

August 14, 1968

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OF HOLINESS

Church of the Nazarene

Seven Counts Against Gambling

(See pages 3-4.)

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The Footpath to Peace

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be contented with your possessions, but not satisfied with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guideposts on the footpath to peace.

—Henry Van Dyke

"In This Thy Might"
By Bertha Munro
(See pages 8-9.)



General Superintendent Lawlor

Father, Glorify Thy Name

NOW IS MY soul troubled; and what shall I say? Father, save me from this hour. . . . Father, glorify thy name" (John 12:27-28).

During these past weeks, many thoughts and feelings have surged through my mind and heart. Looking at the vastness of the task, the opportunity, the urgent needs facing us all, "Now is my soul troubled; and what shall I say?" For who is sufficient for these things?

In this day of opportunity and obligation, our vision, our faith, our fervor must stand up and be counted! At this juncture in the history of our Zion, when it seems as if the very foundations of our world are being shaken, our message of redemption for all men from all sin must be clear and convincing! Coupled with this message, there must be a compassion for the lost of our generation. A passionate soul-saving urge—an urge that cannot be satisfied with anything less than the redemption of lost mankind—is indispensable for our church today.

How impotent a large part of Christ's Church seems to be today—so much effort, yet so little accomplished—because the modern church seems to exist for itself rather than for the lost of humanity! As Nazarenes, we too must watch this dangerous tendency. May God save us from being so concerned with maintaining ourselves that we neglect to engage in an aggressive warfare against the eternally destructive power of evil. My daily prayer is that we will guard against becoming so engrossed in maintaining the machinery that we neglect our primary pur-

pose, the salvation of the lost and the sanctification of the believer. We can never be satisfied with activity without achievement.

I pledge to you a rededication of my "utmost for His highest"—a rededication to the purpose of inward revival and outward evangelism which is so imperative in "these times." Will each of you join me in such a pledge? May God grant that together we may overcome by the blood of the Lamb and by the word of our testimony! "Father, glorify thy name."

*Oh, is not our God 'mid the crowd of
today,*

*Whose questioning cries do not cease?
And will He not show to the hearts that
would know,*

*The things that belong to their peace?
But how shall they hear, if the Christian
forbear*

*Or lack in compassionate zeal?
Or how shall hearts move with the Mas-
ter's own love,*

Without His anointing and seal?

*It is not with might to establish the right,
Nor yet with the wise to give rest;
The mind cannot show what the heart
longs to know,*

*Nor comfort the spirit distressed.
O Saviour of men, touch our spirits again,
And grant that Thy servants may be
Intense every day, as we labor and pray,
Both instant and constant for Thee!*

(Author Unknown) □

Gambling is not simply a bit of fun in play at little games. It is big, big business in the United States . . . Americans spend an estimated \$50 billion a year on gambling.

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SEVEN COUNTS AGAINST GAMBLING

• *By* Earl C. Wolf
Kansas City

Gambling is not simply a bit of fun in play at little games. It is big, big business in the United States.

In his book, *Money, Mania and Morals*, Lycurgus M. Starkey, Jr., says of gambling Americans: "Some wager privately; some wager legally; some wager illegally; some wager addictively. All in all a majority of adult Americans spend an estimated 50 billion dollars a year on gambling."

The arms of this giant octopus ensnare supermarket shoppers, racetrack enthusiasts, card sharks, sports fans, bingo players, as well as the big-time spenders in the swanky casinos.

What could be wrong, then, with an activity that involves at least 55 percent of adult Americans and siphons off \$50 billion of our resources? Here are seven replies to this question.

1. *Gambling is a habit that often results in an enslaving dependency.* Certainly not all gamblers are compulsive gamblers. But gambling, like social drinking, often issues in a tragic dependency. It is estimated that there are as many compulsive gamblers in America as alcoholics—and this means between six and seven million.

2. *Gambling is a confusion of chance with the natural and constructive risks of life.* "All of life is a gamble," we hear people say. But there is a significant difference between a game of chance and the normal and vital risks of living. To deny this fact is to yield unknowingly or intentionally to fuzzy or sloppy thinking.

In the normal risks of life, intelligence and competency reduce the element of uncertainty. The diligent and able businessman re-

duces his risks by sound business practices. The soldier reduces his risks by training and alertness.

But intelligence and skill do not reduce the losses at the gambling devices. Here the only consistent winner is the professional gambler—the casino operator—who adjusts his gambling machines so that his percentage of the customer's dollar is assured. The professional gambler does not gamble.

3. *Gambling is a denial of the stewardship of life.* God is the Giver of life and all its blessings. As stewards of these entrustments, it is folly to squander our money and time at the slot machines of the roadside cafe or at the gaming tables of the plush city casino. We are responsible for the manner in which we obtain our money and possessions as well as for the use we make of them.

4. *Gambling is a parasitic and unproductive endeavor.* The late Senator Estes Kefauver said, "Gambling produces nothing and adds nothing to the society or economy of our nation." Legitimate business is productive, but gambling produces nothing, grows nothing, builds nothing, repairs nothing. The gambling business feeds on the creative and productive resources of a responsible society.

5. *Gambling is a detrimental influence on our social structure.* One of the strongest enemies of the stability of the home is gambling. It can shatter a marriage and bring a family to poverty.

Gambling decreases the resources of a community by draining off a significant percentage of the salaries, savings, and investments. It corrupts public officials by payoffs by the gambling syndicates for protection. Economic waste is a detriment to any home or community.

6. *Gambling is a contributing factor in crime.* George Washington termed gambling "the child of

avarice, the brother of iniquity, and the father of mischief." Gambling leads to fraud, theft, embezzlement, to association with syndicated crime, and to other forms of social sewage. Statistics show that the crime rate of murder, rape, robbery, assault, burglary, and

Gambling leads to fraud, theft, embezzlement, to association with syndicated crime, and to other forms of social sewage.

auto theft in Las Vegas, Nev., is considerably higher than in any other American city of comparable size.

7. *Gambling is an infectious idolatry.* The gambler's god is Lady Luck. And he often seeks to lead others—son or daughter, neighbor or friend—to his pagan shrine. The gambler violates the law of God. "Thou shalt love the Lord thy God . . . and . . . thy neighbour as thyself" (Matthew 22:37-39).

The gambler's activities are motivated by greed and he seeks and accepts that on which he has invested no creative talent or physical energies. He thus violates the commandments: "Thou shalt not steal" (Exodus 20:15), and "Thou shalt not covet" (Exodus 20:17). He contributes to our moral decay and to our contemporary paganism. □

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? (Matthew 16:24-26)

50 YEARS
AGO . . .



In the
Herald
of Holiness

IT IS A SAD fact that the experience of holiness can be lost. This fact has been sadly demonstrated a thousand times and more. It is never necessary to lose it, for God is able to keep that which we have committed to Him, and will keep it if we do our part in prayer and faith. The most unfortunate thing about losing this experience is that there are peculiarly ugly effects from its loss. Somehow a man is never the same after he loses it, unless he regains it. So often, too, a man is altogether too slow in recognizing the fact that he has lost it. Others can see it long before he sees and admits it.

One who loses out often becomes sour and censorious and critical of others to an extreme degree. This is very often the chief way its loss manifests itself. True holiness is sweet and amiable and the farthest removed from the hypercritical and censorious. No man full of perfect love is looking for flaws in his brethren. He is ever looking for the lovable and gracious, for these are the traits for which he has a taste and a love. He dreads and deplores the opposite and is pained to find them in anybody.—Editor B. F. Haynes, August 14, 1918. □



GOD LOVES YOU

PHOTO BY HJM

Whether You Like It Or Not

• **By Wesley D. Tracy**
Oil City, Pa.

All our lives we are being taught that we must earn love. The toddler soon learns that the goodwill of parents is based upon not making noises or messes. The older child at play learns that other children “like” him better if he lets them have their way and his toys.

When a young man falls in love, he begins to work at the job of making his “one and only” love him. He lavishes attention and money on her in order to “earn” her favor. Frequently in adulthood marital affection is distributed on a highly developed system of rewards and punishments.

Consequently it is a jolting experience for many people when they really discover that there is absolutely no possible way for a human being

to earn God’s love and grace.

Of course we know that no one is saved by good works—not the Pharisee stumbling over the law, nor the self-punishing monk in the monastery, nor the philanthropist who gives a million dollars to charity. However, we should also realize that the acts of repentance, confession, and faith cannot earn or purchase salvation. These, however necessary and needful, have no atoning merit. A man could repent intensely forever and affirm his faith for eternity and still be lost if it were not for the free grace of God. “By grace are ye saved . . . and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Ephesians 2: 8-9).

If this granite fact that there is nothing you can

It is by God's free love and grace that we are saved

do to earn God's grace is gloomy, then look at this radiant truth: While it is eternally true that you cannot earn God's love, it is equally true that you don't need to! He already loves you—fully. You don't have to earn His love; He loves you unconditionally already (Matthew 5:45)! There is nothing you can do to change that.

God loves you whether you like it or not! There is no sin that you have committed that has changed His love in the slightest! No amount of resistance, rebellion, failure, or weakness can change this immutable fact. He loves us all, from murderer to martyr.

By no means is this to say that He approves of everything in your life. But He does love you and He has spared no effort, He has counted no sacrifice too great, including an ignominious death on the Cross, to get His love message to you.

You can block His love and keep His redeeming grace out of your life. Since all must enter the hospital of redeeming grace as charity patients, some will not enter at all. They want to pay their way. Eileen Guder has written, "Some Christians end up in despair . . . unable to accept God's forgiveness because they are enraged at really needing it."

When I was saved I thought that, since I had been so sinful, I would surely have to go to the most remote and primitive mission field on the face of the earth and slave and starve and finally die a martyr's death. I really wanted God to "punish" me with such a call. And I thought it was humility.

What I was really saying, however, was, If God is going to forgive me so freely, then I'm going to suffer and sacrifice and pay Him back for most of it anyway. I don't want charity.

C. Roy Angell has told a story that almost perfectly pictures the doctrine of salvation by grace. It is about two brothers. The older was a frail, sickly child, and the younger boy outgrew him in size and strength. In spite of the mother's strong admonitions the younger boy got a special thrill out of beating up his older brother.

One day his mother entered the room just as

he slapped his weaker brother very hard. The mother said nothing. She just looked at him and went her way.

Later as she was beginning the family wash he came to her and asked, "Mother, do you want me to go to the well and bring more water for you?"

"No, Son, I have enough water," she replied.

Still later when she was working at the clothesline he came to her again. "Can I carry the clothes in for you, Mother?"

"No, Son, I'll take care of them myself."

It wasn't long until the boy was back again, "Mother, it's about suppertime," he said. "Do you

Since all must enter the hospital of redeeming grace as charity patients, some will not enter at all. . . . We must come to Christ just as we are with all our guilt and sin, with all our failures and weaknesses, with no self-justifying good works.

want me to carry in some cookstove wood for you?"

"No, I have plenty of wood for today, Son," she answered.

Finally he could stand it no longer, and running to his mother he threw his arms about her waist and buried his tear-stained face in her apron and sobbed, "Mother, I'm sorry, I'm sorry!"

She had plenty of love for him. She had abundant forgiveness for him. But he had to come without any self-justifying good works.

Just so we must come to Christ—just as we are with all our guilt and sin, with all our failures and weaknesses, with no self-justifying good works. We must come fully knowing that it is by His free grace and love that we are saved. □

One of the snares that develop in the teaching of the experience and life of holiness is the idea that sanctification does something "to us" rather than that it is something happening "in us." More correctly, sanctification is "Someone" (the blessed Savior) coming to dwell within us.

There is no sanctification apart from the incoming and indwelling Sanctifier. "He that HATH [present perfect, this moment] the Son hath life" (I John 5:12). "If any man HAVE NOT [this moment] the Spirit of Christ, he is none of his" (Romans 8:9).

The difference can be illustrated by the difference between

doing something to a house and something happening in a house.

For example, suppose you have an irresponsible family as tenants in a house you own. Because of what they are, the house they live in suffers the damage of their carelessness and lack of respect, forcing you to serve an eviction notice for them to vacate the property.

Then you find a responsible family and they move into the house. Something has not happened to the house but something very important has happened in it. As a result of the character of the new renters, they immediately set about with your consent to repair, repaint,

and make the house itself a respectable place in which to live. Now something is happening to the house that results first of all from something happening in it.

This represents the crisis and growth of the sanctified life. When the blessed Holy Spirit is invited to fill me, I exchange tenants, and a new and wonderful Person comes to dwell in the old house. Something has happened in me. I have a new and rightful Master. Now He begins to work on the house to make it a fit dwelling for Him who lives within. His coming is the crisis of sanctification.

Obedience to His desires, day by day, is growth in sanctification.

The moment we grieve the Spirit we force Him out of His place as Master of the house. He will not remain where He cannot reign.

Unless we see that holiness is not done to us, but rather the Holy One enthroned within us and continually allowed to rule the household, we will be caught in the snare of pointing back to a past experience only, rather than inward to a present, living union. We are apt to begin to reckon, as so many have, on a past "work of grace" only, instead of the "Worker of grace" living in us.

One who saw the danger of this pitfall swung the pendulum the other way in order to show the contrast, by saying, "I do not believe in sanctification; I believe in the Sanctifier. I do not believe in holiness; I believe in the Holy One." The middle of the road is that we believe in both.

Are we reckoning on a time when the "fire fell" or the present, abiding fullness of the Holy Spirit, who keeps "the fire burning"?

WHO LIVES AT YOUR HOUSE TODAY? □



• By Albert L. Gamble
Kalispell, Mont.

WHO LIVES AT YOUR HOUSE?

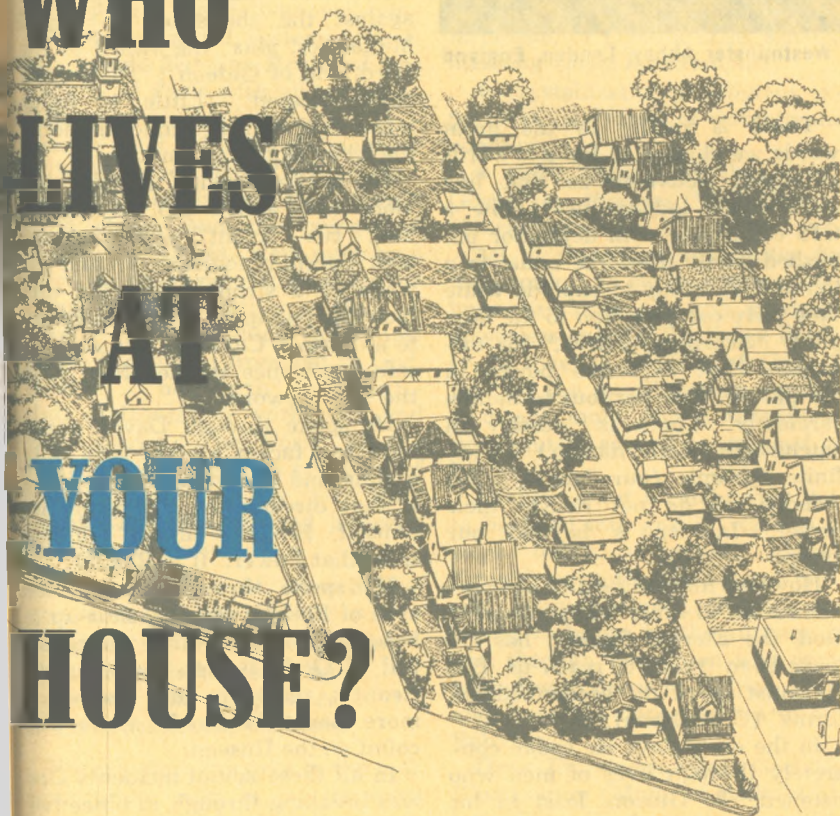




PHOTO BY PHILIP GENDREAU

Westminster Abbey, London, England

"IN THIS THY MIGHT"

• **By Bertha Munro**
Quincy, Mass.

Grace and Reality came by Jesus Christ" (John 1:17, Syriac Version). I was struck by the term. "Grace and truth came by Jesus Christ," I was used to. But Reality—the metaphysical question everyone was asking?

I recalled George Macdonald's lines,

*Oh, let me live in Thy realities,
Nor substitute my notions for
Thy facts.*

Josiah Strong wrote: "The supreme need of the world is a real God; not the Great Perhaps, but the Great I AM; not a God of yesterday or tomorrow, but of today; not an absent God, but one who is precisely here; not a Sunday God, but an everyday God, ready to help us in our everyday needs. People realize that they want, but do not realize that it is God they want, do not know that the need of Him is as wide as the human life, and as deep as the human heart."

There is reality in the great words we chatter so lightly, words as highly activated as that live shell which lodged just below a GI's collarbone with detonator pin pushed partly in—force equal to a ton of TNT ready to explode while they were carrying him to the hospital. "Accepting Christ," for example—what explosive power in the phrase; how perilous to handle carelessly! There is "destiny in catchwords" (our danger) or infinite dynamic (our "might"). No wonder we do not realize their power. Infinity is beyond our grasp.

How can infinite Reality be communicated to finite human beings? God, the Eternal Reality, has always been trying to reach us. But He must speak in "accommodated terms" (C. S. Lewis).

In the early days He spoke concretely through lives of men who listened. To Gideon, least in his father's house, "Go, in this thy might"—and the "might" was 300

men with lamps and pitchers against the thousands of armed Midianites, plus "the sword of the Lord, and of Gideon"! The reality communicated: "Little is much when God is in it"; much is nothing when God is not in it.

He spoke through Joshua, left alone with a new job too big for him. His "might" was unarmed men marching foolishly around the walls of a strongly fortified city blowing trumpets, plus obedience to an unseen Captain. The reality: safe confidence in the "Man with the drawn sword."

He spoke through David, shepherd boy facing a giant with only a sling and five small stones, plus a shot directed by a Power not himself. Be your sincere self and trust that Power. It is Reality.

He spoke through the opened eyes of Elisha's servant, shut up in besieged Samaria—the mountains full of God's horses and chariots. Reality: resources and protection more than sufficient for those who count on the Unseen.

In all these actual incidents God was breaking through in objective, understandable terms. In all, the reality is the same: humanity weak

apart from God, strong in right relation with God. And these were all young men of whom not much was naturally expected. Willingness to dare with God made them equal to great achievement. "Go in this thy might." God's plan is to use the young.

But there is a different story. Eighty-year-old Caleb claimed a mountain for conquest, and won it. Moses too was 80 when he started his magnificent career. This reality is for all of us who feel the challenge to achieve and have courage to "go out, not knowing," with no precedent to follow, banking only on God. "He whom a dream has possessed" is forever young.

Still another breakthrough of reality. The scene is Babylon the Great, a furnace heated seven times, three young men walking in the fire, and the Form of a Fourth. They went in voluntarily to be burned for loyalty to God ("Our God is able to deliver us, but if not—!"); they came out triumphant witnesses. Their "might" was twofold: their free choice and the personal Presence. Here we have the accommodated terms for our day. The Form of the Fourth is God's reality for us.

Babylon is the well-known symbol for the world system. (Scott Fitzgerald's *Babylon Revisited* was the city of Paris with all its temptations, where he found evil overcoming good.) But God's men are to be in it, not of it. Our "might," like theirs, is twofold: the strength of a choice and the recognized presence of Christ. Kept pure by a "No" to the world system, then the "Yes" of expendability to God. A double crisis in which the center of life is changed from self to God, through a "new birth" plus a crucial confrontation with self and with Christ. The Form of the Fourth is the personal presence of Christ made real by the Holy Spirit. The gap bridged between Infinite and finite.

The gay verse of May Sarton says more than she knew:

*This is the school of Babylon,
And at its hands we learn
To walk into the furnaces,
And whistle as we burn.*

We can shut our eyes to the evil, compromise with it, let its spirit creep into us, and be weak, useless, negative. Or we can be young, on

the growing—seeing, feeling, acting—even the bleeding edge, recognizing, facing, meeting the issues. We can walk, head up, into the flames—to find the Form of the Fourth there. This is Reality for us; and only there is He found. Christ alive, through the Holy

We can shut our eyes to the evil, compromise with it, let its spirit creep into us, and be weak, useless, negative. Or we can be young, on the growing—seeing, feeling, acting—even the bleeding edge, recognizing, facing, meeting the issues.

Spirit, in our thinking and our acting. This is the completion of our commitment.

The subtlest fires of our day have been listed as:

- distortion of values: Christian principles abandoned for materialism or relativity, even humanitarianism, or given a false, sensual meaning (love, for example);

- crystallization of religious experience into forms of worship and conduct;

- sophistication of the simple Gospel by theories, "discussions," abstractions.

All of these are substitutes for the genuine, to be shown up as the impostors they are and rendered powerless only by the living Reality, in love, of the Son of God. If we "let the world system squeeze us into its mold" and so miss Reality, we might as well be drugged by LSD.

Reality is not a catchword; it is to be lived into and in. God is at work today, to reveal himself through us as He did through Gideon, through David, through the young Hebrews in the furnace of fire, through those men who accompanied with Jesus in Galilee. You and I are His opportunities in our Babylon.

Deus Illuminatio Mea, God My Illumination (Motto of Balliol College, Oxford)—from the very first God has used light as an "accom-

modated term," an objective symbol to express His reality. His first recorded utterance, "Let there be light," says far more than literal words of the nature of God and of His relation to man. Try it: Creative Power, Wisdom, Love, Beauty, Energy—where to stop? Any one or any list is a limitation. What does light mean to man? Where can you end? Or what faculties in man respond to light?

So of the Shekinah fire of the ark of the covenant. So of the dazzling visions of Isaiah and Ezekiel. And the last, final climax, the Word made flesh in Nazareth: "In him was life, and the life was the light of men." "I am the light of the world."

But then—"Ye are the light of the world." Not from ourselves, not even reflected light, but permeating radioactivity, an extension of the Incarnation. It sounds overbold, but this is what He said. Sharing Christ's redemptive mission, knowing a mystic union closer than that of those who walked with Him on earth.

Reality must communicate itself. What are those expressions? "God Our Contemporary," "Jesus Our Eternal Contemporary." And now, "The Holy Ghost is terribly contemporary." How? The wind of the Spirit is blowing in these days. Keep open-ended to the breeze from heaven. Listen. Obey. He speaks through some word of Scripture, some line of a hymn, some truth recognized in inspired preaching, some thought that comes as you pray.

And "walk into the furnace"—as He directs. Be involved with needs around you. Don't take the easy way of shutting the eyes of your mind. Through Dr. Charles Malik's recent lecture on world conditions it ran like a musical motif: "We are anxious about . . .," "We are anxious about . . .," "We are anxious about . . ."—problem upon problem. Each problem "demands heroism of the highest order."

Everywhere, abroad and at home, for the grand public issues and the private personal troubles, there is desperate need of heroes of faith. Be willing to care. It will be costly. "Burn," without "the smell of smoke," with the Spirit-imparted flame of love. To care, and to

(Continued on page 12)

Editorially Speaking

• By W. T. PURKISER

The Muffled Voice of Uppsala

Last month the World Council of Churches held its first assembly since the New Delhi meeting in 1961. The place was the Swedish university town of Uppsala.

Held on the twentieth anniversary of the founding of the World Council, the gathering drew 1,900 delegates and official observers representing 232 Protestant denominations that claim a membership of 300 million.

While informed people recognize that the ecumenical movement in modern Protestantism does not include millions of conservative and evangelical Christians, the average person is apt to conclude that Uppsala speaks for the entire Protestant world.

If so, he can only conclude that Uppsala speaks with an uncertain and muffled voice.

There is little fault to be found with the assembly theme. It is the biblical phrase, "All Things New." But neither is there much evidence of serious consideration for what the Bible says it takes to "make all things new."

While some in the leadership of the Council seem to sense the need to "let the Church be the Church," the dominant WCC faction appears to be committed to avant-garde notions of social action as the way to spiritual renewal.

To some of us, at least, this seems to be an exact and complete reversal of the way God has always worked to "make all things new."

Actually, "social gospel" and "individual gospel" are fantasies of the human imagination and crippled presentations of the real thing. There is only one Gospel. It is the good news that, in Jesus Christ, God calls all men to repentance and eternal life and to labor together with Him toward the full redemption of a lost world.

But you don't repent by committee or commission. You don't receive eternal life by assembly or pronouncement. Corporate action depends completely on the commitments of the individuals who make up the group.

Dr. E. Stanley Jones expressed this in a vivid comparison: "An individual gospel without a social gospel is a soul without a body, and a social gospel without an individual gospel is a body

without a soul. One is a ghost and the other a corpse. Put the two together, and you have a living person."

If it be said that a ghost is little better than a corpse, let it be noted that "ghost" and "corpse" represent a false antithesis. It is not and cannot be "either/or." It is and always must be "both/and."

DR. PAUL S. REES has spoken for thoughtful evangelicals when he noted their fears that the WCC represents a low view of Scripture, a preoccupation with becoming a "super-church" with or without the involvement of Roman Catholicism, a tendency toward sacramentarian and liturgical practice, and a continuing stress on service at the expense of the proclamation of the Gospel.

Similarly, Dr. Donald McGavran reports his concern that Uppsala has betrayed the two billion people on this earth who have either never heard of Jesus Christ or who have had no real chance to come to know Him as Lord and Saviour.

There is danger, McGavran feels, that the effect of the World Council philosophy will be to substitute ashes for bread and fix the attention of Christians "on temporal palliatives instead of eternal remedies."

There are deep and ugly cancers in modern society. But they cannot be cured by putting bandages over them. The lot of the prodigal in the far country is not permanently improved by putting hot and cold running water in the pigpen for him. It will never really be bettered until he comes back to his Father's house.

The word "mission" was often heard on Uppsala's platform. But rarely did it mean communicating the Gospel of Jesus Christ to unbelieving men in order that they might believe and live.

"Mission" has become "witnessing by social service," by "deed," as it is said, instead of by word. "Evangelism" is a term heard with increasing frequency in ecumenical circles. But it turns out to mean serving men rather than saving them.

Service, let it be said, is an inevitable by-product of saving faith. Social reform and even political action have their place. In terms of the present dialogue, while laws cannot change the

hearts of men, they can limit the license of heartless men.

Yet we must not confuse the tree with its fruit. The horse has to go in front of the cart, not trail along after—if indeed it comes at all.

One cannot but contrast the muffled voice of Uppsala with the clarion call of the World Congress on Evangelism in West Berlin almost two years ago. While the Berlin Congress did not get the attention of the public press as has Uppsala, its challenge rang clear and strong for the biblical proclamation of the Gospel of Christ, which alone has power to make all things new.

Our world certainly needs to be made new. But it won't be made new by a new philosophy or by a new program of social service and political reform.

God's way to "make all things new" is by a new dedication to the good news—news as old as the Cross and the empty tomb of the One who bears the name that is above every name and before whom every knee shall bow. □

The Exemplified Version

In the rash of new versions of the Bible, someone made the point that what we most need now is the "exemplified version." This is the Bible bound in shoe leather, "the Gospel according to you."

The exemplified version is really the only version that touches the lives of those outside the kingdom of God. While Christians may read the various printed versions of Scripture, few others concern themselves about it at all.

It is only as the Gospel becomes real in our lives that it will become real for those about us. People are not attracted to supercilious pettiness. They cannot avoid the pull of real Christlikeness.

What is it, after all, that does attract the non-Christian? Isn't it the quiet confidence born of truth, the sense of security that comes from faith in God? Isn't it the peace that reflects the love of God and the courage to face life unafraid? These are qualities that speak much louder than words alone.

That we do not win more people to Christ is not the fault of the truth we preach. It is due to the lack of reality in our own lives.

The late William Sangster made a telling point when he wrote, "The world could not long ignore a holy church. The church is not despised because it is holy: it is despised because it is not holy enough. There is not enough difference between the people inside the church and those outside to be impressive. A church in which saints were as common as now they are rare would con-

Unfettered

By Verla A. Mooth

Like dormant seeds that lie beneath the snow,
Your noble spirit waited for the hour
When God would free it by the melting glow
Of radiant sun that takes away death's power.
For what is it to die but to be freed;
To stand unfettered on the mountain heights—
Away with celestial winds—a mended reed—
A spirit all aglow with Love's own light?

Silenced to earth's sounds, the soul then sings,
No more to thirst, for it has drunk from deeps
Of mystic stream that lasting rapture brings.
Still, mingled are the tears my heart now weeps:

Thanksgiving for the pain you have been
spared,
And longing for the joys that we once
shared!

vict the world, if only by contrast. Sanctity cannot be ignored. Even a little bit is potent. So far from the gates of hell prevailing against it, it hammers on their triple steel."

The exemplified version will be consistent in all its parts. It doesn't take much "savvy" to tell the difference between a Pharisee and a consistent follower of Christ. There is no winsomeness about the self-righteous soul who tries to take the splinter out of his neighbor's eye while he has a log sticking out of his own eye.

There are too many of us like the Quaker farmer who was having more trouble than usual with a stubborn mule. Finally, patience quite exhausted, he said to the animal:

"Thou knowest I am a Quaker. Thou knowest I can't curse thee, I can't whip thee. What thou dost not know is that I can sell thee to my neighbor down the road, and he can beat the living daylights out of thee!"

But it won't do. Inner attitudes must be consistent with outer actions, and all be brought into captivity to the will of Christ. Only so can we be authentic copies of the exemplified version. □

In This Thy Might

(Continued from page 9)

shine. Illuminate the dark of the one next to you.

And "whistle." Sing, of course. But "whistle." Not a scriptural word, but perhaps the shocker we need today. Let it be known gladly, gaily, that you possess, in Jesus Christ, the Truth, the Real, "the way everlasting" ("of lasting things"). For today's lostness and uncertainty, the confident sureness of clear thinking: your standard, His words and His life and death, with all their implications. For today's boredom, emptiness, meaninglessness you have His joy. Not a sentimental, easily evaporating emotional stir, but the deep satisfaction of fellowship in creative activity in the will of God. Sloth (that "deadly sin") has been defined as "sadness in the face of spiritual good"; the inertia that refuses to lay hold of God's will is refusal of joy.

As for the frustrated tensions, you have the poise of *adequacy*, the peace which is "the possession of adequate resources." "In all . . . things . . . more than conquerors through him that loved us." "For all things . . . thanks," "All things work together for good," able for "all things" through him "that strengtheneth." And *love*. "The love that moves the stars," as Dante saw it, in the cosmic beauty of a God-ordered universe, the music of revolving spheres set in motion by the love of God at the center. So love sets all of life in glad activity.

"Such as I have give I." Without apology. Communicate it gladly, confidently. For it meets a need. The need. Christ, "the desire of all nations"—if only they knew! So "whistle" it! Explore reality through the fires to the Presence, with the Presence. Learn to know His voice, and obey with eager assurance. Redemptive even in Babylon. "Go"! And see where the "going" will take you.

The non-theological literature of the day is exploring its need and speaking out, all the way from the "damnation" of the "alienation" to the "blessedness" of the "Transcendence," as the late Dean Samuel Miller put it in a recent series

of lectures. There is an anti-Real, a force of evil as well as of good, doomed to final destruction because it is based on deceit, but powerful in its antagonism to the Truth.

Charles Williams in novel after novel pictures the struggle imaginatively. In *All Hallows' Eve* the powers of evil and of good embody themselves in human beings who allow themselves to be so used. In *Descent into Hell* the evil power is shown as an incestuous self-worship, ugly, gripping, terribly real. Sin is basically self-love. The positive power of good is shown as substitutionary, redeeming love plus the timelessness of God. As Christ bore our burden, so we the burden of another.

C. S. Lewis' *That Hideous Strength*, its setting a normal college community, shows the subtlety of sin's approach and its terrifying power. Evil is deceptively close to the good—just a little crooked, a slight off-balance of dots, but viciously strong in its hold. But stronger yet the flaming, burning light of the heavenly offensive: "Love coming to earth, fiery, sharp, bright and ruthless, ready to kill, ready to die, outspeeding light. Charity direct from the third heaven—deafening, blinding, scorching."

This outgoing love, this laser beam of power from above, is the Reality at our disposal for communication, or rather, the Reality at whose disposal we are.

He hath sounded forth the trumpet that shall never call retreat. . . .

Oh, be swift, my soul, to answer Him, be jubilant, my feet!

*I know a name that dispels the power of evil,
I know a name that is greater than them all.*

I know a fount where sins are washed away.

I know a place where night is turned to day.

Burdens are lifted, blind eyes made to see;

There's a wonder-working power in the blood of Calvary.

This is our might. □



God's Yes-man

THE WORLD frowns on a yes-man. Great premium is placed upon a person's making up his own mind, standing on his own two feet, being his own boss. Few will admit that their decisions or actions were the result of the influence or the suggestion of another, though they were. They said "yes" to a stimulus and became yes-men.

The person in sin who is ruining his life and damning his soul proudly declares, "I'm no yes-man." But he is. The suggestion of evil, the appearance of sin, and the lure of the devil become so enticing that he is engulfed in the ways of the world and becomes a prisoner of his own will. With little resistance, his response to evil is "yes." Although he would deny it, he has become the devil's yes-man.

But what about the man who loves God? What about the person who has humbly bowed at an altar of prayer and consecrated himself completely to God and to God's will? Is not he a yes-man? Indeed he is, but what a difference! His "yes" is the "yes" of love, the "yes" of service, the "yes" of self-denial, the "yes" of dedication. His "yes" is not the "yes" of weakness but of strength; not the "yes" of bondage, but of freedom; not the "yes" of sinfulness, but of righteousness.

Our greatest privilege is to be so committed to Him that we will be God's yes-men.—Bailey Cantrell, McPherson, Kans. □

GOD'S REMNANT



A SMALL GROUP of ladies gathered in the familiar living room. It was the weekly meeting of the prayer group.

The hush of tragedy pressed as we entered. We spoke briefly of our fears for the life of Senator Kennedy, who had been shot early that morning. We whispered our fears for America.

The regular devotional could not be given. It seemed out of order. We pled for the Holy Spirit to lead. Silence fell again.

Finally, one began, emotion shaking her voice. Then another prayed.

Suddenly from a soft-spoken mother came the prayer that spoke for us. Our hearts and faith joined her as she prayed for God's people everywhere. She prayed for those saints in lands who must pray in secret and worship behind closed doors. Then she prayed for the born-again Americans who pray and worship openly. She pled for our country and for our president.

Instantly America ceased to be just a country to us. Now she was a loved one, dreadfully sick and in need of prayer. She was dear, real, ours. Our enemy, Satan, had smitten her. We would not abide his continued attacks.

In five years he had inflicted the shame of the assassination of a

president, a Nobel peace prize winner, a civil rights leader, and the morrow added a United States senator. We knew it had to stop. But where? When?

Here the prayer passed to another. Her voice broke. The prayer rose bathed in the tears of grieving hearts. Where would it stop? Where could it? It could stop only at the foot of the Cross. There was no other way.

The voice stopped sobbing. A tone of triumph fortified it. The words flowed almost unbidden: "God's people have always been a remnant. We have never been the whole bolt of cloth. We have never been the loaf of bread, only the leaven. We have never been the side of meat, only the salt. As leaven lifts the loaf and salt preserves the meat, God's remnant can save America.

"But for 10 God would have saved Sodom and Gomorrah. He will save America for her tens of thousands, if they will but stand up where He can count them. God would save America through His remnant. And a remnant is all He has ever needed."

No longer were we discouraged. No longer were we in despair. We were heartened. We began to praise the Lord for His power.

His plan. His wisdom. His wonders. We gloried in the opportunity to be a remnant—His remnant.

Our path is plain now. From the intimacy of our hour with Him we see our task.

Individually we are not responsible for Washington, D.C., nor California, nor any other area in America in the same measure we are responsible for our own town. We must pray for our nation and our leaders, but we must put vital action to those prayers by spreading the Gospel where we are. We must begin with the Americans we know. We must lift up Christ here and begin now.

For no American can really change until Christ changes him. And as we see Christ entering the hearts and lives of Americans through His divine gift of salvation, we will begin to see the healing of America.

For America is people. America is my neighbor who has just had a baby. She is not now a Christian. That baby deserves a Christian mother in a Christian land. America is the son of my friend who now serves in the hot, treacherous jungle of Vietnam. That son deserves a Christian country to fight for and come home to.

As Satan is driven out of even one heart, America will be strengthened. This we believe. God's work is mysterious and glorious and one soul is of immeasurable value to Him. James says, ". . . let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins" (5:19, RSV).

America has a multitude of sins that need covering—covering by the blood of Jesus Christ.

A remnant, praise the Lord, is all He needs.

Use us, Lord, we pray! □

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CENTRAL OHIO SILVER ANNIVERSARY

Dr. Harvey S. Galloway, superintendent of the Central Ohio District since its formation 25 years ago, was the silver anniversary speaker at a special Wednesday evening service during the district assembly, July 16-19, at the Columbus, Ohio, camp-grounds.

Dr. Galloway's report for the year just ending revealed 698 members received on profession of faith with a net gain of 318. The district now has 136 churches with 12,833 members.

Missionary giving for the year reached a new record high of \$239,743 or 10.9 percent of the total income of churches of the district.

Twenty-nine churches reached the Evangelistic Honor Roll.

General Superintendent Edward Lawlor presided and ordained Robert J. Clark, Thomas A. Cody, Carl D. Erwin, Paul K. Merryman, and James F. Null.

Rev. Elbert R. Speckien was reelected district secretary, and Rev. E. L. Jefferson was reelected district treasurer.

The district advisory board consists of, ministerial members, Glenn W. Flannery, E. K. Richey, and Miles A. Simmons; and lay members, Paul Forgrave, Paul K. Hayman, Jr., and James E. Oberlander. □

NORTHWESTERN OHIO ENLISTS 348 NEW NAZARENES

District Superintendent Carl B. Clendenen, Jr., reported 348 new Nazarenes in the present district membership of 5,419 at the ninth annual district assembly, held July 10-11 at the Nazarene Center, St. Marys, Ohio.

Finances for the district increased by \$97,832 for all purposes, to a total of \$1,080,785. World missions giving was \$115,884, bringing the district to 12 percent of its total income marked for world evangelism.

The Northwestern Ohio District has led the denomination in percentage of *Herald of Holiness* subscriptions for four years.

Other numerical achievements include seminary and Bible college offerings from every church on the district, 51 churches with 10 percent or more for missions, 49 churches with all budgets paid in full, and the college budget paid in full for the eighth consecutive year.

Nine young ministers received their first district licenses, and presiding General Superintendent Samuel Young ordained Dale T. Bass, James R. Brown, and John E. Dodds to the ministry.

A new church was organized at

Napoleon, Ohio, with Rev. James Shrider appointed as pastor. □

CANADA CENTRAL PLANS QUEBEC MOVE

Plans to take advantage of opportunities for home missions in Quebec Province were announced by Rev. Bruce T. Taylor, superintendent of the Canada Central District, at the assembly, July 10-13, held on the Clarksburg, Ontario, campground.

Only three of Canada Central's 40 active churches are in the province of Quebec. The balance are located in Ontario Province.

The district has now almost 2,500 members with 6,000 enrolled in Sunday school, and raises over one-half million dollars a year, of which almost \$50,000 is paid on general interests.

Dr. Eugene Stowe presided as general superintendent and ordained Robert J. Hillock and David N. Wells. The credentials of Rev. E. W. Ray Sawlor were recognized.

Advisory board members for the new year are Revs. Willard B. Airhart and Weldon Bull; and laymen, Kenneth Olsen and Clarence Whitmore.

Mrs. Ruth Taylor heads the district NWMS, and Rev. Ron Fry is district NYPS president. □

ALBANY BECOMES UPSTATE NEW YORK DISTRICT

A nearly unanimous vote at the district assembly of the Albany District, July 9-10, changed the name of the district to the "Upstate New York District."

The assembly was held at Brooktondale District Center, New York, with General Superintendent Orville W. Jenkins presiding.

District Superintendent Kenneth Pearsall, completing the second year of a four-year term, reported 248 members added by profession of faith during the year. He said, "In a day when churches are being closed, denominations merging with others, some uniting with community churches because of lack of interest, finances, and leaders, it is reassuring that we are still moving forward."

The district pledged over \$60,000 toward the new Religion Building at Eastern Nazarene College, \$15,000 over the assigned goal.

Ordained to the ministry were Revs. Howard Armstrong and John Goodworth. □

MID-AMERICA READIES FOR OPENING

Five new buildings are being pushed to completion on the 103-acre campus of Mid-America Nazarene College in

east Olathe, Kans., 20 miles southwest of Kansas City.

The new facilities are expected to be ready for the opening of the first term of the new collegiate institution, set for August 29. Construction on a sixth structure, which will serve as a gymnasium and physical education building, will begin within the next few weeks.

Mid-America's new sister-college, Mount Vernon Nazarene College, Mount Vernon, Ohio, is scheduled to begin its first term on September 25.

The two new colleges bring to 10 the total number of liberal arts institutions supported and controlled by the Church of the Nazarene, in addition to Nazarene Theological Seminary, Kansas City; and Nazarene Bible College, Colorado Springs.

Advance enrollments at Mid-America exceed 200. Twenty-two states including Hawaii are represented in the pre-registrations, as well as Tokyo, Japan.

Faculty and staff who have recently moved to Olathe include Mr. James Elliott, Oklahoma City, business manager; Dr. Robert Lawrence, Oklahoma City, associate dean of the college and professor of biological sciences; Dr. N. James Main, Bethany, Okla., professor of music; Keith R. Bell, Wollaston, Mass., assistant professor of modern languages; Elmer Harbin, St. Louis, assistant professor of physical education; Mrs. Mendell Taylor, Kansas City, assistant professor of speech; Dr. Gerard Reed, Oklahoma City, associate professor of history; Mrs. Gerard Reed, instructor in business education; Mary Alyce Galloway, Nampa, Idaho, instructor in English; Dr. Carl Kruse, Bartlesville, Okla., associate professor of chemistry. □

CANADA ATLANTIC IN SILVER ANNIVERSARY ASSEMBLY

Newly elected General Superintendent Orville W. Jenkins presided at the silver anniversary assembly of the Canada Atlantic District, July 3-5, at Moncton, New Brunswick.

The district recorded an increase of almost 8 percent in net membership, with 84 members received on profession of faith. Comparable gains were reported by District Superintendent Robert F. Wood for the district auxiliaries, NWMS, NYPS, and Church Schools.

General Budget giving for the district increased by 40 percent during the year, compared with an overall financial increase of 14 percent.

The new district advisory board is composed of Rev. Robert Brooks, Rev. David Morrison, Mr. Milton Mellish, and Mr. Fred Myers.

Revs. Robert E. Boden, D. Keith Merritt, and Norman Sheets were ordained. □

The Book Corner

THE CHRISTIAN STAKE IN SCIENCE

By Robert E. D. Clark. Chicago: Moody Press, 1967. 160 pages, cloth, \$3.50.

The course of modern science, this committed Christian thinks, is in line with what would have been expected by those who believe in God and the Bible. On the other hand, it is counter to what would have been expected by those who deny such faith.

Robert E. D. Clark is a Ph.D. in chemistry from Cambridge University, and is now lecturer in chemistry at Cambridgeshire College of Arts and Technology in England.

Though the area of Dr. Clarke's professional competence is chemistry, he shows wide acquaintance with other scientific fields such as astronomy, biology, geology, as well as archaeology, history, and psychology.

While not all will be convinced by the evidence Dr. Clark surveys and the conclusions he draws, those who are interested in the broad areas of contact between the sciences and the Christian faith will find much food for thought.

Particularly challenging is Clark's suggestion regarding the antiquity of man and his interpretation of Genesis 1:26, "Let us make man in our own image" (p. 139).

Dr. Clark makes a vital point when

Church Chuckles by Cartwright



"We will now plan this year's stewardship appeal. But first strike from the minutes the remark of Chairman Smith: 'Back to the old financial rat race!'"

he says, "Divorced from religion, science cannot supply the motives which make life, or science itself, worthwhile, nor can it guarantee that knowledge will not be used destructively. Curiosity and discovery which do not point to something beyond themselves will not touch the springs of life" (pp. 41-42).

Science, Clark avers, "is compatible with—in fact highly suggestive of—the Christian doctrine of creation . . . The best explanation we can offer to 'explain' (in the sense of 'throw light on' or 'bring the facts together to make them seem less strange') the universe is to suppose that it was planned by a Master Mind" (p. 128). One of the perennial problems in the

relationship between science and religion is the fact that some theologians talk about science with no awareness of its scope or meaning, and some scientists talk about religion with no personal acquaintance with the Bible and its teaching.

Closely related to this is the mistake of many sincere Bible teachers in failing to distinguish between science, the honest and open-minded search for truth in nature, and *scientism*, the bogus philosophy that exalts the scientific method into the only source of truth and wisdom.

It is refreshing, then, to read from the thought of one who is both scientifically and biblically literate.—*W. T. Purkiser.* □

Any book reviewed may be ordered from the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141. Reviews of books from other publishers do not necessarily constitute unqualified endorsement.

Rev. and Mrs. Don Scarlett, P.O. Box 31, Congella, Durban, Natal, Republic of South Africa.

MOVING MINISTERS

Joseph D. Biscoe, Jr., from Drayton Plains (Mich.) Williams Lake to Ferrisdale, Mich.

Raymond Griffith from Fairbanks (Alaska) Totem Park to chaplain at the Northern Regional Correctional Institution at Fairbanks.

M. R. Korody from La Mirada (Calif.) First Church to Chicago Austin Church (after Sept. 1).

H. E. Wilson from Phoenix Emmanuel to Avondale, Ariz.

Larry Reinhart from Richton Park, Ill., to Blue Island, Ill.

Charles Haddon from Emmanuel, Tenn., to Crossville, Tenn.

N. James Hamilton from Wichita (Kans.) Darby to Hermosa Beach, Calif.

Robert C. Hunt from Broseley, Mo., to Sullivan, Mo.

Thomas D. Connor from Portland (Ore.) St. Johns to Portland (Ore.) Mountain View.

Richard Sales from Laramie, Wyo., to Midway City, Calif., as youth director.

N. J. Lewis from Columbia (S.C.) Emmanuel to Beaufort, S.C.

Paul Wiggins from Adrian (Ga.) Emmanuel to Florence, S.C.

Floyd Cole from Cincinnati Stanton Avenue to Franklin, Ohio.

Larry Reinhart from Richton Park, Ill., to Blue Island, Ill.

Truman Duncan from Woodland, Calif., to Bellflower, Calif.

Denver Woods from Cordova, Ala., to Tuscaloosa (Ala.) Southside.

Wallace Bell from Grace Chapel, Ala., to Steele, Ala.

Mrs. Felix B. Miller from Steele, Ala., to Jackson, Ala.

Harley Cash from Seward, Alaska, to Fairbanks (Alaska) Totem Park.

Bill Duke from Gainesville, Tex., to Phoenix (Ariz.) Paradise Valley

Dale Horton from Phoenix (Ariz.) Paradise Valley to Oakdale, Calif.

James Thornton from Mattoon, Wis., to Ottawa, Kans.

Ronald Wirth from Deer Isle, Me., to Johnson, Vt.

Jack B. Lowe from Tulsa (Okla.) Springdale to Jacksonville, Ark.

Jack D. Qualls from Hemlock, Ore., to Salem (Ore.) Kelser.

Donald Humber from Cody, Wyo., to Chinook, Mont.

Merle Sapp from Duluth, Minn., to Laramie, Wyo.

Howard Baldwin from Rockdale, Tex. to Temple (Tex.) Grace.

Merrill Dewey from Fairfield, Ohio, to Amelia, Ohio.

Kermit Boyce from Ridgeway, Mich., to Ellington, Mich.

C. H. Carroll from Moberly, Mo., to Miami, Okla.

Fred Cook from Gothenburg, Neb., to Lincoln (Neb.) North.

Grafton Smith from Ft. Smith (Ark.) Trinity to Fayetteville (Ark.) Morrison Davis Memorial.

Oscar Eller from Arona, Pa., to Roswell (N.M.) Central.

VITAL STATISTICS

DEATHS

CHARLES H. CHICK, 66, died June 1 at Kissimmee, Fla. Funeral services were conducted at Flint (Mich.) West Church of the Nazarene by Rev. Harold Harris, Rev. L. A. Wilson, and Rev. Robert Milner. Surviving are his wife, Nettie; one son, Darrell; three daughters, Mrs. Gertrude Martell, Mrs. Laura Richards, and Mrs. Charlene Wallace; 11 grandchildren; a brother; and a sister.

GLADYS E. LEWIS, 50, died June 17 in Akron, Ohio. Funeral services were conducted by Rev. C. Neil Strait. She is survived by her husband,

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Rev. and Mrs. Charles Childress, Rt. 2, Norman, Okla. 73069.

Miss Nita Clegg, c/o Mrs. J. F. Clegg, Box 863, Rotan, Tex. 79546.

Rev. and Mrs. Eldon Cornett, Church of the Nazarene Mission, I.P.O. Box 1327, Seoul, Korea.

Miss Bethany DeBow (until November), c/o Mrs. John Bowser, 4581 Rhapsody Dr., Huntington, Calif. 92647.

Rev. and Mrs. Laurence Faul, 292 Convent Ave., Bourbonnais, Ill. 60914.

Mr. and Mrs. Harold Frye, c/o Nazarene Mission, Banz, Western Highlands, Territory of New Guinea.

Mr. and Mrs. Charles Gailey, P.O. Box 49, Stegi, Swaziland, South Africa.

Miss Lesper Heflin, San Isidro, Matagalpa, Nicaragua, Central America.

Rev. and Mrs. Norman Howerton, Box 705, Bethany, Okla. 73008.

Rev. and Mrs. Bob McCroskey, 6301 N.W. 34th St., Bethany, Okla. 73008.

Miss Elizabeth Mishler, 131 West Spruce, Independence, Kans. 67301

Rev. and Mrs. William Moon, 1722 Carson, La Junta, Colo. 81050.

Rev. and Mrs. Joseph Penn, P.O. Box 92, Florida, Transvaal, Republic of South Africa.

Rev. and Mrs. Maurice Rhoden, Jr., c/o Mrs. J. H. Collier, 33 Masonwood Dr., Nashville 37207.

Rev. and Mrs. C. G. Rudeen, Troy, Idaho 83871.

Donald J.; one daughter, Mrs. Margaret Frock; one son, Donald E.; two grandsons; and four sisters.

JAMES D. JENKINS, SR., 78, died Apr. 30 in Akron, Ohio. Funeral services were conducted by Rev. C. Neil Strait. Surviving are his wife, Bessie; five daughters, Mrs. Ruth Baum, Mrs. Lillian Ponder, Mrs. Bessie Elliot, Mrs. Alice Waples, and Mrs. Jessie Marzano; five sons, Woodrow, Leo, Harry, Walter, and James; 25 grandchildren; five great-grandchildren; and two sisters.

REV. T. D. GROVER, 83, died May 30 at Nampa, Idaho. Funeral services were conducted by Rev. Jim Bond and Rev. Virgil Grover. He is survived by his wife, two sons, and two daughters.

REV. FRANK ENOCH, 73, died Apr. 11 in Knox, Ind. Funeral services were conducted in Valparaiso, Ind., and Oskaloosa, Iowa, by Rev. George Scutt and Rev. L. W. Myers. Surviving are his wife, Rev. Nellie; one son, Rev. Victor; two daughters, Vivian deVidal and Ruth Degner; and six grandchildren.

BYRON GASTINEAU, 57, died June 20 of a heart attack in Delta, Colo. Funeral services were conducted by Rev. Marshall Vaughn, Rev. A. L. Cargill, and Rev. Roger Gastineau. Surviving are his wife, Winnie; four sons, Charles, Dennis, Rev. Roger, and Jerry; and one daughter, Bonnie Malast.

BORN

—to James and Patricia Smith of the Republic of South Africa, a daughter, Ann Mycelle, June 9.

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

—to Rev. and Mrs. Clyde W. Loew, Havre, Mont., a daughter, Ruth Lynette, July 11.

—to John and Gwendolyn (Halford) Ahlemann, West Memphis, Ark., a son, Read Davis, June 26.

—to Mr. and Mrs. Don Bell, Detroit, a son, Harold Frank, July 4.

ADOPTED

—by Larry and Darlene Clark, missionary appointees to Brazil, a son, Bradley, born May 29.

DISTRICT ASSEMBLY INFORMATION

HOUSTON, August 21-22, First Church, 46 Waugh Drive, Houston 77007. Host Pastor: Hugh B. Dean. General Superintendent: Dr. Eugene L. Stowe.

TENNESSEE, August 21-22, Grace Church, 2518 Gallatin Road, Nashville 37206. Host Pastor: Don Irwin. General Superintendent: Dr. Samuel Young.

MINNESOTA, August 22-23, Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. Host Pastor: Norman W. Bloom. General Superintendent: Dr. Orville Jenkins.

NORTHWESTERN ILLINOIS, August 22-23, District Center, Manville, Ill. 61339. Host Pastor: Ray Gibson. General Superintendent: Dr. Edward Lawlor.

WEST VIRGINIA, August 22-23, District Center, State Rt. 41, Summersville, W. Va. 26651. Host Pastor: William Dawson. General Superintendent: Dr. George Coulter.

WISCONSIN, August 22-23, Spencer Lake Bible Campground, Waupaca, Wis. 54981. General Superintendent: Dr. V. H. Lewis.

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North Carolina August 29-30
Southwest Oklahoma September 11-12

V. H. LEWIS

District Assembly Schedule
Wisconsin August 22-23
Indianapolis August 28-29
Georgia September 5-6

GEORGE COULTER

District Assembly Schedule
West Virginia August 22-23
Kansas City August 28-29
Joplin September 11-12

EDWARD LAWLOR

District Assembly Schedule
Northwestern Illinois August 22-23
South Arkansas September 4-5

EUGENE L. STOWE

District Assembly Schedule
Houston August 21-22
Southeast Oklahoma September 4-5
Gulf Central September 12-13

ORVILLE JENKINS

District Assembly Schedule
Minnesota August 22-23
North Arkansas August 28-29
New York September 6-7

NEWS OF RELIGION

You Should Know About . . .

EVANGELICAL PROTESTANTS today should use a sign and a song for immediate identification said the retiring editor of *Christianity Today* in Port Carling, Ontario, Canada.

"Show the color green," Dr. Carl F. H. Henry told the World Missions Congress at the popular Canadian Keswick Conference here, "and make it the evangelical sign of hope."

Courageous evangelical young people "could infuse a spectacular spiritual initiative into modern history," Henry told a youthful audience. "The modern mind has broken down. The modern outlook has deteriorated into unending debate. The time to herald good news is now."

He said the lyrics for the identifying song of joy should be as simple as "We Shall Overcome."

"The sign too should be simple," he added, "as ordinary as bread and water and other symbols our Lord used."

And why the color green? "What is green is not yet fully mature," he explained, "but it is vigorous with life and bright with future prospect."

"The hour has come," said Henry, "when evangelical Christians must give visibility and audibility to the Christian hope." □

MOST AMERICANS don't think the United States is a "sick society," but as many as one-third answered in the affirmative when asked their views on the subject by the American Institute of Public Opinion.

The two groups most inclined to view the nation as "sick" are the Negroes on the one hand and the supporters of presidential candidate George Wallace on the other.

Blacks by the ratio of about eight to seven say this country is "sick," but white people by a ratio of more than three to two hold the opposite opinion.

The Gallup pollsters said backers of Vice-president Hubert Humphrey are somewhat less inclined to view this country as "sick" than are Nixon supporters, and considerably less so than are Wallace backers.

Most Americans felt as did the 39-year-old Californian who exclaimed, "You can't judge a nation by a few individuals who make headlines." □

AT THE CLOSE of a week's discussions on technical and theological matters, some 225 TV and radio specialists from 39 countries and five continents established a new, all-inclusive, international organization of Protestant professionals called the World Association for Christian Communication.

The new agency grew out of the amalgamation of the five-year-old World Association for Christian Broadcasting, based in London, with the International Coordinating Committee for Christian Broadcasting, based in New York.

The exclusively electronic character of the association was expected to change and include writing and publishing activities as well. Spokesmen expected also that the Protestant character would not be preserved long because of the many Roman Catholic observers who attended.

The Association's first president is Rev. Frederick R. Wilson of New York, secretary for research and planning of the United Presbyterian Church in the U.S.A. He has a background of seven years in the overseas mass communications department of his church. □

EXILED RUSSIAN Orthodox Archbishop Averky of Syracuse warned that "once-holy Russia has become the stronghold of the servants of Satan who threaten the whole world."

The white-bearded archbishop of the Russian Orthodox church outside Russia, declared:

"Our only salvation is the return of the Russian people to God and the turning of all people of the world to the true faith—the orthodox faith." □

DR. A. MILTON SMITH TO HEAD FLORIDA DISTRICT

Dr. A. Milton Smith, 64, superintendent of the South Arkansas District since 1960, has been appointed superintendent of the Florida District to replace Dr. John L. Knight, newly elected executive secretary of the Department of Evangelism.

Dr. George Coulter, general superintendent in jurisdiction on the Florida District, announced the appointment in consultation with the district advisory board and the Board of General Superintendents.

Before assuming the superintendency in South Arkansas, Dr. Smith was a pastor for 30 years. He served as pastor of Kansas City First Church for 13 years, during which period he directed the church in a relocation program and the construction of a new church plant valued at approximately \$1 million.

Prior pastorates included Dallas First Church; Malden, Mass.; and Norman, Okla.

Dr. Smith was a member of the General NYPS Council for 12 years, and a trustee of Bethany Nazarene College for more than 22 years. He is a graduate of both Olivet and Bethany Nazarene colleges, and has a master's degree from the University of Oklahoma. The doctor of divinity degree was conferred by BNC.

Dr. and Mrs. Smith have three grown daughters.



Dr. Smith

Dr. Smith will assume his new responsibility shortly after the close of the South Arkansas District Assembly, September 4-5. □

ACCEPTS HERALD POST

Rev. George L. Smith, 51, pastor of the Stanton, Calif., Church of the Nazarene, has accepted the position on the *Herald of Holiness* staff vacated by Elden E. Rawlings, who resigned to become a Ph.D. candidate and instructor in journalism at Syracuse University, Syracuse, N.Y.

Mr. Smith is a native of Colorado and brings a wide and varied experience to his new responsibility. After military service during World War II at General Douglas MacArthur's headquarters in the Philippines, he had 22 years of experience as pastor, evangelist, and youth worker.

Mr. Smith has specialized training in art and layout, and has worked in the field of religious journalism. His articles have appeared in more than 15 publications. He edited the *Southern Californian*, district paper of the Southern California District, for four years, and was editor of the *General Assembly Announcer* at the recent gathering in Kansas City.

Two assignments in California include the post of minister of youth and Christian education at Santa Ana First Church during the pastorate there of Dr. B. Edgar Johnson, now



Smith

general secretary of the Church of the Nazarene; and more recently, pastorate of the rapidly growing church at Stanton, one of the seven national winners of the growing church achievement award (*Herald*, August 23, 1967).

Mr. Smith will assist in the screening and selection of materials for publication in the *Herald*, plan the typographical layout of the paper and will be in charge of the news section of the magazine. He will also be *Herald* subscription campaign manager for the denomination.

The Smiths have two children at home. They expect to move to Kansas City late next month. Mr. Smith will assume his new responsibilities about October 1. □

PIONEER LAYMAN CALLED HOME

Mr. J. W. Moore, pioneer Nazarene of San Antonio, died on June 25 at the age of 85.

Mr. Moore was a member of the General Board of the church for eight years, 1944-52, and had served as treasurer of the Texas Mexican District since the Spanish-speaking district was organized more than 20 years ago.



Moore

In First Church in San Antonio, Mr. Moore had been Sunday school superintendent and teacher for many years. He was a member of the San Antonio district advisory board.

Funeral services were conducted by Rev. James Hester, superintendent of San Antonio District, and Dr. Everette D. Howard, superintendent of the Spanish-speaking Texas Mexican District. One who attended reported that the service was more like a celebration for a victory by some great hero than a funeral.

Survivors are Mrs. Vivian Moore, his wife; a daughter, Virginia, the wife of Rev. J. E. Moore, Jr., of Mesa, Ariz.; and a stepson, Mr. Bobby Glen Acord, of Bethany, Okla. □



SOMEWHERE in Vietnam, Nazarene Chaplain Captain William Sharp conducts a memorial service for three of his men killed in a Viet Cong ambush. To date, seven Nazarene chaplains have served in Vietnam: Army Majors Curtis Bowers and Leland Buckner and Captains Charles Moreland, Paul Posey, and William Sharp; and Navy Lieutenants John Hathaway and Lowell Malliett.

"If adults were less lordly and young people more Lordly, that is, if we were all more lowly, little children of our Father, the estrangement of youth and adults would be less universal. In Christ there is no east or west, bond or free, black or white, youth or adult . . ."—Selected.

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

REBUILDING THE TEMPLE

(August 18)

Scripture: Ezra 4-6; Haggai 1-2;
Zechariah 1-18 (Printed: Haggai
1:1-9; Ezra 5:1-2)

Golden Text: Haggai 1:4

THEME

Haggai's diagnosis of preoccupation with personal interests as the cause of spiritual and economic ills; his call for a revision of priorities, a restoration of true values, and rededication to God's work.

INTRODUCTION

Protest movements may be genuine or spurious. They are not a modern innovation. God's servants have always spearheaded protest against unrighteousness and neglect of spiritual aims. Ezra, Haggai, and Zechariah were faced with an enthusiasm that had waned, partly through external pressure, but chiefly through disinclination for effort and sacrifice. It was thinly veiled and blandly excused, leaving the disgrace of a half-finished Temple (cf. Luke 14:29-30). Ezra gives

The Political Background. The adversaries of Judah and Benjamin, chieftains and governors of surrounding areas, were jealous and fearful of revived Jerusalem. Unscrupulously, the project was misrepresented to Artaxerxes, successor to Cyrus, as a bid to regain the empires of David and Solomon. History was twisted to support the petition, and bribery doubtless played its part. Darius saw through a second attempt to have the prohibition confirmed and endorsed the action of Cyrus.

The Economic Background is portrayed by Haggai as one of rising materialism, personal affluence, and economic peril. There was a paradox of "never had it so good," while things were never so bad. Time, money, and labor were freely available for self and luxury, yet people were discontented. And God's house lay waste. Haggai's scorn and challenge achieved its purpose. The work was resumed.

The Spiritual Resources essential for the harder task of starting again in the face of mountains of difficulty were declared by Zechariah. A cleansed people, beginning with the high priest, would succeed, "by my spirit, saith the Lord." Speaking to a contemporary situation the prophet foretold that a greater Builder of an eternal temple, Messiah, would come.

CONCLUSION

Protest should never be merely negative when there is so much to be done.

Conducted by W. T. Purkiser, *Editor*

You have stated that you did not answer unsigned questions in the "Answer Corner." I want to know why.

Basically for two reasons:

First, the vast majority of unsigned questions are "loaded." That is, they are obviously designed to elicit an answer in support of one side of a controversial situation.

I recognize that some signed questions are also loaded. If I can detect the booby trap, I stay out of it. But there are undoubtedly times when I answer a controversial question in a way that I would not answer if I had the other side of the story.

Second, no items in the "Answer Corner" are identified by name, and no record is kept of the source from which questions come. If, in the face of this, the writer will not trust me with his name, I have no assurance that

he would trust my answer. It would therefore be a waste of time to reply.

Over an eight-year period of time, the "Answer Corner" has received hundreds of unsigned letters. I can recall only one in which I detected what I thought was a genuine cry for help. I broke my own rule, and answered that one in the "Answer Corner."

This question was signed, so I am answering it.

As a postscript, just let me say that it is quite impossible to answer all questions in print. There isn't room for more than about one out of 10. But some of the same questions keep coming around, so if you wait long enough you'll probably find an answer to yours or one like it.

I heard a minister say that he was of the opinion that there would be fewer Christians in the world one year from now than there are at the present time. Do you think this will be so? If so, when did the Christian Church reach its peak of strength in the world, or when was the highest percent of the population really Christian (not merely in terms of church members)?

I do not believe there will be fewer Christians in the world one year from now than there are at the present time. This seems to me a sort of pessimism bordering on faithlessness.

It is true, there are predictions of apostasy at the end of the age. But there are also promises of revival. I do not believe the two contradict each other, but rather that the contrast between good and evil will become sharper and more pronounced.

My personal answer to your last question would follow from what I have just said. I believe the peak strength of Christianity is still to be reached.

What your minister friend may have in mind is that nominal Christianity is embraced by fewer people in proportion to the total world population. That is, non-Christian populations are increasing faster by "population explosion" than missionary success.

But Christ's promise in the Great Commission is still true, and when properly translated has a temporal as well as a geographical application: "And, lo, I am with you always, even unto the end of the world [age]" (Matthew 28:20). To this I say, "Amen." for this I believe.

Could you tell me what you think of the NYPS sponsoring a car wash or other workday to raise money for a certain project that they may wish to sponsor?

This is an "it depends" question. It depends on how often such an activity occurs, and what the "certain project" is.

I do not think it is proper to finance any continuing and regular part of our religious work by other means than tithes and offerings. However, there are special projects that are more or less "once for all" items—e.g., a choir or missionary band trip, furnishing a room, raising a scholarship, providing some needed piece of equipment—that would fall into a different category.

Personally, I can see no objections, within proper limits, to young people working in an organized way to pro-

vide something special for their church group. It is probably better than having the church just "pick up the tab" all the time.

Many are not old enough to hold regular jobs, and if they are going to be able to help at all, the work situation has to be "arranged" for them. NYPS Executive Secretary Paul Skiles says, "I have seen times when the money-raising work project was itself as productive for the group as the project for which the money was raised."

There are some things proper in proportion that are dangerous in excess. A little salt is good for the food, but too much is ruinous.

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