses. Repeatedly the naked Aucas fled the voice in the sky.

Primitive Aucas, knowing nothing of airplanes, believed that the passengers were ghosts of those they or others had killed.

When the downriver savages finally comprehended that it was really their own relative in the plane dropping gifts, pandemonium broke out on the ground beneath the plane.

A group of Auca Christians led by Kimo, one of the killers of the five missionaries in 1956, set out from Tiwaeno. Kimo called the timid savages from the forest with encouraging words. The first to respond was Oncaye's own mother, whom the girl had thought was dead.

A JAARS airdrop of food to the combined groups was made. The downriver Aucas experienced their first Sunday service there in the jungle.

Dayuma, the girl who had escaped from the jungle a decade ago and helped missionaries learn her language, said at Tiwaeno: "Later we will contact Kaiga's group, and Towa's and Baiwa's [other unreached groups of Aucas]." □

April 21—"Life Must Have Boundaries." by Dr. E. W. Martin
April 28—"You Can Believe," by Dr. L. Guy Nees
May 5—"You Can Follow Christ," by Dr. L. Guy Nees

NEW "SHOWERS OF BLESSING" STATIONS:

WCLT	Newark, Ohio 1430 kc.	8:30 a.m. Sunday
WCLT-FM	Newark, Ohio 100.3 meg.	8:30 a.m. Sunday
KAOL	Carrollton, Mo. 1430 kc.	12:15 p.m. Sunday
KLEE	Ottumwa, Ia. 1480 kc.	8:45 a.m. Sunday
KSRM	Soldotna, Alaska 920 kc.	3:00 p.m. Sunday
KJNP	North Pole, Alaska 1170 kc.	5:45 p.m. Saturday

VITAL STATISTICS

DEATHS

RICHARD O. SCHULZ, 68, died Jan. 21 in Corona, Calif. Funeral services were conducted by Rev. Paul Brandyberry. He is survived by his wife, Gladys; two daughters, Myra Nelson and Ethel Winton; two sons, Ted and Gordon; one sister; and 13 grandchildren.

ENID STONE DORSETT, 75, died Feb. 17 at Nampa, Idaho. Funeral services were conducted by Rev. Harold Kiemel. She is survived by her husband, Oliver; one son, Wallis; three stepsons, Carl, Eben, and Bob Stone; two stepdaughters, Dorothy James and Luella Cotner.

MRS. MATTIE McMAHAN HOOPER, 76, died Jan. 13 in San Antonio, Tex. Funeral services were conducted by Rev. Bill Ray. She is survived by her husband, Rev. Henry; one son, Joseph W. McMahan; one daughter, Marion Esther McMahan; two stepsons; and two stepdaughters.

BIRTHS

—to Paul and Trueline (Latting) Taylor, Nampa, Idaho, a son, Matthew Paul, Jan. 15.
—to Rev. Charles and Alice Roberts, Towanda, Kans., a son, Charles David III, Jan. 30.
—to Mr. and Mrs. J. C. Evans, Elkhart, Ind., a son, Jon Christopher, Mar. 20.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Howard F. Beeson of El Monte, pastor for 20 years on the Los Angeles District, is entering the field of full-time evangelism as of May 12. Mr. Beeson is an excellent evangelistic preacher, and his churches everywhere would do well to call him. I am happy to recommend him. Contact him: 11129 Brockway, El Monte, Calif. 91731.—L. Guy Nees, District Superintendent.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131.
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James Calvert from Sunrise, Ohio, to Columbus (Ohio) Bellows Avenue.

Church Treasurer:

Your promptness in mailing the Easter Offering will greatly assist in the processing of funds.

Send to: **Dr. John Stockton**
General Treasurer
6401 The Paseo
Kansas City, Mo. 64131

EVANGELIST TRUSTS BRAILLE BIBLE, DOG

John Whisler, of Carthage, Mo., has been a song evangelist in the Church of the Nazarene longer than any other individual. When he answers the call of churches as far away as West Virginia, Florida, Texas, or California, he picks up the harness of his guide dog and travels a world he has not seen since a game of cowboys and Indians cost him his sight when he was six years old.

John has had two other guide dogs during the past 20 years. Many Nazarenes remember Hero, a male Doberman who is now retired because of age. Now he has Brunhilda, a female Labrador retriever. Mr. Whisler believes he will change her registered name to one he can pronounce easier.

Half of the dogs that started in Brunhilda's class at Pilot Dogs, Inc., Columbus, Ohio, failed either their physicals or tests administered during the four months of training. Brunhilda, and the other successful ones, passed a test walk by taking a blindfolded trainer through the variety of circumstances a Pilot Dog will have to face in eight years of its working life.

The final two weeks of training is between dog and master. During this time Brunhilda learned the 13 commands given in her new master's voice. She even knows the words "right" and "left." They worked on country roads, in suburban areas, and through downtown traffic and stores. They rode taxis, buses, elevators, and even escalators! They passed a test walk together by shopping downtown alone; then they flew back to Carthage. One week later, February 1, John answered their first call to a church in Wichita, Kans.

During services, the dog lies quietly; and is better behaved, Brother Whisler is often told, than many children. Afterward she guides him out of the church, to a car, and through the home of a member who is their host. Between calls they travel by bus or plane, by taxi or foot. Brunhilda avoids water puddles, stays on the right side of walks, stops for all curbs, avoids all obstacles, and crosses streets correctly under the direction of her master. Brother Whisler uses the reactions of motorists in order to command the dog "forward" at the proper time, but if any command is wrongly given, Brunhilda refuses. Seldom are trained animals given the responsibility of correcting their masters in a life-or-death situation, but Pilot Dogs do it every day.

The words God and dog are opposite in spelling, but in this case a common purpose unites them. At



John Whisler and friend

times Brother Whisler feels the insistent tugs of his dog through his left hand; at others, he feels the Word of God with his right hand on a Braille Bible. John Whisler stands between them, being at once the servant and the master, and knowing that he serves best because his dog also serves the church.

(Children often bring canned dog food for Brother Whisler's Pilot Dog. He advises them that church classes might take the project of collecting Vets Dog Food labels and redeeming them to help obtain dogs for other blind persons. Contributions of labels should be sent to the Chicago address on the labels, in his name.)

NEWS OF REVIVAL

DR. MARK R. MOORE, superintendent of the Chicago Central District, indicated that record numbers heard Dr. G. B. Williamson, general superintendent, and Song Evangelist Ron Lush during the Chicago Holiness Convention, and that an average of 650 persons attended the Danville (Ill.) indoor camp meeting where Dr. Eugene Stowe and Singer Gary Moore were evangelistic workers.

WHEN Evangelist Norvie O. Clift arrived at the Bell Gardens, Calif., church, he found the spirit of revival had already begun. Midday

prayer and fasting meetings resulted in spiritual advance for the entire church, and seekers praying at the altar each night, according to Pastor Edward E. Mieras.

FORTY persons found spiritual help during a revival recently at the Lakeview (Ohio) Indian Lake Church. Rev. John Lanier was the evangelist according to Pastor Chester A. Henneinan.

REV. Roy M. Vaughn served as evangelist at Orlando (Fla.) First Church, where more than 100 seekers knelt at the altar during the meeting. Mr. and Mrs. James Carmickle were musicians. Pastor is Rev. Merton H. Wilson.

REV. Mrs. Glenn Garber served as an evangelist at Frank, W. Va., in which the church was blessed both spiritually and financially. Pastor is Rev. (Miss) Janice Galford.

A YOUTH Week meeting spread into a church-wide revival at Overland, Mo., according to Dr. Don Gibson, superintendent of the Missouri District. Nearly 150 persons bowed at the altar, others were healed, and 21 were baptized in an outstanding service, said Pastor A. R. Aldrich. The special services extended four weeks.

EVANGELIST Chic Shaver preached during revival services recently in Scott City, Kans., where 40 persons sought spiritual help at the church altar. Rev. Charles Pickens is pastor.

MORE than 3,600 persons from eight churches attended a seven-day tri-state revival campaign recently at East Liverpool, Ohio. Missionary Don Scarlett served as the evangelist and Mr. and Mrs. Keith Showalter conducted the music program.

TWELVE new Nazarenes were received into membership during a revival meeting in Sumner, Mich. Rev. Fred Thomas was the evangelist, according to Pastor Eugene King.

MORE than 100 persons sought spiritual help at the altar during a recent revival meeting at Oklahoma City Trinity Church with Evangelist Leonard Hubbard. The pastor is Rev. R. L. Sumner.

TWO Trevecca Nazarene College students, Terri M. Eaton and Paul Thornhill, conducted youth services recently in Radcliff, Ky., Pastor C. W. Snider indicates that the students "are being used of the Lord in a wonderful way."

SEVERAL adults, representing new families attending the church, found spiritual victory at the altar recently during revival services at Altus, Okla. Rev. Clifford Mayo served as evangelist, according to Pastor R. E. Zell.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

WHAT IS WISDOM?

(April 21)

Scripture: Job 28:12-13, 23, 28;
Proverbs 3:13-18 (Printed)
Golden Text: Job 28:28

THEME

A general introduction to the wisdom books of the Bible, seeking to acquaint scholars with their style, content, and message—the lesson is summarized in the devotional reading, Proverbs 8:12-21.

INTRODUCTION

In former days, Proverbs was included in a Scottish child's reading course—partly because its literary form offers easily remembered sayings; chiefly for the sound moral and spiritual sense compressed into proverbs, character sketches, and miniature parables. With Job, a book of dramatic dialogues upon the mystery of suffering; and Ecclesiastes, a backslidden king's testimony to the vanity of materialism and agnosticism, Proverbs seeks to turn men from folly to wisdom. The trio, and its New Testament counterpart, the Epistle of James, combine to define and describe wisdom in its application to life and society.

Definition—as with electricity, sleep, love, and even life itself—is difficult. It must include a consideration of

The Hallmark of Wisdom—happiness. Pictured as a beautiful woman offering priceless gifts, wisdom is to be pursued as men seek for gold, silver, and precious stones. She leads in plain and pleasant paths and promotes the health, progress, and honor of her followers. As a tree of life, the fruit of supreme happiness is given to those who discover and retain wisdom. Without equal or peer, it is essential for life's well-being, development, and lasting achievements. Spiritually, too, it was the foundation of Christ's character and service (Luke 2:52). Though so essential and imperative,

The Home of Wisdom is not in earth or sea. It cannot be found by investigation or exploration, although in measure it can be known by its companions—prudence, knowledge, and understanding. Its origin is in God. It should be sought early in life. Having intellectual and ethical aspects and leading to maturity (Proverbs 8:12-14), it is necessary for the court and courts, rulers and subjects.

CONCLUSION

Reverence and purity are the parents of the grace and gift of wisdom.

Conducted by W. T. Purkiser, Editor

Recently someone stated that the "10 lost tribes" lost their identity as tribes, but that they are still known as Jews. I had supposed the "lost tribes" were lost through intermarriage with the people among whom they were settled as captives, and that the Jews are descendants of the people of the southern kingdom of Judah. What are the facts in the matter?

The term Jew is, in fact, derived from entire population was known interchangeably as Israel or Jews (cf. the Books of Ezra, Nehemiah, Zechariah, and Malachi).

In the New Testament, Anna, the prophetess, was of the tribe of Asher (Luke 2:36), and James wrote his letter to the 12 tribes (James 1:1). The same people in the New Testament are called Jews 174 times, and Israel 75 times. Paul spoke of his people as "our twelve tribes" (Acts 26:7).

Many of the people of the northern 10 tribes did indeed intermarry with the people of the Assyrian empire after 721 B.C., and the tribal distinctions were blurred. However, 1 Chronicles 9:2-3 tells us that after the exile in Babylonia, the children of Judah and Benjamin were joined in Jerusalem by the children of Ephraim and Manasseh, the latter two being the leading northern tribes.

After the return from Babylonia, the

It is apparent, therefore, that the northern tribes are "lost" only in a limited sense. The nation of postexilic and New Testament times was regarded as Israel, the Jews, and representative of all 12 tribes.

Some of our churches are building their buildings so they can operate public day nurseries as profit-making businesses to help finance the plant or the church as a whole. Does this not deviate from our past in regards to merchandising in any respect in the name of the church?

It does, indeed, if the purpose of the nursery is to operate a profit-making business to help finance the church.

There is a difference between planning for a day nursery as a public service and a means of gaining access to the homes of the community, and planning one to pay for the building or make money.

Facilities planned for Sunday school on Sunday could conceivably be used five additional days in the week with sound Bible instruction as part of the

day-care program. Genuine interest in and concern for the children often opens the parents' hearts as nothing else can.

But extreme care needs to be taken at two points: the quality of the program in the nursery school and the underlying motivation for going into it.

We can defeat ourselves either by doing the wrong thing for the right reason or doing the right thing for the wrong reason. Day nurseries can be an instance of the latter.

Can you explain why the *New World Bible* translates John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was a god"? Does the inserting of a and using a small g change the meaning of the gospel?

It does indeed. The *New World Bible* is the version put out by the Jehovah's Witnesses. This so-called translation is a direct attempt to evade the clear teaching of this verse (and many others) about the deity of the Lord Jesus Christ.

I am not a book-burner by nature. But if I were, I would recommend that you take this alleged Bible version out and put it in the fire.

There is no warrant whatsoever for this kind of tampering with the clear meaning of the inspired Word of God. No reputable modern version does it. The RV, ASV, RSV, and *The Berkeley Version* follow the King James exactly.

Williams has "was God Himself." The NEB translates it, "What God was, the Word was." The TEV has, "He was the same as God." Moffatt and Goodspeed are the weakest, "was divine"—

since "divinity" is not as strong a word as "deity."

One of the strange things about the Jehovah's Witnesses is that, while they place their stress on "Jehovah" in the Old Testament, they completely overlook the fact that over and over the New Testament applies to Jesus those statements the Old Testament makes about "Jehovah" or "the Lord."

Rather than deny the deity of Christ as they do, logical consistency should make them the strongest proponents of it.

Whatever else it may have, any doctrine or teaching that denies the full deity of Christ Jesus goes down in my book as rank heresy. And that covers an amazing variety of new religions that have sprung up in the twentieth century.

“ . . . look on the fields . . . ”

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