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August 21, 1968

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The Performance Gap

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herald

OF HOLINESS

Church of the Nazarene

*We Need the
Higher Look*

See page 3.





General Superintendent Stowe

Famous Last Words

MONDAY MORNING, June 17, 1968 . . . undoubtedly one of the most historic moments in the 60-year history of the Church of the Nazarene.

Three retiring general superintendents were presenting their valedictories to the Seventeenth General Assembly. For a total of 62 years Dr. Hardy C. Powers, Dr. G. B. Williamson, and Dr. Hugh C. Benner had served the church with great distinction in this highest elective office. As they delivered their last official dicta to their church, the thousands assembled in the Municipal Auditorium in Kansas City sensed that they were hearing exceedingly important words.

In essence these valedictories echoed even more ancient and famous last words. The Apostle Paul wrote them as the concluding benediction in every biblical letter which he penned to a young church or a new Christian. One of the strongest arguments for the Pauline authorship of the Epistle to the Hebrews may well be that it closes with these same words which conclude all the others—*Grace be with you*. To the Philippians and Thessalonians he makes it even more explicit—*The grace of our Lord Jesus Christ be with you*. But in every instance grace has the last word!

And it still does.

What glorious news for these times! All the bomb blasts in Vietnam cannot drown out this message. Assassins' bullets cannot mute it. Campus riots and violence in the streets notwithstanding—*God's great grace is still with us!*

. . . to reconcile rebel sons to the righteous Father.

. . . to cleanse carnal hearts and restore them to Christian holiness.

. . . to provision men to ". . . live . . . righteously and godly in this present world" (Titus 2:12).

This accounts for the note of hope sounded by these retiring "generals" in a day of unprecedented global hopelessness. There is an assured future for a church which is the recipient of this precious bounty.

Here is the motivation for mounting an all-out offensive in this holy war. Sharing this abundant grace with lost men must be our consuming passion. Holiness evangelism is not an option. Social concern must be secondary. Our clear mandate at home and overseas is to herald the grace of our Lord Jesus Christ to the last and the least.

This is and must ever be our last word! □

Man ever lives amidst the worldly. He needs the higher look . . . Grateful is that man who finds that which makes him look up. For when he has found it, he has found the greatest thing in the world!

WORSHIP CAN HELP US TO LOOK UP

WE NEED THE HIGHER LOOK

• **By C. Neil Strait**
Uniontown, Ohio

soul and strikes chords of joy. The deep wells of our souls are opened and our spirits are lifted. It is the kind of music that makes us look up.

There is our gratitude for the spoken word. Men come from the crushing problems of their world and ask, "Is there any word from God?" And there always is!

There is a word of hope to dispel futility. There is a word of cheer to replace the gloom. There is a word of courage to replace the fears. There is a word of comfort to wash away the sorrow. There is a word of faith to uplift the faithless. There

is a word of forgiveness for the sinner. There is a word of strength for the weak. Words, there are, which set men upon new paths. Words are spoken which make men look up.

Man ever lives amidst the worldly. He needs the higher look. He is fogged in by worldly things. He is hampered by sinful appeals and haunted by fleshly failures. Man needs, then, the moments and the resources that make him look up. And grateful is that man who finds that which makes him look up. For when he has found it, he has found the greatest things in the world!

As you go from worship this next Sabbath, be thankful for the things that have made you look up! □

A woman wrote to NASA officials and expressed her thanks for the satellites they had sponsored. She penned her gratitude this way: "Thank you for making us look up."

For this lady, satellite watching was a fresh experience, sweeping away the stale. For her, looking up broke the monotony of looking down.

Something about this lady's letter lingered in my thoughts. And it stays, even now, to remind me that this phrase must be ours when we leave the moment of worship.

There is our gratitude to God for coming to us in the midst of our living, and laying a word of renewal and reconciliation upon our souls—words that make us look up.

There is our gratitude for the music of the church and to those voices blending in song the verses of assurance. The music speaks of peace for troubled hearts. This music utters comfort for bereaved hearts. This music fills the void of the



PHOTO BY LUOMA

A Skilled Marriage Counselor Discusses the Importance of Habits in the Home

It's just a habit

• **By Milo Arnold**
Colorado Springs

I know I have a few little habits my wife dislikes, but surely she can see that I have enough good points to more than compensate. I think I'm really a pretty good husband."

The nice-looking, intelligent, hardworking man dropped a tear on the edge of my desk as he told of his heartbreak in an impending divorce.

He told of the good living he supplied, the good clothes his wife wore, the nice house, and the unlimited checkbook which he gladly provided for the woman he loved. He could see no possible reason for her senseless act of walking out.

When we tried to discuss the "few bad habits," he countered by saying, "I'd think any woman would have sense enough to put up with a little irritation in order to keep a man who does as much for her as I have done."

The man was not an alcoholic. He was not a thief nor a slouch. He was not a brute nor a beast. He was in truth a man with many virtues. He would have been a desirable husband and father if it were not for his "few little habits." He was domineering. He embarrassed his wife in public. He demanded his own way. He was always right. He left no room for his wife to stand tall. His wife had borne it for years but finally refused to endure it longer and refused to keep her children in a home so unhappy. She was walking out, even if it meant poverty and loneliness.

"She should know it is only a habit I have of speaking that way. She knows I don't mean it," he sobbed. But she went,

When they were married she knew he had a few little habits, but she saw all the good points too. She was able at that time to separate the good points and bad points, weighing them against each other. However, in time the needlessly inflicted irritations blinded her to his virtues. The bad habits stood out in such bold relief that they appeared to be all there was to him. She discovered too late that the total man is identified with the habits he forms. Neither in her affections nor in her reasoning could she persistently cherish his fine points while enduring his ugliness.

And so he wept, not in sympathy for her, but in pity for himself.

Bad little habits grow into big ugliness. The longer an ugly way is practiced, the more natural it becomes to the person. By the time it has become a deeply grooved habit the person practicing it is quite unconscious of it. The tears came from eyes which were blind to his offensive practices.

It is quite common for women,

He saw only "a few little habits." Yet he was domineering. He embarrassed his wife in public. He demanded his own way. He was always right . . . She was walking out.

losing their husbands, to be totally blind to their own offensiveness. They are good housekeepers, good managers, good cooks, and hard

workers. They do their best to meet the needs of their husbands. However, people standing nearby can see what they cannot see. They are driving their spouses away with their habits. Totally oblivious to it themselves, they nag and pick, fuss and complain incessantly.

Because of an ingrained habit the woman is totally unaware of her offensiveness. The spouse, however, wearying of the perpet-

The danger is greater because of the fact that a person who has formed a habit is less and less aware of it. Hurting others becomes as commonplace as putting an arm into a coat sleeve or putting on a shoe.

ual stabbing of unkind words, seeks safety in withdrawal. The habit has become as well-fitted to her as an old shoe and she wears it in utter comfort.

An obnoxious little habit is particularly objectionable to persons who by reason of marriage or birth are held in close proximity. The fact that it is so unnecessary, or inexcusable, so purposeless magnifies the offensiveness of it.

The persisting presence of such a needlessly painful habit blinds the eyes of family members to virtues which are nearly always present. Good housekeeping, good paychecks, good looks, and good intentions are lost sight of. Com-

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munication is broken off, mutual interests decay, and warmth is replaced by coldness. Emotional responses are affected, physical contact is shunned, and rejection becomes more total.

The danger is greater because of the fact that a person who has formed a habit is less and less aware of it. Hurting others becomes as commonplace as putting an arm in a coat sleeve or putting on a shoe. It is done so

mechanically that the guilty person can actually be thinking of things entirely removed from the act.

Things we allow ourselves to do habitually should be studied with care. Some habits are very good and some are very bad. Most of them start out small and grow into major factors in our success or failure.

No person can have enough good points to justify him in excusing

even a small habit of something obnoxious. There is no such thing as a "few little offensive habits." Anything offensive is desperately big if it makes our presence less desirable to the people whose love is indispensable to our happiness.

Each person chooses his own habits and is only as lovable as habits make him.

What hinders love is no trifling matter. □

The Performance GAP

• By William Fisher



***As serious as the credibility gap is, even more disturbing is the "performance gap" in the lives of many professing Christians
Today we need a revival of basic honesty, of basic integrity—***

We are hearing much today about the "credibility gap"—that gap between what is stated and what is true. Certain labor and business and governmental leaders have been accused of doing such a "snow-job" on the public, and so confusing fantasy with fact, that there is a new dimension of skepticism and doubt concerning any and all public pronouncements.

Even some of those who make the pronouncements shrug off the obvious discrepancies as what Wendell Wilkie called "campaign oratory."

But even as serious as this credibility gap is, even more disturbing is the "performance gap" in the lives of many professing Chris-

tians—that glaring gap between what some Christians profess and what they possess, as revealed by their attitudes and conversations and priorities and actions and lives.

It is Dr. James S. Stewart who reminds us that the greatest hindrance to Christianity today is not the "increased secularism on the outside of the church, but the decreased Christianity on the inside." And it is true that there are so many on the inside of the Church who are so much like

those on the outside that those on the outside, looking on, are asking, "What's the difference?"

And, in many cases, what is the difference?

But this is no present-day phenomenon. It was a problem even in Jesus' day. The harshest words Jesus ever uttered were not directed toward the most obvious and open sinners, but toward the religious people of His day—those who professed to be right with God but whose lives and attitudes denied their profession.

This performance gap in the lives of the Pharisees was so glaring that Jesus said that, in spite of all their rule keeping and Sabbath observance and Temple attendance, harlots and tax gatherers would

**Radio Sermon
of the Month**

enter the Kingdom ahead of them.

Jesus pointed out the performance gap with words like these: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23).

In other words, there have always been those who made big professions but who lived little lives. And Jesus couldn't stand them. And He is the same yesterday, today, and forever—in His hatred of the phony, as well as in His love for the authentic.

The Church's evangelistic thrust is blunted by this performance gap in the lives of so many professing Christians. For the world today is saying with Emerson: "Sorry, I can't hear what you say, for listening to what you are."

Today we need a revival of basic honesty, of basic integrity, when all the masks and shams and pretenses and hypocrisies are torn off and those who profess to be Christians but deny their profession by their lives and attitudes quit their lying and their pretenses and humble themselves before God and plead forgiveness and mercy—and then begin to live lives to match their profession.

The world is waiting for a revival like that.

The world is also waiting for those preachers and ecclesiastics and professional religionists who deny the deity of Christ, His lordship, His saviorhood, and the redemptive power of His blood, to fall on their knees and confess their unbelief, their apostasy, their arrogance, and in repentance and faith begin to experience the forgiving and cleansing power of the

blood of Christ. And if, and when, that happens, their pronouncements will then be more than human opinions about social and economic and political affairs; their pronouncements will have redemptive relevance.

Only eternity will reveal the damage done to the cause of Christ by those who talk of the Christian way but who have never set foot on that way because they have never been born again. They have merely added a patch of theology here and a patch of ethics there and a patch of churchianity over there. Christ says to all, as He said to Nicodemus—who was a religious leader of his time—"Ye must be born again."

It is impossible for any man to be a Christian without Christ in his heart. He may resemble a Christian in many ways—he may go to church, he may believe certain things, he may support worthwhile causes; but he is like plas-

Only eternity will reveal the damage done to the cause of Christ by those who talk of the Christian way but who have never set foot on that way because they have never been born again.

tic flowers, or wax fruit, or rubber shrubs, or painted fire—he's a phony, a caricature, a false and hollow thing.

The credibility gap can be closed only by telling the truth.

The performance gap can be closed only by every Christian who names the Name making sure he has accepted Christ—His forgiveness, His cleansing, His life—and then beginning to live in right and loving relationship with God, and with others. □



There are at least two sides to every question, and a covenant is no exception. It is a binding contract between two parties. . . . How about your covenants? Have you kept the promises you made to God at the altar of prayer? Have you been faithful in your stewardship since you signed that tithing pledge? Are you consistently witnessing for Christ as you promised Him you would?—Selected.

Her Prayer Was Answered

THEN CAME TO HIM the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom" (Matthew 20:20).

Perhaps she was presumptuous. The disciples looked at her with lifted eyebrows for what seemed to them an untoward display of motherly ambition.

Jesus chided her gently, "Ye know not what ye ask . . ." (v. 22).

The cup that I must drink will be a bitter potion indeed for your sons.

Remember, these were the boys Jesus descriptively nicknamed "The Sons of Thunder." They advocated the "scorched-earth plan"—with fire called down from heaven—as an appropriate method of dealing with inhospitable villagers.

There was a lot of combustibility in the chaff that had to be burned away before they would be qualified leaders in the kingdom of God.

Yet, in a way, this mother was really praying the prayer of Christian mothers of all the ages—that her children might be close to Jesus!

In this she surely received her petition:

So close to Him were they that John leaned on His breast at the Last Supper.

So close that, at the Cross, Jesus asked her son to take His own mother into his home.

So close that they, with Peter, went farthest with Him into Gethsemane.

So close that, of the 12, James went home to glory first—and John lingered on earth until the last and was entrusted with the visions of Revelation.

Yes, beyond her powers of comprehension, her prayer was answered.

May all Christian parents with untiring perseverance continue to pray, "Lord, keep our children close to Thee."—Grace Wilson, Elizabeth, Colorado. □

• By Hal M. von Stein
Medford, Ore.

THE NEW DIMENSION

Hey,—guess what—the juncos have a new baby!”

A brand-new life introduced into this world always creates a disturbance. For life, in spite of the exploding character of our technological age, continues to be the one incontrovertible, unexplained miracle.

And for some reason not noticeably identified with logic, there is something comical about a newborn creature blinking solemnly upon a strange, new world. Perhaps it is this attitude of discovery so evident in the not-quite-believing, wholly unprepared presence of the new arrival.

There is not so much difference as you might think in the introduction of a baby to life in the wilderness and the birth of a child to human parents. One's heart must be moved at the human-like rejoicing of the wilderness parents when the tiny eggs, hidden in the nest against predators over the long weeks of nest building and incubation, suddenly move and open of their own, separate volition. How can it be?

How can two wilderness creatures, without rules of conduct passed upon by an organization to protect their interests and sustain their ethics, select each other, find a home in an entirely hostile environment, and bring forth, *with joy*, the fruit of their union?

Where does the first-time knowledge come from to instruct them to secrete their nest a double handbreadth from the regularly traveled path between the residence and the lookout house, where coyotes, hawks, and other predators are least likely to venture?

How do they achieve the cunning that keeps their secret to the day of hatching, within almost constant visibility of all of us, including Tammy, the collie? How does their way of life continue and thrive in the midst of their enemies?

A man who has obviously graduated from several colleges recently wrote in *Christianity Today*: “There is still some reasonable doubt whether Christianity must, if it is to survive, broadly affirm the energizing norms of our secular and urban world.”

This point, to my way of thinking, has much in common with the predicament of the junco's child as I took his first portrait. I discovered that the little bird is blind in one eye. Yet, though he is only a fledgling, already he has learned to whirl, spinning like a top, in order to catch the total view. He does lose his balance sometimes, but he has discovered a way to live with his blind side.

Perhaps scholars will eventually find some such method among the bright shards of their erudition. It could be found, easily enough, in a Book called the Bible in a portion written by a man named Paul, who, like the wild bird of the mountain, was surrounded in his day by enemies actively seeking his life and hampering his mission.

He writes: “The Jews require [demand] a sign, and the Greeks seek [look for] wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called . . . the power of God, and the wisdom of God” (I Corinthians 1:22-24).

The little junco's chief problem is food. (And I remember Jesus' words to Peter: “Feed my sheep.”) His frail squeal, the best he can do, inspires his anxious parents to scour the vicinity for bugs to stuff down the tiny, open, seemingly bottomless throat. His cry signals the most hazardous moments of his life. Every predator can interpret that helpless call, pinpointed by the frequent return of the parents.

Yet, surrounded and sustained in the miracle in which he was brought forth, Little Junco survives. And in the midst of their labor the two feathered parents find inspiration to pause on a rough, wind-formed mahogany on a wild mountain peak, to sing a little.

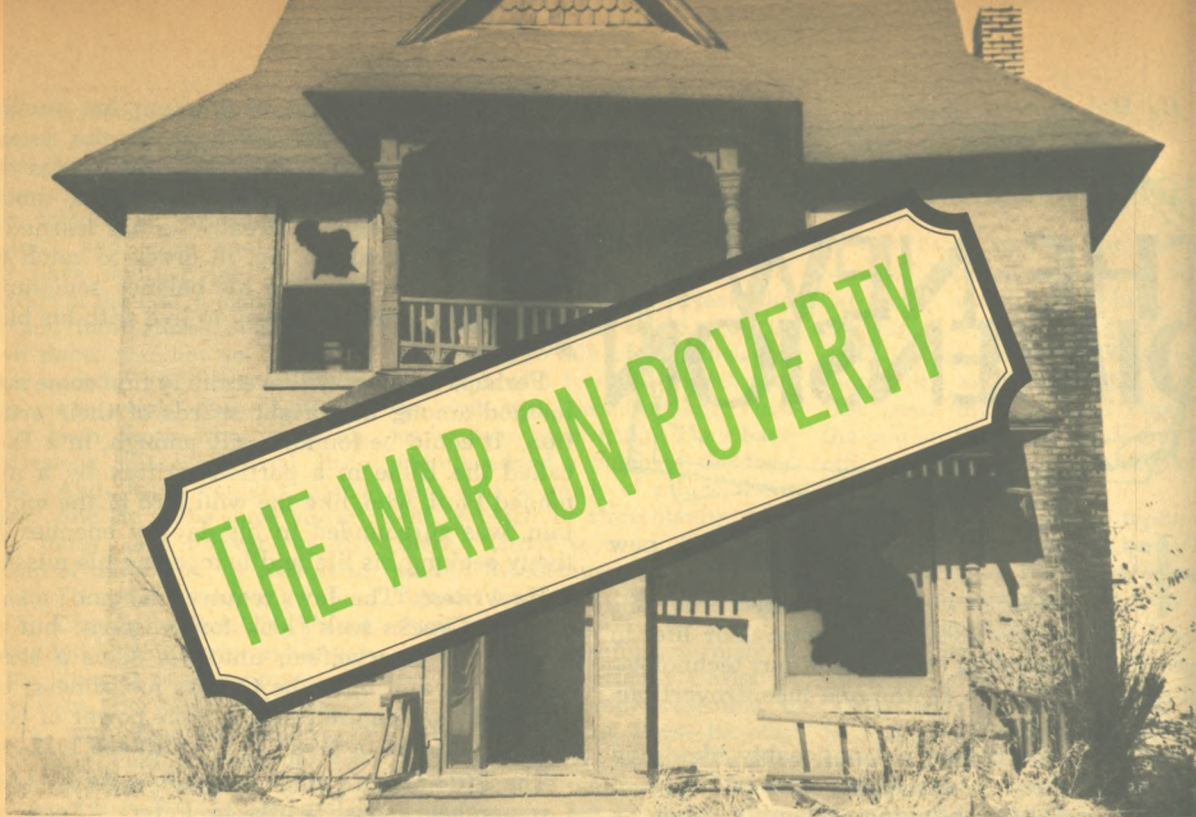
What have they to sing about? Real enemies surround them. By some cruel chance their first-born son is partially blind. All about, the forests are being denuded; men spread poisons, killing birds, squirrels, and other life indiscriminately in the name of “progress.”

Yet a new life is born in glorious joy!

How long must people seek, like moles, in the wisdom of men for the glistening reality—the truly new dimension? How long will men refuse the Glorious One who is new in every age with an ever expanding newness of life and light in which every man, presently, is invited, freely, to walk?

There is no question about the survival of Christianity.

There is grave question that modern theology, reduced to its charts, elaborate programs, and decorous councils, will survive beyond its present point of arrival most aptly represented by a handful of papers, neat and empty as the tiny nest beneath yonder bush. □



• **By Ross W. Hayslip**
Tucson, Ariz.

It is very easy in a day of strong political feelings either to become hostile to, or ignore entirely, the efforts being made to alleviate the condition of people who are in meager material circumstances.

We are aware that many folks find themselves in poverty because of their own failures.

The Book of Proverbs gives reasons why poverty often comes:

"He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich" (21:17).

"For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (23:21).

"He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough" (28:19).

These expressions of wisdom show very clearly how men can come into sore circumstances as far as personal possessions are concerned. Many folks certainly bring their condition upon themselves by their own actions.

The Word of God is equally as clear in giving admonition concerning the Christian's attitude toward the poor.

Psalms 41:1 says: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

Proverbs 14:21 tells us, "He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he."

Proverbs 19:17 reads, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay again."

R. Sargent Shriver, Jr., defined poverty as "a family of four whose combined income is less than \$3,130 per year, or a single person whose income is under \$1,540 per year." This would put a family of two at about \$1,990 per year and a family of three at about \$2,440 per year. If we accept Mr. Shriver's yardstick, then we have 34.6 million people in the United States who live in poverty, and of this number 70 percent are white persons. Also it is estimated that, of this vast number, 15 million are children.

Barbara Ward points out that on a worldwide scale the mass of mankind live far below an income of \$500 per person per year. In India, a land of around 500 million people, the per capita income is often as low as \$60.00. Asia now has one-half of the world's population while more than one-half of the world's wealth is in the United States.

In the dynamic chapter titled "The Churches Help the Poor," Dr. Timothy Smith points out in *Revivalism and Social Reform* that the holiness movement of the 1800's felt constraint to follow the example of John Wesley and his early Methodists in their concern for the poor.

W. H. Meredith relates: "One day Mr. Wesley held a meeting at the Foundry of all the leaders, stewards, trustees, etc. to consult about providing bread and coals for the poor in winter which was

a favorite plan of his. One man who had ten thousand pounds said, 'Times are bad.' Another with six hundred pounds a year said, 'Money is very scarce.' So Mr. Wesley was disgusted, and came away to his own house saying, 'When the Son of man cometh, shall he find faith on earth?'

"As he was going upstairs, Betty McDonald—a half-silly old woman who went singing about the house while doing her work, 'I love my Saviour because I know my Saviour loves me,' and other psalms of her own composing—called to him, 'Sir, I have something to say to you.'

"Well, Sister McDonald, what is it?" 'O Sir, my sister's dead, I've got word today!' 'Well, I hope she died in the Lord?' 'O, yes, Sir, no doubt of that; she lived in the Lord and has gone to him.' 'Well, give the Lord the glory, Sister McDonald,' and away he went.

"O Sir, I have something more to say!" 'What is that?' 'Why, Sir, she left me a hundred pounds.' 'Well, I'm glad to hear it. What are you going to do with it?' 'Do with it? What should I want with a hundred pounds? I have enough. Here it is, Sir! Give it to the poor.' 'Ah,' said Mr. Wesley, 'I perceive there is some faith on earth yet.'

Let us always remember the words of Paul in Galatians 2:10, "We should remember the poor." The war on poverty must be spiritual as well as political! □

Prayer:

Bless this cluttered desk of mine;
Let Thy mercy on it shine.

Help me pass the loving word
That in Thy earthly life was heard.

Help me make the message clear,

Thy gracious mercy waiteth near.

Thou Son of Man and Love Divine,

Bless this cluttered desk of mine.

—Jean L. Phillips



When I Became a Man

THE MINISTER was preaching and, I must admit, my mind had wandered. I don't remember what it was I was thinking, but all of a sudden I was conscious of his words again. "When I was a child, I spake as a child, I understood as a child . . . but when I became a man . . ."

When do we become mature? Of course, maturity is a relative thing. Some people are more mature than others.

The Christian experience of conversion helps us to grow up. Sanctification is a maturing experience.

But all this is not what the apostle was talking about. In the verse preceding he says, "When that which is perfect is come," and in the verse following he says, "But then face to face." It seems quite clear, then, that he is talking about the second coming of Christ and the life to come. So, you see, he is saying that until that time we live in what I have chosen to call "the dispensation of the immature."

This helps me to understand other people. How can we explain the shortcomings, the lack of judgment, the failures of other Christians except to say that we are living in the dispensation of the immature? To fall into the devil's trap of doubting everyone's experience is not the answer. No, the better attitude is to charitably say, "This is the dispensation of the immature." If our brother understood perfectly, was as wise as heaven will make us, could see with inner spiritual eyes the perfectness of Christ, then he would do differently.

Perhaps it is the explanation to the shortcomings I am conscious of in my own life: the thoughtless word, the lack of understanding, the littleness of spirit, the things I leave undone. I do not mean to make excuses for my failures, but I too must be conscious of the need for growth in my own life. I too live in the dispensation of the immature.

The conclusion, I am sure, is that, since I live in this dispensation of the immature, I must do all within my power to work toward the perfect image of Christ for myself and the society in which I live, until He comes and I see Him face-to-face. □

● **By John A. Wright**
Olivet, Mich.

Editorially Speaking

By W. T. PURKISER

Beckoning or Bludgeoning

One of the most stinging indictments of formal Christianity ever uttered came from the lips of Friedrich Nietzsche: "You Christians must look more redeemed if you expect me to believe in your Redeemer."

Part of the problem may be that we have appeared to be bludgeoning when we should have been beckoning. We have depended on the push instead of the pull.

We have forgotten that our Saviour did not say, "And I, if I be lifted up from the earth, will *drive* all men unto me"; but, "And I, if I be lifted up from the earth, will *draw* all men unto me."

So the world looks on and says, "We halfway believe you have the answer. But when you get together, you seem so angry about it."

There is a winsomeness about true Christian fellowship that cannot be duplicated in any other circle on earth. That winsomeness is destroyed when Christians get at odds with each other and begin to fight each other instead of their common enemy.

There is a pathetic measure of truth in the ironic paraphrase of "Onward, Christian Soldiers" that someone wrote:

*Like a mighty tortoise
Moves the Church of God.
Brothers, we are treading
Where we've always trod!
*We are all divided;
Many bodies we,
Strong on basic doctrine,
Weak on charity. . . .*

It might not be out of place to point out that there is a connection between moving "like a mighty tortoise" and being "weak on charity." Albert van den Heuvel was most certainly correct when he said, "Where things stand still, the church is suspicious; where they move, there is a mood of expectation and hope."

Suspicion is one of the traits of carnality most disruptive of Christian charity. I heard a minister tell of the insight of his father, a man of high integrity who was converted at advanced age, just five years before his death.

Two weeks before the elderly convert made his entrance into the "more excellent glory," he said to his preacher son, "Jess, God has not called us to see through each other, but to see each other through."

A CORRESPONDENT sent a clipping from a secular newspaper that reflects the image of the Church in the eyes of the public. The editor of a large daily wrote with respect to a situation in his city. What he said applies to the Christian community everywhere:

"It is a depressing thing to see members of any church . . . get into a feud among themselves. Tempers flare and the bitterness that is quickly engendered sometimes lasts for years.

"Sometimes the controversy begins over a small matter, sometimes over a matter of considerable importance.

"Members feel so strongly about their church that they care tremendously about its welfare. But often there is unwillingness to yield for the sake of harmony or to admit error.

"Certainly it is most ironic that great bitterness comes about within a church body.

"The heated discussions never are productive of good and almost invariably do severe and lasting harm to the church program and to the membership.

"Friendships that have existed for years sometimes come to an end during a war within a church.

"If the members who find themselves with honest differences of opinion could discipline themselves to disagree agreeably, with due respect for the opinions and preferences of others, big and little matters could be settled in the truly religious spirit the church is intended to foster.

"No church goes along smoothly all the time. Strong differences of opinion in regard to various phases of the church program inevitably occur. But now and then the differences degenerate into ugly feuding. There is hardheaded refusal to reason together. Then the devil against whom the preacher has been preaching gets in some good licks. . . .

"The time to stop a church fight is just before it starts, or long before it starts.

"But if a church fight does flare up, the time

to stop it is right now, instantum, before people who are supposed to have religion find themselves acting as mean as the devil and thereby laying the foundation for deep remorse.

"It makes the devil feel mighty good when members in a church glare and snarl and sulk. He knows for sure he is making real progress getting the church torn apart."

There is more, but this is a layman's sermon to the church that could well be heard and laid to heart.

Douglas Webster wrote that the Church's chief task is to "make Christianity visible, intelligible and desirable."

Christ changed water into wine. We could be guilty of changing wine into water—watering down the gospel of perfect love until it amounts to little more than the perennial in-fighting of a political organization.

Christianity will never be desirable to a warring world until its adherents cultivate the winsomeness that comes from true fellowship in the Spirit, and learn to substitute beckoning for bludgeoning. □

When a Spade Is a Spade

A spade is "an instrument with an elongated handle designed to function as a device for conveying limited amounts of earth from one spatial location to another." Or a spade is a spade.

We live in the age of the smooth phrase when the use of good, simple, basic language is almost a forgotten art. Examples of linguistic gymnastics are many.

When Governor Romney dropped out of the presidential race early this year, one of his aids said the reason was that he lacked "a positive reference input." Meaning: He did not have a good public image.

A garage mechanic is now "an automotive internist." Children are no longer enrolled in preschool. They go to "early learning centers." What used to be the school library is now the "instructional materials resource center."

Military life and action has its share of these semantic circumlocutions. A bombing raid is described as "effective ordnance delivery." A "strategic withdrawal" usually means a rout.

Nor is the field of religion exempt from its full share of gobbledegook.

The "existential situation" is just the mess we are now in.

When something "lacks relevance," it's just "all Greek" to me.

"Neorthodox" is almost orthodox, but not

quite. There may be some value in being near the door, but it's better to be all inside.

"Transvaluation" is turning things around and getting them backwards—like a blotter, soaking everything up but putting it in reverse.

The "technique of analysis" is taking it to pieces but doing so complete a job that you can't get it back together again. It is losing the forest in the midst of the trees.

"Theology of paradox" means I can't see the bottom of the pool, so it must be deep. Of course, it may just be muddy.

"Ontological" is something, I don't know exactly what, but pretty impressive anyhow.

"Dialectical" is the art of complicating what is really simple.

A "hypothesis" is an educated guess, often mistaken for gospel truth.

Incidentally, I haven't done so badly myself. "Linguistic gymnastics," "semantic circumlocution" are right in the modern groove.

Is it any wonder we long for the good old days when "yea" was "yea" and "nay" was "nay"?

Probably one of the chief values of the King James Version is its use of simple, Anglo-Saxon, one-syllable words. It abounds in four-letter words—the good kind, that is: words like love, life, soul, save, good—and words slightly longer, but still of one syllable: peace, light, grace, truth, and heart.

Perhaps we should all try to be more simple and direct in speaking and writing. The best term for spade is still spade. □

A Guiding Light

Every Christian could be a beacon,
A guiding light for his fellowmen,
But many a lamp was never lit.
And many a soul was lost at sea
Because of it.

Light that lamp in the window of your soul;
Let every word be a tongue of flame
Until your life is a shining beacon
To His name.

Walter R. Erbaugh
Marquette, Mich.



REV. E. H. EDWARDS tells the story of Arcadia to Reporter Jim Kay

ARCADIA:

Church at a Crossroad

• **By James F. Kay**
Pasadena, Calif.

SOCIOLOGISTS tell us that the "generation gap" has never been greater than today. Yet Rev. E. H. Edwards, a 42-year veteran of the pastorate, denies that one exists between him and his young people. "I love the kids," he says, "and they know it."

What makes the statement so remarkable is that it is true.

The saga of the Arcadia, Calif., Church of the Nazarene began in November, 1967. Sunday School Teacher Gloria Morris got suddenly "fed up" with teaching well-prepared lessons to one or two teen-agers. Result: she began calling on friends and acquaintances of her teen-agers. They began coming.

The young people began inviting others. Attendance began to grow. Soon there were 35 new teen-agers, about 25 in regular attendance.

Nearly all the newcomers were

from an underprivileged section of nearby El Monte. Most were poor. Several were from broken homes. Three were on probation for various offenses. Six were hippies (a fact the *Los Angeles Times* noted with interest). The majority had never seen the inside of any church.

They came because Gloria Morris cared. They called her "Mom."

Responding to the situation, Pastor and Mrs. Edwards began filling both their station wagons with the teen-agers, driving over 60 miles a week.

Sunday nights at Arcadia regularly resembled "the last service in a revival meeting." Seekers came forward and prayed. The results were startling. And gratifying.

"One Thursday night after our Teen Fellowship hour," said Pastor Edwards, "I spotted two teen-agers standing behind the pulpit. When I asked what they were doing there, one of them blurted out, 'God has called us to preach, and we just wanted to see what it looks like from up here.'"

"Another night one boy came who was 'high' on marijuana and 'bennies.' He was just 18, but he was carrying a deadly, man-sized switch-blade knife. I took him to the parsonage and worked with him. It wasn't till the wee hours of the morning when he came back from his 'trip.'"

"I even had one kid go through the beginnings of withdrawal in my study following prayer service."

Some problems inevitably arose. Being a small congregation, the Arcadians often found themselves outnumbered by a largely undisciplined group of teen-agers. It became necessary to draw up some rules. Smoking, "running around the neighborhood," swearing, and "rough play" were declared off limits. The teens were encouraged to cooperate, share with expenses, and qualify for fun-time by attending at least one church service weekly.

Despite the rules, regular members began transferring, one at a time, till the membership was half depleted. Apparently some less hardy members felt the newcomers would have an evil influence upon their own children. "After all," one stated rather bluntly, "there is a difference between a church and a rescue mission."

Pastor E. H. Edwards said, "We don't have the large staff, the resources, the robed choirs, the special music that larger congregations possess. And our size makes it difficult to assimilate these youngsters into the mainstream of the church. The people who stay with us have to be real missionaries. Really dedicated."

When asked about the future, Edwards shook his head. "We're not a home mission church, you know. And with only seventeen members left, I don't know how long we can keep our doors open. Our urgent task is to reach the parents of these young people. We need more adults to help carry the load."

Edwards cocked his head. "I don't suppose many ministers would choose to pastor a small church over a larger one. But," he smiled suddenly, "the young people are getting saved here. What could be more important?"

ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



Thinking Positively

HOW OFTEN do we think and speak positively?

Some people are always reacting to life's situations in a negative way. They complain about the weather, the children next door, the teachers at school, and their friends. They criticize the city government, the politicians in Washington, the Christians in the church, the newsboy, and the store clerk.

We can become so critical, hard, faultfinding, and sour that unconsciously we apply these attitudes to every situation. These dispositions have a profound effect upon our mental makeup. When we behave this way our personalities become warped, twisted, and unbalanced.

It is painful to stand in the presence of one who constantly attacks everything and everybody. One cannot help but feel sorry for a person who is highly critical, bitter, and pessimistic.

There is a lack of faith in others when we pursue this role of undue criticism. But mostly it is a lack of confidence in oneself.

The unpracticed skier learning to jump will experience fear. But as he masters the art, the fear will lessen and may be completely eliminated. Mastery will conquer.

Try to master the negative feelings in your life. Make it a point right now that in the next 24 hours you will not say one unkind word. You will not be critical, bitter, or harsh toward anything or anybody.

A senior high school class was asked to carry out an experiment. Students were to practice the golden rule at home for two weeks without letting anyone know what they were doing.

The results in some of the homes were remarkable and amazing. One student reported: "The way my family noticed things was incredible. The first two days my mother thought I wasn't feeling well, or wanted to borrow the car.

"My sisters practically fainted; they couldn't believe that I could be so generous and thoughtful. As a whole, my family wondered if I could continue. I told them I would try to be that way forever."

Another student reported: "The result of the project was that I won the respect of my sister instead of losing it.

"At first I was just waiting for the two weeks to be up so I could 'knock the socks off' my sister; but as the days went on, I started to think differently. I think the two weeks you assigned us were worth more to me than to anyone else."

Try to think constructively and positively. Master every situation. Handle everything with genuine love and kindness. Look for the good in all circumstances. Have a cheerful approach to everything. Speak well of people. Believe that you can succeed and you will be able to say like Paul, "I can do all things through Christ which strengtheneth me." □

MOUNT VERNON OPENING SET

Mount Vernon Nazarene College, at Mt. Vernon, Ohio, will open its first academic year on Wednesday, September 25, with projected enrollment of 225 to 250 students.

With five weeks remaining before the initial convocation, augmented building and construction crews are working on three major buildings that constitute the first phase of the new college building program on the 206-acre site on the south edge of Mt. Vernon.

The buildings are a double-wing dormitory with 40 rooms in each wing. These have a capacity of 240 students, according to Rev. C. G. Slosser, director of development and business affairs. One wing will be for girls and the other for the use of boys.

The second building is a three-story campus center building which will house a cafeteria, offices for various student organizations, and a library on the third floor.

The third structure will be called Founders' Hall and have classrooms and administrative offices primarily.

Three additional buildings will be started as soon as these are finished.

The first phase of construction will cost between \$2,250,000 and \$2,500,000.

Mr. Slosser said that backup arrangements had been approved for use of auditorium and meeting room facilities in several Mt. Vernon churches. Methodist, Presbyterian, and Baptist congregations have volunteered facilities for use if necessary. The Mt. Vernon YMCA gymnasium may be utilized for physical education at the start of the school year.

Mr. Slosser said that the new college was processing registration applications from about 260 students.

The Nazarene college development is a part of an education park complex in which three new educational institutions have facilities under construction simultaneously on a choice location that comprises 360 acres of land.

A new Mt. Vernon senior high school is being erected on a site nearest to the city proper. This facility will cost about \$4.5 million.

Between the high school and the Nazarene college, on another section of land, a joint city and county vocational school is being constructed at a cost of about \$2 million.

Because of differing academic calendars, Mount Vernon's new sister institution, Mid-America Nazarene College, at Olathe, Kans., opens next week (*Herald of Holiness*, August 14). □

TRAINING

Report by the Dep



Dr. Samuel Young, Department Advisor—his wise spiritual counsel was deeply appreciated.

ONE HUNDRED and twenty-nine furloughed missionaries, missionary appointees, and Youth Assistance Missionary Corps members convened at Olivet Nazarene College from June 23 to July 5. The occasion was the annual Missionary Workshop and Institute.

From June 23 to June 26 the YAMC members met in four concentrated briefing sessions each day, preparing them for their assignments. Veteran missionaries, Department staff members, and former YAMC workers gave instruction on mission field policy and procedures; health precautions; adjustment to other cultures, customs, and religions; effective communications; personal attitudes; and related subjects.

On Wednesday evening, June 26, the sessions climaxed in a Commissioning Service in the College Church of the Nazarene. The YAMC groups left early the next morning for their assignments in Puerto Rico, the Virgin Islands, Trinidad, British Honduras, Guatemala, and Nicaragua. These young people will spend two months working with the missionaries on these fields, and have paid most of their own expenses for the privilege of doing so. Their assignments are many and varied: preaching and singing in services; conducting vacation Bible schools; house-to-house calling; presenting programs in public schools; sharing in radio interviews and programs; helping to organize local, area, and district IMPACT Teams for the NYPS; helping with Spanish and English quiz programs; repairing electrical equipment, buildings, motors; helping with Youth Camps; assisting in construction work.

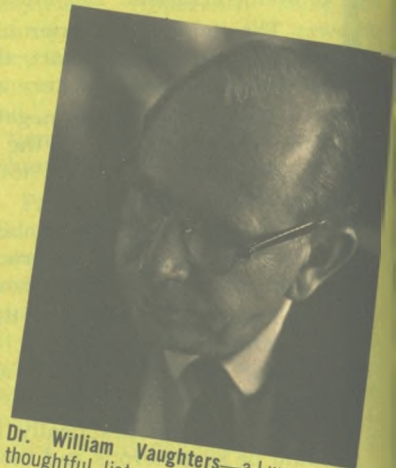
PHOTOS BY FRANKLIN COOK



Dr. E. S. Phillips, Director of the Institute—a pastor to every missionary.



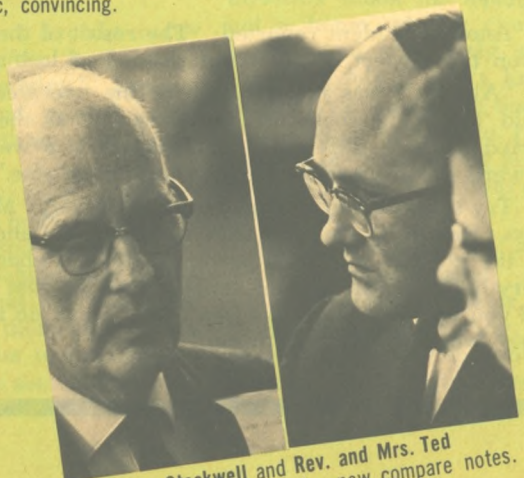
Rev. Paul Orala, Coordinator and Lecturer—earnest, dynamic, convincing.



Dr. William Vaughters—always a thoughtful listener.



Dr. Earl Lee—he makes a telling point, and enjoys it.



Rev. Oscar Stockwell and Rev. and Mrs. Ted Esselstyn—the old and the new compare notes.

OR SERVICE

ent of World Missions

On June 24, the veteran missionaries on furlough and the newly appointed missionaries arrived to begin two weeks of intensive studies in Language Learning, Culture Shock, and Adjustment; Business Procedures of the Missions Department; Mission Field Policy; Writing; Church Growth; the Indigenous Church; and Effective Deputation Messages.

Dr. E. S. Phillips, executive secretary of the Department of World Missions, was director of the sessions. Coordinator was Rev. Paul Orjala, head of the Nazarene Seminary Missions Department, and former missionary to Haiti. Others who served on the staff for all or part of the sessions were: Rev. Franklin Cook, Dr. Honorato Reza, Rev. Donald Owens, Dr. William Vaughters, Mrs. G. B. Williamson, Rev. Earl Lee, Dr. Mary Scott, and Miss Helen Temple. General Superintendent Samuel Young, advisor to the Department; and Dr. George Frame, member of the Department of World Missions, were present part of the time and spoke to the group at some of their devotional sessions.

On Saturday, June 29, the group were guests of Dr. and Mrs. Harold Reed, president of Olivet Nazarene College, at a reception in their home.

A Sending Service was held in College Church on Sunday afternoon, June 30, at which the new missionary appointees were formally commissioned to missionary service. Most of them will leave for language study, or for their fields of service, before the end of 1968.



Rev. Hubert Helling—in earnest discussion of new concepts.



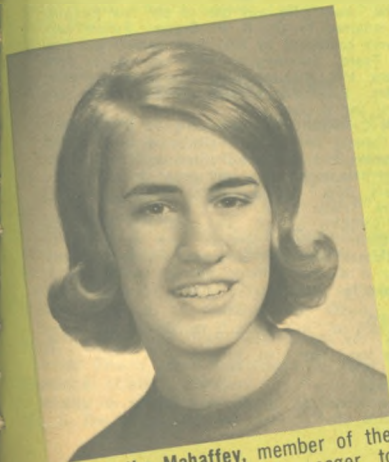
Rev. Harold Ray—a new missionary who found learning enjoyable.



Dr. George Frame, Department member—he broke the Bread of Life to the group.



Mrs. David Yerkvitz, appointee to Costa Rica Bible College—eager to be on her way.



Miss Martha Mahaffey, member of the YAMC—young, enthusiastic, eager to serve.

The missionary appointees



NEWS OF REVIVAL

Congo, W. Va., Church of the Nazarene experienced an outstanding revival at the close of an intensive visitation program that boosted Sunday school attendance from 33 to 222 in four months. With Pastor Ralph Mitchell preaching and the Crusaders Trio singing, 46 sought help around the altar, 15 of whom were unconverted people. Nine were received into the church on profession of faith. □



Twelve appealing musical settings with the finest contemporary choral sound in the evangelical field! More capable choirs will thrill congregations with these arrangements by Svante Widén, director of Sweden's famed GOSPEL KÖREN, The Teen Tones. Numbers include "Ev'ry Time I Feel the Spirit," "Yes, I Know," "I've Discovered the Way of Gladness," "The Peace That Jesus Gives" and "I Speak the Name of Jesus."

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Pro: Worship Under Handicaps

One evening last week on board U.S.S. "Boston" the word was passed that a protestant "hymn-sing" would commence shortly in the library.

We had just begun our service when in an adjacent compartment a record player started blaring music the quality of which was anything but conducive to the desired atmosphere. An officer appointed himself a committee of one to have the volume decreased a little.

Our meeting hadn't progressed much further when the bos'n's pipe screamed over the PA system someone hadn't remembered to turn off. Another of our group hastened to flip the switch of the rude intruder just as the names of the movies to be shown in the center mess and the wardroom were being given.

As we were singing the last couple of old favorites before adjourning, the five-inch and eight-inch guns, which up until now had been firing only sporadically, suddenly increased the tempo of their loud, angry beat, proclaiming the need of naval gunfire support for the troops fighting the enemy ashore. Suffice it to say the sound of exploding powder harmonizes most poorly with the beautiful old hymns of the Christian Church. And I might add that one does not have to be a musician to notice that the writers of the sacred songs left no vacancy in their compositions to be filled with the noise of battle.

"Who shall separate us from the love of Christ? . . . I am persuaded that" none of the things mentioned in Romans 8:39 can "separate us from the love of God, which is in Christ Jesus our Lord." Neither can Satan by the sound of worldly music, noisy PA systems, and the roaring of mighty guns break up our Sunday evening "hymn-sing" on the U.S.S. "Boston."

R. H. GRENNELL
U.S.S. "Boston"
FPO, San Francisco

Pro: Pastor's Wife

Thank the Lord for the dedication of our Nazarene pastors' wives. Recently I underwent surgery and at this time I got a good look at the wholly committed life of our pastor's wife.

She unselfishly spent the entire

day at the hospital the day of the operation, giving me complete help and sympathy. Then, going "beyond the call of duty" as a pastor's wife, she invited me to the parsonage to recuperate for a few days after leaving the hospital.

It was during this time spent at the parsonage, as a member of the Ashland (Ohio) Church of the Nazarene, that I saw firsthand how she and the pastor work side by side many hours day after day. Rev. and Mrs. Ivan Beatty unselfishly devote their lives to Him, never complaining about the many telephone calls and duties involved in fulfilling their ministry.

I cannot thank our Saviour enough for a pastor's wife with a God-given call for service to Him.

JOANNE MCCREADY
Ohio

VITAL STATISTICS

DEATHS

MRS. DONA IRENE ARLEDGE, 65, died July 2 in Olney, Ill. Funeral services were conducted by Rev. Gilbert Hughes and Rev. Richard M. Jones. She is survived by her husband, Wilber; one son, Jay W.; two daughters, Joy Callies and Martha Arledge; and three grandchildren.

REV. JOSEPH S. CURTIS, 77, died Jan. 30 in Burbank, Calif. Funeral services were conducted by Rev. Glen L. VanDyne and Dr. Shelburne Brown. Surviving are his wife, Mattie; two sons, Joseph and James; eight grandchildren; and five great-grandchildren; and one sister.

HOMER CALDWELL, 74, died June 30 in Oklahoma City. Funeral services were conducted by Rev. Robert E. Harding and Rev. R. T. Williams. He is survived by his wife, Lela; a son, John Edward; a daughter, Mrs. Robert Warren; and one sister.

REV. CLAUD C. DIPBOYE, 74, died June 17 at Holdenville, Okla. Funeral services were conducted by Rev. David Hall. Among survivors are his wife, Anna; two sons, Clyde W. and Gene L.; and four grandchildren.

JOSEPH I. HUTCHINS, 59, died of a heart attack at Willows, Calif., June 20. Funeral services were conducted by Rev. Edward W. Hurn in Corvallis, Ore. Survivors are his wife, Ruth; one son, William Roscoe; two daughters, Mrs. Franklin Kennedy and Mrs. Gerald Thompson.

REV. IONE HUTZEN, 73, pioneer holiness preacher, died Apr. 23 in Casper, Wyo. Funeral services were conducted by Rev. Alvin McQuay and Rev. V. A. Johnson. Surviving are three sons, Charles Howard, Carl, and Rev. George.

RANDALL LEON HART, five, died July 11 in Kansas City after heart surgery. Funeral services were conducted by Rev. Doyle Williams. Surviving besides his parents, Mr. and Mrs. Delbert Hart, are one sister, Rebecca, and the maternal and paternal grandparents.

REV. WILLIAM M. IRWIN, 83, died July 8 in Longview, Wash. He was one of the few surviving elders ordained by Dr. P. F. Bresee. Funeral services were conducted by Rev. Bert Daniels and Rev. Darrell Teare. Surviving are his widow, Alice; three daughters, Mrs. Richard Long, Mrs. J. Fred Parker, and Mrs. Paul Yeend; five granddaughters; two brothers; and a sister.

JOHN C. MOORE, 96, died July 12 in Columbus, Ohio. Funeral services were conducted by Dr. Miles A. Simmons and Rev. Jon P. Johnston. He is survived by two sons, Leroy and John, Jr.; and three daughters, Mrs. Beulah Kiefer, Mrs. Helen Day, and Mrs. Frieda Sloan.

IDA EVELYN STONE, 59, died July 8 at San Jose, Calif. Funeral services were conducted by Rev. Richard Shrader. Surviving are her husband, Everett; a daughter, Helen Burger; two grandchildren; and her mother.

ADOPTED

—by Troy and Lorraine (Paul) Caver of El Paso, Tex., a son, Troy Alan, born Jan. 31.

MARRIAGE

Jessie Wilson to Lt. Hayward Sawyer on July 5 at Lincoln (Nebr.) First Church.

'Showers of Blessing' Program Schedule

August 25—"How High Does Your Ladder Reach?"
September 1—"Every Day is Labor Day"
September 8—"A Relevant Gospel for an A-Go-Go Age"

NEW "SHOWERS OF BLESSING" STATIONS:

PGM	Danville, Pa.	1570 kc.	8:30 a.m. Sunday
ML	Denver, Colo.	1390 kc.	7:45 a.m. Sunday
ML-FM	Denver, Colo.	98.5 meg.	7:45 a.m. Sunday
JXL	Minneapolis, Minn.	1570 kc.	7:30 a.m. Saturday
CAB	Dardanelle, Ark.	980 kc.	9:45 a.m. Sunday
CAB-FM	Dardanelle, Ark.	102.3 meg.	9:45 a.m. Sunday

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Rev. C. L. Elston, 4228 S. Center Drive, Howell, Mich. 48843, has open December 1-8, and also time in January.

RECOMMENDATIONS

Rev. Roy Sellick, for the past four years pastor Summerside, Prince Edward Island, church, is retiring the evangelistic field September 1. Write him c/o Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.—Robert F. Woods, Canada Atlantic district superintendent.

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS, August 28-29. District Campground, R.R. 2, Box 293, Camby, Ind. 46113. Host Pastor: Rev. Melvin Cox. General Superintendent: V. H. Lewis.

KANSAS CITY, August 28-29. First Church of the Nazarene, 6401 Rockhill Rd., Kansas City 64131. Host Pastor: C. William Ellwanger. General Superintendent: Dr. George Coulter.

NORTH ARKANSAS, August 28-29. First Church of the Nazarene, Scott and Faulkner St., Conway, Ark. 72032. Host Pastor: Rev. Jack Dell. General Superintendent: Dr. Orville Jenkins.

NORTH CAROLINA, August 29-30. First Church of the Nazarene, 1410 Elderway, Burlington, N.C. 2715. Host Pastor: Dennis Wyrick. General Superintendent: Dr. Samuel Young.

SOUTH ARKANSAS, September 4-5. First Church of the Nazarene, Mississippi and Evergreen St., Little Rock, Ark. 72207. Host Pastor: Thomas Armon. General Superintendent: Dr. Edward Lawlor.

SOUTHEAST OKLAHOMA, September 4-5. Arlington Church of the Nazarene, 2100 Arlington Blvd., Okla. 74820. Host Pastor: V. B. Curless. General Superintendent: Dr. Eugene L. Stowe.

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 601 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Willie Jenkins.

MOVING MINISTERS

James Conkey, Jr., from De Land, Fla., to Akron (Ohio) Cottage Grove.
Robert D. Say from El Dorado Springs, Mo., to Montgomery (Ala.) Capital City.
James Rupert from Bisbee, Ariz., to Phoenix Emmanuel.

Lawrence A. Ogden from Regina, Saskatchewan, Canada, to Newmarket, Ontario, Canada.

Paul Hayman from Columbus (Ohio) Wilson Avenue, to Cardington, Ohio.
Fred J. Cobbs from Butler, Ga., to Paris, Tenn.

James Tharp from Indianapolis First to Pasadena (Calif.) Central.

Johnny L. Harrison from Valley Park, Mo., to De Soto, Mo.

NEWS OF RELIGION

You Should Know About . . .

UNDER HIS "Affairs of State" column in the July 27, 1968, *Saturday Evening Post*, Stewart Alsop praises the biblical text as good reading in troubled times and pities young people who have abandoned it.

"They are missing some fine and mordant wit," says Alsop. "They are missing also a sense of the mystery and terror of life and death which only Shakespeare conveys with the sudden terrible force of the Bible."

Finding the colorful characters of the Old Testament true-to-life nice guys, he treats with admiration the love songs of the Song of Solomon and gathers from all his reading this simple deduction:

"After reading bits and pieces of the Bible I almost always come away with a feeling that God will keep His promise to Noah—'Neither will I again smite every living thing'; that people will go on acting like people, in the way that so delighted Solomon's Shulamite." □

THE RENOWNED Winona Lake (Ind.) Christian conference center may be acquired for year-round use by officials of Grace College and Theological Seminary, according to an announcement by the Brethren educators.

Final action will be taken August 23, according to Grace College President Herman A. Hoyt, who is also a member of the Winona Lake Christian Assembly Board.

Waldo Yeager, executive director of the assembly, said the purpose of the move would be to make the assembly economically sound by assuring year-round operation of the lakeside conference facilities.

Involved in the acquisition are the Winona Hotel, the Eskimo Inn, the Billy Sunday Tabernacle, the Winona Auditorium, and a block of real estate—all totalling up to more than \$1 million.

Grace Theological Seminary came to Winona Lake in 1937, when Dr. Alva J. McClain was president. Grace College, also operated by the National Association of Brethren Churches, was begun in 1948.

Dr. Hoyt said enrollment of the college and seminary may reach 750 this fall and that more dormitory space is needed immediately. □

A SEVENTH-DAY Adventist Bible Conference was told that "the extent of the church's inward rot can best be measured by the degree of her stateward lean."

Roland Hegstad, editor of *Liberty*, a magazine dedicated to religious freedom and published in Washington, D.C., said the trend toward church and state coalescence has become dangerous.

He spoke before 6,000 persons at a meeting sponsored by the Southern New England Conference of the Adventist church.

Mr. Hegstad said the acceptance of large amounts of government money by church institutions is an example of a trend and is opposed to the principle of separation of church and state. □

VICE-PRESIDENT Hubert H. Humphrey was attacked as an "unscrupulous politician" by an unofficial Palestine Arab delegation in New York for having pro-Israeli views.

The Arab Higher Committee for Palestine also said that Mr. Humphrey's statement that he favored sale of jets to Israel—a decision the Johnson administration has declined to make—made him an "accessory" to the "heinous crimes" of "Zionist Jewish butchers."

The unofficial Arab group has been attacking every American public figure whose views on the Middle East do not coincide with the interests of the Arabs.

Although it is not recognized by the United Nations or any non-Arab members of the United Nations, the delegation is treated by fellow Arab countries as equal in its representation. □

KENTUCKY HOLDS SIXTIETH ANNIVERSARY ASSEMBLY

The sixtieth anniversary Kentucky District Assembly was held in the Louisville (Ky.) First Church, July 25-26. Dr. Eugene Stowe was the presiding general superintendent.

Dr. Dallas Baggett, district superintendent, reported good gains in all areas during the past year. Kentucky District membership now exceeds 5,800, and \$936,631 was raised last year for all purposes, with general giving reaching 9.2 percent. Goals for the future include the organization of two new churches annually and the elevation of two other churches from home mission to self-supporting status.

Dr. Baggett has served two years on a four-year call as superintendent. The district expressed its appreciation to him and Mrs. Baggett with a love offering to provide a vacation trip to the Holy Land this fall. □

OREGON PACIFIC ASSEMBLY AT CLACKAMAS

District Superintendent W. D. McGraw, completing the third year of a four-year term on the Oregon Pacific District, reported to the twenty-fifth annual assembly that plans are under way for expanding and developing the new Woodburn District Center.

The assembly was held at the Clackamas campground, July 17-19.

General Superintendent Samuel Young was the presiding officer, and ordained Rev. Quincy Angier, pastor in Lincoln City.

Ministerial members elected to the district advisory board are Harold Sanner and Don Fivecoat. Roy Edwards and Gordon Olsen were elected as lay members of the board.

The NWMS president for the coming year is Mrs. Emmett Shields. Jim Lais was elected NYPS president, and Dr. Leslie Parrott is chairman of the district church school board. □

KILLED IN VIETNAM

Army Spec. 4 Edward E. Henderson, Jr., 19, a member of the Uleta (Fla.) Church of the Nazarene since 1961, was killed in Vietnam last month when the jeep he was driving struck a land mine.

Funeral services were held in the Uleta church with Pastor W. Blaine Dodd in charge.

Mr. Henderson was a native of Miami, Fla. He joined the army in January, 1967, and had served five months in Vietnam.

Survivors include his parents, Mr. and Mrs. Edward E. Henderson, Sr.; a brother, Robert F.; and a sister, Valeta, all of Miami. □

LANCE Corporal Donald R. Hawver, USMC, 21, a member of Vicksburg (Mich.) Chapman Memorial Church, was killed June 15 at Quang Tri, just south of the demilitarized zone in Vietnam.

Corporal Hawver enlisted in the Marine Corps in November, 1966, and



Henderson

served with his unit in Vietnam since April 8.

He is survived by his parents, Mr. and Mrs. James Hawver of Detroit; a brother, James, who is an army specialist fourth class, stationed in Okinawa; and his grandmothers, Gladys Essery of Kalamazoo and Pansy Hawver of South Haven, Mich. □

OF PEOPLE AND PLACES

CULLMAN, ALA., City and County Ministerial Association has its first Nazarene president in the person of Rev. J. W. Lancaster, pastor of Cullman's First Church. Mr. Lancaster is also a member of the district advisory board, editor of the *Alabama Nazarene*, and is currently leading his congregation in building a new church building.

THE SILVER anniversary of the San Bruno, Calif., church was observed in special services Sunday, July 21, with General Superintendent Samuel Young and District Superintendent E. E. Zachary as speakers. An afternoon service paid tribute to charter members. Rev. J. Mel Anderson has been pastor since 1958. During his ministry the congregation has built and occupied a hillside church of striking architecture and beauty. □

PROFESSOR REUBEN Welch, associate professor of New Testament and Greek at Pasadena College since 1960, has been named college chaplain with the beginning of the fall term. The post had previously been filled by Dr. James D. Hamilton, who becomes associate professor of the pastoral ministry at Nazarene Theological Seminary in Kansas City. □

MRS. PEG Bramson, the former Peg Jensen, member of Casper (Wyo.) First Church, was one of four finalists in the "Mrs. Wyoming" contest this year. The honor was based on excellence in home and family management and participation in civic and church activities.

Mrs. Bramson and husband, Neil, science teacher and basketball coach in Casper Junior High, are both graduates of Northwest Nazarene College. Mrs. Bramson is active in the music, missionary society, and Sunday school of the local church.

Although not selected for the highest state honor, Mrs. Bramson said, "It has been a wonderful experience and I am thankful to our wonderful Lord for giving me this opportunity to witness for Him. Each day with Him is an exciting adventure. I enjoy the love and real peace that God places within the Christian heart." She is the daughter of Mr. and Mrs. L. R. Jensen of Kearney, Nebr. □



THE NEW SANCTUARY of Peoria (Ill.) Northside Church was dedicated by Dr. Hugh C. Benner and Dr. Lyle E. Eckley, then superintendent of the Northwestern Illinois District. The building seats 350 and was completed in 10 months with volunteer labor except for masonry work, in spite of a \$10,000 loss by fire one week after construction began. Pastor Richard L. Hawley reports a valuation of \$100,000 with a present indebtedness of \$36,000 on the structure.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

EZRA'S RETURN AND REFORM

(August 25)

Scripture: Ezra 7-10 (Printed: 7:6; 9:10-15; 10:10-12)

Golden Text: Ezra 8:22

THEME

Ezra's strong measures against the dangers of compromise in a chosen nation and the undermining of its prophetic mission. These radical reforms give no basis for racial discrimination, but did open the way for later extreme nationalism and cultural exclusiveness.

INTRODUCTION

Reformation, personal or social, is never easy to achieve. Reformers need strength of character, even willingness for martyrdom. Ezra, a servant of royalty as Joseph, Daniel, and Isaiah had been, was of this mould. With all his gifts he was truly

A *Holy Man*, having favor with God and man. He combines scholarship with courage, prayer with action, and organizational ability with humility. All were needed upon arrival at Jerusalem after a perilous journey (8:31)—helped by the king's authority and dependent upon prayer (8:21). After fulfilling delegated tasks and completing the stewardship of Temple treasures, he was informed of pollution in "The Holy Seed" (9:2), the intermarriage of priests and laity with surrounding heathen. It was a thorny problem. Influential men were involved. International repercussions could ensue. Shocked, for the dangers of idolatry and a return of former apostasy were real, he placed the matter before God with fasting and grief. His concern aroused others and led to

A *Radical Reform*. The elements of all true reform are illustrated: a courageous leader, willing supporters, the authority of law, publicity and a national convention, agreed measures, and key workers. God's ideal for a separated people was presented and the threat of excommunication pronounced. The power of example was impressed upon the leaders (10:5). The national will was thoroughly enforced without fear or favor.

CONCLUSION

Reformation cannot change the heart; but if it springs from the fear of God, obedience to His law, and is reinforced by the lessons of history, it can lead to a purge of national life. Prayer warriors cannot shirk public issues, and wise statesmen will value prayer.

Conducted by W. T. Purkiser, Editor

Please explain Matthew 24:29-31 and Mark 13:24-27. Our preachers say that the Church will be raptured before the tribulation. As I read these scriptures, I can't see it that way. Matthew 24:29 says that "immediately after the tribulation of those days" the Lord will come.

Belief that Christ will come to receive His own before what is known as the Great Tribulation (or at least before it reaches its full fury) is based on such Scripture references as Luke 21:36; 1 Thessalonians 4:13-5:11; and Revelation 7 in relation to the unfolding events of the balance of the Book of Revelation, as well as on Christ's repeated statement that His coming would be as "a thief in the night."

It is a bit hard to see how the Lord's return would be unexpected and sudden if it were prefaced by a well-defined period of tribulation such as the future tribulation is thought to be.

The time divisions of Matthew 24 and Mark 13 are difficult. Much of what Jesus said there was in answer to the disciples' questions as to the destruction of Jerusalem, and was fulfilled in that terrible catastrophe some 40 years after the words were spoken.

The "immediately" is difficult under any circumstances. John Wesley said that Jesus here "speaks not so much

in the language of man as of God, with whom a thousand years are as one day, one moment. Many of the primitive Christians, not observing this, thought He would come immediately, in the common sense of the word: a mistake which St. Paul labors to remove in his Second Epistle to the Thessalonians."

Perhaps this is the best we can do. Old Testament prophecy frequently takes this form, when events are spoken of as near at hand while the meaning is that they are certain to occur though delayed.

Much of our trouble with prophecy and the endless debates it engenders seems to me to lie in our desire to know more than the Lord has seen fit to tell us. We would like a precise timetable of events all mapped out in perfect consistency before us. But we don't have it, and I can't see much purpose in pretending we do.

Our business is to be ready when the Lord comes again. He will take care of the details.

Isn't it true that in the original Hebrew the word *virgin* was not mentioned, and that the Jewish translation gives the word *virgin* as *young woman*?

It is not true.

Actually the Hebrew Old Testament has two words translated *virgin*, as you can determine by checking any analytical concordance, such as Young's, for example.

The most common word for *virgin* is *bethulah*, used a total of 50 times in the Old Testament. The KJV translates *bethulah* 38 times as *virgin*, seven times as *maid*, and five times as *maiden*. It always carries the idea of virginity.

A second term in the Hebrew Old Testament is *almah*. It is a little broader in connotation than *bethulah*, and means a virgin, a maiden, or a young woman of marriageable age. It is used seven times in the Old Testament, and translated in the KJV four times as *virgin*, twice as *maid*, and once as *damsel*.

You don't say what you are fishing for, but I expect it is concerned with Isaiah 7:14 and its relation to the virgin birth of Christ. Here the Hebrew term is *almah*.

I personally believe the Holy Spirit guided Isaiah in the choice of the broader term to protect the uniqueness

of the virgin birth of our Saviour. The New Testament leaves no reasonable doubt in my mind that Jesus of Nazareth was born of the Virgin Mary without human father. But this was the only birth of the kind that has ever occurred.

If we take the Isaiah account literally, as I for one must, the wisdom of the more ambiguous term becomes apparent. There were not *two virgin births*, one in Isaiah's time and the birth of Jesus, but only one.

The theory that Christian belief in the virgin birth of Christ was created because of Isaiah 7:14 is false on the face of it. Luke, who has more to say about the birth of Jesus than Matthew, does not mention Isaiah's prophecy at all.

Matthew did not fabricate a theory of the Virgin Birth because he knew of Isaiah's prophecy in the Greek version of the Old Testament. He quoted Isaiah in the Greek version because he knew the fact of the Virgin Birth. And that makes all the difference in the world.

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