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**The Generation Gap**  
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(See pages 3-4.)

# *herald* OF HOLINESS

*Church of the Nazarene*



*Legalism Versus Love*

(See pages 6-7.)

*My Big, Big World*

(See pages 8-9.)



General Superintendent Lewis

# The “SINKING SAND”

**WHEN I WAS A BOY**, the people of the little church where we attended used to sing the song:

*On Christ, the solid Rock, I stand;  
All other ground is sinking sand.*

I recalled those lines the other day as I watched a piece of wood go slowly but surely down in the ghastly ooze of sinking sand.

I was glad it was only a piece of wood. I shuddered as I thought how terrible if it were a person out there in the sucking, bubbling swamp going down, down!

I thought of that song again as I passed by a newsstand in a big air terminal and glanced at the sordid array of books. Their covers depicted the filth that waited in their pages—waited to pull into their miry depths the minds of men. Their future victims were even then looking at their pornographic covers and paying money for the mental slumming they were about to do.

I saw in memory again that wood sinking in the ooze as I read the newspaper and turned past the sheet that offered the products of the movie industry to the people of that city. What a page! What a sad and tragic travesty on entertainment! What a cesspool! The advertisements must have been written by a terribly twisted mind, certainly a subtle one—“Only for the mature!” “See the raw, the virile, the lusty,” etc. There was nothing there that a decent person would want to see, to say nothing of a Christian. It was indeed a swamp, deep, dirty, and deadly!

I heard the swamp the other Sunday as I passed a great stadium. I heard the roar of the crowd as it responded to a feat of skill—on Sunday. “O God, have pity! It is terrible that we mar Thy day and break Thy commandment.” We have time for play on other days, but we take legitimate recreation and let it pull our souls away from the solid Rock into the sand—sinking sand.

I saw it—not a piece of wood a while ago, but people—youth—our youth as they milled in the chaos of a section of a great city where, as a protest against a society (that needs to be protested against), they sucked of the dregs of drugs’ illusion and damaged their minds, bodies, and souls.

There were people, many people going down into the mire. But they weren’t even crying for rescue. Was that young lady there, hesitating at the curb just now, slipping off into bottomless mire?

Nazarenes! Christians! Ministers! Laymen! Let’s join together and lift our voices. Sing! Sing everybody, sing it:

*On Christ, the solid Rock, I stand!*

Let’s make the world hear us! Let’s thank God for our church, that believes it and helps us have it.

*All other ground is sinking sand.*

Let’s help them to know it, fear it, abhor it—the ooze, the bottomless sand. Let’s guide them to the Rock, wonderful Rock, beautiful Rock, solid—solid Rock! □

# ON NARROWING THE GENERATION GAP



PHOTO BY ART JACOBS

• By Mary H. Augsburg  
Los Gatos, Calif.

Is there any way to reduce the much-talked-of generation gap between youth and adults? We are in some danger of talking much of our differences and, by the talking, emphasizing these differences until they assume undesired importance.

It is possible to emphasize "We can't understand one another," until it means, "We can hardly stand one another." And to hear some, we would believe that even peaceful coexistence between age-groups is practically impossible.

All of this is, of course, absurd. For we are so conditioned that we need each other rather desperately. Alone, older people tend to grow lonely and purposeless. By themselves, young people tend to be anchorless and "unfinished"—following their understandable desire to rush to meet life before they are ready for it.

We all need the balance and correction of persons of other age-groups. Without this we are thrown off balance. "Morning," says someone, "is the time when the retiring generation rises, and the rising generation retires." This could be more true than funny without the compromise and balance that make it possible for a family to sit down to breakfast together.

Yes, a good many statements regarding the generation gap have been, as Mark Twain said of his reported death, "greatly exaggerated." We of the plus forties and plus fifties, and onward, are reported to be unfriendly to change. We're supposed to be like the man who said, "I'm 100 percent for progress. It's all this change I don't like."

At the same time it is charged that for many of the younger generation change is progress.

Does this mean that the gap must widen? True, in these days of turmoil and world-shaking change it is easy to pull apart and see many matters from almost totally different viewpoints.

But of one thing I'm very certain. And for one thing I'm very glad. Christ is the Touchstone in all this. For human beings, young or old, who desire above all else that God's kingdom shall come and His will shall be done have little trouble getting together on the truly great issues of life.

Adjustments there will need to be, and prayer and the practice of forbearance. The very best thing the fully adult generation can do is to point youth to Christ, to lead them into His kingdom at as early an age as possible, to keep the blessing of God down upon our own hearts and lives and upon our homes and churches as much

as in us lies—as though the salvation of our own souls depended upon it—as indeed it does.

Dr. G. B. Williamson has said, "The greatest legacy we can pass on to generations following is a thorough knowledge of God's inspired Word. Our ideals, our culture, our morals, our concepts of freedom, our ideas concerning religious liberty, our respect for civil authority derived from the Bible more than from all other sources. The Church of Jesus Christ is the principal conservator of this heritage."

Small wonder, then, if those who pass on the heritage and those who receive it find it much easier to get together on the issues which most often cause the rift known as the generation gap than do those who do not find their center in Christ. They find themselves much closer together on questions of practical behavior, the dignity of work and of persons, civil obedience, modesty, and morality than do others. They find that, while they do not desire change for the sake of change, yet in this present world of tumult and torment there are unnumbered things they desire to change, mostly human hearts, and realize that Christians are indeed "out to change the world."

God has given us an assignment, and the aged Eli and the youthful Samuel are together responsible for passing on God's Word. "Paul the aged" and the youthful Timothy must be workmen together.

It is like two persons on opposite sides of a mountain peak who begin to climb toward the top. The higher they climb, the closer they will be together. The views will be different along the way, but mostly their eyes will be fixed on the summit. In the case of each the summit will be God's kingdom, God's will. The distance between them will shrink and at last they will stand together exulting in the limitless and glorious view, seen from the same viewpoint.

PHOTO BY CARLIN



**R**ecently we planted trees which we hope will furnish a grove of beauty in the city of Oakland, Calif., in the future. However, the places in which we were instructed to dig the planting holes were filled land. We encountered many rocks, pieces of asphalt, and hard clay—which had evidently been compacted well, for we found that a shovel was not enough to penetrate this ground. It took picks and persistence to get the job done.

The question was asked, "How do they expect trees to grow in soil like this?" One of the Park Department men replied, "Oh, they are hardy and will grow almost anywhere they are able to get a few roots down."

Since this planting I have been thinking about these amazing trees. We recall seeing trees growing out of crevices in great ledges of rock. The tree has amazing ability to get roots down in almost impossible situations. The growing root will break rocks, upheave concrete, and will grow great distances to furnish nourishment for the tree. By a wonderful system of natural processes the tree finds what it needs in food and chemicals to flourish.

The trees that really get their roots down and anchored cannot be upturned or uprooted. They will stand during the storms. They may lose a limb once in a while and may become twisted and bent by prevailing winds, but there they stand—symbols of endurance.

Likewise, the Christian must be more interested in developing *adequate roots* than in what *grows above the ground*. Many times people topple spiritually because they are shallow-rooted and ill-grounded. God can help a person to get his roots down even in rocky soil, so that he will not be uprooted by ill winds and opposing forces. This grounding comes about by the persistent work of Bible reading and daily prayer life. *If God can cause the tree to flourish, He can do even more for us today.*—  
J. Wilmer Lambert, Superintendent, Dakota District. □

# AFRAID to Turn It On

A few years ago a wealthy Chinese gentleman bought a car and had it pushed from place to place. When asked whether there was any power in the car he replied, "Yes, there is power in it, but I am afraid to turn it on."

Is it possible that this is the fault of many Christians today? Is there power within, the power of the Holy Spirit, which we are afraid to turn on? "Behold, I give unto you power . . . over all the power of the enemy: and nothing shall by any means hurt you" (Luke 10:19).

Every man needs power. Every earnest man covets power. Every surrendered man has the Master's imperial promise of power. But not every man possesses power. On all sides may be heard confessions of failure through weakness.

The experience of Pentecost in the life of the Church brought about a mighty transformation. A small group of unknown and unlearned people who had followed Jesus during His three years of public ministry were suddenly lifted from timidity, fear, and impotence to a place of courage, faith, and power.

Those who had once failed in the hour of test and trial were now ready to hazard their lives for the glorious cause of Christ. These radiant souls were no longer concerned about who was going to be greatest or was going to sit on the right hand or the left hand in the Kingdom.

A mighty change took place within these disciples. They stopped thinking of saving their own lives and of what they were going to get out of following the Master. They were now willing even to die if need be for Christ's sake and the salvation of the world.

Out of weakness they were made strong. Their failure was turned into success and their defeat into victory. Their view of the kingdom of God was changed from one of narrow nationalism to a conception of God's kingdom as universal.

The Church of today is in need of such a spiritual experience. In a day when the world needs a word of authority, the Church speaks with little conviction and assurance. When man is in danger of destroying himself with atomic power, the Church falters and fails to make known the gospel of Christ, which is ". . . the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

A divided world needs to be brought together, else it will perish by self-destruction. But what can "a divided Church" do to save a divided world? Christians must unite or perish. A Pentecost is needed. It is needed desperately now.

The common question is, "Can we have a Pentecost?" It might be better to ask, "Do we want a Pentecost?" If we do want one, how can we have it?

The Holy Spirit was not given only for the 120 gathered in the Upper Room that long-ago day. ". . . I will pour out my spirit upon all flesh" (Joel 2:28). God's Spirit is available for all who will meet the conditions for receiving Him.

Peter made this plain on the first Pentecost: ". . . Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39).

So there can be no question about the availability of the Holy Spirit. The Pentecostal experience is "required" for each disciple of our Lord. It is not an "elective." We must have God's very heart filling our hearts today.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13) That means us today. "The promise . . . to all that are afar off" has meaning today.

*God's skies are full of Pentecosts*

*For you, for me, for all;*

*Then let us humbly, boldly,  
press,*

*Our heritage in Christ possess,*

*That power from heaven might fall.*

□

# LEGALISM VERSUS

# LOVE



**T**he legalist is not free but has traded the bondage of sin for the bondage of keeping the law of a tradition, a standard, or a conviction (Galatians 5: 1-4). Because he is bound by law instead of love, he is not happy. The cross is not something joyously embraced out of love for Jesus Christ, but endured because of fear, duty, or desire for heaven and blessing for himself—or the mixture of all of these. Therefore, most of the time he is laboring to try to keep the law by his own strength in order to be acceptable with God.

Love abides in the faithfulness and strength of the Savior, which permits God to do through it what He desires.

Most of the time the legalist is really unhappy because loyalty to a law is never romantic, adventuresome, or satisfying. Only loyalty out of love for a worthy Person (Jesus Christ), who responds to our love by giving us himself to dwell within our bodies, is the supreme fulfillment, both to ourselves and to Him (John 14:15, "If ye love me, keep my commandments").

In many legalists this misery is fed by a deeply buried resentment (which he does not recognize) against God because of God's unreasonable demands. For love, all demands from the loving Savior are reasonable; and although difficult at times, there is blessedness in yielding for His sake.

This resentment in the legalist finds expression in making everyone else subject to the same rules

and laws that have become a bondage for him to bear. He would never interpret universality of his convictions as arising from such a source. Openly expressed it would, in most cases, come out like this: "Well, if God requires this of me, He requires it of everyone, and those who do not conform could not possibly have His approval."

If the legalist has ever had a vision of Calvary's Christ and wept as he brought the sacrifice of himself because what he had to give was so unworthy, he has long ago lost that vision of Christ's worthiness, and self is again on the throne. It is very doubtful that he has ever truly died to self, else he would not be a legalist but a lover of Jesus.

Legalism says, "We must hold the standards." Love says, "We must give all we have and are," and ever seeks to increase and improve the gift. Legalism sees the broken law; love sees the broken heart of God and is brokenhearted for the lawbreaker. Legalism says, "We must restore the law." Love cries out, "We must redeem the man." Legalism says, "We must keep the law." Love says, "We must keep Jesus satisfied."

The lover is free, because love chooses to sacrifice all of its wonderful Lord, who himself has become the Object of its affections. It is the freedom that enslaves and the slavery that frees. There is no greater freedom than to choose to sacrifice all for One who loves you and whom you love.

The legalist is enslaved because he is bound out of fear and duty and personal desire, not to the per-

son of Christ, but to a law. His feelings of and possession of genuine love in the Spirit are spasmodic and infrequent.

The life of the lover of Jesus produces a standard far above the requirement of the law—not because of, or for the sake of law, but for Jesus' sake. Love can never willingly or knowingly bring dishonor to the Object of its devotion, nor work ill to its neighbor, whatever the cost to itself personally. "Love is the fulfilling of the law" (Romans 13:10).

The legalist is law-centered. He is living for the wrong center, for the wrong purpose. He is service-centered instead of worship- and obedience-centered. He must do something to merit the grace of God. Love does more, but it is the by-product of obedience out of love.

The legalist is creed-centered and standard-centered and his success is measured by his own ability to measure up to them. He is experience-centered; he points back to an experience or crisis rather than inward to a present union with his Lord.

The legalist knows little of union and communion with a living Saviour which makes every experience a new adventure of how love is going to work and win. His is the morbid effort to fit into the rigid mold of the law every new situation and person that appears in his pathway. He knows little or nothing of the uniqueness of the Holy Spirit's work in each new experience as He applies His wisdom and love.

The legalist for the most part



## Pen Points

### Think!

**T**HINK!" admonishes the poster.

Think about what? The subject makes a difference. A penny for *your* thoughts!

What you and I choose to let occupy our minds reveals our characters.

We do choose what we think, you know. At least the sanctified can choose what *they* think.

Take this man Paul. One day he and his companion Silas were whipped and cast into prison. Their feet were fastened in the stocks. They could neither sit nor lie nor stand. Torture!

Amazingly, these unusual men did not allow resentment or discouragement or even terrible pain to dominate their minds. They chose rather to think of all that God had done for them, and they held a praise meeting then and there.

It had happened in Philippi, and the Philippian Christians never forgot the sequel: the Lord sent an earthquake, loosed the prisoners, and converted the jailer—all because some good men chose to look up to God rather than down in despair.

Paul was in prison at Rome now. Somehow, this time, God had *not* wrought a miracle to bring about his release.

One day the church at Philippi had a letter from him, their spiritual father. Reading eagerly, they looked for an account of the hardships which he was suffering. Nothing of the sort was mentioned! The whole Epistle breathes an atmosphere of serenity, joy, and sweetness.

The man of God had chosen just to forget the cruelties, the privations, the loneliness, the injustice of his confinement, and to think about something more inspiring.

To himself as well as to them he was saying, ". . . if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

John Wesley, the founder of Methodism, and a zealous young preacher of his connection met a young woman who, though a Methodist, was given to worldly adornment.

Pointing to the girl's hand, bedecked with several rings, the young man cried, "Brother Wesley, what do you think of *that* for a Methodist hand?"

The saintly old leader replied gently, "The *hand* is very beautiful."

The girl was converted soon afterward.

How shall we keep our thought life charitable, clean, and Christian? Discipline? That is good, but not enough. It takes the blood of Christ to purify the mind and put the thoughts under control of a sanctified will.

This is a kind of brainwashing that we all could use!—*Louis A. Bouck.* □

finds life a monotonous sameness, a fixed and regular routine. Life for him is conformity to a fixed way, law, or pattern. To the lover life is unique, adventuresome, changing, and fresh, because he stands on tiptoe, as it were, in expectation and anticipation of how the Holy Spirit will apply God's love and wisdom in each situation.

To the legalist the end has already been reached. There is no more ground to gain, and there are no more worlds to conquer. Many times the legalist will develop a harsh and critical spirit about everyone and everything that does not fit the framework of his law. Thus he grieves the Holy Spirit and stagnation sets in.

The lover discovers that the possibilities of Calvary include not only forgiveness, cleansing, and fullness but the constant perfecting of the body, mind, and soul to more and more express the divine life of Jesus within. He gains one mountain peak only to discover another and another up ahead for him to conquer for the glory of his Lord. Thus life never stagnates, never becomes dull. He can look backward and rejoice in the distance he has gained, but he never has to fear that the next mountain will be the last. There will always be room for him to become more than he is for the glory of Christ. Now claiming his inheritance as a coheir with Jesus is safe for him, for he is interested in possessing it only for the purpose of using it to magnify and glorify the Savior, the Object of his love and desire. He wants all just for His sake. □

*My BIC*





# BIG World

**S**o sternly the storm invaded the beautiful day. It crept on slowly like the raising of a dark eyebrow above the rugged Rockies. From the vantage point of a seventh-floor hospital-room window the drama invaded the world where I sat with one I love.

The dawn had been a golden sunburst and the day was drenched with spring. From the west window one could see in towering pile the Rocky Mountains, huge against the high, sharp-cut horizon. Far to the south, 125 miles distant, the Spanish Peaks ruffled the edge where the earth met the sky. To the east the great plains stretched on and on and on, almost forever. What a day it had been until midafternoon, and then came the storm!

At first the encroaching clouds hooded the peaks and hid them from view. Then the lower hills were wrapped in a gray mantle of fog. Soon the snow came, wind-driven, dense, chilling. It blotted out the countryside, the foothills, and even the city. The visible world grew smaller and smaller, 10 blocks, five blocks, one block.

Soon only the little circle of light cast by the night lamp was left, and in that tiny oasis of light a pale face was half buried in a white pillow. A weak hand softly squeezed mine on the counterpane.

Suddenly I knew that my world was big, big, big. I loved and was loved! The dimensions of my world were not in the wide expanse of a landscape on a spring day. This was lovely but it was subject to being shut out by the storm. A whisper from the face on the pillow said, "I love you." That pushed back the curtaining cloud and the horizons were big, big, big!

Man's world can be no bigger than love makes it. To love and be loved, to care and be cared about, to bear in some vicarious way the pain of another, to be utterly involved with living, that is what pushes back the walls and lifts up the ceiling. The world is big only when the life is involved as only love will involve it. The forgotten self, the committed life, the vows made and kept assure life's wide expanse.

Sitting there in the narrow room and the nar-

rower circle of light we knew that four decades of hoping had given our world dimension. Hope widens the life more than does ownership. He who can hope is not to be deprived of life's finest heritages, for always he reaches into the unseen, into the unborn morrow, and into the things that are to be and draws out those things which make the world of the day big, even amid the confines of pain, hardship, or worldly lack.

Faith, like the pastel hues of the dawn before the sun can be seen, gives the day to a man before it is born and preserves it to him as gloaming paints the eventide. Faith enlarges the world to include God and all that God is and shares and provides.

Faith, hope, and love, these determine the horizons of the soul whether in sunshine or storm. These are the bigness of the world for those who discover them. These cannot be dissipated by clouds or lost in darkness. These do not need a wide expanse of sky nor a sun-washed day. These can live in the narrow, white room in a dim circle of light where God rendezvouses with those who have found in Him their widening adventure.

This we would cherish out of the storms. These we would keep when the clouds smother the countryside and when the wild snow blows. These we would salvage out of the living of these days.

He whose life is filled with these graces can breathe deeply even though he be crowded into a narrow place. Even though the light be dim and the atmosphere charged with life's uncertainty, even though pain tightens its fist and shadows gather, yet the world is big.

May I see the bigness of God's world of love and care even though the storm shuts out the beautiful mountains. The storm and tumult will pass. The mountains too will someday be eroded to hills, and the hills to lesser hills, but "faith and hope and love last on and the greatest of them is love."

That person who truly loves cannot be forced into a small world. God help us dare always to love so much that loving and being loved will shoulder back the encroaching darkness and find the lasting adventure of a wide place for the soul. □

# Editorially Speaking

By W. T. PURKISER

## Three Great Lies

To call a man a liar is just about the blackest insult that can be aimed against his character and integrity. In most circles, such a charge is understood as an invitation to a fight.

This is what makes some of the statements of the Apostle John seem to be the more audacious. John applies the bald and unqualified term "liar" to three kinds of people. Those are liars, he says, who claim to know God but do not keep His commandments; who deny that Jesus is the Christ; and who hate other people while professing to love the Lord.

In I John 2:4, the apostle writes, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

There is no way to soften these words. They say what they mean, and they mean what they say. Yet one of the most popular myths of our day is that one can know the Lord in His saving grace and yet "sin every day in word, thought, and deed."

That some systems of theology may have their own private definition of sin may be admitted. Yet sin is basically refusal to keep the commandments of the Lord as they are made known to us.

John, of course, was dealing with a particular heresy in his day, just as we are called upon to meet a similar heresy in our day. He was condemning the gnostic idea that knowledge is a substitute for obedience, and that one with a superior knowledge of God is above the requirements of the moral law.

This lie is not quite so flatly stated today. But the principle is the same. "This is the love of God, that we keep his commandments" (I John 5:3), and no "new morality" or "once in grace" philosophy can evade the fact that whoever professes to know God but rejects His commandments "is a liar, and the truth is not in him."

A SECOND CRUCIAL AREA in Christian life and faith is found in the disciple's attitude toward his Lord. In I John 2:22, the apostle asks, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son."

The point in John's day was again the Gnostic heresy that, because the body was presumed to be evil, God could not really become incarnate.

Therefore, the Gnostics concluded, the earthly Jesus and the heavenly Christ were not one Person but two.

It is a sobering thought that the biblical test of orthodoxy in faith is acceptance of the reality of the Incarnation. "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (I John 4:2-3).

Labels are always dangerous, but one cannot escape the conclusion that much of what is called "liberal Christianity" in our day is nothing but a revival of ancient Gnosticism, and is actually the spirit of antichrist. As R. J. Drummond and Leon Morris wrote, "The evidence that in Jesus of Nazareth God and man are indissolubly united is so strong that the man who will not accept it is not to be trusted at any point."

On this issue also an amazing collection of modern cults and heresies stand convicted of "the big lie." Christian Science, New Thought, Unity, Jehovah's Witnesses, and the "radio church of God," for example, are miles apart on many points. They come together, however, in their common denial of the unique and unqualified deity of Jesus Christ.

A FINAL AREA comes closer home. In I John 4:20-21, we read: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

Religious thought, like politics, makes some strange bedfellows. Some whose theological credentials are faultless on the issue of the deity of Christ are described as liars because their religious profession outstrips their possession of the Spirit of Christ.

A little paper comes regularly to the office, professing the most ardent love for God, but spewing out hatred for any who would try to help racial minorities, for members of the Jewish community, for the Supreme Court, the National Association of Evangelicals, Evangelist Billy Graham, and practically everyone else outside the narrow circle

it represents. John has a word for this. We may not like it, but it's there.

No one bore more consistent witness to the truth than our divine Lord during the days of His flesh. Yet of Him it is said, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). A "ministry" of unrelieved condemnation stands convicted by the Word to which it professes its fealty.

It should not escape us that the three great lies of which John speaks represent the three great areas of our lives: our wills, our minds, and our emotions.

Christ must have all of us. Our wills must be committed to His commandments. Our minds must be captured by His truth. And our emotions must be controlled by His love. Only so can we avoid involvement in one or another of the three great lies of I John 2 and 4. □

## **Gifts and the Giver**

In her latest book on divine healing, Emily Gardiner Neal has remarked, "Those who seek God for Himself and not merely for His gifts are very likely to receive both, but the chances are excellent that those who seek only His gifts will receive neither."

There is profound truth in this observation. It was Thomas a Kempis who set it in a slightly different framework many years ago: "A wise lover considereth not so much the gift of his lover as he doth the love of the giver. He regardeth more the love than the gift."

This was the real issue behind the story of Job. While the suffering of the innocent is the problem with which Job and his friends wrestled, the deeper question was whether Job or any other man would serve God for any reason other than what he might get out of it.

The sneer of Satan suggests the basic issue of the Book of Job, "Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:9-11).

This is a searching test. None of us can fully untangle our motives. They are indeed apt to be mixed. The question, as Bernard Manning said, is what they are mixed with.

In fact, it is impossible to serve God without profiting by it. His law is the law of our own natures, and the law of the universe in which we live. His will is our freedom. His purpose for us is the path of life.

We cannot be rightly related to the Giver without receiving His gifts. He never comes empty-handed. The test for us, however, is whether we are more interested in the gifts than we are the Giver, or whether we would as gladly welcome the Giver if He came without gifts.

In part at least, the answer is found in what occupies our attention. If we are preoccupied with the good things God gives to the extent that we forget the Giver, we fully deserve the bitter criticism the devil unfairly levelled at Job.

THERE IS NO DOUBT that much modern religion is far more concerned with what people can get out of it than with what they can contribute to it. There is the tendency to do in the religious field what we do in the political arena. We reverse the advice of the late President John F. Kennedy. We do not ask what we can do for our country, but only what our country can do for us.

I have told before Robert Young's story of his evening prayers with one of his young daughters, but it will bear repeating. She had the usual list of requests to put before the Lord. But when she neared the end of her prayer, she paused a moment, looked up, and said, "Now, Lord, is there anything we can do for You?"

The very unorthodoxy of the prayer makes it refreshing. It is a modern version of the prayer that became the keynote of the greatest Christian life since Jesus, the prayer of Paul, "Lord, what wilt thou have me to do?"

It should go without saying that religion on the basis of personal gain alone is paganism pure and simple. If we could promise people serene and unruffled living, prosperity, health, peace of mind, success in business and professional life, happiness here, and undisturbed bliss through eternity, only idiots would refuse.

But Jesus didn't make promises like this. He talked about a Kingdom to come, to be sure. This is our hope. But He said much more about the Kingdom in which we serve now. This is our task.

There is very little motivation on the basis of self-interest in the Gospels. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."

This is not the whole story, of course, but it is an authentic part of it. And it is included to teach us that we are to love the Giver more than we are the gifts. There is "a pearl of great price," but it takes all we have. There is a treasure to be had, but one must sell out completely to have it. □



# "BE WISE IN YOUR BEHAVIOUR"\*

**A**N OFT REPEATED adage is, "Your actions speak so loudly I can't hear what you say." How tragic when this maxim is directed to Christians—individually or collectively! On the other hand, how gratifying when the reverse is true, when an unsolicited commendation is made! One such expression of approval was sent to the *Kansas City Star* immediately following the General Assembly. Here it is, verbatim:

"May I say 'thank you' to the Nazarenes who are meeting in Kansas City this week. I know nothing of these people's faith or beliefs but they certainly practice what they preach, in dress, manner and speech. If only more of us would practice seeing, writing, printing and broadcasting the good, instead of magnifying the evil in this world, maybe conditions would improve.

"To see the neat, tastefully dressed and well-behaved people of the Nazarene convention on Kansas City streets and in restaurants, stores and laundrettes this week has been most encouraging and does much to revive one's faith in humanity."—FRANCIS LEE TAYLOR, 511 West 11th St.

This gracious tribute should be treasured by all Nazarenes; it is particularly appreciated by those of us in Kansas City who had the privilege of hosting the General Assembly.

It underscores the importance of letting our lives match our high calling. Surely this is what the Apostle Paul had in mind when he admonished all Christians to "adorn the doctrine of God our Saviour in all things" (Titus 2:10).

Thank you, Frances Lee Taylor, for your encouraging words. You see, for us Nazarenes, exemplifying the Spirit of Christ is not a mere philosophy, nor an abstract theory; it is a way of life.—BUD LUNN, *Kansas City*.

\*Colossians 4:5 (Phillips).

# Alabama Working Mother Gets "Equal Space" To Testify That a Woman May Be A Full-time Yet Working Mother

• **By Mrs. Charlene Yates**  
Cullman, Ala.

I WENT BACK to work when my oldest daughter, Melanie, who is now 11, was two; and again when the younger daughter, Robin, now seven, was 18 months old. Do I neglect them? Absolutely not! If there are doubts, ask them.

I drop them off at school five days each week and proceed to my job as office manager for Utility Line Clearance and Chemical Company. I pick them up after school and we stop for groceries, school supplies, or sometimes just have a Coke together. Last week we bought material to make their costumes for the school operetta.

We attend all services of our church (Cullman First Church of the Nazarene) regularly. I am a member of the church board, teach an adult Sunday school class, and am zone chairman for the NYPS. Friday night a week ago the girls and I got on the church bus with the other youth of our church and rode 20 miles to a "Sing Out for Christ" rally that our zone sponsors each month.

Saturday, at the lake, my husband taught Melanie to cast with a rod and reel. She was casting, almost with perfection, across a 150-foot slough when we left. Don't know who was happiest at her achievement—father or daughter.

We enjoyed a very educational trip to Expo '67 last summer, coming back through Washington, D.C., and visiting President Kennedy's grave. We are in a building program at our church and our family was able to help make this drive a financial suc-

cess—much of this would be drastically limited if I didn't supplement my husband's income by working.

Our parents before us worked. The children work hard in school and at home. My husband and I work, yet we feel we have a balanced family life—God, church, work, and a time for play.

I don't expect problems with our children because of irresponsibility and laziness. They know it is a joint endeavor in our family. We each have our particular jobs and responsibilities.

With summer here the girls are looking forward to vacation Bible school, church camp, girl scout camp, and family vacation.

Mothers who work do not love their children less nor do they all neglect them. Neither do all mothers that stay home love and care for them as they should.

My children love and respect me for what I am. We are a happy, consistent family. Last Sunday we saw our little one baptized and join the church. "Praise God, from whom all blessings flow!" □

**MOTHERS WHO WORK DO NOT LOVE THEIR CHILDREN LESS NOR DO THEY ALL NEGLECT THEM. NEITHER DO ALL MOTHERS THAT STAY HOME LOVE AND CARE FOR THEM AS THEY SHOULD.**

## Nothing Between

HOW CAN WE live a life for Christ with "nothing between"? Most Christians with the desire to live a Christ-led life find the question arises early in their Christian walk, How will I know what Christ wants of me daily?

The solution lies in having "nothing between." It takes discipline to be a true disciple (one who receives the teaching of another). To be led by Christ's Spirit and be taught by Him daily takes a constant vigilance on our part.

Anything that we think upon too long can become a barrier to our fellowship with Christ. If a problem envelops us, instead of constantly thinking about it, we should do as we are told in I Peter 5:7, "Casting all your care upon him; for he careth for you."

If we are annoyed by someone's actions, the Bible has our answer: "And who is he that will harm you, if ye be followers of that which is good?" (I Peter 3:13)

If we are physically sick, or spiritually heartsick, we find the answer in James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

If the love of family or friends becomes paramount in our lives, it also can present a barrier to the close walk with Christ that we desire, for we find, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matthew 19:29).

Our minds, being the guardian of our thoughts, must be checked moment by moment. We must build such a Christ-consciousness that, as we go about our daily tasks, we can still feel His guiding Spirit, step by step. If at any time we find we have thoughts of fear, criticism, doubt, or confusion, we know that so long as we hold such thoughts they will be a wall between our souls and our Saviour.

It is the work of Satan to build as many stumbling blocks in our pathway as we will allow him to build. But if we resolve to keep a guard on our thoughts each waking moment, we will find that the peace in our hearts and the joy of Christ with "nothing between" will be our reward. —Lucile Lemon, Daly City, Calif. □

"Belief is not faith without evidence but commitment without reservation."—Leighton Ford.



# ON BEING A WHOLE PERSON

BY JOHN S. NOFTLE



## The Mind and Heart Must Open

**L**T. COL. MINA RUSSELL of the Salvation Army tells of a little boy who came to his father with his broken truck.

With big tears streaming down his face the little lad cried, "It's broken! It's broken!"

"Give me the truck," said the father, "and I'll fix it for you."

But the boy sobbed and continued to clutch the truck in his hands. Fearfully he withheld his toy from his father. He became so upset over his broken truck that he failed to trust the competent hands of his father.

Finally the boy quieted down and reluctantly gave his toy to his father. With hammer and screwdriver the father went to work and fixed his son's truck.

Happiness once again returned to the boy's face as he realized the greatness and goodness of his father.

### *Parallel*

Many of us are like the little boy. We come to God weeping and sorrowing and still holding on to the thing we ought to give to Him.

Foolishly and fretfully we hold on when God says, "Give it to Me." We often prevent God from working out His will in our lives. We fail to give our burdens, our heartaches, our sicknesses, our loved ones, our habits, over to the all-loving and competent hands of God.

God can never work in the way He wants to unless we surrender our problems and our wills to Him.

We will find a wonderful and peaceful rest in God when we submit our wills to His will.

How many of us know the true value of prayer? Why is it that our prayers are not answered? How should we approach the throne of grace?

### *Suggestions*

One writer gives four suggestions in coming to God in prayer:

*First*, "Take off your hat." In other words, come to God in a spirit of reverence. Have faith in God. Believe that He is good, just, and righteous. Realize that you are standing on holy ground.

*Second*, "Close the door." Shut your mind to the many distractions of the world. Concentrate on God—His love, His grace, His power. Block your ears to the noise around you. Close your eyes and thus avoid disturbances. If you can, get alone before God and pray to Him in secret.

*Third*, "Open the window." Be willing to open your mind and heart to God. Let the light of His presence flood your soul. He will reveal many things to you when you come willingly, obediently, humbly before Him.

*Fourth*, "Fold your hands." Wait patiently, quietly before God. Allow Him to speak to your soul. So often when we come to God we do all the talking, but there are times when we should do nothing but listen. If you want God to speak to you, be silent. Wait for that still, small voice. We should fold our hands when we come before Him.

If these simple rules are followed, one can enjoy not only the privilege of prayer but also the pleasure and power of prayer. □

## The Broken Walls of Our Zion

**W**HEN Nehemiah heard that the walls of Jerusalem were broken down and lay in waste and ruin, he did not find fault with others for this sad state of affairs. His heart was crushed under the impact of such a condition, for he knew he was one of the people of Israel. He was ashamed of the cause of this condition and so he said nothing to anyone but God.

After much prayer, Nehemiah arose to face the challenge of the broken walls. He drew near enough so he could see the cause in the light of God. Then he saw that he could do something to repair the walls. It was not an easy task. Repairing broken walls is always hard work, but glorious when done in the light of God. Sometimes he had to fight the enemy while repairing the wall, but he worked at the job that was given him.

The wall of our Zion is no stronger than the weakest stone in the wall. So our church is no stronger than the people who compose its membership. Many people may pass by and find fault with others who are seemingly letting down the standards which cause unsightly breaks in the wall, but they would not think of examining in the light of God the section of the wall where they live.

The Holy Ghost is the only safe Guide to reveal the condition of the wall of our Zion, for He will show us only that which we can repair with His help.

The scripture says, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

Each person needs to mind the Spirit's business. The unity of God and His followers is cemented together in the wall of our Zion by His blessed Holy Spirit.—Fred W. Parsons, *Evangelist, Bloomfield, Ind.*

### MOVING MISSIONARIES

*Rev. and Mrs. Walter Crow, P.O. Box 1323, Port-au-Prince, Haiti.*

*Rev. and Mrs. Elvin Douglass, Apartado 193, Chiclayo, Peru, South America.*

*Rev. and Mrs. Arthur Evans, P.O. Box 55, Pigg's Peak, Swaziland, South Africa.*

*Rev. and Mrs. Roy Fuller, Via Miccinesi 5/D, Florence, Italy.*

*Rev. and Mrs. Dean Galloway, Apartado 38, Granada, Nicaragua, Central America.*

*Rev. and Mrs. Robert Gray, c/o Rev. Dan Penn, 7452 Center Pkwy., Sacramento, Calif. 95823.*

*Rev. and Mrs. Hubert Helling, 524 Sherman, Nampa, Idaho 83651.*

*Mrs. J. I. Hill, c/o C. G. Hill, Rt. 1, Box 421AA, Chico, Calif. 95926.*

*Rev. and Mrs. Spurgeon Hendrix, Box 172, Bethany, Okla. 73008.*

*Rev. and Mrs. Jay Hunton, Box 513, West Chester, Pa. 19380.*

*Rev. and Mrs. Phillip Kellerman, Box*



The Redkey, Ind., church was dedicated by Dr. Paul C. Updike, then superintendent of the Northeastern Indiana District. The new edifice cost approximately \$50,000, with a major portion of the labor donated by members and friends of the congregation. The seating capacity is between 250 and 300 with an overflow area. Rev. Donald J. Cunningham has pastored the church since 1964.

210, Kaohsiung, Taiwan, Republic of China.

Miss Irma Koffel, R.D. 3, Box 289, Norristown, Pa. 19401.

Rev. and Mrs. Wayne Knox, P.O. Box 1245, Port of Spain, Trinidad, West Indies.

Rev. and Mrs. Roger Maze, Box 242, Irondale, Ohio 43932.

Rev. and Mrs. Perry Moon, 2450 Lamar, Edgewater, Colo. 80214.

Rev. and Mrs. Berge Najarian, 6227 Forest, Kansas City 64110.

Miss Juanita Pate, P.O. Box 27, Trichardsdal, N. Transvaal, Republic of South Africa.

Miss Catherine Pickett, 2315 Markham Road S.W., Albuquerque, N.M. 87105.

Rev. and Mrs. Kenneth Rogers, P/B 7412 Pietersburg, N. Transvaal, Republic of South Africa.

Rev. and Mrs. Gene Smith, c/o Eastern Nazarene College, Quincy, Mass. 02170.

Rev. and Mrs. Tom Spalding, Casilla 1056, La Paz, Bolivia, South America.

Rev. and Mrs. Stanley Storey, Apartado 5, San Miguel, El Salvador, Central America.

Rev. and Mrs. Paul Wire, 4507 N. Wheeler, Bethany, Okla. 73008.

## OF PEOPLE AND PLACES

RECOVERING FROM an automobile accident en route to General Assembly are Rev. and Mrs. A. R. Rutledge of Nampa, Idaho. A broken axle sent their automobile over an embankment near Strevell, Idaho. Mrs. Rutledge suffered broken ribs and her husband, a retired elder on the Idaho-Oregon District, sustained a neck injury. □

EZRA MacARTHUR, 101 years old, was honored by his home church in Santa Monica, Calif., on the occasion of his birthday. A large birthday cake topped off the celebration. Pastor I. J. Hoover reports that MacArthur attends church regularly and "has a glowing testimony of God's saving grace and keeping power." □

THE PRESIDENT'S Council of Eastern Nazarene College endorsed the purchase of a computer system facility to strengthen the academic program of the college. The National

Science Foundation has granted \$45,000 toward the purchase of an 1130 Computer System on condition that the college contribute \$55,000 toward the total cost. □

REV. LYLE PARKER, pastor of Savannah (Ga.) Central Church, was elected president of the 80-member Savannah Protestant Ministers' Association. □

KANKAKEE CENTRAL Church has purchased five acres of a new area and plans to build a new church there soon. Part of the congregation

will remain at the old location and endeavor to build up an integrated congregation. Several Negro families are already attending there. □

## CHICAGO CENTRAL GAINS REPORTED

Closing a 16-year superintendency of the Chicago Central District to become president of Trevecca Nazarene College, Dr. Mark R. Moore reported significant gains during his administration.

District membership has grown from 3,746 to 6,243 and Sunday school enrollment from 8,100 to 15,300 since 1953. Property values have increased from \$1,618,000 to \$9,278,000 and annual giving from \$612,000 to \$1,619,000. A 70-acre district center and district headquarters with a combined value of \$206,000 have been acquired.

During the past year, 10 new church buildings and three new parsonages were constructed. Thirty-seven of the 70 churches on the district gave 10 percent or more for world missions, and the district as a whole gave 10.75 percent. Fifteen churches made the Evangelistic Honor Roll.

The district presented a farewell love offering of \$3,600 to Dr. and Mrs. Moore.

Dr. Forrest Nash was elected district superintendent to succeed Dr. Moore. He had served an 11-year pastorate at College Church, Kankakee,



Eleven of the 24 members of Agrupacion de Universitarios Nazarenos in San Juan, Puerto Rico, the first Bresee Fellowship organized abroad. Members of the group are students from three universities in the San Juan area, and include majors in education, English, Spanish, natural sciences, political science, philosophy, journalism, medicine, and music. Angel Hernandez Villanueva (standing, second from left) is president; Norma Balseiro is vice-president; and David Riviera is secretary-treasurer of the group. Nazarene Missionary Herbert Ratcliff, director of the Nazarene Bible Institute in San Juan, is chapter sponsor.

Ill. Mrs. Nash replaces Mrs. Moore as NWMS president. Mr. Kenneth Sears of Danville, Ill., became NYPS president for the district.

Five men were ordained to the ministry: Rev. Alfred Lilenthal, Rev. Claude Snodgrass, Bourbonnais; Rev. Claude Diehl, Gibson City; Rev. Gary Gulley, Hoopston; and Rev. Orin Daniels, Mt. Prospect.

The assembly was the first district assembly to be conducted by newly elected General Superintendent Eugene Stowe. In recognition of this, a plaque was presented to Dr. Stowe. □

power of the Gospel for all people who will turn to Christ. . . .

I believe that there are several alternatives for the inner city church. (1) Develop an inner city ministry among the resident groups in the area. (2) Challenge dedicated and sanctified Nazarene couples to an "apartment house evangelism" by actually renting a unit and starting Bible study classes and small groups in their home apartment. (3) Challenge laymen in the church to reevaluate their outlook on evangelism and begin to develop new avenues of outreach within the city.

If such a program cannot be worked out in a church surrounded by such groups as the inner city contains, and furthermore if the church is not interested and willing to work at this type of ministry, why not close down the church, transfer the members into churches in suburbia, and sell the building to someone who at least will develop some kind of definite plan to reach inner city people? To say that the ministry of holiness cannot solve the problems of the inner city is to water-down the teaching and spirit of the New Testament Church. . . .

May the attitudes of Drs. Mark R. Moore and E. W. Martin be the forerunner of some Spirit-endued efforts to reach the inner city.

ALLAN W. MILLER  
Oregon



### Pro: Inner City Churches

The July 3 issue of the *Herald of Holiness* came today. The article concerning the problems of the downtown ministry was interesting to me.

I heartily agree with Dr. E. W. Martin that the church must stay downtown and evangelize the inhabitants—even hippies, if in the area. To say that we don't have a ministry for the inner city is to depreciate the

## VITAL STATISTICS

### DEATHS

MISS AMANDA E. MITCHELL, 76, died June 24 in Springfield, Mo. Funeral services were conducted by Dr. Homer Keith. She is survived by three brothers, Willis, Clarence, and Walter; and one sister, Mrs. Alta Bower.

EMORY JOHN HOBSON, 80, died May 24 at Nyssa, Ore. Funeral services were conducted by Rev. Robert W. Manley and Rev. Grady Cantrell. He is survived by his wife, Sarah; three daughters, Martha Langley, Dorothy Kimball, and Eleanor Brewer; two sons, Richard and Joe; 13 grandchildren; and four great-grandchildren.

LAWRENCE D. BENNER, 73, died June 7 in Sierra Madre, Calif. Funeral service, Pasadena (Calif.) First Church, Rev. Earl Lee and Dr. H. B. Wallin officiating, with graveside service in Kansas City conducted by Dr. C. William Ellwanger and Rev. Phil Johnson. Surviving are two brothers, Dr. Hugh C. and Rol W.

REV. JOHN HARRISON WHITAKER, 81, died June 15 at Pasadena, Calif. Funeral services were conducted by Dr. J. George Taylorson and Dr. D. Shelby Corlett. Surviving are his wife, Myrtle Ann; four sons, Neely, Paul, James, and Carl; four daughters, Ruby Lawson, Berniece Layton, Geri Finch, and Juanita; 15 grandchildren; and 20 great-grandchildren.

MRS. MINNIE PHILLIPPE, 75, died May 20 in Urbana, Ill. Funeral services were conducted by Rev. Cecil H. Carroll. Surviving are two daughters, Mrs. Lona Byrd, Mrs. Lillie Zook; one son, Raymond; 15 grandchildren; 39 great-grandchildren; and 5 great-great-grandchildren.

MR. GLENN DAVIS, 71, died Apr. 10 of a heart attack in Chrisman, Ill. Funeral services were conducted by Rev. Cecil H. Carroll. He is survived by his wife, Esther; one son, Bob; two grandchildren; and two sisters.

MARTHA LUELLEN TODD, four, died Apr. 5 in Watska, Ill. Funeral services were conducted by Rev. Cecil H. Carroll and Rev. Lena Mae Peters. She is survived by her parents, Mr. and Mrs. Myron Todd; a brother, Paul Wesley; maternal and paternal grandparents.

### BORN

—to Larry and Lynette (Rudeen) Edgerton, San Antonio, a son, Todd Alan, June 5.

—to Jack and Natalie Clayton, Taiwan, a son, Stephen Roy, June 16.

—to Dr. Dale and Evon (Raney) Laird, Rochester, N.Y., a son, Brian David, May 22.

—to Raymond and Ruth Cowan, Atlanta, a daughter, Jennifer Ranelle, July 2.

—to James and Vernetta (Schmidt) Corbett, Billings, Mont., a daughter, Kelly Shannon, June 28.

—to Homer Nolan and Gloria (Ford) Shaw, Indianapolis, a son, Jeffery Nolan, July 3.

—to Rev. Robert and Barbara (Brookshier) Norfleet, Oakwood, Ill., a son, Martin Dale, May 23.

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. J. Marvin Harrison, P.O. Box 13029, San Antonio, 78213, is entering the field of full-time evangelism. He is a commissioned evangelist on our district and has had considerable experience as a pastor and evangelist.—James C. Hester, district superintendent.

### EVANGELISTS' OPEN DATES

H. G. Purkhiser, Box 527, Kansas City 64141, has October 13-20 open.

Melvin Dishon, Box 527, Kansas City 64141, has some open dates in the fall of 1968 and the spring of 1968.

## DISTRICT ASSEMBLY INFORMATION

LOUISIANA, August 14-15, First Church of the Nazarene, 1111 Maryland Ave., Alexandria, La. 71301. Host Pastor: Jerry W. Tull. General Superintendent: Dr. George Coulter.

DALLAS, August 15-16, Trinity Church, 3415 So. Poik, Dallas 75224. Host Pastor: Robert B. Williams. General Superintendent: Dr. Edward Lawlor.

NORTHWEST INDIANA, August 15-16, Glen Park Church, 134 East 43rd Ave., Gary, Ind. 46409. Host Pastor: Harold Latham. General Superintendent: Dr. Orville Jenkins.

SOUTH CAROLINA, August 15-16, First Church, 401 Catawba Ave., Columbia, S.C. 29201. Host Pastor: W. E. Latham. General Superintendent: Dr. Samuel Young.

## ADVANCE NOTICE

Effective September 1, 1968, our three hymnbooks will increase in price. This we regret, but find no alternative. Should your church or any of its departments be considering such a purchase in the very near future, we invite you to place your order **AT ONCE**.



### PRAISE AND WORSHIP

Maroon, Black, and White Editions

\$2.15; 12 or more, \$2.00 each†

NEW PRICE: \* \$2.40; 12 or more, \$2.25 each†

Loose-leaf Edition . . . . . \$3.50

NEW PRICE: \* \$4.75

Deluxe Edition . . . . . \$8.50

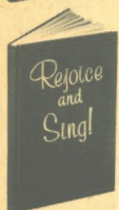
NEW PRICE: \* \$10.00



### SONGS OF THE SANCTUARY

\$1.75; 12 or more, \$1.60 each†

NEW PRICE: \* \$1.95; 12 or more, \$1.70 each†



### REJOICE AND SING

\$1.50; 12 or more, \$1.40 each†

NEW PRICE: \* \$1.70; 12 or more, \$1.45 each†

Prices slightly higher outside the continental United States

\*New price effective September 1, 1968.

†Plus shipping charges.

## NAZARENE PUBLISHING HOUSE



## "Showers of Blessing" Program Schedule

August 11—"The Performance Gap"  
August 18—"You Can't Change Human Nature"

### NAZARENE CAMPS

AUGUST 4-14, Arizona District. District Center, Prescott, Ariz. 86301. Workers: Harold Daniels and Paul Martin, evangelists; Ron Lush, singer. M. L. Mann, district superintendent.

AUGUST 12-14, West Texas District. "Camp Arrowhead," Glen Rose Star Rt., Cleburne, Tex. 76031. Workers: W. T. Purkiser and Ema Irick, evangelists; Gene Braun, singer. Raymond W. Hurn, district superintendent.

August 19-25, Northeast Oklahoma District. First Church, South Park at Lincoln, Sapulpa, Okla. 74066. Worker: Charles H. Strickland. E. H. Sanders, district superintendent.

AUGUST 19-25, Tabor Nazarene Camp, Tabor, Ia. 51653. Seventy-fifth Anniversary. Workers: Clayton Bailey and Marion McCandless, evangelists; Ginger and Wally Laxon, singers; Roy Adams, missionary speaker. Gene Phillips, district superintendent.

AUGUST 19-25, Wisconsin District. Workers: G. Stuart McWhirter, evangelist; Rev. and Mrs. Michael Grimshaw, children's workers; Ron Lush, singer. R. J. Clack, district superintendent.

AUGUST 20-25, Dallas District. District Campground, eight miles east of Marshall, Tex., off Hwy. 80, Scottsville, Tex. 75670. Workers: W. H. Burton, evangelist; Rev. and Mrs. Danny Steele, singers. Paul H. Garrett, district superintendent.

AUGUST 20-25, Minnesota District. Lake Koronis Assembly ground, Paynesville, Minn. 56362. Workers: Jerry Johnson, evangelist; Ray Moore, singer. Norman Bloom, district superintendent.

AUGUST 23—SEPTEMBER 1, Indianapolis District. District Campground, R.R. 2, Box 293, Camby, Ind. 46113. Workers: Leon Chambers, evangelist; Homer Maddox and Kenneth Ashby Family, singers; Bill Morris, choir director. C. R. Lee, district superintendent.

AUGUST 23—SEPTEMBER 1, Pittsburgh District, at District Center, Mt. Chestnut, Pa. Workers: Morris Chalfant, evangelist; Keith Showalter, singer. Robert I. Goslaw, district superintendent.

AUGUST 25—SEPTEMBER 1, Los Angeles District. Pasadena College Auditorium, 1539 E. Howard, Pasadena, Calif. Workers: G. B. Williamson, Dallas Baggett, evangelists; Jim Bohi, singer. L. Guy Nees, district superintendent.

### DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS—Office: 5401 The Paseo, Kansas City 64131. V. H. Lewis, Acting Vice-chairman; George Coulter, Secretary; Samuel Young; Edward Lawlor; Eugene L. Stowe; Orville Jenkins.

### MOVING MINISTERS

Calvin Alexander from Lincoln, Me., to Bethel, Me.

Leonard C. Newbert from Waltham, Mass., to Framingham, Mass.

Paul E. White from Gary (Ind.) Aetna to Kokomo (Ind.) Bon Air.

Raymon D. Sanders from Grass Valley, Calif., to Woodland, Calif.

Billy Collins from Mission, Tex., to San Antonio Aransas Pass.

Herbert Els from Little Rock (Ark.) Spring Lake to Floydada, Tex.

Donald E. Redmond from Indio, Calif., to Anaheim (Calif.) West.

L. C. Harbold from Amelia, Ohio, to Cincinnati Chase Avenue.

Bill Burton from Fritch, Tex., to Olton, Tex.

Larry Ellis from Harvard, Idaho, to Doris, Calif.

Melvin Frazier from Raton, N.M., to Broadview, N.M.

A. Ray Faulk from Port Arthur (Tex.) Central to Galena Park, Tex.

Allen Robinson from Bellevue, Ohio, to Sunrise, Ohio.

Rudy Sauter from Regent, N.D., to Redwood Falls, Minn.

John Warren from Williston, N.D., to Kansas City Bethel.

Forrest Woodward from Wichita (Kans.) Olivet to Kingfisher, Okla.

## NEWS OF RELIGION

### You Should Know About . . .

SOME 200 collegians will have spent the summer in Newark, N.J., in a joint effort to reach out into the local neighborhoods with an evangelistic message.

"If hate can spread in sneakers, so can love," one member of the contingent of Campus Crusade for Christ workers said.

In streets and park areas of Newark the students will be involved in street parties, musical happenings (some sponsored by Christian Arts, Inc.), sports, and recreation of all kinds.

The students are organized in "action groups" of from five to 10 people. Each group concentrates in a certain neighborhood, getting to know the people and being available to meet the needs of the people, whether it's fixing a basketball net or a sliding embankment or listening to someone's problem.

Said one: "We want to share what Jesus Christ can do in a person's life . . . to bridge the gap with love and concern." □

ABE FORTAS, a "man of the law" nominated to succeed Earl Warren as chief justice of the U.S. Supreme Court, would be the first chief justice of the Jewish faith, if confirmed.

In religious matters, the justice recently dissented from the majority opinion which upheld a New York law requiring public school authorities to loan textbooks to parochial students.

"The statute," said Mr. Fortas, "is an unconstitutional use of public funds to support an establishment of religion." □

THE PURSE STRINGS of America are still firmly in the hands of "White Anglo-Saxon Protestants," the so-called WASPS, according to a survey published in a national magazine.

Look, in its July 23 issue, presents the results of a survey it undertook which show that the rulers of economic America—the producers, the financiers, the manufacturers, the bankers, and the insurers—"are still overwhelmingly WASP."

The article, by Fletcher Knebel, claimed that the national government, "despite potpourri political pressures and the brief tenure of a Catholic President, remains basically a WASP enterprise at the top."

President Johnson is a WASP, the article said, as were all of the country's presidents with one exception. Mr. Johnson's cabinet is composed of 10 WASPS, one Jew, and one Negro. Members of the National Security Council, where foreign and defense policies are formulated, are all WASPS, it held. □

DR. DENNIS F. KINLAW, 46, who for the last five years has served as professor of Old Testament languages and literature at Asbury Theological Seminary, has been elected ninth president of Asbury College. Dr. Kinlaw will assume his duties on September 1.

Dr. Kinlaw comes to his new post with an impressive record in both educational background and administrative achievement. He is a 1943 graduate of Asbury College, and Asbury Theological Seminary in 1946.

He did further graduate study at Princeton Theological Seminary and New College, Edinburgh, Scotland. Dr. Kinlaw received his M.A. from Brandeis University, Waltham, Mass., in 1961. He earned his Ph.D. from Brandeis in 1967 in the field of Mediterranean studies. □

THE MEDICAL ASSISTANCE PROGRAMS headquartered in Wheaton, Ill., was listed eighth among 73 voluntary foreign aid agencies in official federal statistics published in Washington, D.C.

MAP took the high position because of the value of its contributions and donated goods sent abroad in fiscal 1967. The report was issued by the Agency for International Development.

MAP, directed by a Nazarene layman, Dr. Raymond Knighton, shipped more than \$6 million in drugs and hospital supplies to 66 countries, nearly one-fifth of all medical contributions made by voluntary agencies.

Shipments by MAP began in 1956 and have amounted to \$32 million in the dozen years since. □

## DR. PAUL UPDIKE HONORED

Dr. Paul C. Updike, retiring after 24 years as district superintendent of the Northeastern Indiana District, was honored at a special service in the assembly, July 10-11, at the district center in Marion, Ind.

Dr. Updike's last report registered growth during his tenure from 61 to 107 churches, 5,846 to 9,319 members, and average Sunday school attendance from 6,000 to 11,195.

Total giving increased from \$400,000 to \$1,801,546, and missionary giving from about \$40,000 to nearly \$200,000 per year.

The district presented Dr. Updike a love offering of \$5,524 in appreciation of his years of leadership;

Auxiliary leaders—Rev. Verdean Owens for Church Schools, Mrs. Harold Priddy for NWMS, and Rev. Walter Graeflin, district NYPS president—all reported new highs.

Dr. V. H. Lewis, presiding general superintendent, ordained Robert L. Sutton, Clyde E. Tomey, Donald G. Mishler, and Thomas Mullens as elders.

Rev. Fletcher Spruce, superintendent of the New England District, was elected on the fourth ballot to succeed Dr. Updike (*Herald of Holiness*, July 31). □

## GENERAL ASSEMBLY VISITORS APPRECIATED

Among the many Nazarenes attending the General Assembly in June who ate at the Myron Green Cafeteria in downtown Kansas City was Rev. William K. George of Cambridge, Md.

After he returned home, Mr. George wrote the cafeteria expressing his appreciation for the kindness of the personnel. In reply, he received the following letter from Mr. Watson Green of the Kansas City concern:

"DEAR REVEREND GEORGE:

"Certainly such a nice letter as yours deserves a reply. I am most happy to have someone to thank and tell of my observations.

"We were most complimented to have had such a fine patronage from your convention, and never from any convention have we seen such fine, wholesome people with such radiant and pleasant expressions. This I do most sincerely mean. I feel certain the satisfaction derived from the teachings of your faith has supplied this.

"Would that the whole of America could have your outlook and goodness, we could not continue in the dilemma we are in today.

"We hope your convention will return and that we can look forward to greeting you again.

"Most sincerely,  
"WATSON GREEN"

## WELLMAN TO DENVER FIRST

Rev. W. Donald Wellman, 40, pastor of Eugene (Ore.) First Church for the past eight years, has accepted the pastorate of Denver First Church.

The Denver vacancy was caused by the resignation of Dr. Lauriston J. DuBois, who becomes chaplain and professor of philosophy at Northwest Nazarene College next month. Before moving to Eugene, Mr. Wellman was pastor of Oklahoma City Trinity. He had previously served on the Abilene (now West Texas) and Iowa districts. □

## EASTERN MICHIGAN GIVING SOARS

The nineteenth annual district assembly of the Eastern Michigan District heard Superintendent E. W. Martin report an increase of \$129,114 in giving for the year, bringing the total to just a few dollars short of \$2 million.

Sunday school enrollment for the same period reached 19,249.

Plans were laid for a district Layman's Retreat, a new church on each zone of the district, and a 5 percent increase in membership for each congregation.

Presiding General Superintendent

Edward Lawlor ordained Revs. D. K. King and Richard Lashley. The credentials of Rev. Jerald Lavy from a sister denomination were recognized.

Ministerial members on the district advisory board are R. N. Rayercroft and Dr. D. Armstrong. Lay members are Harlan Heinmiller and Milton Mountain. □

## SOUTHWESTERN OHIO ORDAINS SIX

Six men were ordained to the ministry of the Gospel in the Church of the Nazarene by presiding General Superintendent George Coulter at the Southwestern Ohio District Assembly, held at Dayton First Church, July 10-11.

Ivan L. Eads, Vernon E. Hurles, Claude Nicholas, Richard S. Patmore, Lloyd Allen Stubbs, and Cosby Wilson received elder's orders.

District Superintendent M. E. Clay reported 547 received by profession of faith during the past year, with a net gain in membership of 277. Twenty-one churches achieved the Evangelistic Honor Roll during the year.

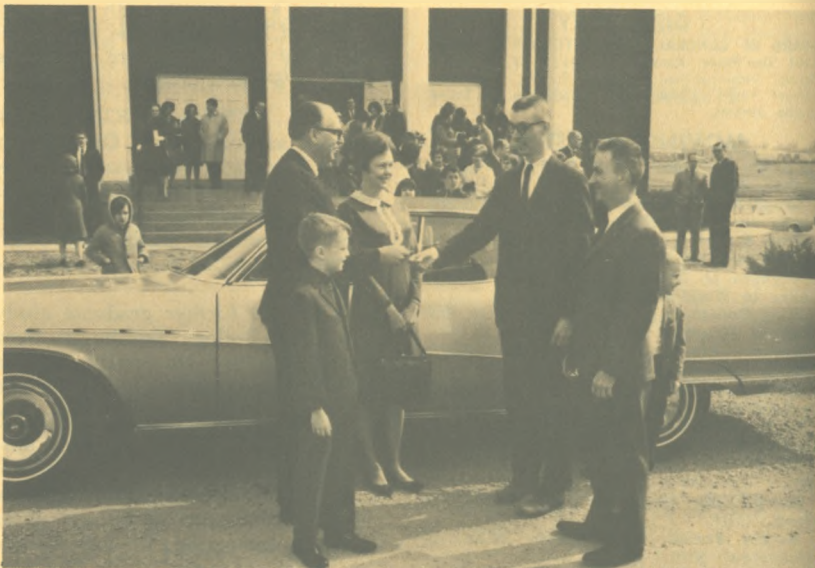
Southwestern Ohio Nazarenes gave \$1,678,691 in 1967-68, of which \$157,371 went for world evangelism and \$34,347 was paid on educational budgets.

New church buildings were erected during the year at Blue Ash, Gettysburg, Kettering, Mount Carmel, Vandalia, and an educational unit at Lockland.

Revs. Floyd E. Cole and Luther S. Watson and, laymen, Ralph Rodges and Marvin Beam were elected to the district advisory board. □



Dr. Updike



PASTOR AND MRS. T. E. Jones and son Ronnie, of College Hill Church, Nashville, receive the keys of a 1968 Buick from Mr. Melvin Welch, Sunday school superintendent, and Levoy Wallace, chairman of the gift fund drive recently concluded in the local congregation. The gift of the automobile was in appreciation of the work of Mr. Jones during erection of a new educational annex which serves both as a church school facility and as a day-care and kindergarten center for the community and for Trevecca Nazarene College nearby.

## Next Sunday's Lesson

# The Answer Corner

By Albert J. Lown

### EXILES RETURN HOME

(August 11)

Scripture: Ezra 1; 2; 3 (Printed: 1:1-4; 2:68-69; 3:10-13)  
Golden Text: Ezra 3:11

#### THEME

Ezra's realization that God's objective in deliverance was the re-establishment of worship and stewardship. Great spiritual movements have contrasting effects upon old and young, but memory and hope should inspire mutual consecration.

#### INTRODUCTION

"There's no place like [a true] home," is the instinct and sentiment of a normal human heart; expressed in song, ceremonies (e.g., "homecoming" queens), and travel. Palestine, national home of the Jews (a claim disputed by the Arabs), has seen many exiled groups return. There have been few as well-favored and -organized as those led by Zerubbabel to the city rebuilt and governed by Nehemiah.

*The King's Proclamation* indicated his sympathy with Jewish belief in one supreme God and a wise imperial policy of pacification of possible trouble spots by favoring national religions. Also, it showed God's overruling of the hearts of leaders. Appealing to patriotic and religious zeal and partially financing an immense project, Cyrus revealed faith and statesmanship. Shrewdly, he made a voluntary response the dynamic of a three month's journey and the task of rebuilding the Temple.

*The Roll of Honor* covers leadership, tribes, and families. Priests, singers, servants, freewill offerings, craftsmen, and laborers are mentioned. Genealogical qualifications and moral standards were expected of those accepted for the expedition. Those who could not go could support. The supremacy of the religious motive in the enterprise is emphasized by the disqualified priest (2:63) and the office of the high priest.

*The Day of Dedication* centered in a national assembly and the rebuilt altar: the outward symbol of the rebuilding of national religion. Offerings were made, feasts reintroduced, a building squad chosen, and plans were made for materials and finance. Memory made some weep, and hope caused others to shout.

#### CONCLUSION

Religion has its ethical, statistical, emotional, and adventurous aspects. It must always have the *stirred* heart!

Conducted by W. T. Purkiser, Editor

**Are taking the oath of office and swearing before a judge in court violating the scriptures in Matthew 5:33-37 and James 5:12? If you say no, what scriptures can you offer to prove your answer?**

Matthew 5:33-37 reads, "Swear not at all . . . but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." James 5:12 is, "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

Some have concluded from these words that oaths of office and swearing to tell the truth in court are prohibited. With all due respect to their views, I believe they are mistaken.

To me, the context in each case clearly shows that the verse is talking about the kind of oaths some people use in ordinary conversation. We are

so to live and speak that when we say, "Yes," people accept it as "Yes" without adding, "By ———!" and when we say, "No," we mean "No."

Actually, the Jews did take oaths using the name of God, and such oaths were believed to be absolutely binding. So as an evasion, not really meaning what they said, they would swear by "heaven" or by "earth" or by their persons (Matthew 5:34-36).

Since there are no references to oaths of office or the use of oaths of affirmation in court in the Bible, the context is the only basis we have for understanding these passages. However, Romans 13:1-7 should prevent anyone substituting his own opinions for the law of the land.

**If a Christian is a son of God (John 1:12), then he must always be a son—just as in the physical, a person is the son of his parents no matter what happens. If we have eternal life, then we can never lose it. If salvation is by faith, then it cannot be lost by works.**

I have tried to answer these and a number of other arguments in the little volume *Security: The False and the True* (64 pages, cloth, \$1.25). It has been done much more comprehensively by a Baptist minister, Robert A. Shank, in his book, *Life in the Son* (380 pages, cloth, \$4.95). Either or both of these may be ordered from the Nazarene Publishing House.

Briefly, the physical analogy of sonship does not hold, because we who were "children of disobedience" (Ephesians 2:2; Colossians 3:6), "children of wrath" (Ephesians 2:3), and "children of the devil" (I John 3:10), ceased to be such when we were saved. So "a person is the son of his parents no matter what happens" is not correct in the spiritual realm.

The prodigal son in a far country, Jesus said, was "lost" and "dead" (Luke 15:24, 32). He was "found" and "alive again" only when he came home. Adam was a "son of God" (Luke 3:38), yet he died (Genesis 2:17).

Eternal life does not cease to be eternal when it is lost, any more than a pearl of great price loses its existence

or value when it is lost. The eternal life God gives us is in His Son (I John 5:11-12). It is forfeited by those who transgress and abide not in the teaching of Christ (II John 9; see also I John 2:24).

We are saved by faith, but sin is unbelief and destroys faith. No one who returns to a life of sin has any claim to be a child of God (I John 2:4; 3:8-10; 5:18).

As long as you walk in obedient faith (and there isn't any other kind—cf. James 2:17-26), you are completely secure. And that is up to you. You can be as secure as you want to be. But don't ignore I Corinthians 6:9-10 and II Peter 2:20-22.

If you would like a quick little Bible study in this whole matter, look up and meditate on Ezekiel 18:24-26; 33:18; Matthew 18:21-35; Luke 8:13; 12:42-47; John 15:2, 6; Acts 1:25; Romans 11:20-21; I Corinthians 8:10-11; 9:27; 10:12; Galatians 5:1, 4; Ephesians 5:5-7; I Timothy 4:1; Hebrews 6:4-6; 10:26-29; James 1:14-16; Jude 4-6; and Revelation 3:11; 21:8; 22:19.

**Please explain the discrepancy between John 5:30 and 8:15.**

John 5:30 reads, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." John 8:15 says, "Ye judge after the flesh; I judge no man."

There is actually no discrepancy. When you take John 5:22-30 as a whole,

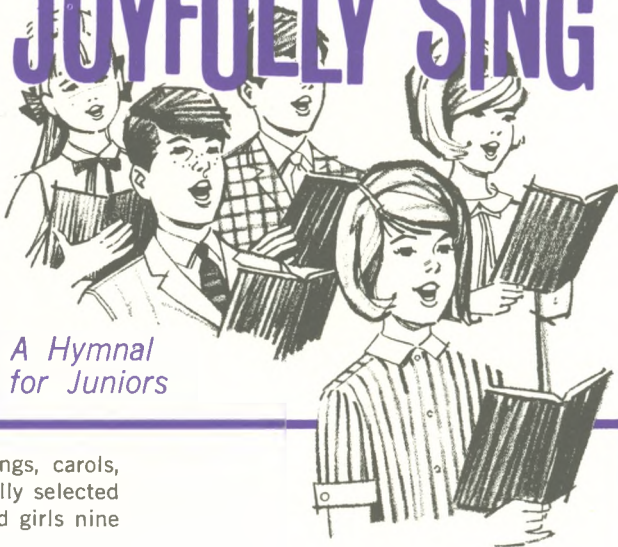
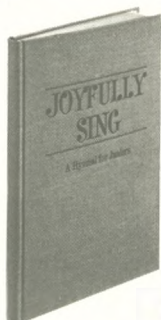
the reference is to the future judgment which God has committed to His Son (Acts 17:31).

John 8:12-16 has reference to the earthly ministry and testimony of Jesus. The time of His judgment has not yet come. When it does, it will be true because it will be in the wisdom of the Father (v. 16).

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