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herald

OF HOLINESS

Church of the Nazarene

Europe, the Neglected Continent

(See page 3.)



North Carolina in Spring



General Superintendent Young

Invitation That Makes Demands

It is rather easy to identify the gospel as a grand giveaway program, and proof is sometimes offered by quoting Paul. He wrote: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). But this is a superficial interpretation of God's invitation when we identify it as "something for nothing." He also makes demands upon us. It was the late Archbishop Temple who observed, "Every revelation of God is a demand." Certainly there is no true fellowship without moral likeness.

To be sure, faith is indispensable and our poverty must be confessed. But it is faith on a person-to-Person basis. Jesus Christ must become Lord of our lives as well as Savior. But He comes on His own terms, for He both seizes and transforms us. This is what it really means to receive Christ. We dare not play with the grace of God; it is dynamic.

Augustine wrote in his *Confessions* in the fourth century: "He is Thy best servant who looks not so much to hear that from Thee which is conformable to his own will, as rather to conform his will to whatsoever he heareth from Thee." Do we actually want

God's best or do we want the highest in truth and the lowest in ethical living? Perhaps a lot of current discussion on communication should begin with a study of our hearing? Certainly God is "playing for keeps" and is in dead earnest. Those who fail to see this have never looked to Calvary.

God's invitation is to an "unbribed feast." But we must let Christ into our hearts with a wide-open door if we would join the blessedness of His banqueting hall. Our faith must be more than an intellectual assent that is casual; it involves embracing Christ on His terms. Peace and assurance will then become our ready portion.

Will we dare to hear Christ's call today? He is still knocking. He wants to give us himself. What a meeting that will be! The feast is now ready. Let arguments be cast aside and even pleas for miracles as evidence of His power. The reality of His presence will then become our daily delight.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

EUROPE. THE NEGLECTED CONTINENT



BOMBED RUINS of the Kaiser Wilhelm Memorial Church in West Berlin have been left standing, symbolic of the faith of Christians who endured the war throughout Germany. The tower of the new church rises at its side.

• **By Jerry Johnson**

Superintendent, Middle European District
Frankfurt, West Germany

The paradox of European church statistics is the very high ratio of church membership to the low rate of attendance. Church membership averages out at close to 95 percent of the population while church attendance, particularly in the cities, is estimated to be as low as 3 percent.

Claiming the lion's share of the membership figures in northern Europe are the Protestant churches. In most countries these are the "established" or state churches. They are known also as the "Evangelical Church." But there is a difference in being in the Evangelical church or being an evangelical. *Time* magazine referred to the late Bishop Dibelius as being both Evangelical and "devoutly evangelical."

It is true that in the Evangelical church there are "devout evangelicals," but the power of the state

churches seems to lie primarily in the hands of the so-called modern theologians. A small minority of free churches, so-called because of their being separate from the state churches, have been operating on the European continent for many years. Unfortunately because of ecumenical overtones pervading their assemblies many of them fail to be an evangelical force.

Stepping into the gap following the war have been a number of missions, most of them independent with North American bases. However because of their desire to solicit support from evangelical Evangelicals as well as free churches their ministry has been largely evangelistic with little follow-up or consolidation of their work.

The Church of the Nazarene, with one eye on the problems but with another on the need, has dared to wedge its way into the

existing situation. Our ministry can be largely summed up in the phrase "church planting." Not only do we feel called to evangelize but also to conserve that which has been evangelized.

Including those in predominantly Catholic Italy there are now a total of twenty-one organized Nazarene churches on the continent of Europe. The newest of these is in Haarlem, Holland, which is the first in that country. Other countries where we have organized churches are Sweden, Denmark, and Germany. A Bible school, located uniquely inside the Swiss border but on German soil, is in operation for the training of workers.

Prayer, men, and money, in that order, are our greatest needs as many opportunities are opening for us to plant more churches in the growing population centers of Europe.



• **By Paul H. Andree**
New Eagle, Pennsylvania
As told to Ruth Vaughn

It was a Long Road from the Coal Mine...

It was late afternoon, and out of my study window the icicles lengthened.

... It was a long road from the coal mine to the pulpit. It seemed an impossible road for someone like me. But at the age of eighty-six I look back over the road and know that it was good.

I was only eleven when I first entered the coal mine. This was my first job. I was fatherless, a timid school-dropout, who was unskilled in all phases of life but one: baseball. I could not recite the multiplication tables. I could not quote the Lord's Prayer. But I could hit a ball! And this was the most important fact of my life.

When I was seventeen, I gathered a local reputation as a baseball player. The mayor of McKeesport recommended me to the Pittsburgh Pirates as a coming prospect. I was the hero of the baseball community and my heart blazed with the glory.

I never attended church. But one evening there came upon me the strangest impression that I attend a revival in a church nearby. I was surprised at the thought. But I was even more amazed when I could not shake it. Finally, I gave in to the impression and went.

I sat on the back seat of the church and listened. I observed those who went to pray. I

searched their faces when they arose. And I knew there had been a change.

I went away to ponder. But I returned night after night. Finally I gained the courage to walk down the aisle myself and kneel at the altar. I knew little of what to do. I knew even less of what to say. I had never tried to speak to the Almighty before. I knelt there in misery.

I went home but couldn't sleep. I went out and walked through the fields trying to pray.

Twelve nights I walked down the aisle to the altar. On the twelfth night I had reached the end of my straining to say the right words and execute the right acts. I simply gave myself to God and was still. It was enough. He took my heart; He took my life; He made me His own!

When I went from the building, my heart was singing. I had found God, and I knew I would never be alone again. He would lead and I would follow through all of life's changing paths.

But I had no idea of how changing those paths would be! Although I was a Christian, I was still unlearned, unpolished, and painfully shy.

My pastor called on me to pray in a service. I tried—but after two or three words, my fear overcame me. I could not pray publicly. It was impossible. When I was called upon to speak, I could only stammer myself into silence. I could

not speak publicly. It was impossible.

And so I lived—loving the Lord with abandon in private—and stricken dumb in public. But I studied the Bible, reading it over and over again. And soon I was convinced that there was another experience that God could give to me which I needed badly. I wanted all He would give. And soon the Holy Spirit came to my heart purifying my very nature and filling me with new strength.

It was on a Sunday night when the Lord gave me the power to pray in public. It was on a Sunday afternoon when He gave me the power to speak for Him to everyone I met . . .

Years later that tongue-tied boy who could not pray more than three words grew up to stand at the state capitol, surrounded by the governor, his staff, and leading people of the state, to open the assembly with prayer! That stammering boy who could not speak aloud grew up to speak on the same platform with judges, state senators, and United States congressmen.

That frightened, unskilled lad who stood at the beginning of the road of life put his hand into that of God's and followed Him down a strange road that led to impossible achievements. On my desk is a letter addressed to "Rev. Andree." "Reverend." What a miracle! God took that backward, unlettered boy and made him a minister.

I remembered when Dr. Howard Sloan invited me to take the pastorate of a newly organized church in Monongahela, Pennsylvania. I was terrified at the idea. Me a pastor! I hesitated. I put them off. I trembled.

Again I was asked to take the church. I couldn't. I knew that. I understood my weaknesses. I could not pastor a church. But the board insisted and finally I agreed to

help—but only until they could find another pastor. They didn't find another for thirty-seven years!

What a job! A church that had been used as a warehouse for furniture, with dirty walls and broken ceiling plaster . . . hand-made seats . . . a \$15.00 piano . . . and a mortgage of over \$6,000.00! This was the task facing the church

composed of twenty adults, sixteen children, and a terrified pastor. But with all of that looking bleak and formidable, we knew we had Power on our side. This was God's parish. He would help. And so we went to work with a will to obey His every leading.

In the nine and one-half months before assembly time the membership of the church doubled. We paid \$1,800 on the debt and gave \$4,800 for all purposes. It was at this gathering that Dr. R. T. Williams ordained me as an elder into the Church of the Nazarene.

The church at Monongahela is now a strong, thriving one. It has produced preachers, evangelists, district superintendents, and lay people of sterling quality. My ministry there was a holy romance. My fellowship with the people was akin to heaven . . .

I sit here in my study in the velvet hours of evening and ponder on the goodness of God. It was a long road from the coal mine to the pulpit. It was an impossible road for that timid, stammering lad who knew nothing but the principles of baseball. But with a life committed wholly to the will of God, He can do impossible and marvelous things.

I am now eighty-eight years old and retired from the active ministry. I maintain a public prayer room to pray with all who desire spiritual help. I average over twenty phone calls a day to the sick and shut-in. I have written over fifty tracts for distribution. It was a long road from the coal mine—and the end is not yet—

*It was a long road from the
coal mine,
But God served as my Guide;
And I know, as I stand in the
evening,
He will lead safely to the
Other Side.*

Certainties

Over and over the sun comes up,
And over and over it sets.
Spring follows winter, and summer
blooms
With its roses and mignonettes.
Then comes the autumn with
leaves turned brown,
And the cool, silver fingers of
rain.
The weary old year has com-
pleted its course—
But the cycle begins again.

Over and over—these things are
sure,
For God hath ordained them
to be:
The wonder of birth, and the
wonder of life,
And the wonders we feel and
see.
Oh, we hold glad moments to
throbbing breasts,
And we wish we might ever
keep
The joys that glow; but we know
—we know
There cometh a time to weep.
There cometh a time when we
lay aside
Each loved task, and the
dreams we would hold.
Life's cycle complete, we go
weary to rest—
Then we waken to wonders
untold!

By Kathryn Blackburn Peck

The Meaning of Strength

• By Mark R. Moore

Bradley, Illinois

My teen-age concept of strength was epitomized in Charles Atlas, the physical culturist, who stood erect with feet apart, arms parallel with his shoulders, fists clenched, muscles taut, and biceps bulging. One day in Gloucester, England, as I worked in my temporary chaplain's office near the foyer of a quaint Episcopal chapel, I gained a new concept of the meaning of strength.

A Jewish chaplain was conducting services for the Jewish men of the unit. He read from Isaiah 35. From my office, I listened to the service. He took his text from the fourth verse of the chapter, the two words "Be strong . . ." He traced the history and development of the meaning of these words. He concluded that the words "Be strong" held three significant meanings—namely: *memory*, *wisdom*, and *purity*.

"You will be strong if you hold memory," he reminded the men. "Remember the purpose of your warfare, the home you have just left, and remember the possibility of your return." He urged them to remember the history of their race. He traced briefly the wanderings and persecutions of the children of Israel from the time of Abraham to the present war. He claimed strength for these soldiers as they faced the perils of war—if they would remember.

As he spoke of strength for them, I began to remember that man was placed in a beautiful garden. Sin entered; man fell. Christ was promised; He came, lived, died, and rose again, and by His Spirit sought me out in convicting power for my sins. I remembered His redeeming grace, His providential mercy, and the many past victories won in my struggles against the power of evil

because of His power. In memory I found strength.

The Jewish chaplain continued his message by discussing wisdom. He reminded his worshipers that it took wisdom for the Jew to live in a hostile time and claimed that millions had died within recent months within a few miles from the shores of England. He warned that it would take wisdom just to preserve life on the continent, and especially in the front lines of war. He further warned that their faith would likewise be attacked. With wisdom, they could survive.



God's promise came to my mind, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Man cannot face the opportunities of the day nor the chaos of the hour in his own strength. He must have the strength which comes through divine wisdom.

"One of the greatest temptations facing you in wartime," the chaplain said, "is to compromise moral conviction. If you relax your moral code, impurity follows." He warned the Jewish men to shun loose moral conduct and urged them to keep their race pure by resisting the temptation to interracial marriage. Be loyal to the past, pure in the present, and true to the future, was his theme.

The Church is confronted with the temptation to worldliness, moral laxity, and spiritual infidelity. God's Word warns, "Know ye not that the friendship of the

world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Impurity brings weakness. It deprives the Church of its strength, destroys its power, and diverts its influence. The popular Canadian author Pierre Berton wrote in his book, *The Comfortable Pew*, "Christianity has, in the past, always been most vigorous, when it has been in a state of tension with the society around it."

The Church need not yield to overt compromise with the world around it to lose its strength. If in an endeavor to speak to its age the Church serves human needs as a substitute for religious devotion, it will neglect the living center of the gospel—redeeming faith—and move toward weakness, sickness, and death. Evidently Paul foresaw something of this problem. For when he wrote the young church at Corinth, he chose these same words from Isaiah as part of his exhortation, "Watch ye, stand fast in the faith, quit you like men, be strong" (I Corinthians 16:13).

The reassuring fact is that the Church can be strong in this generation. God in His wisdom had made provision for it. We may avail ourselves of strength, not by seeking strength, but by finding purity. Where there is heart purity, there is power. Where there is holiness of life, there is strength.

John clearly points the way to holiness and strength. He wrote, "Herein is our love made perfect, that we may have boldness [strength] in the day of judgment: because as he is, so are we in this world. There is no fear [weakness] in love; but perfect love casteth out fear" (I John 4:17-18).

High Cost of Survival

AN ARMY colonel was meeting a group of local businessmen not long ago. His main theme was that of survival in battle. During the course of his speech he said, "We will go to any length in the battle for survival on the field of conflict." The supreme thought behind that statement is not abundant living, but rather the fight for existence.

Many are they who fight for sheer existence today. The nuclear threat has brought many to the feeling that concession is good, if it keeps one alive. To them, it is better to give up a principle to save a life than to give a life for a well-founded principle.

But the frantic fight for existence in this world is a hopeless cause, and often brings death in its wake. It was reported some months ago that forces on the field of battle today are being supplied with bombs two and one-half times faster than in the Korean War, and that ammunition is being used at the rate of \$210 million a month—an amount that could keep the present missionary program of the Church of the Nazarene in operation for more than fifty years.

An article in a leading evangelical magazine stated some time ago that "this is a death-denying age. Death is so disturbing a prospect that we push it down out of sight for as long as we can. Man, the one creature that knows he must die, is trying desperately to forget it."

Jesus asks a Christian to do many things, but He does not ask him to spend undue energy trying to survive. Stephen was stoned. He did not try to strike an amiable bargain whereby evil and godliness might live in peaceful coexistence. Esther, filled with a sense of mission to confront the king for the children of God, said, "If I perish, I perish." The disciples were threatened, and told to keep quiet about Christ. They came out of that meeting saying, "We cannot but speak the things which we have seen and heard" (Acts 4:20). The Christian does not fight for survival. He battles for the salvation of souls, whatever the cost may be.

Vance Havner once said, "Too many people today hoard their lives and save their lives. A true Christian hazards his life." He expanded upon this by saying, "Going to the mission field never made a missionary out of anybody. Going into a pastorate never made a preacher out of anybody. You have to die—you have to die to yourself, and die to fame, and die to ambition, and die to everything and rise to the glory of God."

There is room in the Christ-life for a bit of holy recklessness. It is reasonable, for Christ gave His life that all might be saved. It is scriptural, for Jesus said, "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

The program of the Church is not survival, but salvation. It is not existence, but life . . . life forevermore!



• **By Milo L. Arnold**
 Richland, Washington

CHANGE CAN be terribly agonizing. There is something comfortable about both grooves and truth. To move from either is a shock. Sometimes it is difficult to determine whether our attitude is that of loyalty to a valid truth or the groove of long practice. To move from truth is compromise and to move from a groove is progress.

The Early Church suffered agony regarding some issues then current. One was the eating of certain meats. Tradition had cut a deep groove. Some people thought it was a groove of truth, some a groove of tradition. None of the Christians wanted to compromise; neither did they want to needlessly restrict themselves. Devout people did a lot of praying and suffering during the resulting conflict. Today we are glad they freed themselves from needless burdens which would have lessened their effectiveness.

Repeatedly through the centuries God's good children have come face-to-face with demand for change. Sometimes the change has been more relevant than the immediate issue appeared. Sometimes the centuries proved that the Church had compromised a truth. On other occasions, time showed God's people had been wise in changing for the sake of being contemporary. . . .

WHEN A church faces change, it has much to gain or lose. Almost

always genuinely devout people differ regarding the validity of change. The resulting agony is felt by all, and on some occasions the casualties are heavy.

Since both progress and compromise demand change, they both involve agony. Following John Wesley, the great evangelistic movement encountered the matter of church music. Should there be choirs and musical instruments in the church? It was an agonizing issue in many groups and inflicted pain for many years.

In colonial America some church groups suffered painful conflict regarding the heating of churches in winter. Some thought it was pampering the flesh and amounted to compromise. Others thought it would increase effectiveness and was contemporary improvement. Today we're glad they resolved it comfortably.

Two hundred years before John Wesley a very devout group of Christians covenanted that they would avoid compromise by avoiding change and made the avoidance of change into an identifying feature. When buttons were invented, they kept their hooks and eyes. When modern comforts came, they kept their homes austere. When automobiles came, they kept their horses and buggies. When electric razors came, they kept their beards. They still exist as a devout, honest, faithful people. They have existed twice as long

as has Methodism but have never been an effective force in carrying out the Great Commission. Their only success has been that they have not changed.

* * *

HOWEVER, BY refusing to be contemporary they have radically changed their relationship to society. They might have done so much good which the world desperately needed in these four hundred years. They chose the loss of effectiveness rather than the agony essential to change. Time has proved that they were caught in a groove rather than loyal to a truth.

Today schoolbooks, living standards, recreational opportunities, educational demands, and every color in the spectrum of our exposure to living are changing. There is change in both truth and trifles. There is change in attitude toward basic moral and spiritual laws as well as peripheral appearance and practices.

The Church must never compromise the will of God nor diminish her reason for existence, but neither must we think we can maintain our strength by avoiding change. Sometimes we alter our values more by standing still while the community changes than by changing with the community, provided the change does not involve essential truth and Christian basics. Christians must be ready to die at their post, but they

must be sure the post is God's assignment rather than their own fence corner.

* * *

THE CHURCH must never fear to be contemporary. We are in a day demanding educated ministers, contemporary church buildings, adequate Bible teachers, and cultured social lives. Old shibboleths are not enough. Our services must give a message for today rather than show relics from the past. Change is accelerating. Whereas we used to speak of a present century, we now speak of a present decade.

The gospel of Christ is as contemporary today as was the Christ in His day. The people who followed Him changed and that change was agonizing. His followers today must adjust to a contemporary situation without adjusting to the immoral, irreverent, and selfish world which would beg our conformity. Christians must change but not compromise.

I am glad the Christians who went before us accepted the suffering demanded in change. Today the Church is more effective than it would have been if they had hidden their heads in the sand and always identified change with compromise.

* * *

CHANGE WHICH is accomplished by silent encroachment without studied acceptance is more likely to amount to compromise than is the more painful change which is brought about by mature, objective decisions. Of course, the Church is changing and it is going to change. If it had merely sat still, unchanging for the past fifty years, it would have been altered by the changing impact of society upon it. It has changed and it will change.

Change has not been without pain nor will it be painless in the future. Refusal to change amounts to a decision to change relationship with our times. May God give us the humility, the courage, and the love which will keep us ready to take any forward step so long as we can firmly hold the loving hand of God and walk the fundamental paths of truth while taking our steps.

CHRIST STILL HEALS

• By Ross W. Hayslip
Tucson, Arizona

The human body is wonderfully and fearfully made. It is somewhat like a highly efficient machine. The wonders of its operations are beyond our comprehension. How food is eaten and then transformed into teeth, bones, skin, fingernails, and hair is one of the mysteries of science.

A detailed study of the organs of the body leads us to ask, How did all this come to be? The sensory organs and their operation reveal to us beauty and correlation of design and functions. Can we not see behind this pattern of operation the planning and handiwork of a divine Creator? If it is a result of organic evolution alone, how could life be preserved while the organs and processes are developing when the very life of the individual depends upon the satisfactory functioning of these complicated organs and processes?

Illness has long plagued our race. An epidemic bearing symptoms akin to influenza was first reported by Hippocrates in 412 B.C. The most common illness in the world is the common cold, and the most common impairment of function is tooth decay. Very few individuals completely escape its effects in their lifetime.

The Bible gives a number of accounts of disease, sickness, and physical suffering. The world in which Jesus lived was filled with human ills. Many of the symptoms described in the New Testament can be recognized by modern physicians.

The sick, lame, and blind flocked around Christ. Time and time again He laid His hands upon them and healed them. With spoken words He could restore them to health. He was the Master of disease!

The teaching of God's Word indicates that Jesus is "the same yesterday, and to day, and for ever." He, as a Member of the Godhead, was active in the design and creation of the human body. As the inventor understands his creation, so our Lord understands humanity. While here on earth in His incarnation He healed the bodies of the people from the numerous disorders that assailed them.

It seems very reasonable to believe that this same Lord, now returned to the fullness of His divine personality and indwelling His people in the presence and power of His Holy Spirit, is able to heal today. We have every right to approach Him in prayerful faith and ask Him to lay His healing touch upon us.

He does still heal today! Thousands of happy Christians can give definite testimony to this glorious fact.

Editorially Speaking

• By W. T. FURKISER

A Moral Counter-Revolution

One keen observer of modern life, commenting on the moral breakdown in society today, has said, "Mark my words, a moral counterrevolution is coming."

That we have been in the midst of a moral revolution in recent years scarcely needs proof. Commonly accepted principles of honesty and integrity have been subject to persistent erosion. Ideals of home and marriage that are "made in Hollywood" have been accepted more widely than we like to think.

Merchandisers estimate that one-half million grocery carts are taken every year from supermarkets. It is estimated that 75 percent of all damage claims submitted to insurance companies are fraudulent. One authority claims that as much as \$5 billion is lost in tax revenue through dishonest returns.

Much of what passes for "entertainment" is little more than "a glorification of violence and a romanticizing of immorality." William Barclay remarked that "one of the tragedies is that this generation chooses as its object of admiration the wrong people. It admires, for instance, the film star who turns marriage into legalized adultery . . . It will be desperately difficult to get back to the standards on which morality is built."

Channing Pollock commented on abandoned codes of conduct as the loss of necessary ballast for the "ship of state" and society. We have thrown our moral standards overboard, he said. "We lightened the ship, but ships and hearts may become too light for safety."

Mr. Pollock recalls: "The riskiest and most uncomfortable journey I ever made was across the mid-Atlantic in a freighter loaded with cork. That boat sped almost as fast as the wind behind her, and danced like a debutante but everything aboard her was smashed, and she narrowly escaped foundering. We have gone lightly and swiftly through recent years, but we, too, have narrowly escaped foundering. There is a good deal of ballast it is better to carry for comfort and caution."

WE HAVE SOWN THE WIND, and we reap the whirlwind. Hobart Mowrer, a highly trained clinical psychologist, has pointed out that the two

most distressing symptoms of the times are confusion and apathy in the matter of moral values, and an alarming increase in the incidence of mental illness.

Dr. Mowrer goes on to suggest that the two are not as unrelated as they have been thought to be. "Perhaps," he says, "mental dis-ease has a meaning and a potential which we fail to recognize."

Nor should this surprise us. We have not been made to live as animals, or worse yet, as lower than animals. We have been created in the image of God with citizenship in two worlds—the world of good and evil as well as the world of space and time and things.

When we disregard the moral law, written not only in Scripture and in conscience but in the very fiber of our beings, we bring disaster upon ourselves as surely as if we were to defy the law of gravitation in a leap from a ten-story building. Let it be said again, under such circumstances, we do not break the law. We just illustrate it.

Alexander Stewart warns us that our greatest danger is not nuclear extermination. "The danger is the unguided missiles of secularism, sensualism, hatred, delinquency, alcoholism, and rich living that are likely to make our society disintegrate."

"The issue cannot be stated too clearly," Mr. Stewart says. "It is: Christ or Chaos; Conviction or Compromise; Discipline or Disintegration. Either Jesus Christ is *The Way* or He is *in the way*. There is a choice to be made."

UNDER THESE CIRCUMSTANCES, what right have we to hope for a moral "counterrevolution"? One hope is psychological. Another is pragmatic. The most realistic is spiritual.

There is hope of a moral counterrevolution in the very nature of man as God has made him. Extremes always generate their opposites. There is a "pendulum effect" built into the very structure of humanity.

History illustrates the fact that periods of excessive moral libertinism have been followed by a Puritan reaction. In more abstract terms, the "thesis" tends to generate its own "antithesis" until both are resolved in some kind of "synthesis."

There is also hope of a moral counterrevolution based on pragmatic grounds. The stubborn facts

are that rebellion against the moral law just does not work. It reveals its evil in an aftermath of suicide, insanity, despair, and hopelessness.

We have a right to expect that sooner or later enough people will "wise up" to the realities of life to make some changes. Sooner or later most people have sense enough to see that it is "the way of the transgressor" that is really hard.

But far and away the best hope of a moral counterrevolution is spiritual. Humansim may help, but it cannot cure. As Clarence Autrey vividly stated it, "The poison of rattlesnakes cannot be removed, nor the snakes subdued, by spraying them with perfume. Nothing but the surging tides of revival could cleanse the frontier of human corruption."

Only such a radical purging of the moral life of society will effectively deal with the crisis of corruption in our times. Legislation will not do it, nor education—if for no other reason than that legislators and educators may be part of the problem, not its hope of solution.

BUT RELIGIOUS REVIVAL has to have a home base. It does not occur in a vacuum. It is born in clean hearts and comes from the labor of uncompromised hands. "We are not going to set this world on fire by condemnation of it or by conformity to it," someone has said, "but by the combustion within it of lives ignited by the Holy Spirit."

The world will never be brought to moral sanity by those who accept its values and adopt its attitudes. Nor will it be won by "a form of" revival without "the power thereof."

Skevington Wood has made two important points with regard to revival. The first is embodied in a memorable story of the visit of F. B. Meyer and G. Campbell Morgan to Cardiff in Wales during the early days of the Welsh revival of 1904.

As they left the railway station, the two ministers found a policeman on traffic control duty and asked him where the revival was. With radiant face, the man put his hand over his heart and said, "Gentlemen, it is here."

And that is where revival is always found. Wood makes the application: "It is no abstraction. God does not waste His matchless energy in vitalizing empty space and thin air. His work is done in people: first in His own people and then through them in His lost people. Revival is a quickening of hearts, and unless it begins in yours and mine it will never spread."

But Mr. Wood makes a second point. "Holiness is essential to revival. 'Till you press believers to expect full salvation now,' wrote John Wesley to George Merryweather, in 1766, 'you must not look for any revival.'"

The truth of these words could be supported in many ways. Revival is essentially the work of the Holy Spirit, and the Holy Spirit cannot work freely where His sanctifying lordship is questioned or denied.

A moral counterrevolution is what we desperately need. God grant that my friend is right when he says, "Mark my words, a moral counterrevolution is coming." Our prayer for today should be, "Lord, let it come. And let it come soon."

Empty People

Commenting on the modern church scene, one man noted that it really doesn't make much difference if churches are filled with empty people. This is another way of saying that the impact of a church on the life of its community depends on more than the numbers of people who attend it.

Not that attending church is in itself unimportant. When more than half the population never so much as darken the door of a house of worship of any variety on any occasion, just getting there at all is something.

But what happens to the people who come is really the point of it all. The wise man in Ecclesiastes spoke of seeing "the wicked buried, who had come and gone from the place of the holy" (8:10). The implication is clear. Men had come and gone like a door swinging on its hinges and still were buried as wicked, unchanged by their frequenting of the place of the holy.

Across the years there have been two ideas about the church. There have been those who thought of it as a field to be worked. And there have been those who have thought of it as a force with which to work.

To the one group, the church is a hospital where the spiritually ailing are to be healed. To the other, the church is an army headquarters, where the soldiers come for their orders for the week.

In point of actual fact, the church may be both. There are spiritually ailing who need to be healed. There are soldiers of the Cross who take orders for the week ahead. Even a spiritual morgue, as Ezekiel learned, can experience a resurrection (Ezekiel 37:1-14).

Obviously our first concern is to get empty people filled. There is an ocean of grace to do this. We need but to open the gates of prayer and clear the channels for the water of life to flow.

The goal toward which we labor is clear enough. We need to get the church as full as we can, and we need to help the people get filled and stay full.

AT OLIVET NAZARENE COLLEGE STUDENTS "OPEN" A NEW

CARE PACKAGE

Text and Photos by Elden Rawlings
Managing Editor

BOURBONNAIS, Illinois—The spacious Ludwig college center, which houses everything from food services to an FM radio station, was nearly empty of students when I entered late that evening in early May.

Four or five stood clustered around Dr. John Cotner, vice-president in charge of spiritual life and student affairs.

They used to call him dean of students, but in assuming the awesome title he also has been playing a broader role in the life of students at Olivet Nazarene College.

The smallness of the group, I was to find out, belied its significance. It was one which had done what no other college group had been able to do—involve students on a broad scale from all areas of academic training in a program with a spiritual dimension.

Challenge of Activism

In the briefing which followed, which was designed to explain the program to me, one student confessed that, while he had come from a town where he was involved in service to the church, he had become inactive in a college church because he felt he wasn't really needed.

Students and administrators, alike, sensed this was volatile. College-age people, by and large, have a genuine yen for activism. Unsatisfied, it could at best turn into apathy toward the church, and at worst be reason for abandoning it.

It was actually the board of trustees who assigned Cotner his new task more than a year ago. But after several months of research and planning, he dumped (wisely, he believes)

a detailed program and encouraged a student committee to come up with a plan.

Wide Participation

The committee was formed of two members of the 1966 Nazarene Evangelistic Ambassador teams, a registered nurse, a ministerial student, a girl majoring in music and foreign languages, and a premed student.

To encourage wide participation, the group came up with, not one, but four programs, one of which would fit the interest and talent of anyone.

About four hundred students from the sixteen hundred enrolled at Olivet responded in November to the introduction of the program. It was kicked off in a chapel service directed by Paul Zoroya, a senior who is chairman of the Spiritual Outreach Committee, and a former Ambassador.

When the sifting process was complete, and assignments were made, more than 300 young people were offering the most valuable asset they had—their personal interest and concern. It was the most expensive "care" package anyone could offer.

Done at No Pay

Students now had their opportunity to serve, and as a by-product, to

grow spiritually themselves. Their activity would provide, in no small way, a significantly important link between the college and churches on the educational zone. The students who presented the challenge emphasized that, most of all, the participants would be instrumental in winning persons to Christ.

All this would be done without pay.

Church families provide food and lodging, and students who drive the teams get six cents a mile for their expenses from a fund to which the churches contribute as they can.

A student could serve in one of four areas: Servants of Christ, who work largely in Sunday school and youth groups; Lay Witness teams, who specialize in door-to-door church surveying; Gospel Crusaders, who hold special weekend services; and SCOPE (Students Concerned over People Everywhere), who largely confine their interest in helping the ill and the underprivileged in the greater Kankakee area.

Servants Every Sunday

Ron Fry, a junior from Racine, Wisconsin, and Vickie Vorce, a sophomore from Grand Blanc, Michigan, explained that the Servants of Christ program was on an every-Sunday basis. The pastor could use their people in any way he saw fit.

About seventy students have been involved in ten churches within seventy-five miles of the campus. They work in Sunday school classes, nurseries, choirs, as ushers, in youth work on Sunday night, or wherever the pastor finds a place for them to serve.

The church at Crown Point, Indiana, was running about fifteen in at-



STUDENTS STEP across mud puddles on a rainy Saturday afternoon in May to contact homes in Creve Coeur, Illinois.

tendance, but now is up to seventy, at least in part because of the work of four Servants of Christ. They expanded their interest into Sunday afternoon by following up on their Sunday school absentees.

Lay Witness Teams

Ann Phipps, a junior from Chrisman, Illinois, is normally rather shy. Yet, when selected to head up the

Lay Witness teams, she responded with enthusiasm, even though it meant organizing a division of more than seventy students, a job she had never before tackled. The students give one or two weekends a month to call on absentees, pass out literature to strangers, or survey a town.

A Lay Witness team is made up of six students. It frequently works two weekends in the same area, advertising a revival during which a Gospel Crusade team from the college will later preach and sing.

The results of this work have been heartening to students and pastors alike. The committee bubbled about a conversion that was the result of one team's work.

Evangelistic Leadership

Another former Ambassador, Terry Read, a senior religious education major from Winnipeg, Manitoba, heads up the Gospel Crusaders division, which fields seven six-member teams. More than sixty students have worked in the Crusader program, at one time or another.

Each team travels on two weekends a month to churches which would have difficulty paying for professional evangelistic help. The team is made up of a student preacher, music director, pianist, and a vocal musical group.

The Crusaders have been, as one pastor put it, a "real inspiration to all our people." Also significant is the motivation they have provided high school teen-agers to be of service to their churches.

In North Manchester, Indiana, a team called on seven families in the church's Home Department, where they sang, read scripture, and had prayer.

Teams have worked in churches in a 5-state area around the college, but stay mostly within a 150-mile radius in order to drive back to the campus on Sunday night following an evening service.

SCOPE Focuses on Needs

A premed student from Shirley, Indiana, Joe Wisheart, heads up a contingent of more than 100 students interested in social projects in and around the city of Kankakee.

"Our idea of SCOPE is to do good for people, with the concept of being a Christian witness," one student said.

Working with Wisheart is another student, Jerry Fry, a sophomore from Richland Center, Wisconsin. Fry heads up a group of thirty students who go twice a week for two or three hours to the Illinois Youth Commission's forestry camp between Kankakee and Chicago.

The camp is a detention home for delinquent teen-age boys, mostly from Chicago's south side. Encouragement from these youths in any type of spiritual dimension has been slow coming, Fry said. They owe their allegiance still to their neighborhood gangs, which continue to operate even under the close observation of camp officials.

But there has been some progress in getting across Christian ideas, Fry said.

Wisheart outlined other areas in which students were working: Manteno State Hospital, a state mental hospital; St. Mary's Hospital; Boy Scouts; and with the tuberculosis, cancer, and Red Cross organizations.

Students give at least three hours a week (most of them more) to SCOPE. Wisheart anticipates that it



ON THE SIDELINES at the Illinois Forestry Camp, Donald Cole (right), student, talks with youth while others play with SCOPE team members.



PLANS FOR STUDENT involvement with a spiritual dimension took shape during a discussion within the Spiritual Outreach committee. From left to right are committee members Vickie Vorce, Terry Read, Dr. John Cotner (adviser), Paul Zoroya (committee chairman), Ann Phipps, and Ron Fry. With back to camera is the student body president, Duane Clinker.

will take him a year longer to get his premedical course completed because of his activity in the Spiritual Outreach program, but he implied with a shrug of his shoulders that it would be worth it.

Expands Spiritual Program

The introduction of the Spiritual Outreach program does not replace other spiritual action groups which have operated for many years on the campus. The Ministerial Fellowship, Evangelists, Student Prayer Band, and Missionary Band continue to function.

What the new program does is provide a broader base for student participation.

A heavy emphasis is placed on training outgoing teams. Courses in witnessing, presenting the Sunday school lesson, and organizing an evangelistic service are among areas studied weekly.

Liaison between teams and the local churches are handled through Dr. Cotner's office. District superintendents and pastors were informed in detail of the aims of the student groups. Their faith in the plan has resulted in both spiritual and numerical gains in churches, and a chance for three of the four groups to function.

Reaction to the work done by the fourth—SCOPE—is probably best expressed by William W. Phillips, director of the forestry camp for delinquent boys: "All I can say is thanks, but believe me, it is a great big THANKS."

The program has not been without its problems: finding adequate transportation, selecting and shuffling personnel for teams, and not the least, making food and housing arrangements.

But it has helped students avoid "spiritual stagnation" (as one student put it), and has given young people a chance to do something, rather than just talking about it.



NANCY CULP, A STUDENT at Olivet Nazarene College, (above) talks to children attending Sunday school at Gibson City, Illinois.

MEMBERS OF the Effingham, Illinois, church (right) listen to student preacher, Don Ault, in a special series of services.



SERVING FOOD to patients in Kankakee's St. Mary's Hospital is Linda Jerrell (lower right), who works with other Olivet students several hours each week without pay.



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PITTSBURGH—Dr. Robert I. Goslaw, 126 Merritt Drive, Castle Height, Butler, Pa. 16001

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SAN ANTONIO—Rev. James Hester, 200 Gardenview, San Antonio, Texas 78213

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SOUTH-EAST OKLAHOMA—Dr. Glen Jones, 1020 East 6, Ada, Oklahoma 74820

SOUTHERN CALIFORNIA—Dr. Nicholas A. Hull, 1235 E. Madison Avenue, Orange, California 92669

SOUTHWEST INDIANA—Rev. C. R. Thrasher, 228 Westwood Drive, Bedford, Indiana 47421

SOUTHWEST OKLAHOMA—Dr. W. T. Johnson, 7313 S. Douglas, Oklahoma City, Oklahoma 73139

SOUTHWESTERN OHIO—Rev. M. E. Clay, 3295 Glendale-Milford Road, Cincinnati, Ohio 45241

SPANISH EAST U.S.A.—Rev. Harold L. Hampton, 16-09 George Street, Fair Lawn, New Jersey 07412

TENNESSEE—Dr. C. E. Shumake, 1342 Stratford Avenue, Nashville, Tennessee 37216

VIRGINIA—Dr. V. W. Littrell, 3704 Prosperity Avenue, Fairfax, Virginia 22030

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WEST VIRGINIA—Dr. H. Harvey Hendershot, 5008 Virginia Avenue, S.E., Charleston, West Virginia 25304

WESTERN LATIN AMERICAN—Rev. Juan Madrid, 1570 North Holliston, Pasadena, California 91104

WISCONSIN—Rev. R. J. Ciack, 2807 Waunona Way, Madison, Wisconsin 53713

Vital Statistics

DEATHS

EDWIN J. BROCE, sixty, died April 27 in St. Joseph, Missouri. Funeral services were conducted by Rev. Keith C. Taylor, Rev. Eldon Shields, Rev. Albert R. Neese, and Rev. Allen Miller. He is survived by his wife, Beatrice; three sons, Harold, Alfred, and Gary; five daughters; Mrs. Doris Purvis, Mrs. Elaine Cribbs, Mrs. Ruth Hoos, Sharon, and Karen; his father; and fourteen grandchildren.

REV. W. H. ECKMEYER, fifty-one, died March 20 in Cuyahoga Falls, Ohio. Funeral services were conducted by District Superintendent C. D. Taylor. He is survived by his wife, Emma; daughter, Kathleen Ann; three sons, Peter N., Keith Wm., Kevin David; and one grandson.

MRS. LUCIEL E. TAUBLER, seventy-seven, died April 27 in Warren, Ohio. Funeral services were conducted by her pastor, Rev. Lawrence Walker. She is survived by her daughter, Mrs. Jane Johnson; and her son, Rev. F. Franklyn Wise.

MRS. KATE WILLIAMSON, eighty-nine, died March 13 in Kirbyville, Texas. Funeral services were conducted by her pastor, Rev. Thos. B. Osteen, and Rev. Robert Pate. She is survived by one son, Frank; and three daughters, Mrs. Evelyn Singletary, Mrs. Addie Weaver, and Mrs. Alice Cruce.

BORN

—to Rev. Robert and Esther (Sampson) Branson of Atchison, Kansas, a daughter, Jenni Lynne, April 26.

—to Mr. and Mrs. Richard Hogan of Norman, Oklahoma, a daughter, Lisa Georgette, April 20.

—to James and Karen (Evans) Lee of Pittsburg, California, a daughter, Christina Michelle, April 8.

—to Gene and Linda (Pierce) Peters of Joliet, Illinois, a son, Don Eugene, April 26.

—to Rev. Mitchell and Barbara (Goodman) Quick of Kosciusko, Mississippi, a daughter, Julie Ann, April 9.

ADOPTED

—by Rev. and Mrs. Elwyn A. Grobe of High River, Alberta, Canada, a daughter, Debi Jo, born January 15.

Announcements

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Arkansas that the Lord will heal her of a nervous condition.

Nazarene Camps

June 5-11, Kansas City District, at district center, 7600 Antioch Road, Overland Park, Kansas. Workers: Dr. Edward Lawlor, Rev. Reuben Welch, Song Evangelist Wannie Tippitt, Dr. Wilson R. Lanpher, district superintendent.

June 12-18, Nebraska District, campgrounds, S.E. Kearney, Nebraska. Workers: Dr. Bert Daniels, Song Evangelist Ron Lush. Dr. Whitcomb Harding, district superintendent.

June 14-15, South Jersey Zone, one mile west of Deerfield, New Jersey, on Rt. 540. Workers: Dr. Mendell Taylor, Singer Paul McCutty. Rev. James E. Hunton, district superintendent.

June 25—July 2, West Virginia District, at campgrounds, three miles east of Summersville, West Virginia, on State Route 41. Workers: Dr. John Knight, Dr. Mendell Taylor, Singer Paul W. McCutty. Dr. H. Harvey Hendershot, district superintendent.

July 9-16, Washington Pacific District, district center, B. V. Seals Memorial Park, 54th West and 208th, Lynnwood, Washington. Workers: Dr. Charles Hastings Smith, Rev. Crawford T. Vanderpool, Song Evangelist James T. Bohi. Rev. Bert Daniels, district superintendent.

July 14-23, Pleasant Ridge Nazarene Camp, Harrisonville, Pennsylvania, on Route 655 between Route 30 and Route 40. Workers: Rev. Morris Chalfant, Song Evangelist Gene Braun.

July 21-30, Central Ohio District, campgrounds, 2708 Morse Road, Columbus, Ohio 43224. Workers: Dr. Charles Strickland, Rev. W. T. White, Curtis Brady, music director. Dr. Harvey S. Galloway, district superintendent.

District Assembly Information

MAINE, June 14 and 15, Church of the Nazarene, Yarmouth, Maine 04096, Pastor Donald Eyer. General Superintendent Williamson. (N.W.M.S. convention, June 12 and 13.)

NEVADA-UTAH, June 14 and 15, First Church, 1315 Prater Way, Sparks, Nevada 89431, Pastor Theodore L. Allen. General Superintendent Lewis.

(N.W.M.S. convention, June 13; N.Y.P.S. convention, June 16; Sunday school convention, June 12.)

NORTHEAST OKLAHOMA, June 14 and 15, First Church, So. Delaware and East 12th Street, Tulsa, Oklahoma 74104, Pastor Ralph Jared. General Superintendent Young. (N.W.M.S. convention, June 12; N.Y.P.S. convention, June 13.)

NEBRASKA, June 15 and 16, First Methodist Church, Kearney, Nebraska, Pastor George Ferguson. General Superintendent Powers. (N.W.M.S. convention, June 17; N.Y.P.S. convention, June 14; Sunday school convention, June 13.)

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MOVING MINISTERS

Rev. James Diehl from Indianola, Iowa, to Oskaloosa, Iowa.

Rev. V. S. Wheeler from evangelistic field to Los Angeles (California) Riverside Drive.

Rev. R. L. Spinks from Baton Rouge (Louisiana) First to Atlanta (Texas) First.

Rev. John A. Smith from York, Nebraska, to Lamesa, Texas.

Rev. George Wall from Grand Forks, North Dakota, to Sioux Falls, South Dakota.

Rev. C. W. Grim from Hayward, California, into retirement.

Rev. J. K. Greeno from evangelistic field to Cottage Grove, Oregon.

Rev. A. F. McGuffey from Ballinger, Texas, to Grand Saline (Texas) Nazarene Chapel.

Rev. Billy Collins from Coleman, Texas, to Mission, Texas.

Rev. David Lewis from Loveland, Ohio, to Newtonsville, Ohio.

Rev. Andrew Deck, student, to Clinton, Oklahoma.

Rev. John Gardner from New Cumberland, Pennsylvania, to Warren, Pennsylvania.

Rev. M. D. Sartin from Selma, Alabama, to Belleville (Illinois) Emmanuel.

Rev. Frank Morley from Batley, England, to Manchester, England.

Rev. G. Ray McDonald from Bay City, Texas, to Houston (Texas) Irving.

Rev. Francis H. Bolerjack from Houston (Texas) Irving to Collinsville, Oklahoma.

Rev. Paul Clippingier from Climbing Hill, Iowa, to Gilman, Illinois.

Rev. Roy Mumau from Midland (Michigan) First to Fort Wayne (Indiana) Fairfield.

Rev. Carroll F. Sanders from Santa Fe, New Mexico, into retirement.

Rev. Robert Manley from Kinnear (Wyoming) Sunnyside to Nyssa, Oregon.

Rev. Hugh Hill from Ingalls and Menomonie, Wisconsin, to West Bend, Wisconsin.

Rev. Richard L. Strickland from Columbus (Ohio) Northland into full-time evangelism.

Rev. William Tyler from Holly, Colorado, to Wheatland, Wyoming.

Rev. G. Thomas Wilson, student, to Ojai, California.

Rev. Thomas Mullens from Ironton, Missouri, to Charleston, Missouri.

"Showers of Blessing" Program Schedule

June 11—"Things That Really Matter," by C. L. Rodda

June 18—"How Can a Man Be Justified with God?" by C. L. Rodda

AVOIDING SPIRITUAL MYOPIA

By Paul Culbertson

Two factors, *composition* and *perspective*, enter into our understanding or perception of any situation. Composition includes the people, facts, and objects which are found in it. Perspective has to do with arrangement of the elements, particularly those which are placed in the foreground and emphasized, and those which are placed in the background and de-emphasized.

One advantage of studying history is that it provides perspective for evaluating current events.

The story is told of a rock-ribbed Maine Republican who was deeply concerned during the famous election of 1896 lest the "radical," free-silver advocate, William Jennings Bryan, might be elected president, and the nation be led to disaster.



Culbertson

It so happened that the Republican was a guide and was leading a party of scientists on a trip through a wilderness area of northern Maine. One evening around the campfire a geologist was telling of the millions of years that had come and gone throughout the geologic eras.

Suddenly the guide, unable to restrain himself as the vast vistas of the ages unrolled before him, blurted out, "Well, I guess it doesn't make too much difference whether Bryan is elected or not!"

Exactly. Perspective made the difference.

One of the evidences of growth in Christian maturity is the cultivation of the divine perspective. Concerning this, the Apostle Paul declared, "We are asking God that you may see things, as it were, from his point of view by being given spiritual insight and understanding" (Colossians 1:9, Phillips).*

Dr. J. B. Chapman occasionally commented on the fact that the saints always have a faraway look in their eyes. They are not living merely for this life's short days. They perceive

life and live with "eternity's values in view." Such spiritual perspective has great value in creatively meeting the problems and frustrations of everyday living.

Consider this unusually helpful and challenging statement by Dr. Chapman: "Since God is eternal and I am immortal, I can wait. If others are chosen in the current elections, there is still plenty of time for me. If others push in and get their hire, I can wait until my inheritance is given. There are too many tomorrows for me to accept as final any slight or failure or defeat that may come today." That statement ought to be read in every local Church of the Nazarene just before the annual elections!

To cultivate the divine perspective will help us recognize and hold to those values which ultimately matter most and will endure forever. We will be able to link our little lives to the great ongoing purposes of the eternal God. The result will be courage and confidence in every testing situation. This sustaining assurance is aptly suggested in Priscilla Leonard's "The Tide Will Win":

*On the far reef the breakers
Recoil in shattered foam,
Yet still the sea behind them
Urges its forces home;
Its song of triumph surges
O'er all the thunderous din,
The wave may break in failure,
But the tide is sure to win!*

*The reef is strong and cruel;
Upon its jagged wall
One wave, a score, a hundred,
Broken and beaten fall;
Yet in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.*

*O mighty sea! Thy message
In clanging spray is cast;
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The wave may be defeated,
But the tide is sure to win.*

The Outlook (1911)



Sheet Music

75¢ per copy

No.	Title	Composer
SM-430	At Last	Lawson
SM-401	Beautiful Garden of Prayer, The	Fillmore
SM-426	Before I Met Jesus	Lawson
SM-403	Calvary Road, The	Lillenas
SM-405	Coronation Day, The	Moore
SM-406	Crystal Fountain, The	Hawkins
SM-407	Even in the Valley	Hawkins
SM-453	From This Day Forth—Wedding Song	Hawkins
SM-451	Glory of God, The	Stockwell
SM-450	God-given Love — Wedding Song	Hawkins
SM-448	God Is in Every Tomorrow	Orjala
SM-452	God's Great Grace	Hawkins
SM-428	Handful of Silver, A	Lawson
SM-408	He Became Poor	Carmony
SM-409	He Giveth Mora Grace	Mitchell
SM-436	He Is So Great	Lawson
SM-440	He's the Only King	Lawson
SM-410	His Love	Robbins
SM-411	Holy City, The	Adam
SM-449	Holy Spirit, Be My Guide	Cope
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Con: Lecture Teaching

... I find that when I "preach" in my C.S.T. classes, attendance soon drops. As for Sunday school, few adults care to sit through two "preaching" services. I feel that no teacher should put himself in a position to compete with the pastor. I wonder why so many speak of this "mass exodus after Sunday school"?

Actually, the Sunday school hour is to be a preparation for the worship service which follows it. I feel that it is the Sunday school teachers' responsibility to revive minds and ready them for the morning service.

I do feel that many teachers "under-prepare." This is a shame. However, I find it quite easy to follow my own outline, lecture through the lesson with no interfering thought, and sit down smugly, knowing the lesson has been thoroughly expounded. Far more difficult it is to lead each mind and heart into a channel where the lesson can be truly used to meet a need. When many minds are stirred, there will be disagreement among them. It takes a skillful teacher and a truly loving heart to steer the pupils away from argument, to bring the "strays" back from sidetracks, and to encourage the non-studiers to get really interested. When I was unsaved I was truly grateful to find a Sunday school class who cared what I thought about the lesson material. It was as much my Sunday school teacher as my pastor who influenced me to decide for Christ. . . .

Oh, yes, we always have one who wishes to monopolize the class. I remember when I was that one. My need was very great; you cannot imagine the confusion I was in. One good way to hold this fellow down a little is this: right after phrasing your question, say, "I know Bob knows—how about some of the rest of you?" Bob usually catches on; make an effort to spend some time talking privately with him—he may be trying to cover up inner confusion or a feeling of inferiority. Another good trick is to make Bob your accomplice by asking him to help you to "get that sweet little Mrs. Jones to take an active part in Sunday school class." Chances are, when he knows you notice him, and feels he is really needed, he will stop trying so hard to prove it. . . .

Our adult teacher uses both lecture

and discussion, depending on how much response he can muster. He is really genuinely skilled at leading the entire class into accord with the desired lesson—and we do have several who love to argue if not dealt with properly. I think the stimulation of making these people (adults and teen-agers especially) think their way through Sunday school is one factor which leads to the many radiant testimonies and the nearly always fruitful altar services. When you lecture to the class, you do all their thinking; chances are you are doing all the praying and most of the worshipping also. Lazy minds don't need a lullaby. . . .

The Sunday school is really the "backbone" of the church. Its purpose is not to supplant the worship service, but to supplement it and to lead each soul into a genuine communion with God so that he is prepared to really worship.

NANCY P. FARRIS
South Carolina

JAY L. RICE
Nebraska

Pro: Discussion Teaching

... I've been attending Nazarene Sunday schools since 1913, so I have seen a good many different ones as well as different methods of teaching. I find that with the lecture method there is a tendency for me as a student to get lazy and not study the lesson or at least study very little. If there is a chance of being asked to discuss some point, I feel more of a push toward studying my own lesson beforehand.

It is also very easy for a member

Pro: Christian Answer

I would like to express my commendation for the article in *Herald of Holiness*, April 26, entitled "Tired of It All?" by Sergio Franco. This is a contemporary article written to answer the needs of contemporary man, a Christian answer. This article integrates our faith to our reality situation, and if an article fails to do this it is sterile and ineffective.

Thank you for printing this article. It has made a contribution to my life by helping me communicate the realities of my faith to an alienated generation.

JEAN B. MOORE
Manitoba

Church Chuckles
by Cartwright



"Our surveys proved this pulpit rated tops in holding the average church member's attention!"

Pro: Ideals

The April 19 issue of the *Herald* is so contemporary with "The Now Generation" and "Food for Ideals" . . . I sometimes insist that my teenagers take time to read things pertaining to them, like the two mentioned above.

MRS. C. L. DENEEN
Maryland

Pro: Evangelists' Slates

I am happy to learn that the *Herald* will continue to publish the evangelists' slates. Some, I realize, have felt that this was "just a list of names which no one reads," but I have been happily surprised to find that many of our laymen like to "keep up" with our evangelists. . . .

JOHN HANCOCK
West Virginia

Late News

DELL AYCOCK DIES

Mrs. Dell Aycock, who with her husband traveled widely in evangelistic work, died May 22 in a Topeka, Kansas, hospital, eleven days after she had been hospitalized with a stroke.

She was seventy-four.

Her death followed that of her husband by less than eight months.

Dr. Jarrette Aycock, who for fifty-one years was an evangelist and district superintendent, died October 10 in Waco, Texas, following heart failure.

Dr. D. Shelby Corlett preached the funeral sermon for Mrs. Aycock, May 25, in Kansas City First Church. Dr. Wilson Lanpher, Kansas City District superintendent, officiated.

Surviving is her daughter, Mrs. Maridel Harding. Her son-in-law is Dr. Whitcomb Harding, superintendent of the Nebraska District. They have one son.



Mrs. Aycock

TEACHING APPOINTMENTS

Malcolm Shelton, a Kansas City, Missouri, public school teacher, has accepted an assignment to teach biblical literature at Bethany Nazarene College.

A graduate of Nazarene Theological seminary who also has two other graduate degrees, Shelton has done work towards a doctorate degree at the University of Kansas.

Mr. and Mrs. Willis Baldrige, Pueblo, Colorado, will teach music on a part-time basis at Nazarene Bible College when it opens next fall in Colorado Springs. Baldrige has been program director for a Pueblo radio station. Both he and his wife have degrees in music from Olivet Nazarene College.

POOLE TO SAN DIEGO

Rev. Milton Poole, pastor for three years at College Church in Wollaston, Massachusetts, on the campus of Eastern Nazarene College, has accepted the pastorate of San Diego (California) First Church.

He will succeed Rev. William Hanna about the first of August.

SEVENTEEN STUDENTS NAMED TO MISSIONARY CORPS

Fourteen college students and three graduate students were named May 19 to the first Youth Assistance Missionary Corps, according to Dr. E. S. Phillips, secretary of the Department of World Missions.

About seventy young people made application to go to one of five missionary fields to work for no pay this summer. The fields are Guyana, Trinidad, Barbados, Puerto Rico, and British Honduras.

The students will come to Kansas City, June 23-24, for orientation, before leaving for their assignments.

The students and their assignments are:

Penny Brooks, sophomore, Northwest Nazarene College, Portland (British Honduras); Gregory Cooper, junior, Olivet Nazarene College, Oshetemo, Michigan (British Honduras); Clarence Davis, sophomore, Bethany Nazarene College, Emporia, Kansas (Trinidad); Glenda Dudney, graduate student, Kansas City (Puerto Rico); Carson Fluharty, sophomore, Trevecca Nazarene College, Weirton, West Virginia (Barbados).

Gloria Hacker, sophomore, O.N.C., Cicero, Illinois (Guyana); Linda Henderson, graduate student, Baton Rouge, Louisiana (Puerto Rico); Orville Jenkins, Jr., graduate student, Kansas City (Guyana); Ann Kiemel, senior, N.N.C., Nampa, Idaho (Puerto Rico); Patricia Patten, senior, B.N.C., Kennett, Missouri (Guyana); Ellen Phillips, junior, T.N.C., Nashville, Tennessee (Puerto Rico); Anna Phipps, junior, O.N.C., Chrisman, Illinois (British Honduras).

Linda Rice, senior, B.N.C., Lawrence, Kansas (Guyana); Michael Ross, sophomore, T.N.C., Greenwood, Indiana (Barbados); Gary Streit, senior, T.N.C., Winchester, Virginia (Trinidad); Bonnie Tink, senior, Eastern Nazarene College, Belmont, Massachusetts (Puerto Rico); Vicki Vorce, junior, O.N.C., Grand Blanc, Michigan (British Honduras).

IOWA PASTOR KILLED

Rev. Warren E. Burd, sixty-six, pastor at Mason City, Iowa, died May 18 in a one-vehicle accident, when a farm truck loaded with grain which he was driving went out of control and overturned near Hampton, Iowa, thirty miles south of Mason City.

Dr. Gene Phillips, Iowa District superintendent, conducted funeral services May 20 in Mason City.

Mr. Burd, who was ordained in 1941, is survived by his wife, Verna; one son, Stanley; and two daughters, Mrs. Al Foster and Mrs. Raymond Shomaker.

TWO PASTORS DIE

Rev. Dwight J. Bolton, fifty-two, pastor at Houston (Texas) Belfort Church, died May 20 in a Houston hospital following brain surgery May 12. Doctors had discovered a malignant tumor.

He had entered the hospital following preaching on Sunday, May 7. Funeral services were held May 22, conducted by Rev. Raymond McClung.

Among his survivors are his wife, Evangeline Ruth; a daughter, Mrs. Evangeline Rudeen; two sons, Rev. Robert and Jim.

Rev. John D. Thomas, seventy-nine, pastor of the East Charleston, Vermont, church, died May 20 of a heart attack. Rev. Fletcher Spruce, superintendent of the New England District, conducted funeral services May 22.

Among his survivors are his wife, Florence; and a son, David.

REVIVAL STIRS SCHOOL

A brief telegram May 18 from Beirut, Lebanon, indicated that a revival had stirred the Nazarene evangelical school there, and was spreading into area churches. Rev. Jerry D. Johnson, superintendent of the Middle European District, was evangelist. The telegram was sent by Don DePasquale, field superintendent, and R. L. Lunsford, interim school director.

MRS. LAND SUCCUMBS

Funeral services for Mrs. Rosa Esther Harding Land, seventy-six, were held May 20 in Bresee Avenue Church in Pasadena by Dr. George Taylorson.

Mrs. Land, the wife of Rev. Horace N. Land, a retired minister, and the mother of Dr. Whitcomb Harding, Nebraska District superintendent, and Rev. Robert Harding, pastor at Minneapolis, Minnesota, died May 16 of heart failure.

Prior to her marriage to Mr. Land, she was Mrs. U. E. Harding. Dr. Harding died in 1958.

Other survivors include two sons, Ed Harding and Jack Harding; and two daughters, Mrs. Ray Hammer and Mrs. Paul Thoreen.

◆ ◆ ◆ ◆

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me . . . he shall set me up upon a rock" (Psalms 27:4-5).

◆ ◆ ◆ ◆

Next Sunday's Lesson

The Answer Corner

By A. Elwood Sanner

SALVATION FOR ALL MEN

(June 11)

Scripture: Acts 9:32—11:18 (Printed: Acts 11:1-18)

Golden Text: 1 Timothy 2:3-4

How is it that Christian believers can be victims of unchristian prejudices? What prejudices may threaten the Church in our time?

Synopsis: This is a story about human prejudice and divine deliverance. The prejudice was among New Testament Christians. The divine deliverance came through a providentially coordinated vision and visit. Beginning with a vision in Joppa and continuing with a visit to Caesarea, the Lord led Peter to see that he was limiting the scope of the gospel.

"Not so, Lord"

It seems unbelievable now, but the first Christians—even after Pentecost—believed that salvation was for the Hebrews only. A kind of theological segregation existed between the Christian Jews and the "uncircumcised" Gentiles (see Acts 11:3).

This prejudice was deep-seated. The Judaizers never did fully accept the Gentiles into the Christian fellowship.

The heavenly vision, which Peter saw while very hungry, began the process by which the Lord delivered His servant from such blindness. Unwilling to slay and eat common or unclean animals, Peter came to see, through his visit with Cornelius, that he had called the Gentiles common and unclean.

"I perceive," Lord

Cornelius, a Roman army officer, perhaps with some prejudices of his own, was a prayerful, generous, and devout man. How striking are the words of Peter, after "illegally" entering this Gentile home: "I perceive that God is no respecter of persons" (Acts 10:34)!

An Italian officer, longing to know more of the gospel, had sought guidance from a Christian unwilling to give it! But let us give credit to Peter for "putting two and two together." What he perceived, however, other Christians did not. Peter later defended his actions against bitter criticism.

It is evident that prejudice is possible among Spirit-filled believers. A prayerful study of this lesson should, however, condemn the prejudices and divisions which too often separate God's people.

Conducted by W. T. Purkiser, *Editor*

Is it proper and right to take the Easter Offering and divide it half for the General Budget and half for the local building fund?

It is neither proper nor right.

If such action is taken without clearly announcing the policy in advance, it amounts to gross mishandling of trust funds. I would personally believe such action to be dishonest.

If the policy is announced before the offering is taken, it still seems to me

to be taking unfair advantage of the publicity, tradition, and emphasis of the years which identifies the Easter Offering as devoted to world evangelism outside the local community.

Either way, it would be a practice from which to "cease and desist."

Do you consider Communism to be a political party, or do you consider it to be a Satanic religion?

It is both. I concur with the judgment of the late Samuel Shoemaker that Communism is an outpost of hell on the earth.

Marxist dialectical materialism is a totally false philosophical system. As it has been expressed in international, revolutionary Communism, it has an undoubted demonic character.

Yet it is a system that uses political means, when available, to fasten its

stranglehold on nations or governments—and, of course, subversion and force where political means are not available.

I would suggest just one note of caution. Overemphasis on the "religious" aspect of Communism can lead into a booby trap in any country that accepts freedom of religion as a cardinal feature of its life. I do not believe there can be freedom to destroy freedom, even in the name of "religion."

Will you explain Matthew 27:51-53? I don't seem to be able to tie into 53 at all. For what purpose did these saints arise and appear to many?

The passage you refer to describes the earthquake that occurred at the moment of Christ's death on the Cross, the rending of the veil of the Temple, and the appearance of resurrected saints on earth after Christ's own resurrection.

Both the tearing of the veil of the Temple and the appearance of resurrected saints would seem to me to be events that occurred in order to symbolize most vividly the meaning of the Cross and the resurrection of Christ.

The shattering of the Temple veil is applied in Hebrews 10:19-22 to the access now given all believers into the

holy of holies. Before Christ's death, only the high priest, and he but once a year, was permitted to go into that inner shrine that represented the very presence of God.

The resurrection of some of the saints and their appearance after Christ's resurrection revealed the living Lord as the Lord of life and Victor over sin, death, and hell. It is a reminder that we too shall be raised up from the dead when the Spirit who dwelt in Jesus also quickens our moral bodies (Romans 8:11).

What is the difference between the Holy Ghost and the Holy Spirit?

None whatsoever.

The same phrase is translated "the Holy Spirit" in Luke 11:13; Ephesians 1:13; 4:30; and 1 Thessalonians 4:8 that is translated "the Holy Ghost" the balance of the time in the King James Version.

The reason two different terms are used in the KJV is that our English language is derived from two major sources: the Anglo-Saxon or Germanic root, and the Norman French or Latin root. The Germanic word for "spirit" is *geist*, which becomes "ghost" in English. The Latin term meaning exactly the same thing is *spiritus*.

You need to remember that our King James translation of the Bible was made

almost four hundred years ago. Language has changed considerably in that length of time. The term "ghost" now has very different connotations than it had in 1611.

One advantage of "Spirit" is that it can always be used, since the word *pneuma* (Greek, "spirit") often occurs alone. "Ghost" cannot be used by itself in reference to the divine Spirit. It always requires the adjective "Holy" to make it acceptable English.

This is why virtually all recent translations and most writers in the field of theology and Bible use the term "Holy Spirit" to refer to the Third Person of the triune Godhead.

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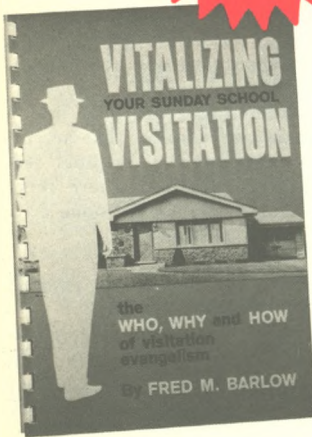


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