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Herald of Holiness

CHURCH OF THE NAZARENE

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REACHING AND RETAINING TEENS

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"Lo, children are an heritage of the Lord"

—Psalms 127:3





General Superintendent Lewis

WHY STANDARDS?

STANDARDS are important. They have been a part of history. They are emblems of belief, marks of progress, a flag for an army or nation to cherish and defend. The dictionary defines the word as “that which is set up and established by authority as a rule for the measure of extent, value, or quality.” It further defines it as a model, criterion, test. As we can see, these stately definitions use basic words and place this word with its meaning in an important place among men. So it is with Christianity and the Church.

A standard and standards—yes. They are certainly evident in the Bible. Both the Old and the New Testaments set standards: standards of ethics, conduct, belief, human relationship, attire, and many more covering all areas of life.

We can take satisfaction as we survey our own church and its measurements of quality, value, ethics, beliefs, attire, and conduct. Surely God directed those noble Christian men and women who set the standards in principles and specifics. Put together they form our *Manual*, which includes our government, our General and Spe-

cial Rules, our doctrine, and our procedures of operation. These are all vital. They make up what we are in quality, ethics, value, and even extent. They are good.

To the world they may look narrow and puritanical. Certainly our standards would place “off limits” many places, deeds, and indulgences of this permissive age. But to the Christian they are sound, biblical, Christian, sensible. They become guidelines for righteous living to which we dedicate ourselves.

One can serve Christ by them. A home can be built upon them. A church can evangelize by them. A strong, clean life can be lived by them.

It has often been said that principles or ideals govern actions. Therefore men must be directed with the best possible doctrines and standards if they are to enjoy full advantage of the church’s assistance in the Christian life.

The most imperative need of life today is a Christian system of values, standards, and ideals. The world will not make it without them.

Thank God for our standards! □



LOUIS CASSELS is senior editor, "United Press International," and the author of a syndicated newspaper column appearing nationwide. This article is the condensation of a speech Mr. Cassels delivered in Washington, D.C., at the twenty-second annual convention of the Evangelistic Press Association. Mr. Cassels' strong commitment as a Christian layman is clearly evident.

Credibility Gaps in Religion

I DOUBT it is necessary to adduce evidence to demonstrate there is a credibility gap in religion as well as in politics. Because all of us are engaged in the business of religious communication, it may be worthwhile to focus our attention on some of the causes of this gap, and to consider some things we may be able to do about it.

First, I suspect that we may sometimes stimulate skepticism rather than belief by being *overly positive* in our assertions. The person who believes something strongly—as, for example, I personally believe strongly in the reality of God and the historicity of the Resurrection—is apt to feel that the best way to convince disbelievers is to grab them figuratively by the lapels and shout at them: "I am CERTAIN this is true—you MUST believe it."

This approach may work with people who are so unsure of their own beliefs they are ready to accept *any* view that is presented to them with sufficient dogmatism. But it is likely to boomerang with many others. People of our time are subjected daily to

so many attempts at brainwashing . . . to so many high-powered and unqualified claims by advertisers, politicians and pundits of the news media . . . that they have developed a defense mechanism which causes them to react with automatic skepticism to a cocksure, dogmatic approach.

Without advocating wishy-washiness in Christian witness, I submit for your prayerful consideration the suggestion that we just might win a more attentive hearing, in the present climate of public opinion, by professing faith rather than certitude—by saying, "I believe," instead of "I know"—by acknowledging there is much we do not know and *cannot* understand—and confessing that we, too, know what it's like to be assailed by doubt and confusion and uncertainty—as most of the human race is, most of the time.

I think we must also be entirely candid in acknowledging the force of some of the arguments that can be made *against* belief in God. For example, it is a great error, I think, to be too glib about the problem

of evil: Why does a loving God permit pain and suffering in His world? I'm familiar with all of the classic biblical and theological answers—and I personally have no difficulty accepting them.

But I've never yet seen these answers to be really helpful to a human being in a moment of agonized bereavement. What a person needs in that moment is not rational explanation, but actual experience of the fact that "underneath are the everlasting arms." When people ask, "Why did God let this happen?" the best and most reverent answer may be, "God only knows."

Another major barrier to religious communication in our time is an attitude of mind which nearly all of us have absorbed—more or less without realizing it—from our contemporary culture. The great Jewish scholar Will Herberg calls it "creeping materialism" and says it affects a great many people who do not think of themselves as being atheists. It is a set of mind which finds it difficult to accept as *truly real* anything that cannot be identified, measured, analyzed, and verified by the methods of physical science.

Obviously, if people assume that the only realities that count are those which are in some sense physical or material, they will find it very difficult even to *conceive* of God, let alone trust their lives to Him.

I think it's time we tackled head on this widespread notion that modern science has somehow invalidated belief in God. Actually, just the opposite is true. As the great French scholar Claude Tresmontant observed recently, modern science has made it easier—rather than harder—to believe in God.

A noted American biologist, Edwin Conklin, makes the point more bluntly: "The probability of intelligent life originating from accident in a mindless universe," he says, "is roughly comparable to the probability of the unabridged dictionary resulting from an explosion of a printing shop."

Please note, I am not suggesting that we set out to *prove* the existence of God by purely rational arguments. This is a footless enterprise, which invariably founders on a subsidiary dispute over what constitutes adequate proof. All we need to say, I think, is that, on purely rational and scientific grounds, the case for God is a great deal stronger than any case that can be made against God. Belief in God is not only intellectually respectable; it is the *MOST plausible inference* from the available data.

A third major impediment to religious communication today is our deeply entrenched habit of appealing to *authority* in presenting the Christian message.

This approach worked very well in another age. But it is not very productive in a culture whose dominant characteristic is skepticism of *all* purported authorities. When we tell people that the Church says this, or the Bible says that, we persuade them only insofar as they are prepared to acknowledge the Church, or the Bible, as a sure guide to truth. And that is precisely what millions of people today are *not* prepared to acknowledge.

In this situation, I am inclined to believe, it might be better if we based our appeal to unbelievers, not on the authority of a book or an institution, but directly on our own personal experience of the grace of God.

Lest you think this heresy, let me remind you this is exactly what the Early Church did. And that, I think, is one reason its gospel spread like wildfire across a Greek and Roman world that was fully as cynical about received authority as our own.

Would it not be helpful if we—like the Early Church—talked a bit less about abstract doctrines and dogmas, and a great deal more about the Holy Spirit, who still dwells among us, healing, renewing, transforming, uplifting, and giving life?

I suspect that we might get an amazing response to a forthright proclamation of the indwelling God. College chaplains tell me that today's students are skeptical of traditional religious doctrines and alienated from the institutional church, but they have an enormous interest in mysticism—in the possibility of direct experience of the reality of God.

Note also the tremendous upsurge of popular interest in astrology, spiritualism, and other occult arts. A leading psychotherapist said recently that people are turning to these ancient superstitions because, in his words, "so many churches have failed to respond adequately to the widespread human hunger for direct personal contact, of a revelatory nature, with a supra-human agency."

Is this not precisely what the Christian community has to offer mankind: "direct personal contact, of a revelatory nature, with a supra-human agency"? Or, to use our terminology instead of psychology's, the presence and power of the Holy Spirit?

We certainly have no monopoly on this presence and power . . . it is *not* ours to give or withhold, and it sometimes makes itself felt very strongly *outside*



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of our fold. But the Church was founded as a fellowship in which the Holy Spirit's presence and power were most readily and certainly experienced. That was the Church's original mission. It still is its most important mission.

In bearing witness to our personal experience of the Holy Spirit, we should be very scrupulous not to substitute zeal for truth. If there is the slightest dishonesty in our testimony, people will spot it and discredit all that we or anyone else can say about God. We do not need to claim more certainty than

we possess. God has no need of false witnesses.

But if we can tell the world, in all truth, that we *have* encountered God as a puissant factor, in our own lives; if we can humbly confess the changes that have taken place in our grubby and self-centered hearts as a result of His grace; if we can say to our neighbors, "Look, I'm no better than you, I may be much worse inside, but *even I* have experienced the forgiveness and love of God" . . . not everyone will believe us, but I think a lot more people will listen than are listening now. □



■ By C. Neil Strait

Uniontown, Ohio



GOD'S HELPER

"... a little child shall lead them" (Isaiah 11:6).

ARE you God?" the three-year-old asked.

Startled, the man at the wheel gulped for an answer. "No, I'm not God."

"Are you God's helper then?" the sick child continued questioning. "I've heard Mother pray that God would send someone to take me to the hospital."

"Yes, I'm God's helper," the man finally replied.

The gruff, hardened man had never been confronted like this. All of a sud-

den a child had reminded him of an old promise, "A little child shall lead."

His life had been hard. Toil and duty left no time for God and church. It had made him an angry man. At a service club meeting he impulsively volunteered to be available should emergencies arise within the community.

The phone rang early one morning. The club president remembering his response at the meeting, asked him to pick up a stricken child and rush her to the hospital. □

He cradled the phone and now had regrets of his commitment. This early hour was no time to call anyone for volunteer work. Why should his day be chopped up at the very beginning?

The man warmed the car and drove to the home. An old frame house silhouetted against the creeping dawn. A distraught mother welcomed the stranger and handed him the child. Surroundings made it apparent that poverty had paid the home a permanent visit.

With the child at his side the man started for the hospital. Assignments at the office kept his attention. Several blocks rolled by before he glanced at the little girl. The glance of the stranger brought the questioning from the child—"Are you God? . . . Are you God's helper then?"

The man left the child at the hospital and went his way. But the prying mind of a three-year-old, fevered with disease, had changed the course of his life. How could he be the same? God, through a child, had confronted him. He had been God's helper. While he started out to help, he knew, now, that he was the one who was helped.

Scenes from the past came into his mind. Stage upon stage he had climbed to achievement. But each advancement had made him more bitter, "hard-boiled." Now through the early morning mission of mercy his bitterness melted away. He had found through service what he had been unable to find in a cold, selfish life. And he had been led there by a three-year-old child. □

■ By Norman Shoemaker

Member of General Youth Staff
Kansas City

Reaching and Retaining Teens:

"LET'S FACE IT"



Photo by Max Tharpe

Is there some creative method that is "the answer"? What key will unlock the secret of "reaching and retaining teens"?

I'm finding it difficult to harness my thoughts. I've just returned from the cemetery. A father, mother, and two young boys were killed instantly in an auto accident. Two teen-age boys remain . . . left to rebuild a home. Today, for them, hope and faith needed to be more than doctrine, platitude, words . . . they needed a face.

A face . . . communicating what words can never say—expression, life, warmth, personality . . . the eyes, the feeling, the identification . . . it's all there is the face.

In loneliness, frustration, and insecurity the Psalmist blurted out, "How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?"

With all of the dehumanizing aspects of our society and age . . . with

young people experiencing such strong needs for purpose, acceptance, identity, and the "right to be," they must see more than structure, liturgy, buildings, programs, techniques, committees . . . there must be a face.

Is it possible that the so-called "now generation" living in a "faceless society" might sing a similar song to David's? "How long wilt thou forget me, my church? forever? how long wilt thou hide thy face from me?"

How about the face of the church? Its eyes, for instance; how could they be described? They must be eyes that see out. If the eyes of the church are always turned inward focusing on problems, inadequacies, past failures, and excuses, it cannot see outward to the opportunities, the needs, the issues essential to reaching youth.

The eyes must also see out—clearly. See clearly the difference between the essential and the superficial, the genuine and the artificial; between

needs and indulgences, people and things, messages and methods, sin and sinners.

The eyes must also see clear through. They must see through long hair to the despair behind. If uppermost in our minds is a desire to cut hair, we probably will never see a changed life. We must see through odd fads, surly smiles, bad manners, and inappropriate language. These are all signs telling us something about the wearer. We must not miss the point and fail to read the message.

The ears. Ears that listen. Nothing says, "I care," like a face with ears that listen. Listen with acceptance, with empathy, with an intent to feel what they feel. Ears that listen with courage, the courage to hear everything even though it hurts.

If it is critical, we may need to hear it. If not, they may need to say it. Also ears that hear with maturity. Ears that do not yield to the "shock treat-

ment" and do not overreact with antagonism to hostile sounds.

The nose. A nose that allows the church to love teen-age sinners even in the presence of cigarette smoke and cheap perfume. For in its zeal to stamp out sin, the church must not stomp on sinners.

Lips. Lips that speak with authority—not authoritarianism. Lips that speak with an "I know" but not an "I know it all." Lips that speak with authority in principle and conviction that is as straight as a ruler, but not used as a lash. An orthodoxy that is as solid as a rock, but is not thrown as a stone. Lips that speak with frankness. Telling it just the way it is. Not sugar-coating the message or trying to make it "groovy" and "in." Lips that communicate.

If the church is intensely committed to getting the essential gospel message through to young ears, minds, and hearts, the proper vehicles of communication must be creatively developed and used. Our message is absolute—our vocabularies, musical forms, programs, and publications are not absolute. These must be continually evaluated as to their effectiveness.

Behind this face is a mind. A mind that is open to insight, revelation, and growth. A mind that does not deny the intellect but sees it as compatible and complementary to faith, rather than in conflict with it. A mind that does not "turn the young mind off" with a naive "Just believe." A mind that is more interested in understanding and identifying than it is in labeling and categorizing.

An ever increasing number of young people find themselves at odds with Christian principles and particularly in conflict with traditional values. Alienated from God, they experience resulting loneliness, emptiness, lack of purpose, and lack of meaning. And these feelings are often more significant to them than guilt feelings. They find themselves disillusioned with "traditional religions," yet seeking direction from "outside" or "above"; hence, the rising current interest in astrology, occultism, and mysticism.

A mind that is not just asking the question, "How can we save our youth?"—which, though asked in sincerity, may lead down a dead-end path. The dead-end path goes something like this, "How can we save them?" "How can we keep them coming?" "How can we keep them interested?" "How can we keep them entertained?"

The best answer may not be in "keeping" but in "losing." Losing them in a purpose bigger than self. Losing them in the essential mission of the Gospel. In this kind of "losing" there is real "saving"—"retaining."

Behind this face there is not only the mind that provides direction and structure, but also a heart that gives emotion and expression.

A heart . . . reaching out with undaunted persistence, knowing that if it fails, something else less desirable may succeed. Not reaching out with closed fist or fingers wagging, but with a strong, warm hand ready to grasp "handles of interest." "Handles of interest" from music to motorcycles . . . from French fries to fifth quarters . . . from studies to skis . . . the list goes on and on.

"Handles of interest" intended to be pulled. Pulled continually . . . pulled prayerfully . . . pulled respectfully . . . ever closer to the heart.

Anything important to "young life" is important to the Church. What other way can better say, "I care," while opening the way for the "healing hands" to touch the wounds, hurts, scars, inflicted by an exploiting world?

Enough said about eyes . . . ears . . . lips . . . minds . . . and hands. They are

figures of speech anyway. The Church doesn't have eyes . . . ears . . . lips . . . only people do.

Only people have faces, and that's exactly where you and I come in. The critical need is not for more figures of speech, clichés, and analogies or 101 programs, plans, and parties.

Youth wants to see a face—the flesh-and-blood type. A similar face that has a name like . . . Jim or Larry . . . Mr. Wright or Mrs. Eaton . . . or Pastor Brannon. An alive face that more and more personifies the great truths of our message . . . love . . . power . . . victory . . . forgiveness . . . prayer . . . "the abundant life." A significant face that lives around them, like "My Sunday school teacher," "My youth sponsor," "My pastor," "My dad."

An authentic face that is never a mask. □

FAILURE is never really deadly until it puts out our hope and freezes the springs of resolution. The only really fatal element in defeat is the resolution not to try again. We have only terribly failed when we have furled our sails.—**J. H. Jowett.**

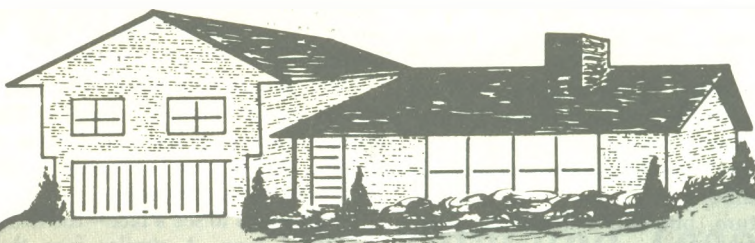
GO IN PEACE

In fear and trembling she had come
To seek the healing power
Of Christ, the great Physician,
But it was a busy hour.

The Master knew her secret need
And gave a sweet release.
He lifted all her fear and dread,
And whispered, "Go in peace."

No matter what our need today,
The healing Christ still lives,
And in His presence we can find
The peace that Jesus gives.

PEARL BURNSIDE MCKINNEY
Phoenix, Ariz.



Faith at Home

CHALLENGE!

THE scene was a mountainous lookout. A sign warned, "DANGER—EXTREMELY STEEP INCLINE," and Becky, our preschooler was running pell-mell towards it. Only a low rock fence stood between her and—well, I couldn't yet see what, but I was gaining on her and it.

Between huffs and puffs, I called, "Becky. Stop!" and prayed.

She looked back at last, slowing enough to give me the extra seconds needed. I clutched the tail of her skirt, glanced over the barrier, and shuddered.

"Becky, that's a long way down." My knees were turned to jelly.

Suddenly a young couple was at my elbow. "You'd better believe it!" the girl remarked.

"How high is it here?" I asked.

"We're not sure," her husband answered, "But I wouldn't want to climb it again right away." His wife smiled and nodded weakly in agreement.

In spite of obvious fatigue, there was the unmistakable glint of victory mirrored in their eyes, as they drank in an exquisite sunset splashing over gentler hills and valleys at our feet.

The autumn trees stretched over all like thousands of vivid red and gold bouquets liberally distributed. Fading gradually in a distant haze, they took on the hue of flowers pressed years ago in a memory book.

Inside, I felt praise for God's handiwork well up. What, I pondered, must heaven be, when this world is so beautiful?

I glanced again at the two honeymooners.

No matter how appreciative of this glorious panorama I might be, it obviously belonged to them in a way I could never claim. That view was their medal of honor for a daring achievement.

Will heaven be something like that? I wondered.

Some of our Master's followers seemingly have life easier than others. No great crosses to bear. No terrible hardships to rise above. No unusual tragedies suffered. Little pain experienced.

For others, though, the supreme goal must be won courageously and with unusual effort. There are, perhaps, strong temptations to battle. Sharper heartaches to absorb. Larger obstacles to surmount. Agonies to endure.

Every saved soul is promised the eternal reward. But what of those who had a rougher climb in attaining that highest peak? Won't heaven, in a very special way, be more deeply, more richly theirs?

Surely, for all of us, that pinnacle will be worth conquering every challenge life offers.

So let's continue striving, always upward, ever closer.



By Rosemary Lee
 Worthington, Ohio

ALL THINGS ARE OURS

NO more thrilling statement is found in the Word of God than that all things belong to him who yields himself utterly and eternally to God, and by simple faith enters into the experience of sanctification.

In the brief declaration that "all things are ours" we find the all-sufficient title to the past, present, and future and all that they contain. But this title is conditioned upon vision, appropriation, and fitness. We must have a realization of our rights and privileges. We must take possession of that which is ours. We must enter in. We must arise and walk throughout the length and breadth of the land. We must have the ability or fitness to take, use, and enjoy.

We must be fit for the use and enjoyment of that which has been given to us. We must learn language in order to make it fully our own. What use is a book to one who can not read, a picture to one who can not see, or the sweetest music to one who can not hear?

What are the "all things" that belong to the saints of God? They are the invisible, spiritual, eternal things, the most precious in the universe. They are our heavenly Father, Jesus Christ, our adorable Savior, the Holy Spirit, our Sanctifier and Comforter, salvation, a pure heart, a noble benignant, magnanimous personality, the divine nature in us, a soul filled with the life, love, peace, and joy of God.

The paradoxes of our eternal inheritance in Christ are that we must have nothing in order to possess all things; that we must lay down our lives so that we may take them up; that we must lose them, if we would find them; and that we must give ourselves, if we would enter into our divine patrimony.

TO DO NOTHING

ALL that is necessary for the forces of evil to win the world is for enough good men to do nothing." These words were written by Edmund Burke nearly 200 years ago, and yet they seem so astoundingly up-to-date that they could have been written yesterday.

We hear much today about the silent majority, and the fact that the unrest in the world is the work of a few radicals, rebels, and revolutionaries.

But what of the Church? There are those who are revolutionary in their thinking and would like to remake the Church. They say that the tested concepts of mass evangelism are a thing of the past. They say that the revivals are passé. They say that the only effective way to win others to Christ is through personal contact.

There certainly is no quarrel with individuals and groups who are effectively winning people to Christ through personal witness. However, it seems to me that the forces that are winning the world are using mass methods (rallies, demonstrations, folk and rock festivals, etc.), while many good people get "hung up" when it comes to an evangelistic campaign.

I wonder if it's not just an excuse. When we're not willing to pay the price for a revival, we may be tempted to say that it's a thing of the past; it's no longer relevant; people just won't come to church anymore—they no longer trust it (or its members). Many "old line" churches no longer have Sunday evening services, to say nothing of revivals. I hope that the Church of the Nazarene never falls into this pattern.

The local church really suffers when people are absent on Sunday evenings. We should reevaluate our commitment; we're either part of the problem or we're part of the solution. Our children should never grow up thinking that Ed Sullivan can be substituted for a Sunday evening evangelistic service. If, through our negligence, they fail to become faithful and loyal church members, we are in danger of losing a generation.

Can the world see any difference in our lives? Based on what they observe in us, can young moderns be expected to give their time, talents, and energy to support an institution which lacks commitment to its acknowledged task?

If the Church has lost its sense of urgency, if it is no longer relevant, if its members no longer feel any deep commitment to its program, and if those on the outside can see no difference in those of us who profess to be good church workers and who support its program, then it is small wonder that our effectiveness is being seriously questioned.

Much credit is due those who are winning others to Christ through personal contacts. But we're admonished, "By all means save some." We need to use every legitimate method to win the lost who are all about us. Some will respond to the preached Word, while others will be won on a personal basis.

We remember that on the Day of Pentecost "... there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:2).

It is interesting to note that the same Greek word is used for both "wind" and Spirit" in the New Testament. Sometimes the direction of the wind changes, but it isn't hard to recognize that it is still blowing.

I read recently about a man who was visiting in a windy farming area and, as a strong gale whipped across the valley, he asked a farmer,

"Does the wind blow this way all the time?"

"Nope," replied the rancher, pointing. "Sometimes it blows *that* way."

We must not attempt to limit the power or the direction of God's Spirit. Our responsibility is to be in a position spiritually where He can use us, and then to follow His leading.

As God directs us to personal witnessing as a means of saving some, let us carry out that mission faithfully. At the same time, when the church is engaged in revival services, let us support that effort just as faithfully, realizing that God also uses the "foolishness of preaching" (I Corinthians 1:21). His Word will not return unto Him void, for by all means He will save some—those who respond to the call of the Gospel.

To paraphrase Edmund Burke: "All that is necessary for the forces of evil to defeat the work of the church is for enough good members to do nothing." □

Editorially Speaking

• By W. T. PURKISER

A Great Resolve

A longtime favorite among the stories of the Old Testament is summarized in a memorable sentence: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank;" or, as another translation puts it, "Daniel resolved that he would not defile himself with the king's rich food, or with the wine which he drank" (Daniel 1:8).

Wherever else one might look for the secret of the outstanding life which followed, a purpose such as this is the place to start.

Some questions should be settled in advance. Daniel, in his new surroundings, not only faced all the old temptations but many new ones as well. But he met them with a fixed resolution, a permanent resolve that he would not defile himself.

If there is any single clue to successful Christian living, it lies right in this area. We must live by purpose, not impulse; by conviction, not convenience; by resolution and principle, not whim and desire.

A purpose such as that expressed of Daniel does not change with one's location. Our deep-lying motives, our ruling goals in life, are the best single measure of what we really are, in contrast with what people think we are.

People rise above their environments or they sink below them. Evil in the universe did not originate in hell, but in heaven—in a rebellion among the angels. Sin on earth did not begin in a ghetto or underprivileged area, but in a garden. What we are is always more important than where we are.

DR. J. B. CHAPMAN used to tell of two pioneer families travelling through the Midwest to homestead on the prairies. Both came to a frontier hotel to spend the night.

One of the men asked the innkeeper, "What kind of people live around here? Would this be good country to settle in?"

The innkeeper replied, "Tell me about the people where you came from. What kind of people were they?"

"Oh," said the other, "they were mean and gossiping and quarrelsome. We were so glad to get away from there."

Said his host, "I'm sorry to tell you that the people around here are mean, gossiping, and quarrelsome. You'll be glad to get away from here, too."

The other traveller came over a little later, and asked the same question: "What kind of people live around here?"

"Tell me about your neighbors back home. What kind of people were they?"

"Oh, they were wonderful people," said the second settler, "kind, friendly, hospitable—the hardest thing about moving was leaving the folks behind."

"Well," said the hotel man, "I'm happy to tell you that the people out here are wonderful folk, too. They are kind, friendly, and hospitable. You'll find it hard to leave here."

There's real wisdom in the philosophy of the innkeeper. Being in a good environment does not of itself make one good. It may make him worse by reaction. Nor does being in a poor environment make one bad. It is possible that it will just crystallize one's resolve to live for God and the best.

Daniel did not concern himself primarily with what others were doing or would do. With him, it wasn't a question of "When in Rome, do as the Romans do." It was rather a case of "When in Rome, do as the Romans *ought* to do."

DANIEL'S PURPOSE saved him from the most fatal kind of compromise, the compromise of his own conscience.

The first great test of this young man's purpose had to do with what many would have written off as a meaningless religious scruple—eating the kind of food and drinking the kind of drink forbidden by his understanding of God's will.

No doubt there were many who would have rationalized for him: "What difference will it make? It's just a little thing. No one will ever know!"

The famous last words of a dying conscience are, "Just once won't hurt—and who will ever know?"

One cannot uncritically accept lower ideals and justify himself because "others do," without becoming a bundle of weaknesses, incorporating into his ethical standards the low points in the conduct of all about.

Perhaps the food and drink of the Babylonians was a "little thing." But to yield the first point would have opened the door to much greater temptations.

A great life is never made by a series of small compromises. Too many think they can wait till the large issues come, and then rise to nobility of choice and purpose. But Jesus said, "He that is faithful in that which is least is faithful also in much"

—and he who betrays the small trust will usually surrender the large.

There is a tolerance that is based on strong confidence in the ultimate power of truth. But there is a false tolerance that opens the door to all comers and winds up with no convictions at all. One modern quizzically wrote:

*Sometimes with secret pride I sigh
To think how tolerant am I.
And then I wonder which is mine,
Tolerance—or a rubber spine.*

There was nothing of the rubber spine about Daniel. His purpose made him a thermostat, not a thermometer. He did not passively reflect his environment. He made a contribution toward changing it.

The chapter ends with the words, "And Daniel continued . . ." One would expect nothing else. Everything that came after in a truly great life came as a result of Daniel's great purpose: his success in his profession, his walk with God, his personal happiness and well-being.

Resolutions come and resolutions go. But none is more worthy to be a guide for the years ahead than Daniel's purpose to keep himself "undefiled in the way," to "walk in the law of the Lord" (Psalms 119:1). □

What Has Gone Wrong with Our Universities?

That something has gone wrong with higher education around the world is a claim which scarcely needs to be proved.

Institutions that have prided themselves on being centers of rational thought and scholarly investigation have erupted into scenes of violent assault on the worth and dignity of persons.

Senseless and in some cases murderous destruction has taken place as bombs have not only destroyed the tools and results of scholarly research but threatened the lives and safety of students and faculty alike.

As usual, a variety of explanations are offered.

The Vietnam War has been blamed. But the problem is not confined to American campuses. Mayhem on American campuses has only made us more aware of what is going on worldwide.

The permissiveness of university authorities has been blamed, and with some reason. There are those in any society who will go as far as they are permitted to go in exercising their own wills.

The radicalism of a small minority of students has been blamed, again with some justification. But some radicalism "gets off the ground" only when it has the tacit support of many others, including members of faculties.

What has gone wrong with our universities is

no doubt the result of many factors. In addition to what has been mentioned already, there are such factors as poor teaching, crowded housing, unrealistic grading, irrelevant subject matter, unmanageable size, the increasing rate of change, a deterioration of structure and order in our society, and the sheer boredom of too much leisure, too much freedom, too many alternatives.

The report of the President's Commission on Campus Violence makes other suggestions.

But one cannot afford to overlook rejection of the very idea of truth itself, with the corresponding deterioration in value systems and the denial of the objectivity of good and evil.

ELTON TRUEBLOOD, Christian philosopher and lifelong educator, has made a suggestion well worth pondering. He points out that for decades the intellectual stance in university circles has been relativistic and subjectivistic.

That is, the concept of both logical and ethical absolutes has been rejected. Truth has been viewed as what "works." Good and evil are taken to be matters of individual opinion.

What our universities are now experiencing is just the natural fruit of what they have been teaching. If there is no truth, and if moral values are just questions of personal taste, then there is no common basis for the discussion and resolution of problems—and the only way to win your case is to hit the other fellow over the head with a chair.

People have always revolted against authority, both of God and of man. But never before has the very idea of moral law been rejected so out of hand by so many.

Yet the old clichés have a way of turning out to be true. "Whatsoever a man soweth, that shall he also reap." And the harvest is always more than the seed. To sow the wind is to reap the whirlwind. The whirlwind is exactly what we are beginning to reap.

The educational task of the Church was never more compelling than it is at the present time. Far from being less effective educationally, commitment to moral and spiritual values is the best foundation for learning that there is. The passively open mind turns out to be either empty or inhabited by seven demons of the worst sort.

Unbounded tolerance is more akin to sheer indifference than it is to intelligent grappling with living options. Only when the center is secure can the circumference be surveyed. □

★

Good men are largely "home made," having been brought up in homes of dedicated parents, generally with the support of the church.—

CHARLES KOLLER.

ACTION REPORTS FROM ANNUAL ASSEMBLIES

COLORADO

The sixty-second annual assembly of the Colorado District met at the district center in Lakewood, Colo.

Reporting for his tenth year as district superintendent, Rev. E. L. Cornelison indicated a 300 increase in average attendance in Sunday school. The total attendance was 7,538. There was an enrollment of 13,794, representing an increase of 1,292. Giving for missions and general interests topped \$142,303.

Presiding General Superintendent V. H. Lewis ordained the following men: Robert Appleby, Kenneth Jaggers, Charles Jaques, Delbert King, Stanley Unseth, L. A. Wisenbaker, Gene Baldassare, and Dominick Buoniorno.

Miss Eunice Phillips was elected president of the NWMS, and Rev. Robert Seals was elected president of the NYPS. Rev. W. Donald Wellman was elected chairman of the church schools board.

Elected to the advisory board were (elders) Bill Sullivan and W. Donald Wellman, (layman) Willis Brown and Jarrell Gunstream.

Since the assembly, E. L. Cornelison accepted the appointment as superintendent of the Dallas District. The Colorado post was filled by the appointment of Dr. M. Harold Daniels, who was pastoring Bethany (Okla.) First Church. □

DALLAS

After 21 years of service as superintendent of the Dallas District, Dr. Paul H. Garrett resigned. In appreciation for his service, a love offering of over \$1,300 was presented to him during the assembly.

Reporter Robert B. Williams stated that there had been gains in every department and the district had enjoyed one of its best years.

A unanimous vote asking the presiding General Superintendent Samuel Young to appoint a new district superintendent followed 38 ballots which were unsuccessful in electing a new superintendent. Rev. E. L. Cornelison was appointed.

Elders elected to the advisory board were J. Lewis Ingle and Clyde Ammons; laymen were Paul Anglin and Ned Thompson.

Rev. Ark Noel was elected to head the NYPS as president, and Mrs. Clyde Ammons was elected president of the NWMS. □

VIRGINIA

Dr. Orville W. Jenkins presided over the twenty-ninth annual assembly of the Virginia District meeting at the district center, Dillwyn, Va. He or-

dained Gerald D. Baker, Milton G. Baker, C. Eugene Broach, Leon Carrico, Thomas A. Fiala, Sidney F. Mays, and E. G. Wright. The elder's orders of David P. Robertson were recognized.

Rev. Gene Fuller concluding the first year of a four-year term as district superintendent reported an increase of \$114,000 in finances, a gain of 1,039 in Sunday school enrollment, a gain of 510 in average weekly attendance, and 305 new members received by profession of faith.

Mrs. Gene Fuller was elected NWMS president, and Rev. George E. Stevenson was elected NYPS president. Rev. E. M. Fox was elected chairman of the church schools board. □

BRITISH HONDURAS

The twenty-fourth district assembly of the British Honduras District was highlighted by the installation by Dr. Eugene L. Stowe of Rev. Alvin L. Young as the first national district superintendent. Pastors and missionaries knelt with Mr. and Mrs. Young as the presiding general superintendent prayed a dedicatory prayer.

During the missionary rally, pastors, missionaries, and laymen recommitted their lives to God's use and stated their intentions to do God's will.

Mrs. Alvin Young was elected NWMS president. Rev. Onesimo Pot was elected president of the NYPS. □

AKRON

Seven hundred eighty members were received on profession of faith, representing a membership increase for the Akron District of 451. District Superintendent Floyd O. Flemming reported \$2,413,656 raised for all purposes, with \$271,552 going for general interests and making the district a 10.8 percent district.

The district was challenged to receive 1,500 members on profession of faith through the statistical year. A special emphasis was projected toward home missions.

Presiding General Superintendent Edward Lawlor ordained Robert D. Falke.

The following were elected to the advisory board: (elders) William Hill, George A. Gribben, and L. L. Kollar; (laymen) James R. Couchenour, L. W. Durkee, and L. Thomas Skidmore.

Mrs. E. M. Parks was elected NWMS president and Rev. Donald W. MacNeil was elected NYPS president. Rev. Robert D. Beaty was elected chairman of the church schools board. □

SOUTHWEST INDIANA

The twenty-second annual assembly of the Southwest Indiana District convened at Indiana University Auditorium, Bloomington, Ind.

District Superintendent W. Charles Oliver was reelected for a four-year term. He reported 441 members received on profession of faith, a total membership of 7,587, a Sunday school enrollment of 18,506, and a Sunday school average attendance of 9,407. The total raised for all purposes was \$1,575,797 and represents an increase of \$72,000 over the previous year. General interest giving was \$140,345 or 9.7 percent for the district. A new church was organized and a former church reorganized.

Presiding General Superintendent Samuel Young ordained Ralph E. Brown, James F. Hoffman, Fred O. Smith, John E. Smith, and Martha Staten.

Elected to head the NWMS and NYPS as presidents were Mrs. W. Charles Oliver and Rev. David L. Humble. Rev. Mark Barnes was elected church schools board chairman. □

NORTHWEST INDIANA

The twenty-seventh annual assembly of the Northwest Indiana District was held at the Mishawaka (Ind.) First Church.

Presiding General Superintendent Orville W. Jenkins ordained Timothy Keith Harting, Crawford Howe, John McKnight, Lloyd Tucker, Arthur Lee Ervin, Raymond Earl Cosner.

District Superintendent George Scutt reported an all-time high in giving for a total of \$1,170,371. The membership goal was surpassed and a total of 351 were received on profession of faith. For General Budget and approved specials the district gave 10.6 percent, for a total of \$111,198.

Presidents elected to head the NWMS and NYPS were as follows: Mrs. George Scutt and Rev. Oscar Sheets. Rev. Earl Marvel was elected chairman of the church schools board.

The following were elected to the advisory board: (elders) Kenneth V. Bateman, Sr., and L. E. Myers; (laymen) Tharen Evans and Forrest "Bud" Goble.

Elected to the newly established board of evangelism were (elders) Ron Pelton and Richard Fisher, (laymen) Bob Mace and Jim Hale. □

Rev. Geo. Scutt, Dr. Jenkins



WISCONSIN

The thirty-fifth annual assembly of the Wisconsin District was held at Camp Spencer Lake, Waupaca, Wis. District Superintendent R. J. Clack, Jr., was reelected for a four-year term. He reported significant gains in church membership, Sunday school attendance and enrollment, and in the NWMS. Giving increased in unified budgets and per capita giving.

A special dinner for the Wisconsin church members and past district superintendents was held in celebration of the thirty-fifth anniversary. Former district superintendents present were Dr. C. T. Corbett, Dr. C. A. Gibson, and Dr. Don Gibson.

Presiding General Superintendent Edward Lawlor ordained Lois Aumiller and John Beegle.

Elected to the advisory board were—(elders) Miles Finley and E. W. Pannier, (laymen) Joe Brand and Melvin Hansche.

Mrs. R. J. Clack was elected NWMS president. Rev. John Remmenga was elected president of the NYPS. Rev. E. W. Pannier was elected chairman of the church schools board. □

TENNESSEE

Dr. Edward Lawlor presided over the fifty-eighth annual assembly of the Tennessee District, held at Nashville First Church. He ordained Wallace Byron Osborn, John R. Williamson, Edward LeBron Fairbanks, Howard Alexander, J. T. Andrews, and Edward Mallock.

District Superintendent C. E. Shumake gave his thirteenth and final report to the assembly as its leader. He reported 976 church members received with 475 of these on profession of faith. He said the net property evaluation for the district was over \$5 million. One new church had been organized during the year at Millington, Tenn. The General Budget was overpaid, making the district 10.8 percent for world evangelism.

Appropriate words of appreciation were expressed by leaders from the various departments and boards for the work of Dr. Shumake. A cash gift toward the purchase of a new car was presented to him. Dr. Shumake has accepted the appointment as superintendent of Northwestern Ohio District.

Dr. H. Harvey Hendershot, who was serving as superintendent of the West Virginia District, was elected to succeed Dr. Shumake.

The following were elected to the advisory board: (elders) Edward F. Cox and J. V. Morsch, (laymen) Wendell Poole and Leon Guill. Rev. A. George Pitzer was elected chairman of the church schools board. □

HOUSTON

Dr. Samuel Young presided at the twenty-third annual assembly of the Houston District. Dr. Charles H. Strickland spoke in the Wednesday night holiness rally. Missiary Denny Owens spoke during the missionary convention opening the assembly week.

The report given by Superintendent W. Raymond McClung revealed 306 received by profession of faith into membership, a star missionary district for the eleventh consecutive year, 10.7 percent giving for world evangelism, and a total raised for all purposes of \$999,114. The giving represented an increase of \$106,732 over the pre-

vious year. Church membership stands at 4,220 (an increase of 204), and the district property values total \$4,753,310. Pastors' salaries range above the denominational average.


Those elected to the advisory board were: (elders) Hugh B. Dean and Robert G. Womack, (laymen) T. Frank Thompson and John Bundy.

Mrs. W. Raymond McClung was elected NWMS president and Rev. Duane Srader was elected NYPS president. Rev. Nathan Price was elected chairman of the church schools board. □

KANSAS CITY

Dr. Eugene L. Stowe presided at the fifty-sixth annual assembly of the Kansas City District held at Kansas City First Church. He ordained Dennis A. Brenner, Phillip Corey, Norman

ROAD MAPS FOR CHRISTIAN LIVING

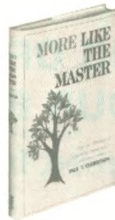


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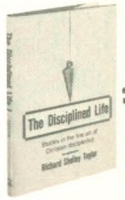


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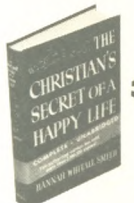


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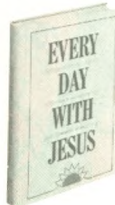


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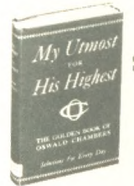


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K. Cox, Kuhrman R. Cox, Ronald D. Cress, Bobby Doss, Donald G. Patrick, and Allen D. Sprunger.

Completing the first year of a four-year term, District Superintendent Wilson R. Lanpher reported an all-time high in district membership, 6,203; 514 gain in Sunday school average attendance; an all-time high in total amount raised for all purposes, \$1,701,830; an all-time high in General Budget and specials (11.4 percent) giving at \$173,875.

Plans were made to organize churches in Belton, Blue Springs, and Chillicothe. A projected plan to reach 1,000 on profession of faith and to average 7,700 in Sunday school was introduced.

Elected to the advisory board were the following: (elders) C. William Ellwanger and Ray Shadowens, (laymen) Otto Theel and John Stockton.

Mrs. Wilson R. Lanpher was reelected NWMS president, and Rev. Hugh Smith was reelected president of the NYPS. Rev. Howard Borgeson was elected chairman of the church schools board. □

MINNESOTA

Dr. V. H. Lewis presided at the thirty-first annual assembly of the Minnesota District, held at Lake Koronis assembly grounds, Paynesville, Minn.

Completing the first of a four-year term, District Superintendent Norman Bloom reported the following: that all budgets of all churches were paid in full for the sixth consecutive year; there were 18 churches giving 10 percent for world evangelism; there were five evangelistic honor awards to be received; the district showed a gain of 14 church members and 159 gain the enrollment of the Sunday schools; \$511,402 was raised for all purposes, which is the first time the district has given over a half-million dollars.

On Thursday night following the service, a reception was given to honor Rev. and Mrs. Norman Bloom on the occasion of their silver wedding anniversary, which they had celebrated a few days before the assembly.

Saturday evening following the NYPS convention, people came forward as Song Evangelist Jim Bohi was singing. Dr. Ray Hance, district superintendent of the Kansas District, who was the camp meeting speaker, opened the altar to other seekers. In response to the invitation the altar was filled.

Mrs. Norman Bloom was reelected NWMS president by a unanimous vote. Rev. James Christy was elected NYPS president. Rev. Herbert Ketterling was reelected chairman of the church schools board.

The following were elected to the advisory board: (elders) Glendon Fisher and Stanley Gerboth, (laymen) Melvin Thomsen and Ray Richardson. □



Rev. Bennett Dudney, executive director of Christian Service Training for the denomination, and Rev. George Scutt, district superintendent of the Northwest Indiana District, talk over early plans to participate fully in the denomination-wide Church Growth Study in February, March, and April of 1971.

IMPLICATIONS OF CHURCH GROWTH

The Church Growth Study is built upon the premise that it is God's will for every church to grow. Church growth implies winning people to Christ, bringing them into church membership, and helping them to become part of the soul-winning force.

The study is designed to involve the members of the church board, the NYPS council, the NWMS council, and the church school board, plus others appointed by the pastor. The CST study is sponsored by the Department of Evangelism.

The study materials include the textbook, *Planning for Church Growth*, by Bennett Dudney, four evaluative instruments in these respective areas: evangelistic outreach, administrative procedures, program and facilities, and a pastor's manual.

The Northwest Indiana District was the first to respond to the promotional offer of the Nazarene Publishing House of packets containing the materials for use in introducing the study to the pastors. □

THANKSGIVING OFFERING IS SHARING YOUR BLESSING

"Freely ye have received, freely give."

Matthew 10:8



Would you be willing to settle for a salary 10 times that which you gave to God's work last year?

DOUBLE LOSS DOES NOT DESTROY RADIANCE

John Halay is the Sunday school superintendent of the Fairbanks (Alaska) First Church. The fact that he must get around on two artificial legs and a pair of crutches has not

John Halay



SUNDAY SCHOOL	
ATTENDANCE TODAY	200
ATTENDANCE LAST SUNDAY	140
ATTENDANCE A YEAR AGO TODAY	110
OFFERING TODAY	4785

broken his spirit nor dimmed his testimony.

Five years ago he lost a leg as the aftermath of an automobile accident. Last summer it became necessary to remove the other leg due to the formation of a tumor in the bone above the knee. Far from being bitter about this double loss, John takes his radiant testimony wherever he goes.

On Sunday, August 23, Fairbanks First Church had a "John Halay Day" featuring a Sunday school attendance rally and a special offering to help him with the massive expenses which accumulated during hospitalizations. An attendance record of 200 in Sunday school was set that day, and approximately \$1,600 was received to help him "get back on his feet." □

COUPLE OBSERVE 60th ANNIVERSARY

Rev. and Mrs. Otis L. Bowman observed their sixtieth wedding anniversary, September 24, at their home in Lewistown, Ill. A dinner was held in their honor by their family and friends of the community.



Mr. and Mrs. Bowman

They were united in marriage September 24, 1910, in St. Louis by Rev. J. C. Abbott, a Methodist minister. Mr. Bowman was

a Methodist pastor and evangelist in the early years of his ministry. Later he united with the Church of the Nazarene.

He organized the Nazarene church at Smithfield, Ill. He pastored at the Lewistown, Ill., church for 17 years. He retired from the active ministry in 1963. During many years of his ministry, he had a daily radio program with a wide hearing in central Illinois.

Mr. and Mrs. Bowman are the parents of Mrs. Louise Ferguson, wife of Rev. J. Edward Ferguson, who presently pastors the Florissant, Mo., church. □

MOVING MISSIONARIES

Rev. and Mrs. Jerry Apple, 209 S.W. 24th, Oklahoma City, Okla. 73109.

Rev. and Mrs. Jim Bond, 6722 W. 73rd St., Overland Park, Kans. 66204.

Rev. and Mrs. Robert Brunson, Apartado 27-166, Adom 27, Mexico 7, D F., Mexico.

Rev. and Mrs. Marvin Buell, Apartado 8378, Zona 7, Panama City, Republica de Panama.

Rev. and Mrs. Brent Cobb, Church of the Nazarene Mission, Young Deung Po, P.O. Box 63, Seoul, Korea.

Rev. and Mrs. Robert Collins, Caixa Postal 180, Americana, Sao Paulo, Brasil, South America.



Dr. and Mrs. George Taylorson (center) received a hearty welcome to Okinawa as they arrived to assume the pastorate of Keystone Church. A welcome luncheon at the Harborview Civilian Club was planned on their arrival. Keystone Church is an English-speaking church serving the military and civilian communities on Okinawa.

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You Should Know About . . .



November 8—"Happiness Is Having a Clean Heart"

November 15—"Happiness Is Having a Peaceful Heart"

VITAL STATISTICS

DEATHS

DONALD E. RICHARDSON, 59, died accidentally at his home Aug. 31 in St. Paul. Funeral services were conducted by Rev. Byron Clark. He is survived by his wife, Floretta; three sons, Ray, Ivan, and Eugene; and one daughter, Betty.

MRS. MORRIS (LOUISE) JOHNSON, 87, died Aug. 20 in Colorado Springs. Funeral services were conducted by Rev. Neil Wiseman and Dr. Charles Strickland. She is survived by her husband, Morris; one daughter, Mrs. Norman R. Oke; and one son, Rev. Leonard C.; seven grandchildren; three great-grandchildren; one brother; and one sister.

ORTHY C. GOSSETT, 66, died Sept. 18 in Marshfield, Wis. Funeral services were conducted by Rev. Donald Huffmier. He is survived by his wife, Helen; two sons, Eldon M. and Elwyn F.; three daughters, Mrs. G. H. (Evalyn) Davis, Mrs. David (Eloise) Keller, and Mrs. Rusty (Janice) Webster; eight grandchildren; two great-grandchildren; his stepmother; and one sister.

WILLIAM J. MILLS, 56, died Sept. 12 in Pasadena, Calif. Funeral services were conducted by Henry B. Wallin. He is survived by his wife, Lois; three daughters, Marilee Rose, Sandra Mae, and Laurie Gaye; four grandchildren; two brothers; and one sister.

DONALD E. DAVIS, 64, died Aug. 5 while preparing for takeoff in a plane from the Greater Pittsburgh (Pa.) airport. Interment was in Pawtucket, R.I. He is survived by his wife, Virginia C.; and one brother, Ray F.

Births

—to Lawrence and Martha (Carter) Williams, Bethany, Okla., a boy, Charles Douglas, Sept. 8.

—to Don and Brenda (Hancock) Hastings, Charleston, W. Va., a girl, Melissa Kathryn, Sept. 15.

Marriages

Barbara Sinclair and Marion Crumm, Derby, Kans., June 15.

Nadine Wood and David Sinclair, Wichita, Kans., Aug. 1.

Bernice Rindels and Gene Baker at Cedar Falls, Ia., July 24.

Sharon Leota Wilcox and Allan Benjamin James at Elmsdale, Prince Edward Island, Canada, July 25.

Janet Sue Simmons, Rapid City, S.D., to Marvin Eugene Pepper, Columbus, Ohio, at Beardstown, Ill., Aug. 3.

Christine Lee Narregaard and Russell David Bredholt, Jr., at New Lathrop, Mich., Aug. 15.

ANNOUNCEMENTS

RECOMMENDATION

I am pleased to recommend Rev. and Mrs. Harold Myers, who recently transferred from the Wesleyan church to the Michigan District. They are capable in the field as evangelist and singers. They provide their own housing in a mobile home. Contact them at 575 Ferris N.W., Grand Rapids, Mich. 49504.—Fred J. Hawk, Michigan district superintendent.

Rev. C. R. Moore has recently moved to Chico, Calif., and is entering the evangelistic field. He may be contacted at 189 E. Sacramento Ave., Chico, Calif. 95926.—Kenneth Vogt, Sacramento district superintendent.

ANNOUNCEMENT

Rev. Richard L. Merrell, children's and youth evangelist, has accepted the pastorate of the Flint

(Continued on page 18)

DIVORCE INCREASES PLAGUE RED BASTION. A high divorce rate is noted in atheistic Russia as well as in the Western nations.

Soviet youth magazine *Smena* says more than a million Russian men and women were affected by the breakup of their marriages in 1967. But there was only one new marriage for every 10 divorces.

The steep rise in divorces continues, the journal reports, and Soviet sociologists are increasingly concerned at the emotional damage and personal suffering inflicted by the failure of so many marriages. □

WILHELM MEMORIAL CHURCH PLUNDERED. Rev. Guenter Pohl, pastor at Kaiser Wilhelm Memorial Church in West Berlin, has requested police authorities to take appropriate action to end "deplorable incidents" which have occurred with increasing frequency outside and inside the church.

Pastor Pohl referred to the fact that the area around the church, located at the lower end of West Berlin's main shopping boulevard, had become a meeting place for youthful rowdies and hippies who spend the night on the staircases leading up to the church building.

His report cited youthful groups dancing on the altar with burning cigarettes, declaiming a parody of the Lord's Prayer, disturbing divine services by playing radios in the church, and damaging church furniture. In some instances, acts of sensual exhibitionism had occurred in full view of parishioners and foreign tourists, the pastor said. □

"HIPPIEISM" SCORED BY SPOKANE PASTOR. The spirit of hippiedom that is infiltrating the churches of America must be put down if Christians are to be faithful in their duty, a minister in Spokane, Wash., told his congregation.

"The time is here for someone to stick out his proverbial neck and prophet-like 'cry aloud and spare not' against the growing deterioration of manners and morals through the influence of these young nonconforming conformists," said Rev. Clay Cooper, pastor of South Hill Christian Church.

He said the Satanic trend "is eroding respect for the Bible, the House of the Lord and for things sacred and revered. The world is invading the church, often with clergy approval.

"What a sickening substitute for the 'worship of God in the beauty of holiness,'" Pastor Cooper said.

His sermon was carried in full by the city's *Daily Chronicle*. □

CHURCHMEN ARE URGED TO STUDY "MEANING, SIGNIFICANCE" OF DRUGS. A United Methodist official has called on churchmen to "focus on the meaning and significance of drugs" rather than the chemicals themselves.

"Drugs can be put down but the question raised by drug use cannot," said Dr. Thomas E. Price, director of alcohol and drug issues for the Board of Christian Social Concerns in Washington, D.C.

The basic issue, he said, is "not drugs, per se, but why people use them." The question involves the individual's value system and life commitments, he added.

Dr. Price's comments were included in a multi-media drug-education packet to be used in a church-wide education effort focused on November 8, which has been designated "Drug and Alcohol Concerns Sunday." □

SOVIETS SCOTCH ATTEMPT TO SMUGGLE BIBLES. An article translated from the Russian newspaper *Novaya Zarya* describes with glee some of the naive attempts by Western tourists to smuggle Bibles and other Christian literature into Russia. Religious material is often found concealed within the covers of Russian classics, in suitcases with false bottoms, etc. But the story circulated by *Novaya Zarya* concerns a woman arrival at Moscow airport.

The passenger—a Russian—was returning, she said, from a seven-month visit with relatives in Canada. A search of her suitcase produced nothing in the way of contraband. Captain Shmakov waited for the next in line. But as the woman turned to make her way laboriously from the checkpoint, he frowned, leaned across the counter, and ordered her back. For her figure belied her emaciated appearance. *It was lumpy!* She walked like a woman carrying a suspiciously heavy burden.

A woman customs official conducted the search. In the passenger's ingeniously sewn girdle she discovered a small library of religious reading, including 42 thick books, religious newspaper clippings, and about 600 tracts! All had been supplied by a group of Canadian Mennonites.

The Russian newspaper did not disclose the punishment imposed upon the would-be smuggler. There are those who would weep if they knew.—

Eva Blair □

Music to make
the heart sing!



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42 of America's best-loved hymns and Christmas carols arranged by Ernie Allee for the amateur home organist. Words and melody line, with symbols for chords and bass pedal. Favorites include "Whispering Hope," "O Mighty God," "Be Still My Soul," "Near to the Heart of God." **\$1.50**

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The Answer Corner

Conducted by W. T. Purkiser, *Editor*

How much of our Thanksgiving and Easter offerings actually goes to missions?

If your church pays at least 21.48 percent of its General Budget from income other than the Thanksgiving and Easter offerings, then it is entirely correct to say that everything you give in these special offerings goes directly and solely to evangelism.

Actually, the situation is very simple. Each year the General Board allocates the funds committed by the various district assemblies for the General Budget. Approximately 21.48 percent of the General Budget goes to "support ministries" such as church schools, education (chiefly the seminary and the Bible College), stewardship, youth, radio, ministerial benevolence, and administrative supervision.

The remaining approximately 78.52 percent of the General Budget is earmarked for world evangelism—the major portion of it overseas, but including some home missions, American Indian missions, and foreign-language work in the States.

But this isn't the whole story. Everything that comes in through Thanksgiving and Easter offerings or from

overpayment of the General Budget above the amount of the General Budget itself is earmarked solely for missions.

Alabaster giving, "missions specials" Prayer and Fasting funds, etc., all go to swell this "over and above" giving until last year (1969), 83.8 percent of the total went directly to world evangelism.

I mentioned the "support ministries" as receiving approximately 20 percent of the basic General Budget allotments. But really, the division is artificial.

Where would world missions be without trained missionaries, without the youth work, and without the supervision and coordination of it all by the Board of General Superintendents and the General Board?

I have a feeling that, as far as God is concerned, Christian stewardship is all one big package regardless of which dollars go where. The end purpose of it all is the conversion of the lost, the sanctification of the believers, and the upbuilding of the kingdom of God through the church.

Hebrews 13:2 tells us to entertain strangers. So many awful things happen, I'm afraid to open my door to strangers. I am an elderly widow living alone. I would not want to turn anyone away hungry or thirsty. Please do not print my name. I don't want people to think I am so dumb.

The "Answer Corner" never prints names, and I don't think you are dumb.

I'm not at all sure that Hebrews 13:2 commands indiscriminate hospitality to all who come.

The total reference is to Christian hospitality. In New Testament times, particularly, it was important that

travelling Christians have hospitality extended to them by the Christian people they had come to serve.

In the circumstances and location in which you live, I would think you would be fully justified in refusing to open your door to those—men particularly—whom you do not know.

Recently in my Sunday school class the question came up concerning the creation of man. The question was, "Why did God need to create man for fellowship when He already had created angels?" Could you help us solve this question?

I'm afraid not.

It would be rather presumptuous to assume that the only reason for the creation of man was that God might have fellowship with him. But the why's of our earthly existence are

nowhere fully stated in Scripture.

Perhaps the best we can say is that the wisdom of God deemed the creation of human beings to be worth what it would cost.

(Continued from page 16)

(Mich.) Westgate Church. He is cancelling all of his slate.

EVANGELIST'S OPEN DATES

Sam L. Starnes, 448 S. Prairie, Bradley, Ill. 60915, has open time from January 1 to March, 1971.

T. E. Holcomb, 9226 Monterrey, Houston, Tex. 77028, has open from January 3 to February 1, 1971.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

NEWS OF REVIVAL

BETWEEN 85 AND 90 SEEKERS bowed at the altar of the Elmdale, Prince Edward Island, Canada, church during a 10-day revival with Rev. Lawrence Walker, evangelist, and George and Charlotte Dixon, musicians. Among the seekers were some new converts.

In every service, extra chairs were placed in the sanctuary to help seat the crowds. There were 240 in attendance the last Sunday morning and over 350 at the closing service. Walter C. Wilcox is pastor.

REVIVAL SERVICES AT ASHLAND (KY.) FIRST CHURCH were conducted by the pastor, Dr. Lawrence B. Hicks. The Chapel Keys Trio of Florence, Ky., were in charge of the music. The meeting closed out Labor Day weekend with a capacity crowd and climaxing services.

In reporting the results, Mrs. J. Alexander, church secretary, stated—"The Holy Ghost visited in our midst; God was honored and obeyed; saints were blessed; backsliders were re-



PICTURED are the new sanctuary and exterior of the Blue Ash, Ohio, church. It was mainly constructed by volunteer labor and is valued at \$65,000. It will seat 250 comfortably and has Sunday school space for an attendance of 250. District Superintendent M. E. Clay was the dedication speaker. Rev. Wesley K. Poole was the special vocalist. The building was built while Rev. Darl Swisher was pastor. Rev. Ronald L. Barber is now the pastor.

stored, sinners converted, and believers sanctified."

EVANGELISTS GEORGE AND CHARLOTTE DIXON report the greatest single service of their career. The closing three-and-a-half-hour service of their recent Pittsville, Me., revival saw 50 seekers praying through at the altar, first two rows of seats, and in the choir loft. The response came after Charlotte had given her life's story.

Five entire families were saved. Two attempts to close the service resulted in additional altar services. The three sons of Pastor Stan Brooks were among those who found spiritual victory.

Following the benediction, a young lady halted at the door, turned, and ran to the altar. She said she couldn't step out of such an atmosphere and needed to pray.

One month before the revival, cottage prayer meetings were held and specific prayer requests shared. God answered prayer.

OF PEOPLE AND PLACES

DR. MARY SHAFFER, associate professor of art at Olivet Nazarene College, Kankakee, Ill., was a recent guest in a research session of the Pacific Regional Art Convention held in Portland, Ore. She has done experimental studies in attitudinal changes occurring from differing styles of teaching art education.



Dr. Shaffer

THE METROPOLITAN HOLINESS CRUSADE (interdenominational) will be held, November 3-8, in Brooklyn, N.Y. The services will be held at the Brooklyn Miller Memorial Nazarene Church.

Dr. Warner P. Davis will be the speaker. The music will be under the direction of Clyne Mascoll, choir director of the host church.

THE LOUISVILLE (KY.) FARMDALE CHURCH honored its pastor, Rev. Oliver G. Huff, on his twenty-fifth year of service to the church. Appropriate tributes were made in the special services of the day and at a noon dinner.



Milby

DR. J. HARLAN MILBY, layman from Springfield, Ill., made a guest appearance on the TV program "Horizons of Faith" on Sunday afternoon following the Laymen's Conference in Florida. This program

is conducted by Rev. R. T. Kendall, a Baptist minister in Fort Lauderdale, Fla.

Approximately 250,000 viewers heard Dr. Milby give an excellent witness for Christ and the Church of the Nazarene.



THANKSGIVING OFFERING

IS HELPING SOMEONE WHO NEEDS HELP

"They helped every one his neighbour"

Isaiah 41:6

694 missionaries and 2,756 national workers extend your Christian witness



Wendell Woods and James Goss

MISSIONARY WENDELL WOODS received a check for \$301 recently from Rev. James L. Goss, pastor of the Rosemead (Calif.) Walnut Grove Church. The check represented the last of a series of gifts which totalled \$1,700 toward the purchase of a car for the missionary.

Mr. Goss spearheaded the campaign in which a group of pastor friends cooperated.

Others who shared in giving toward the special project are as follows: California pastors—Charles Ashley (Escondido First), Lon Eckdahl (North Hills) and Robert Gardner (Hacienda Heights); Dennis Smith (Omaha Central); Chester Wright (Sandwich, Ill). □

THE KETCHIKAN, ALASKA, CHURCH recently took another step toward full self-support. For the second consecutive year, the church board agreed to assume a greater share of the pastor's salary.

This action represents a reduction, over two years, of more than 26 percent in the subsidy provided through the Department of Home Missions to the Ketchikan pastoral support. □

DEDICATION SERVICES AT THE NEVADA (MO.) CHURCH were held August 2. The new facility, costing approximately \$69,000, was built by Autry Construction Co. of Humboldt, Kans. Seating capacity of the sanctuary is 220.

General Superintendent George Coulter gave the dedicatory message. District Superintendent Dean Baldwin (Joplin) prayed the dedicatory prayer. Former Pastors Richard Copple and Floyd Hess participated in the service along with Carl Soliday, present pastor.

New Nevada, Mo., Church



NEWS OF REVIVAL

A MEETING WENT BEYOND ITS ORIGINAL SCHEDULE at Cleveland (Miss.) Davis Chapel Church. Beginning August 17, the meeting was extended for several days from August 23 to 26. The altar was lined in every service and souls were saved, reclaimed, sanctified, and revived.

A total of 79 found spiritual help. Twelve new members were received into the church and three others will be joining soon. Fifteen people were baptized.

Rev. Robert L. Chason, pastor of Millry, Ala., church, was the evangelist. During the meeting, Rudon and Margaret Laney participated in the singing and the Lord used their ministry of music to draw people to the altar. □

OVER 40 PEOPLE SOUGHT AND FOUND SPIRITUAL HELP during a one-week revival in the Mahomet, Ill., church. The revival was held by Rev. and Mrs. Wayland Gawthorp, evangelists.

Pastor Edwin L. Retter reported that the church was revived. The ministry of the Gawthorps was very effective. □

THE BUTLER, MO., CHURCH experienced a revival in September with Rev. Louie Owens, evangelist. The one-week meeting resulted in strengthening the church. Many individuals found spiritual help. Paul E. Couch is the pastor. □

A PLANNED PROGRAM, WARM PERSONALITIES, and purposeful preaching brought a harvest of souls in a recent revival at Richmond (Ky.) First Church. Rev. J. C. and Marie Wallace were the evangelistic workers.

From the revival, the church received five new members, nine people were baptized, and a new Sunday school class was organized. R. D. Cannon is pastor. □

REVIVAL AT OLIVET

Chapel and evening services were scenes of great victory as Olivet Nazarene College, Kankakee, Ill., experienced revival at the beginning of another school year.

With enrollment surpassing last year, the chapel and College Church had overflow crowds. Messages were given by Dr. John Allen Knight, chaplain and chairman of the department of religion and philosophy at Mt. Vernon Nazarene College in Mt. Vernon,



One of the scenes during revival at Olivet as students helped pray a buddy through.

Ohio. Special music was directed by Dr. George Dunbar of Olivet.

Hundreds of young people committed their lives to Jesus Christ during these services. President Harold Reed said, "This revival has set a wonderful spiritual tone on Olivet's campus." The revival was a genuine movement of the Holy Spirit. □

REV. MERRITT M. MOCKLER, 72, PASSES TO REWARD

Memorial services were held for Merritt M. Mockler, September 30, at the Vancouver (Wash.) Central Church with Pastor Arthur E. Mottram officiating and assisted by Rev. E. K. Bryant.

The call of God to the ministry was answered by M. M. Mockler at the age of 24. He closed his business and attended Central Holiness University, later known as John Fletcher College, in Iowa.

His pastoral ministry began in Iowa, serving at Wright and Storm Lake. He then pastored Viborg, S.D., and had a circuit of three churches in the great West River country. After pastoring at Alberta and North St. Paul, Minn., he pastored several churches in the Dakotas and came to the Northwest, where he pastored churches at Puyallup, Olympia, Sumner, and Carson, Wash.

The last four years of his semi-retired life were spent as associate pastor of visitation at Vancouver (Wash.) Central Church. His life included 40 years of sacrificial service.

He leaves his wife, Blanche; three children—Rev. James M., Jaimington, Me.; Mrs. Byrdie Larkin, Gresham, Ore.; and Mrs. Marion (Loa) Woodruff, Glendale, Calif. □

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

WHAT IS THAT IN THINE HAND?

(Exodus 4:2)

“What is that in thine hand?” God asked,
“What is that in thine hand?”
For Moses 'twas only a shepherd's rod,
But, yielded to God's command,
Became a powerful tool for Him
In setting a nation free!
Defying the laws of nature, they went—
Dry-shod—through the great Red Sea.

“What is that in thine hand?” God asks
The very same question today.
“Open thine hand and yield it to Me!”
Oh, let us quickly obey!
It may be only a telephone book,
A faltering tongue or a pen,
But yielded to God—a miraculous tool
In reaching the souls of men!

ALICE HANSCHÉ MORTENSON
Racine, Wis.

SAVE SOME”

1 Cor 9:22

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

