

herald

OF HOLINESS

of the Nazarens

GOD AND THE CONSTITUTION

(See page 3.)

Freedom, Not Independence

(See page 5.)

Thomas Jefferson's Prayer

"Almighty God, Who has given us this good land for our heritage; we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners.

"Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues.

"Endow with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

"In time of prosperity, fill our hearts with thankfulness, and, in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord. Amen."



General Superintendent Young

A Plea for Perspective

THE strength of the Christian Church during controversy often lies in her "sanctified gumption." She may be mistaken in her judgments at times, but when her moral sense grows dim she is jaded and will soon become decadent. Even Jesus insisted that He judged by the available evidence, but He also pointed out that the reliability of His judgment rested on an unfading commitment to do the Father's will (John 5:30).

In this century, too, corruption and decay come from within, not from without. Margaret Mitchell wrote in *Gone with the Wind*: "There ain't nothin' from the outside can lick any of us. . . . not Yankees nor carpetbaggers nor hard times nor high taxes nor even downright starvation. But weakness that's in our heart can lick us in the time that it takes to bat your eye."

The final test of our religious life must be in the way we live. "Can we make men better men?" is the all-important question. It has always been relatively easy to become a legalist and to get lost in our own list of prohibitions. But it is equally dangerous to become a sentimentalist without moral tone.

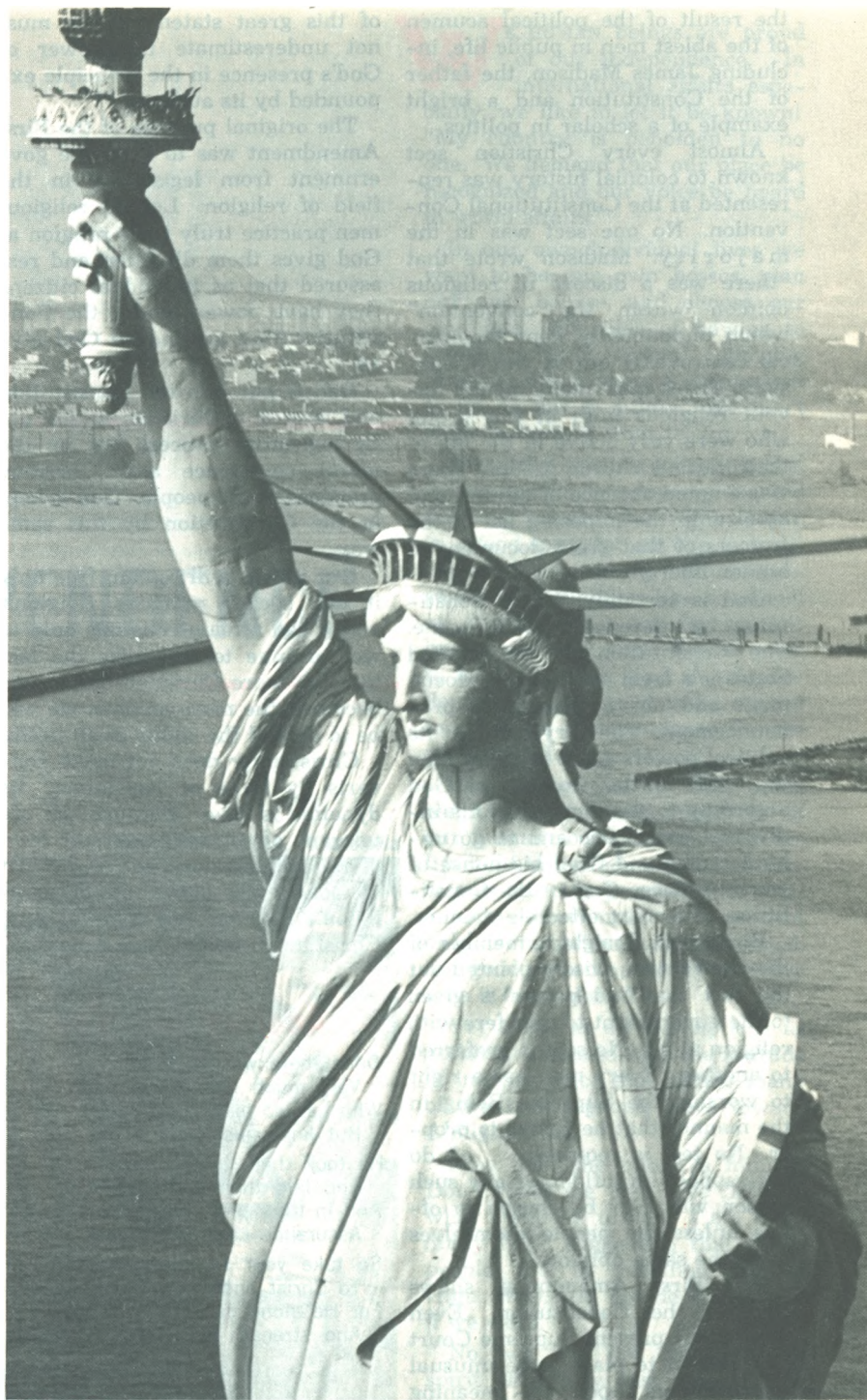
Our holy religion includes emotion, but we cannot play with it. John Tauler called that "spiritual unchastity."

Jesus himself warned, "Ye shall know them by their fruits" (Matthew 7:16a). Commenting on this passage Phillips Brooks wrote: "Every change of religious thought ought to justify itself by a deepened and extended morality. . . . The manifestations of devoutness are variable and mistakable. The manifestations of the moral life are in comparison with them invariable and clear. About my being humble and full of faith any man may be mistaken. About my being honest and pure it is far less possible to err."

There is a moral and historical amnesia abroad in our world today. We think we see signs of this sickness in our own church. Let us seek the truth of God in His Word until we find it in historic simplicity and perspective. Surely the grace of God so freely bestowed carries some responsibilities with it, for the holy life has always been the disciplined life. Hear the words of a Russian novelist from the mouth of an old monk: "This is above all, don't lie to yourself." □

God and the Constitution

Our nation will remain free only if our society remains religious, and it can remain religious only as we continue to recognize the fact that the more Christian our nation becomes, the more conscious we will be to defend the rights of all faiths.



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

MUCH has been made in our irreligious age of the fact that the name of God and a formula recognizing His existence are absent from the Constitution of the United States. This fact has been a strong argument for what is supposed to be the lack of religious faith in the hearts of the brave men who framed our Constitution.

A careful study would seem to show us that the omission of direct reference to God was by design and not oversight. It was

the result of the political acumen of the ablest men in public life, including James Madison, the father of the Constitution and a bright example of a scholar in politics.

Almost every Christian sect known to colonial history was represented at the Constitutional Convention. No one sect was in the majority. Madison wrote that "there was a discord of religious opinion within the convention" which undoubtedly kept theological controversy out of the discussions. There were many men of devout religious faith in this group who were very active in the life of their various church groups. There was a noted absence of infidels and atheists in the imposing list of the framers of that great document of human liberty.

God is certainly in the Constitution by inference if not by name. The Constitution of the United States is a legal and political document and not a theological pronouncement. The very fact that its political powers grant to every man the right to the worship of God according to the dictates of his individual conscience and to go unhindered to and from his house of worship places God in the Constitution in a most effective manner.

Richard D. Spaight, a member of the Convention, wisely pointed out the fact that "no power is given to the government to interfere with religion at all. No sect is preferred to another. Every man has a right to worship the Supreme Being in the manner that he thinks is proper. No test is required . . . I do not suppose an infidel, or any such person will ever be chosen to office unless the people themselves be of the same opinion."

The First Amendment shows God in the Constitution. Even though our present Supreme Court has seen fit to place some unusual interpretation upon the meaning

of this great statement, we must not underestimate the power of God's presence in the principle expounded by its authors.

The original purpose of the First Amendment was to keep the government from legislating in the field of religion. Let all religious men practice truly their religion as God gives them direction and rest assured that as individual citizens they have powers under the Constitution that are indeed God-given.

God is put into the Constitution and laws of a Christian nation not by legislative process but by the moral conscience and Christian practices of the people. God is kept in the Constitution by this same way.

Our nation will remain free only if our society remains religious, and it can remain religious only as we continue to recognize the fact that the more Christian our nation becomes, the more anxious we will be to defend the rights of all faiths.

Christianity does not make converts by force or legislation. Its dynamic is love. Because we are tolerant of all religions and even of no religion does not mean that we adhere any less to our own religion. A man must be a good Christian to be the best American. □

Another like You

Once there was another
 Very much like you
 Who had so many problems
 But knew just what to do.
 He took them to the Saviour
 And laid them at His feet,
 And in their place Christ gave to him
 Assurance calm and sweet.
 So take your troubles, one and all,
 To Christ and leave them there,
 For He alone can give you hope
 And strength your cross to bear.

Lolis Rosbrugh
 El Dorado Springs, Mo.

50 YEARS AGO

The Devil's Camouflage

A GREAT deal is being said about a new religion since the war has closed. They tell us we will have to do away with our old-time preaching on repentance, judgment, restitution, holiness, and hell. That is a trick of the devil to cool our preachers off, sidetrack them, and destroy our boys who have escaped the bullet and influenza plague.

The very suggestion of this kind from any man, or set of men, ought to have a tendency to make us more zealous than ever for God and old-time Bible truth. The devil knows if he can get the preachers to sell out at this point he will damn the world.

But, brethren, if we Nazarenes will be true to our trust, God will give us the hearts of the boys who have been on a battle field amidst death and destruction. They want something real now, and if we will stand true for the supernatural in religion God will stand by us and no man will be able to stand before us. Glory be to God! . . .

The evangelist who gads about and talks lightly will never amount to anything as a soul winner. Let us, as preachers, put in hours in secret prayer and set a watch at our mouth that we sin not with our lips.

These are days when the Holy Ghost will do things if He can find a man to stand in the gap and make up the hedge. The Lord is seeking for such men. Let us be the men.—B. H. HAYNE.

July 2, 1919



Herald of Holiness

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Volume 58, Number 27

JULY 2, 1969

Whole Number 2984

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64151
 Published every Wednesday by the Nazarene Publishing House,
 M. A. Lunn, Manager, 2023 Troost Ave., Kansas City, Mo. 64108
 Subscription price, \$3.00 per year in advance. Second-class postage
 paid at Kansas City, Mo. Address correspondence concerning subscrip-
 tions to: Nazarene Publishing House, P.O. Box 927, Kansas City,
 Mo. 64141. CHANGE OF ADDRESS: Please send new address and old,
 enclosing a recent address label if possible. Allow six weeks for
 change. Unsolicited manuscripts will not be returned unless accom-
 panied by postage. Opinions expressed in signed articles are those
 of the authors, and do not necessarily represent the official position
 of the Church of the Nazarene. Printed in U.S.A.

COVER PHOTO: Orville Andrews

WE HUMAN beings are proud of our independence. In international affairs especially, we like to let it be known: "My country is beholden to no one. We demand that our place be recognized and our voice be heard in world affairs."

In our own individual lives we want to be our own bosses, plan our own course, and choose our own fate. The idea of bowing to someone else's orders, following someone else's plans is unpleasant to us, to put it mildly. We don't want to be told what to do.

A healthy spirit of independence, if it is kept in its proper place and directed toward the right target, is a good spirit for anyone to have. God did not create human personality to function like a puppet on strings, like a toy for another human to play with. We all need to have the right kind of independence. We also need to be careful to aim our independence in the right direction.

But during the last few years we have seen some members of our human society carry their attitude of independence to such extremes that the possibility of total anarchy is becoming very real. Not only is injustice being protested, but good, sound authority in every area is being defied.

Yet tragic as all this is, it is as nothing compared with the attitude of independence that all too many of the Lord's people have toward Almighty God.

Now hold the phone a minute. Don't shoot me until I've finished what I started to say. I am definitely NOT suggesting that God's people are in rebellion against Him. We could not be His people if we were.

No, we are not rebellious in spirit. But how easy it is for us to try to be independent in practice!

We read in the Scripture that Christ has promised, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36), and we mistake this promise of freedom as being license for independence.

We somehow get the idea into our heads that we can carry the burdens of the Lord's work ourselves. We forget that Christ has

FREEDOM NOT INDEPENDENCE

PHOTO BY PAUL M. SCHROCK

INDEPENDENCE HALL, Philadelphia



said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

In our own wisdom we make big plans for our lives and activities, forgetting that God's Word says, "In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:6).

All too often our carefully made plans blow up in our faces, and life falls apart because we have been independent in our attitude toward God.

God makes people free, but He has never yet made anyone independent.

God is able and willing to free the conscience from guilt and the heart from sin. The nagging feeling of guilt for past sins, the helpless urge to turn time back in or-

der to do something about it, the constant "nag, nag" that Satan enjoys inflicting on God's people need not be endured.

Christ suffered for our sins on the Cross. We need not continue the suffering after we have quit sinning and been forgiven. If we insist upon carrying the burden that Christ has already carried for us, we are being too independent toward God.

God will set our wills free from their rebelliousness if we will let Him. If we will but learn to depend upon God to be wiser than we in planning our lives, if we will but recognize the loving care that God puts into His plans for us, rebellion will disappear like frost in a fire.

God is ready and eager to free

our minds from the fretting cares that wear us out to no purpose. When we have become sufficiently dependent upon God to cast all our care on Him, He will take care of us.

Yes, thank God, He meant what He said when He promised to make us free indeed, but He has not promised to make us independent. How thankful we should be that it is this way! Our puny, little strength and stupid, little wisdom is not enough. We get nowhere fast if we try to get there independently of God.

We cannot in our own strength provide safety for ourselves, but "the name of the Lord is a strong tower: the righteous runneth into it, and is safe" (Proverbs 18:10).

Freedom, not independence. □

It's Worth a Try

THE MINUTE some folks feel a strange pain, they are sure they are going to die and nothing can be done about it. Some people think the minute their car causes trouble that it must be traded in, and some think their first failure on a job indicates that they are failures as persons. What waste we accept! Possibly our greatest needless waste, however, is in the matter of marriages.

When a marriage begins to go sour, to develop disappointments or surprises, and to lose a bit of its romance, some folks accept failure as an irreversible result. They tell no one, seek no help, shed their tears alone, and die a thousand agonizing deaths in utter hopelessness.

A group of men stopped along the highway when they saw a large barn afire. The flames were small but spreading while they watched, talking of what a shame that such a fine structure should burn. However, their bland acceptance was interrupted by a newcomer who yelled for them to come with him and put out the fire. They did! After the fire was out, others congratulated him. He replied that he was not sure it could be done but it was such a valuable building that it was worth a try.

The first brave step toward saving a marriage is realizing that it is worth the try. People should recognize how much they have at stake, what they stand to lose, and how irreparable is the damage being done. Then they should stop their silent acceptance of hard fate and begin doing what they can do. If they should really try and fail, they have lost nothing more than they would have lost anyway and they will have the good feeling of having tried.

It takes courage to seek professional help. It takes courage to put forth effort when it seems the other spouse puts forth no effort. It takes courage to remove irritating situations, to eat humble pie, to rebuild decaying values, and to actually try to put out the fire. It takes daring and determination and humility. But it is worth the try.

Thousands of marriages have been thrown away which could have been restored to romantic loveliness if the people had tried. Thousands of homes are being burned by the fires of hate which could be saved if the people realized that something could be done about it. It has been amazing through the years to see how many marriages which seemed so far gone can be restored to richness and meaning. It is always worth a try.

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Beyond Self

VIKTOR FRANKL, one of the best known psychologists of this generation, has said that the concept of existentialism has pointed up one of the major problems of this age—the meaninglessness of life.

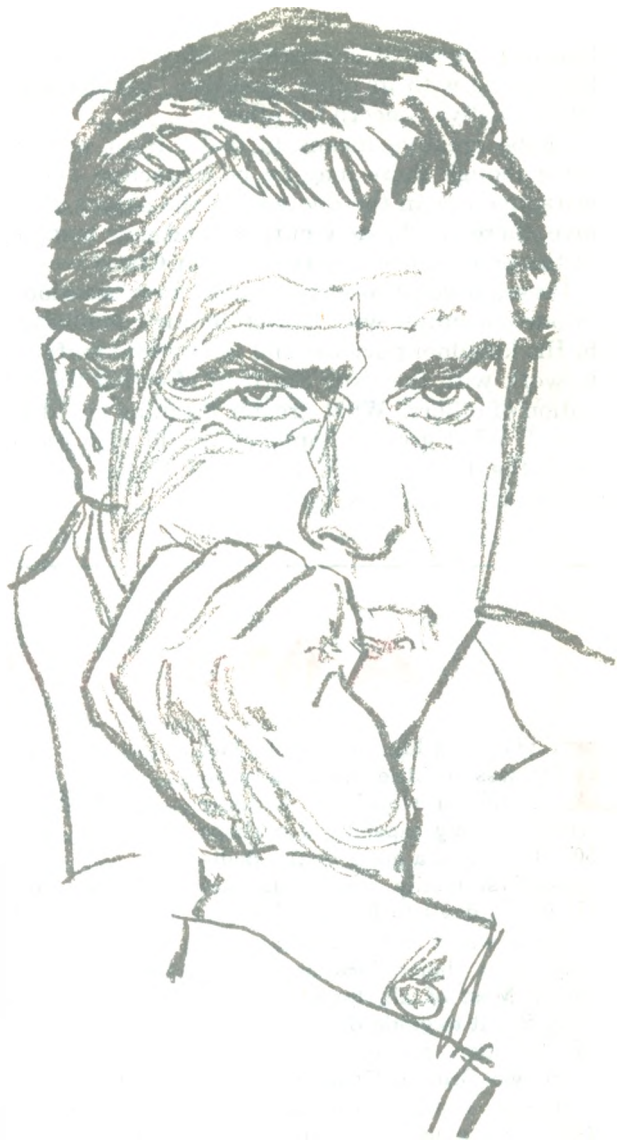
Recently the writer heard Dr. Frankl say that, everywhere he goes, there is evidenced a void in the lives of people. They are going about their social affairs, their business activities, and their political pursuits with a deep hunger left unquenched because life has lost its meaning for them.

Frankl's emphasis in what he calls logotherapy is designed to help each person find a meaning to life that is beyond himself. He declares that meaning can be found only (1) in personal encounter with someone other than himself to love and to serve, (2) in personal responsibility by undertaking a task beyond himself, or (3) in suffering.

Frankl emphasizes that happiness can never be a worthy goal of life, for it is a bubble that, once caught, bursts. Rather, happiness is a by-product of living for someone, for some task, or for a purposeful suffering that takes one beyond himself.

Meaningful living can be found only in "self-transcendence." It is only as one reaches out beyond self with open arms to give himself that he finds enduring purpose for living.

Although he does not claim to be a Christian, Frankl comes very close to picturing the quandary of man without Christ. The Christian emphases in life involve the same three areas which, according to Frankl, bring meaning to life: (1) personal encounter with the redemptive Christ, who saves one from self and sin—for what other personal encounter could be fully redemptive? (2) a personal commitment to doing the "whatsoever I command you" of Christ—for what other task can have such magnitude or such eternal worth and challenge? and (3) the suffering of a self-transcendent love that creatively cares for others—for what agonizing can com-



pare to that of creatively caring for the redemption of lost souls?

Meaning, for us as Christians, is not in trying to be religious or *trying* to be holy. The meaning of true religion is faith and love in action; it is a redemptive love for others. It is the union of our ethics and our religion at the cross of Jesus.

As Christ loved and gave through the Cross, so did He command, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

We have all heard various distinctions between love that is self-serving (*eros*) and love that is extended toward others (*agape*). We are told that the Greek word "perfect" used in Matthew 5:48 may be translated just as effectively "mature" or "complete." Love which is mature and complete will approximate more nearly God's perfect love, "as I have loved you."

Love that is mature is not self-serving, for it has a primary concern for others. If it is Christ-

like in purpose; it is *creative*. May we then say that, along with its other qualities, "perfect love" has a creative concern for others?

To be creative means to make from nothing. Even though there may be no attraction and no attractiveness in the one who is the object of our love, there can be new purpose and new meaning in the potential that person has in Christ.

Personal self-transcendence is now occasioned in our encounter with Christ, in our commitment to His kingdom purpose, and in our soul-suffering to work with the Holy Spirit in effecting the salvation of others. What greater meaning could life have? What greater happiness could man secure than the happiness in living for Christ and in giving self creatively for others?

This commitment—this creative concern, this meaningful life—has been summed up poetically by Floyd Hawkins, in his song "This Pair of Hands":

These hands I give to Thee, my blessed Saviour,

*To do Thy will whatever love demands;
Redeem'd and sanctified and in Thy favor,
I gladly yield to Thee this pair of hands.*

*To point the lost of earth to Calvary,
To lift the Cross that dying souls may see,
To bring Thy healing touch to darkest lands,
To give to Thee, my God, this pair of hands.**

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A Memory File

IT WASN'T a big church. In fact it was a little home mission church, a storefront building with a seating capacity of perhaps 50. But it had a good, godly, dedicated first family who would not allow the devil to bring defeat.

There was a new building under way in a choice location in the town. Most of all, there was the Holy Spirit to guide this little band of Christian soldiers. And then there was Brother Grinner.

It was Sunday afternoon and God had placed a little bit of springtime in the midst of January when the pastor asked, "How about a little ride in the country?"

I consented at once and as we drove through the beautiful, rolling hills of southern Ohio the pastor began to fill me in on where we were going.

Brother Grinner had been a Nazarene for most of his life. It had been just last month that his companion of many happy years had gone to her reward. And now Brother Grinner was alone with his memories. But what precious memories!

As we entered his modest little home, I was immediately aware that he was a Nazarene. On the wall of the living room there was a large photograph of the 1935 district assembly, and Brother Grinner was quick to point to his position in the crowd above and a little to the right of Dr. Goodwin.

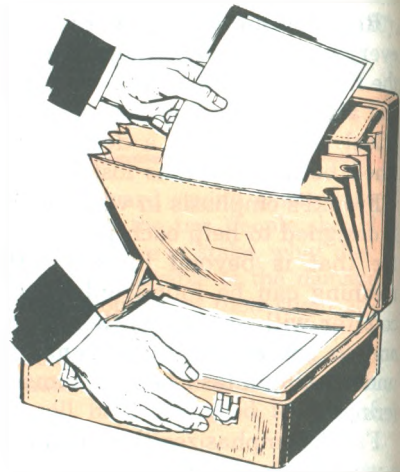
• **By Glen E. Stover**
Pensacola, Fla.

On the other wall was a photo of "Uncle Buddy" Robinson, and Brother Grinner began to recall the many times he had heard Uncle Buddy preach. I said, "Brother Grinner, did you ever hear Dr. Chapman preach?" And he was off again with another personal story of bygone days.

As I listened, I thought how wonderful it was to have all these memories to recall in our twilight years. And I thought of myself. I was never privileged to hear or see these great men who guided our church through its formative years. But it is my privilege to gather some memories now, so that I too may remember.

I will never forget that day when Dr. Powers laid his hand on my head at the ordination service, or the encouraging word that Dr. Williamson gave me publicly after my pastor's report had been given at a district assembly. I shall ever cherish my notes taken when Dr. Benner left no stone unturned as his blazing eyes roved over the assembly.

Nor can I forget the warm smile and words of wisdom of Dr. Coulter or the casual way Dr. Young utters some deep philosophical thought.



There are many more stalwart men of the church in my day that I am using to build my memories on. As a boy I remember Louise Robinson Chapman giving a missionary sermon on the subject "If You Don't Like It, Change It," and later on in college Dr. Hamlin giving a chapel talk on "Life's Goals."

There is only one way to build our memory file. It is to become involved. There are hundreds of Nazarenes who have never attended a district missionary, NYPS, or Sunday school convention. Hundreds more have never counseled at boys' and girls' camps, junior high camp, or institute. Zone rallies and young adult retreats leave them cold. No wonder they are not enthusiastic about their church. They have not been building memories for their twilight years.

Happy is the church, home mission or otherwise, that has a Brother Grinner in the midst. □

A BELATED SOLILOQUY

I DIDN'T BELIEVE! Yes, I had heard people tell about a change that had come into their lives when, as they claimed, an experience of salvation was received. Certainly I had read in the Bible, "Believe on the Lord Jesus Christ, and thou shalt be saved." But I just didn't believe, so passed it up.

I DIDN'T TURN! It is true I heard a minister read from the Bible, "Turn ye, turn ye from your evil ways; for why will ye die?" But I didn't, and turned down the admonition. They tried to tell me that the road I was traversing would lead to a frustrating dead end; however, having a good time this way, I kept going.

I DIDN'T LOOK! When this scripture was quoted in my hearing, "Look unto me, and be ye saved, all the ends of the earth," my own selfish will wouldn't yield; so I just didn't look.

I DIDN'T REPENT! There is one scripture that seems quite conclusive and pointed, when Jesus said, "Except ye repent, ye shall all likewise perish." Now I must confess this scripture rather staggered and bothered me. It says if I don't repent I'll perish. However, I didn't repent.

I DIDN'T SELL! Then I read about the wealthy young man who came to Jesus asking how to be saved. Jesus told him to sell out: "Lay your bank account on the line; wealth is your god. You have to be willing to surrender all, to get saved." He wouldn't sell, for it cost more than he anticipated. So he went away, thinking the price too great. I was not ready to part with my little hard-earned stake, either; so I didn't invest either.

I DIDN'T CONFESS! Though I am aware of the scripture, "If we confess our sins, he is faithful and just to forgive us our sins," it seems by now, after so many negative replies to God's overtures for me to become a Christian, that the door is almost closed; and I haven't confessed.

MY POSTMORTEM! I didn't think my procrastination would land me in eternity with tormenting remorse, but here I am at last. The horrors and torments of this night of hell can be expressed only by the weeping and gnashing of teeth of its forever incarcerated inmates. Now I have found out what God meant when He said, "The wicked shall be turned into hell, and all the nations that forget God." What a fool I have been! □

MOST OF US have encountered that group of "realistic revolutionists" who are in pursuit of something "relevant" so they can "see it like it is," thus being able to "sock it to" the "establishment," who are just a bunch of "hypocrites" living in an "antiquated society" designed to inhibit and annihilate the keen minds and insights of these "realists" who are going to enlighten the world after they've found that which is "relevant."

Personally, I can hardly wait!

But in the meantime and while they're searching, I'm leading three cheers for believers, that select group of people who may or may not see the establishment "as it is" but who see Jesus Christ "as He is" and are caught in an exciting optimism about life—present and future.

I say, "Hooray!" for the people who believe Jesus Christ when He says, "If I am lifted up, I'll draw all men to Me," and are lifting Him up in their lives, drawing men to Him through them.

I say, "Hooray!" for the young people who are learning that, even in a changing world, God is relevant to them personally in a special sort of "updated" way.

I say, "Hooray!" for the believers who refuse to accept poverty, hunger, sadness, and hurt and are reaching out to people—on their block, in their city, in foreign countries—in a practical service to God and man.

I'm excited about life and about Jesus Christ. I'm cognizant and concerned that some of what the "realists" say about the established Church is true. But I'm exhilarated with the realization that God is about the only absolutely relevant reality in our world today.

Do not falsely reason that because some of the people and institutions of the current Christian community are irrelevant, therefore Christianity itself is irrelevant.

Gaze upon Jesus Christ . . . catch the excitement of His life . . . know that He is God . . . that you are His . . . that He loves you . . . and join the group of believers who refuse to become "hung-up" on the irrelevancies of people and institutions but rather are "hung-up" on the love of God and the example of His Son, Jesus Christ!

Life is too brief to spend valuable living time entertaining such irrelevancies as debating the relevance of Christianity. □

• By Aarlie J. Hull
Seattle

Three Cheers For Relevance

Editorially Speaking

• By W. T. PURKISER

The Government and the Gospel

In a recent book, *The Gospel for an Exploding World*, H. Franklin Paschall touched on an issue very much alive in the Church today. It is in the increasingly difficult relations of Church and state, or rendering “unto Caesar the things which are Caesar’s; and unto God the things that are God’s” (Matthew 22:21).

Committed to the principle of the separation of Church and state, Dr. Paschall argues that the approach and the emphasis of churches must necessarily be different from those of government. He writes:

“Government is concerned with symptoms; churches are concerned with disease. Government seeks to change man by changing his environment; churches seek to change man by changing his heart. Government can make man better off; churches can make man better. Government administers; churches minister. Both government and churches are ordained of God. They should be mutually helpful.”

Few would deny the need for government. The symptoms with which the state is concerned are part of man’s sufferings. Sometimes symptoms have to be allayed before the disease can be treated.

Environment is important in many ways. We do not grow oranges or bananas in the Arctic. Environment cannot create life, but it can destroy it. The effect of the gospel can be hindered or enhanced by the environment of the one to whom it comes.

To be better off is not to be better, certainly. Yet it is a worthy desire, and the government that serves the physical and economic needs of all its citizens is to that degree a good government.

Administration also is necessary. Wherever people live together, they must have coordination and direction. This is even more true as the numbers of people increase. Laws and policies must be administered effectively and fairly.

Caesar has his due. This we have on no less authority than Jesus himself. We are to “render . . . unto Caesar the things which are Caesar’s” (Matthew 22:21). The “image and superscription” (Matthew 22:20) of government is stamped on every area of public life.

And it was Caesar’s government about which

Paul wrote, “The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God” (Romans 13:1-2).

THIS DOES NOT MEAN that in a democracy the government “of the people, by the people, and for the people” is immune to constructive criticism. Government itself must be subject to checks and balances. There is all too much truth in Lord Acton’s oft-quoted lines, “Power corrupts; and absolute power corrupts absolutely.”

The Church today, like the prophets of the Old Testament, is charged with the duty to pass responsible judgment on the state. For there are moral and spiritual dimensions to human life that all too often lie beyond the immediate concern of those who make and administer the law.

The only thing is, the judgment must be responsible and the criticism must be constructive. It helps not at all to indulge in sweeping condemnations of the conduct of public affairs without offering so much as a reasonable suggestion as to how matters might better be handled.

Churchmen do not lose their rights as citizens by their theological education. Neither do they automatically become experts in international relations, economics, or social psychology.

With all due allowance for distortions in the media of communication, one cannot but be appalled at the easy assumption of infallibility implied in the resolutions of church councils both to the left and to the right of center.

Yet the purpose of the Gospel is to deal with the disease that so deeply affects human life, the dis-ease of the soul that comes from being cut off from the Source of its true life.

People are changed superficially by changing their environment, and changes in the environment may contribute to deep inner changes. But the pig brought into a parlor is still a pig—and until something happens in the heart, there is no fundamental change in the nature of man.

The purpose of the Gospel is to make men better, not merely better off. It is a betterment that comes from above, not merely the bootstraps lift of a bankrupt humanism.

The Church is the visible representation of her Lord in this world, charged with the responsibility for carrying on His work in this world. “As my Father hath sent me, so send I you,” is spoken to us all.

As He came not to be ministered unto but to minister, even so His Church must serve. Whatever else it may be, the alliance of any church with political power is a betrayal of the Gospel that has called it into being.

Both the Gospel and the government, each in its own way, are ordained of God. The Gospel, rightly heard and truly obeyed, will strengthen the cause of good government wherever men live together.

Good government, on the other hand, supplies the element of order in which the Gospel may be most fruitful.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2: 1-2). □

"Firmly Bound, Forever Free"

That one may be firmly bound and forever free is not double-talk. It is a striking description of the freedom found in a genuine commitment to Christ and His way.

"Firmly bound, forever free," is the last line of Samuel Longfellow's well-loved hymn that describes the Christian's experience of the Holy Spirit. Different stanzas speak of the Spirit of God as Truth, as Love, and as Power.

But it is the last stanza that sets before us a very vital aspect of the Holy Spirit's ministry within our hearts:

*Holy Spirit, Right divine!
King within my conscience reign:
Be my Law, and I shall be
Firmly bound, forever free.*

Few generations have needed to grasp the truth of these lines as much as our age needs it. The issues of authority and rebellion, law and liberty, loyalty and license, social responsibilities and individual rights are with us as rarely before in the troubled history of mankind.

There are many today who seem to think that lawlessness is the way to freedom. Anarchy has always had a few advocates, but never has it posed with such sophistication as on some university campuses in the last two or three years.

That there should be rising tides of rebellion against all authority should not take the Bible reader by surprise. Paul's great description of the spirit of antichrist defines it as "the mystery of iniquity" or literally, "the mystery of lawlessness" (II Thessalonians 2: 7).

Yet anarchy has always been and always will be self-destructive. It is to be hoped that young (and older) rebels will realize before it is too late that mindless rejection of authority will inevi-

tably bring about the very thing they fear most—the repressive burden of inflexible and totalitarian rule.

THIS FACT HAS its spiritual aspects also. Many see in the Christian way of life only limitation and restriction. Their reaction is to kick over the traces and seek "liberty" in a shapeless humanism.

That any commitment has limits and boundaries is, to be sure, quite true. But Edwin Pruden's words are worth hearing:

"Jesus did not come to diminish life but to enlarge it; not to circumscribe its possibilities and crush out its spontaneity, but to release its powers and make life truly worthwhile. . . . Christianity doesn't fasten us with a ball and chain, rather does it provide us wings by which the far reaches of life may be explored to the fullest."

When the Holy Spirit reigns as King within the conscience and becomes Right and Law to the soul, we are indeed firmly bound. It is not the bondage of outer restraint, but the securing of inner constraint.

No law is more imperious than the law of love. No ties hold more securely than the "cords" and "bands of love" of which Hosea spoke (11:4). One may run away from rule imposed from without. But no one can escape the law written within.

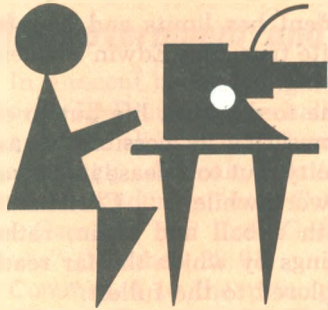
Yet to be firmly bound by the law of the Spirit is at the same time to be forever free. Nor is there really any other freedom worth talking about.

Men have made much over the supposed contradiction between the sovereignty of God and the freedom of man. Yet really, the sovereign who wins the loyalty and love of even rebellious citizens is a greater sovereign than one who might be able to control their actions as a puppeteer controls the puppets on his strings.

Actually, as Lesslie Newbigin has written, even the "negatives" of the divine law contribute to our freedom. They fence off the area in which we learn to live positively. They mark off the edges of the road. They constitute the fence that protects the traveller from the ravine.

It is not maturity but folly to destroy the fence, to see how near the edge one can come without falling off. That there is a hospital at the bottom of the cliff does not take away from the value of the fence at the top.

We may thank God for the Spirit-inspired law of right by which we are both firmly bound and made forever free. When the Psalmist said, "Thy statutes have been my song," he made it clear, as one has said, that "God's lawbook is a songbook. His mandates are melodies, both words and music, both theology and doxology, both duty and delight." □



SUBSTITUTES?
No!
SUPPLEMENTS?
Yes!

There is no substitute for the Gospel. It is the "Good News from God"—promoted by man but provided by God. The Church of the Nazarene is committed to preach it in its purity and fullness. The plan of salvation is needed as much today as ever, despite counterclaims of some theologians, sociologists, and psychologists. Man's efforts to lift himself by his bootstraps are still as futile as they are ridiculous. The unreclaimed human heart is ever sinful under its veneer of culture, civilization, education, and formal religion.

Bertha Munro said, "We need no greater message than this: 'Jesus Christ, the Saviour of the world.' Do not expect substitutes to improve on it."

Another has put it well: "There is no magic formula, no clever slogan, no carefully planned and cleverly executed campaign that will change the minds and cleanse the hearts of sinful men."

Trained musicians, qualified religious education directors, audiovisual tools have greatly enriched the ministry of the Church. But we must never forget that the preaching of the Good News is still the keystone of our program. It must be kept paramount—always central, never peripheral; ever primary, never secondary.

We live in an age of substitutes. It is a way of life—our clothing, our food, our buildings. In material things all this spells progress. In the field of religion and ethics it has the stamp of death. Substitute standards have eroded our moral structure. Social action has dissipated our evangelism. May God deliver us from this modernization of time-tested values and traditions in our own church program.

Let us reject substitutions for the proclamation of the Gospel while we eagerly welcome any resource, any supplement, any new method, any novel approach, that will add to the impact and effectiveness of our message of redemption. May we be alert in keeping our priorities in proper order. Audiovisuals, music, youth programs, attendance campaigns are only means to an end. And that end is the sending forth of the glorious Gospel of God.

Under competent and dedicated leadership the Audiovisual Committee has endeavored to be aggressive and creative in its program of supplying filmstrips and related materials for various departments of our church. The response from our local churches has been most gratifying.

Our concern is that this material be used as supplemental to our basic program and not as a substitute. Anything that can strengthen, implement, give impact to the furtherance of the Gospel message of full salvation must be welcomed with enthusiasm and used with God-directed good judgment. Use all the worthwhile media, adaptations, and supplements available that we might "by all means save some," but let us keep the Gospel message foremost in our preaching, our programs, our teaching, our witnessing and publicity.

NAZARENE AUDIOVISUAL COMMITTEE

ADVANCE: TIPS ON SUNDAY SCHOOL GROWTH

By Kenneth S. Rice. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 40 pages, paper, 50c.

Read *ADVANCE* and you will be challenged to do it.

They add in California. One Sunday school of 120 sent out 40 visitors in one week. They visited 7,000 homes—504 came to Sunday school on Sunday. Attendance remained above 400. Pastor Kutz says, "We kept the pipeline of increased enrollment larger than the drainpipe of dropouts."

In Pennsylvania they develop workers. Of 15 recruited for a training class, 12 were placed as teachers. Said one, "The training gave me more self-confidence."

If you visit, you can build a Sunday school even downtown! They did it in Portland, Ore. From 220 in attendance they moved to over 500. Largest growth was in teen and adult classes. This growth is explained in a simple, three-word formula . . . Visitation! Visitation! Visitation!

We must appoint more teachers. In a primary class with 20 enrolled and eight in attendance there are 12 absentees. "The teacher doesn't get around to call, so they don't come." When large enrollments prevent teachers from making urgent calls, Sunday schools stagnate.

We need to notify—improve our communications. "An adult class had been limping along. The weakness was discussed with the teacher. Goals were set. Now, after six months, she has a bulging class. She knew what was expected of her. She, in turn, kept us notified of her activity and progress."

Confer and things go better. Indiana arranged weekly workers' meetings. They meet from 7 to 7:20 before the midweek service. Three conferences each month meet by departments, led by supervisors. The pastor or superintendent attend these department meetings once each month. Teaching has improved, attendance increased, there has been greater concern for the unsaved, and more new members have joined the church. Things go better with a conference!

We must evangelize. Young adults are hard to interest. This class was no exception. There have been many hours of prayer and visitation. A dedicated teacher and his wife made

a list of prospects. They started getting up at 4 a.m. every day to pray for their pupils. After three years attendance averages 26; 20 have been converted, 19 have joined the church, and nine are workers in the Sunday school.

Read *ADVANCE*, try it, and your class will do it.—A. F. HARPER □

TV BEER AND WINE ADS CAN BE BANNED!

Dr. Edward Lawlor, general superintendent sponsor of the Committee for Christian Action, has received a letter from the American Council on Alcohol Problems in Washington, D.C., enlisting the help of Nazarenes to outlaw the advertising of alcoholic beverages on radio and television.

For the first time in many years, Congress has before it a bill that would ban such advertising. The bill, authored by Congressman Richard T. Hanna of California, is known as H.R. 8388.

In introducing the bill, Mr. Hanna acknowledged that there would be objection from beer and wine advertisers. As reported in the *Congressional Record*, Mr. Hanna said, in part, "Mr. Speaker, because I want it understood that in introducing this bill we have balanced these objections against the multiplying magnitude of the problem of alcoholism in our society. It is our conclusion that action is needed. It is our conclusion that existing evidence, at least, supports the modest assertions: that children are deeply influenced by radio and television advertising; that wine and beer advertising account for a significant amount of radio-television advertising; and that this advertising may create tastes and predispositions in children who are unable to objec-

tively appraise the content of such commercials."

Nazarenes are urged to do the following:

1. Write a letter to the chairman of the committee (name and address below) which will be holding hearings this summer. Letters need not be long, but if they are in thousands they will carry great weight.

2. Persuade others—friends—at church, at work, everywhere, to write such a letter.

All such letters approving legislation of H.R. 8388 should be addressed to:

HON. HARLEY O. STAGGERS
CHAIRMAN, INTERSTATE AND
FOREIGN COMMERCE COMMITTEE
HOUSE OF REPRESENTATIVES
WASHINGTON, D.C. 20515

In his letter to Dr. Lawlor, Billy E. McCormack, executive director of the American Council on Alcohol Problems, concluded, "Whatever you can do to get your people to write asking for favorable consideration by the Committee and the Congress, we will be most grateful. If this legislation is passed, the use of alcohol can, in large measure, be deglamorized and the pressure to drink will certainly be lessened."

—GEORGE L. SMITH, *Secretary*
Committee for Christian Action
Church of the Nazarene

ALCOHOLISM: Number ONE Health Problem?

Commenting on articles on Alcoholism in the *Rotarian* (April, 1969) Mr. Ward Rogers, executive director of the National Council on Alcoholism, Kansas Division, says:

"In some quarters, medical people believe that this is the nation's number ONE problem when you include the *nonalcoholics* that are affected by the *active alcoholics*."

There is much to be said for Mr. Rogers' contention. It is common knowledge that for each alcoholic there are four others close to him whose lives are seriously disturbed because of his drinking. If there are 8 million alcoholics, there are then 32 million *nonalcoholics* involved. The total is 40 million persons affected by alcoholism, or one-fifth of the total U.S. population. No other disease affects that many people. We believe that calling alcoholism our number ONE health problem is entirely realistic.

Would to God it were not so!—*American Issue*. □

ARGENTINA ON THE MARCH

Another year of holiness witness in Argentina brought some very gratifying results. This was the feeling of



AIRMAN "FLIES HIGH" in CST studies. Ron Budd, while stationed at Richards-Gebaur Air Force Base and attending the Kansas City Southwood Church, earned several Christian Service Training awards. Displayed here with Ron are the Churchmanship Diploma, for the completion of eight courses in the area of churchmanship; the Certified Awards in both teacher training and Sunday school administration; the fourth Certificate of Progress, given in recognition of preparation for more effective service for Christ.

many who attended the twenty-eighth annual district assembly in Buenos Aires, Argentina, this year.

As the past year's work was reviewed in the national workers' and district leaders' reports some of the following highlights were noted:

Two more couples were added to the present preaching staff of national workers. In the Bible school work, two new centers of teaching were opened, one in the city of Cordoba and one in Formosa.

The young people's society was active this year with seven evangelistic campaigns and three camps that responded with a record attendance.

The district missionary society reported a colossal work load this past year with 4,200 visits, 393 cottage prayer meetings, 12 evangelistic campaigns, 694 Bibles sold, 166 New Testaments, 46,386 Gospel portions, and more than 165,000 tracts distributed.

The total evangelistic effort for holiness across the district was represented by 84 evangelistic campaigns with 1,027 persons seeking salvation and 825 persons seeking the blessing of heart purity.

God has not forgotten Argentina. We must not forget His message—holiness, holiness, holiness!—DON DAVIS, *reporter*. □

ALASKA'S YEIDER RECEIVES UNANIMOUS FOUR-YEAR CALL

The "spirit of unanimity and optimism prevailing" at the nineteenth annual assembly of the Alaska District was no more clearly evident than during the reelection of District Superintendent Roy J. Yeider, who was handed a four-year term on a unanimous first ballot.

According to the assembly reporter,

NWMS PRESIDENT FOR 32 YEARS at the Higgins, Tex., church! Mrs. G. R. Brummett receives a beautiful tray from her pastor, Rev. Paul I. Canen, on the occasion of a special service in her honor upon her retirement. A certificate of appreciation was embossed upon the tray. In addition, a letter of commendation from General NWMS President Mrs. Gordon Olsen was read and presented to Mrs. Brummett.



Albert A. Miller, "A report of outstanding gains in every area was given by District Superintendent Yeider under the headings of 'Quest, Conquest, Bequest, and Request.'"

Presiding General Superintendent Dr. Orville W. Jenkins ordained Rev. Gerald Keene to the eldership of the church. He also officiated at the dedication of the Soldotna church, of which Rev. John Vaughn is pastor and builder. Dr. Jenkins was responsible for the planning of this church and others in Alaska when he served as executive secretary of the Department of Home Missions.

Elected to the advisory board were Rev. Hugh E. Hines, Rev. Albert A. Miller, Harry Reimer, and J. B. Woods. □

BRITISH ISLES SOUTH IN SIXTEENTH ASSEMBLY

Bolton First Church, Bolton, Lancashire, was the setting for the sixteenth annual assembly of the British Isles South District, presided over by General Superintendent Dr. Edward Lawlor.

Highlighting the assembly were the presentation of the new college extension program and the Nazarene Evangelistic Ambassadors program, as well as a very impressive ordination service in which Dr. Lawlor ordained Robert Brown, Peter Hartley, Robert Warren, Maurice Thornley, and David Trump. Credentials of Victor Edwards were recognized, and Miss Phyllis Hannah was elevated to the office of consecrated deaconess.

Rev. L. Hands and Rev. A. Lown were the elders elected to the advisory board; laymen were L. G. Shepherd and H. E. Wood. NWMS president is Mrs. Elizabeth Grace; NYPS president is Mr. Warren Tranter; church school board chairman is Rev. A. Spence.

According to assembly reporter,

WHY I LIKE THE DISTRICT ASSEMBLY

The annual district assembly is always a high point for me.

The thrill of meeting and visiting with friends is a joy I look forward to. Here we meet with some of the best people in our church.

The preaching of our missionaries and the dynamic messages of the general superintendent send me home motivated to push the battle for God and souls until my day is over here on earth.



Dr. Hull

The singing is old-fashioned, yet relevant for our time. Oh, how the Lord often pours His Spirit upon His people during the singing!

I enjoy all of this.

The ordination service cannot be adequately described. One must be there to see this meaningful service to fully appreciate it. Young men kneel at an altar to receive at the hands of the general superintendent the highest order in our church. Here holy men of God lay hands upon those kneeling and pray for the Lord to place His eternal seal of favor upon the candidate and set him apart for the ministry. What a service! What a blessing!

I like this.

The reports of the ministers are

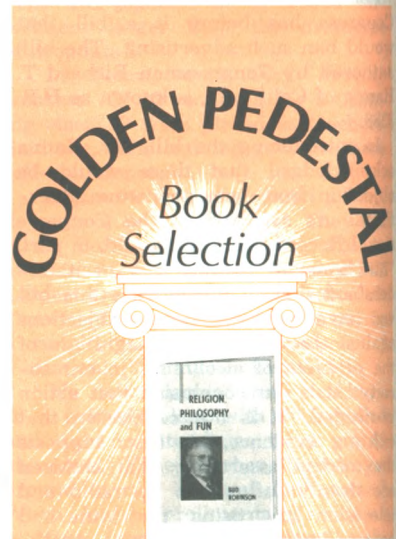
J. R. Weatherill, the assembly appreciated the "wise, gracious leadership from the chairman, Dr. Lawlor," conducted with "a high spiritual tone." Appreciation for the leadership of District Superintendent Rev. T. W. Schofield was expressed by an excellent love offering. □

always times of genuine interest. These men tell the story of the dedicated work of themselves and their faithful laymen.

The reports of the various boards and committees give us a real insight into the smooth-working machines of the district. At this time the delegates plan the business for the coming year, with all the work done in a fair and democratic manner.

I like this.

Each church is represented by elected delegates who have the right to speak and vote on each recom-



RELIGION, PHILOSOPHY, AND FUN

By Bud Robinson

Excerpts from the writings and sermons of "Uncle Bud" Robinson. There are humor, wisdom, and much gospel truth in these 48 pages.

Those who have had the privilege of hearing Uncle Bud will enjoy these spicy and sprightly gems. Younger readers, who have not heard this unique preacher, will have glimpses of one who was beloved of thousands, not only in his own Church of the Nazarene, but by many other denominational church groups.

After reading this book, you will know why so many say that there never was another like Uncle Bud, nor is there likely to be one. 48 pages; paper. 50c

Order from your

NAZARENE Publishing House



INTERNATIONAL SUNDAY, with 60 foreign students representing 20 countries, was held recently at Lawrence (Kans.) First Church. Speakers were Dr. and Mrs. Ira Cox, medical missionaries to India, and Padu John Meshramkar, a Nazarene Theological Seminary student from India. Following the morning service, an international dinner was held in the fellowship hall. The unusual event was an outgrowth of an international, interdenominational Bible study group sponsored by Mr. and Mrs. Frank Rice which meets once each week.

mendation and motion that comes to the floor.

I like all of this.

I do not have the space here to tell about all that happens.

I just like the district assembly!—

DR. NICHOLAS A. HULL, in the *Southern Californian*. □

SHARP GAIN IN "HERALD" CAMPAIGN IN MISSISSIPPI

The Mississippi District had recorded a total of 1,180 *Herald of Holiness* subscriptions at last report from Campaign Manager Rev. Bill Oxner. This represents a gain of 276 over the previous year, or an increase in percent of quota gained from 64 percent in 1968 to 84 percent this year—one of the sharpest net increases of the 1969 campaign. □

OF PEOPLE AND PLACES

TREVECCA NAZARENE COLLEGE has recently added two full-time men to its public relations department. James Van Hook has been named assistant director of public relations, and Rev. Claude Diehl, formerly of the Chicago Central District, will be assisting Rev. W. T. Dougharty, department director, in a \$300,000 fund campaign for capital and operating expenses. □

GOLDEN WEDDING anniversary celebration, honoring Rev. and Mrs. Ira L. True, Sr., will be held July 26 at Casa Robles, missionary retirement center, 6355 North Oak Ave., Temple

City, Calif. Open house will be between the hours of 2 and 5 p.m. □



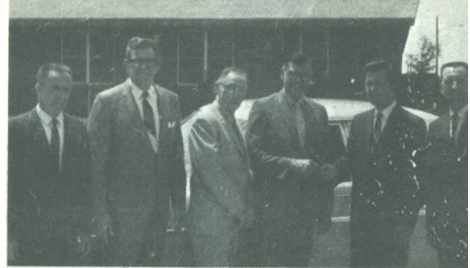
Con: Campus Criticism

The most disturbing implication in . . . "Turmoil on Campus" (May 14) is the implication that all student dissent is unjustified. When we condemn, with justification, the extremist tactics of the radical minority—while ignoring the issues which they are condemning as well as ignoring the issues protested by a much larger and more peaceful group of students—we are leaving all future change in the hands of the militants. . . . If we stifle, by implication, the dissent of young Christians, we leave reform and renewal of our institutions—and probably their destruction—to the militants.

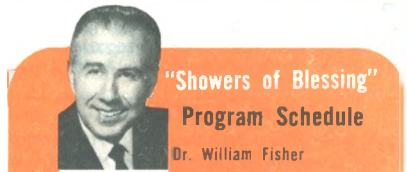
NOEL FITCH
Massachusetts □

MOVING MISSIONARIES

- Rev. and Mrs. J. Willis Anderson, Sr., 330 N. Monroe, Plantation Apts. No. 4, Butler, Pa. 16001
- Rev. and Mrs. Paul Andrus, c/o First Church of the Nazarene, East Main at Willow Sts., Chattanooga, Tenn. 37404
- Mr. and Mrs. Robert Ashley, 5243 North Sereno Drive, Temple City, Calif. 91780
- Rev. and Mrs. Lawrence Bryant, 6300 College Street, Kansas City, Mo. 64132



IT WAS A BIG DAY at First Church in Pasadena, Tex., Sunday, May 11! A crowd of near 300 gathered on the church lawn as the board of trustees presented their pastor, R. G. Womack (second from right), a new automobile. The car, a Plymouth Fury III, along with operating expense and insurance, was unanimously voted by the church board. The church is also beginning a new relocation and building program which will accommodate 500 and be valued at more than a quarter of a million dollars.



July 6—"This Way to Freedom"
July 13—"Where's Your Map, Mister?"

MOVING MINISTERS

- Carl Friesen from Las Vegas (Nev.) First to Canoga Park, Calif.
- Leroy M. Hastie from Massillon (Ohio) First to Canton (Ohio) Fairmount.
- Fred Holliman from Quincy, Calif., to Prospect, Ore.
- Ronald McGilvra from Minneapolis Bloomington to Salt Lake City Central.



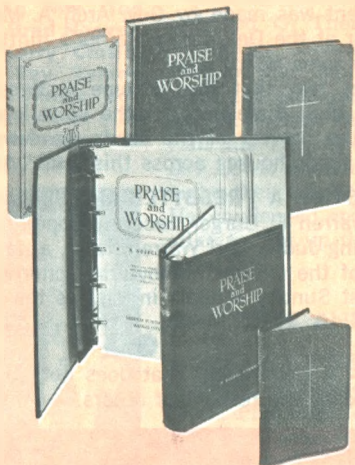
Hymn of the Month for JULY

A meaningful way to become better acquainted with one of the great hymns of the Church.† Feature it during JULY in your music program.

O DAY OF REST

Sing it from your Nazarene Hymnal

Plan NOW for This JULY Music Feature



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- AVAILABLE IN BLACK (MU-200), RED (MU-201), WHITE (MU-202). Each, **\$4.95**

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†For hymn-story, see JULY Nazarene Preacher.

Walter R. Mingleddorf from Houston Belfort to Pineville, N.C.

Max S. Murphy from Trevecca Nazarene College to Huntsville (Ala.) Mastin Lake.

NAZARENE CAMPS

July 18-27, CENTRAL OHIO, Nazarene campgrounds, 2708 Morse Rd., Columbus, Ohio 43229. Glen Jones and Stuart McWhirter, evangelists; W. E. Zimmerman, prayer director; Gene Clark, youth worker; Mrs. H. C. Little, children's worker; and Gene Braun, singer. Harvey S. Galloway, district superintendent.

July 18-27, MICHIGAN, district campgrounds, Rte. 2, Vicksburg, Mich. 49097. Mel-Thomas Rothwell, C. Hastings Smith, and T. W. Willingham, evangelists; James and Rosemary Green, singers. J. Fred Hawk, district superintendent.

July 21-27, MISSOURI, Pine Crest Camp, Fredericktown, Mo. 63645. Hardy C. Powers and Clayton Bailey, evangelists; and Allen Killen, singer. Don J. Gibson, district superintendent.

DISTRICT ASSEMBLY INFORMATION

NORTHWESTERN OHIO, July 9-10. Nazarene Center, 2½ miles west of St. Marys, on state Rte. 29, St. Marys, Ohio 45885. Host Pastor: Virgil Applegate. General Superintendent: Dr. George Coulter.

CHICAGO CENTRAL, July 10-11. College Church of the Nazarene, Olivet at Bresee St., Bourbonnais, Ill. 60914. Host Pastor: Don Irwin. General Superintendent: Dr. Samuel Young.

VITAL STATISTICS

DEATHS

PAUL CUNNINGHAM, 64, died Apr. 22 following surgery in Olathe, Kans. Funeral services were conducted in Chicago by the Revs. G. B. Williamson, Forrest W. Nash, and Paul E. Richardson. Surviving are his wife, Naomi; one son, Rev. Paul, Jr.; and two daughters, Mrs. Joanne Carlson and Mrs. Barbara Nelson.

MRS. CALLIE O. CHAMBERLAIN, 83, died Mar. 25 in Gilmer, Tex. Funeral services were conducted by Rev. L. R. Alexander and Rev. Wilmer Steelman. She is survived by two daughters, Mrs. T. W. Bullock and Mrs. L. L. Bullock; four grandchildren; 11 great-grandchildren; and one great-great-grandchild.

MRS. H. A. (JANIE) GREGORY, 85, died Jan. 19 in Austin, Tex. Funeral services were conducted by Rev. Jimmy Blankenship and Rev. Clyde Ammons. She is survived by two daughters, Mrs. Eleanor Mann and Mrs. Melvin McCamey.

REV. T. M. PATTERSON, 93, died May 14 in Dover, Tenn. Funeral services were conducted by Rev. Lamar Smith. He is survived by two daughters, Mrs. M. Frank Turner and Mrs. E. Gordon Blystone; nine grandchildren; 28 great-grandchildren; and one great-great-grandchild.

JOE M. BUTLER, 88, died May 14 in Barnesville, Ga. Funeral services were conducted by Rev. Lewis B. Whetstone. Surviving are five daughters, 12 grandchildren, and 12 great-grandchildren.

BIRTHS

—to James and Cheryl (Lloyd) Bolte, Valley Park, Mo., a boy, James Paul, Mar. 20.

—to Dan and Sue (Gaertner) O'Neal, Santa Ana, Calif., a girl, Debra Sue, May 15.

—to Rev. Lawrence and Martha (Carter) Williams, Bethany, Okla., a girl, Evelyn Louise, June 1.

—to Howard and Sharron (Middleton) Albertson, Temple City, Calif., a boy, Herbert Howard III, May 3.

—to Richard and Nancy (Crall) Swift, Ontario, Calif., a boy, Matthew Shelton, Apr. 3.

MARRIAGES

Kathleen Joan Ranum and David L. Speicher, Mitchell, S.D., June 6.

ANNOUNCEMENTS

J. J. Steele, Box 1, Coffeyville, Kans. 67337, has a few open dates in 1970, spring and fall.

DIRECTORY

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.

GENERAL SUPERINTENDENTS EMERITUS: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale, Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Nazarene Bible College, Box 3, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .



PRESIDENT NIXON receives from the American Bible Society the one billionth Bible distributed by the nonprofit organization. The presentation was made at the White House by Edmund F. Wagner, center, president of the Society, who is from Scarsdale, N.Y. At right is Sen. Claiborne Pell, D-R.I., vice-president of the organization. The Bible, bound in blue leather, and featuring extra large type, is known as "Today's English Version."

Examining a standard paperback edition of the TEV, which is subtitled "Good News for Modern Man," the President said, "I like the feel of it—good news for modern man. Of course, the New Testament would be so appropriate for that."

He also commended the version for its use of subheads and drawings. "They're done in good taste . . . [and not] flamboyantly," he told the Society officials making the presentation. "I think this is very important," he added, explaining that the kind of Bible he grew up with was a small print and "not particularly easy to read . . ."

"[In] these days of mass communication, with everybody competing for the reader, our young people particularly are used to things being packaged in more . . . saleable terms, and I think that's exactly what you've done here." □

SCHOOL PRAYER BAN SCORED BY W. VA. GOVERNOR. The banning of voluntary public school prayer was "one of the most serious mistakes ever made by our Supreme Court."

This statement was made by Gov. Arch A. Moore of West Virginia, principal speaker at the Delaware governor's ninth annual prayer breakfast, attended by some 500 people.

"I sometimes fear that the extreme restlessness of some of our youth today and their disrespect for the so-called establishment is but the reaping of the harvest of the seeds we sowed when we took the prayer from our schoolhouses across this land," Mr. Moore said. □

NEW CHIEF JUSTICE A PRESBYTERIAN. The nation's fifteenth chief justice, Judge Warren E. Burger, recently appointed by President Nixon to succeed retiring Judge Earl Warren, is 61, a native of St. Paul, Minn., and a member of the United Presbyterian church. In his youth he attended Methodist Sunday schools in various towns of Minnesota where he grew up. □

IT SAYS HERE—"A government that does not stir the pride of its own people cannot excite the respect of others."—Dwight D. Eisenhower. □

Late News

SOUTHERN CALIFORNIA WINS 881 NEW NAZARENES

A record membership of 13,328, bolstered by 881 gained during the past year by profession of faith, highlighted the report of District Superintendent Dr. Nicholas A. Hull at the sixty-third annual assembly of the Southern California District, held in the civic auditorium at Riverside, Calif.

The district went over the \$3 million mark for the first time in total raised for all purposes, with 10.9 percent of all giving going for world missions.

This was Dr. Hull's fourteenth report as superintendent and his third on a current four-year call.

Dr. Samuel Young presided with his usual efficiency and grace and conducted an inspiring ordination service for Glen D. Geist, Keith Wright, and Robert Miller, in which the elder's orders of Charles Snyder were recognized from the Free Methodist church.

Elders reelected to the advisory board were Dr. Ponder Gilliland, Rev. Herman Burton, and Rev. L. I. Weaver; lay members, T. R. Partee, Lowell White, and Howard Dunn.

In the NYPS convention, Rev. Holland Lewis was unanimously re-

ected president. He reported a total NYPS membership of 4,855, an all-time high. Dr. Leslie Parrott was guest speaker for the banquet and convention.

Reelected NWMS president was Mrs. Nicholas Hull. Rev. Irving Sullivan is the new chairman of the church schools board. □

LOS ANGELES DISTRICT CHALLENGED TO MINISTER TO MINORITY GROUPS

Goals set forth by District Superintendent L. Guy Nees at the nineteenth annual assembly of the Los Angeles District include these: intensifying work among the minority groups, organizing four new churches, and increasing home missions loan fund to \$100,000 during the quadrennium.

A total of 533 new members by profession of faith were reported, as well as a total giving of nearly \$2.5 million, an increase of \$170,000 in a year.

In his report Dr. Nees asked, "Can the Church of the Nazarene say a significant word for this day? Do we have anything that will cause this materialistic, revolutionary world to stop and give attention to those values that to us are of eternal worth? . . . If the church is to minister effectively to this generation, we must take a new look at the symbols of our church—the Holy Bible, the prophetic pulpit, the glistening altar, the stabilizing church *Manual*, the inspiring hymnbook, the full offering plate, the inquiring classroom."

By an overwhelming vote, the district extended to Dr. Nees a four-year call.

Elected to the advisory board were Earl Lee, J. George Taylorson, Harold Bonner, ministers; and Paul Little, Wesley Mieras, and Dick Willis, laymen.

Mrs. Evelyn Sanner, Rev. Lee Sorenson, and Rev. Harold Bonner head up the departments of NWMS, NYPS, and church schools, respectively.

General Superintendent V. H. Lewis ordained G. Thomas Wilson, Dennis E. Smith, Wayne Sawyer, Lawrence Fenton, and James Lee, and recognized the credentials of Jacob Hwang and G. Patrick Brown.

In his stirring ordination message Dr. Lewis challenged the pastors to make their ministry a Bible ministry. He challenged ministers and laymen alike to "lift up the Word of God and wear it." □

OF PEOPLE AND PLACES

MRS. GEORGE H. RODDA was recently appointed to the Pasadena, Calif., Planning Commission. She was appointed over several candidates by the board of directors of this city of over 115,000 population.

Mrs. Rodda has been active in



THEY WOULDN'T NEED THE BANNER to know they were welcome! Not when the welcome-home gift is a new car. Missionaries James and Lucille Hudson (at right, in photo), from Guatemala, and members of Little Rock (Ark.) First Church, receive the keys to a new Chevy Nova, a gift from the Little Rock congregation, from the hands of Charles Phillips, chairman of the board of trustees. The Hudsons will use the new car during their year's furlough for deputiation work and then probably take it back with them to Guatemala in 1970, according to Rev. Gerald Green (at left), First Church pastor.

many civic affairs, including the Recreation Commission of the city of Pasadena, of which she was chairman. She has also served as chairman of the Pasadena City College PTA, the Junior Red Cross, Pasadena branch of the Music Teachers Association, and the regional chairman of the state board of the Music Teachers Association.

Mrs. Rodda and her husband are active members of the Bresee Avenue Church of the Nazarene in Pasadena. □



JULIAN S. LOVLIN, left, is presented the "Outstanding Young Religious Leader Award" by the president of the Coeur d'Alene, Idaho, Jaycees. Mr. Lovlyn, owner of the Baker-Lovlyn Construction Company, is Sunday school superintendent of the local Church of the Nazarene. He and his family have exerted a great influence on the lives of many teen-agers in the community, taking them into their home, challenging them, listening to them. The selection for this award is also based on community activities and contribution to local and civic affairs. Mr. Lovlyn's pastor is Rev. Thomas D. Floyd.



Next Sunday's Lesson

The Answer Corner

By W. E. McCumber

GOD'S PLAN AND MAN'S REBELLION

(July 6)

Scripture: Genesis 1:1-4:16; 6:5-8; 11:1-9 (Printed: 1:1, 2:7-9; 3:1-8)

Golden Text: Genesis 1:27

No opening statement of any document matches that of Genesis for majesty of thought and implications: "In the beginning God created the heaven and the earth." As Joseph Parker said, "How simple! How sublime! How satisfying!"

1. The man God created (Genesis 1-2).

The creation of earth is viewed as a background for the making of man. He was creation's crown and, according to Jesus, of greater value than the whole world. He was made for fellowship with God.

He was created in God's image. This involves *relationship*—"male and female created he them." And it involves *responsibility*—"have dominion over all the earth." To be truly human we must be persons in relationship to God and others, not self-centered. And we must exercise freedom and power, not in proud self-assertion, but in obedience to God—*lords* over the earth as *stewards* under God!

2. *The god created by man* (Genesis 3:1-4:16; 6:5-8; 11:1-9)

Man rebelled against his Maker. He tried to be his own god and determine his own life and destiny. His disobedience to God was a deliberate repudiation of stewardship.

What awful consequences resulted! Thrust out of Eden, he painfully wrests a living from reluctant earth. Severed from God, he is alienated from others, and fratricide and homicide swiftly define the unstable society. Degeneration reaches such horrible proportions that the judgment of the Flood becomes necessary. Even then, the survivors and their descendants, so far from seeking Eden, come to Babel!

When man tries to be god, things can only go from bad to worse!

God will not let His fallen creatures go! The proto-evangelism (Genesis 3:15) and the symbolic ark upon the judgment waters attest His everlasting mercy and saving love! □

Conducted by W. T. Purkiser, *Editor*

In Revelation 21:27 we read about "they which are written in the Lamb's book of life." When is a person's name written down in the Lamb's book of life?

From Luke 10:20, "In this rejoice . . . because your names are written in heaven," as well as from Revelation 3:5 and 13:8, I take it that a person's name is written in the Lamb's book of life when he is converted.

Probably Revelation 22:19 should be

considered in this connection: "And if any man take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

I have just finished reading *Good News for Modern Man*, the new translation of the New Testament. I realize this is an effort to give us the Word in modern English, but I am writing to ask if the words "sanctify" and "sanctification" are now antiquated or obsolete, as I am unable to find these words used once in the entire volume. Could not the translator possibly have had some prejudice against these words and possibly this experience?

It is quite possible. Every translation by an individual (as compared with "committee" translations where several work on each passage and all approve the entire translation) is almost certain to reflect to some extent the translator's point of view.

Several other important theological terms are missing also, however. Included are "regeneration," "adoption," "propitiation," "repentance," "reconciliation," and two we might not be so apt to miss, "predestination" and "election."

In most cases, the idea comes through reasonably well even when the words themselves are missing. For example, instead of "repent ye" we read, "Turn away from your sins" (Matthew 3:2).

"The washing of regeneration" becomes "the washing by which the Holy Spirit gives us new birth and new life" (Titus 3:5).

"Spirit of adoption" is, "The Spirit makes you God's sons" (Romans 8:15).

"Reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" is translated, "All this was done by God, who through Christ changed us from enemies into his friends, and gave us the task of making others his friends also."

I wish I could say that the holiness and sanctification texts come through as clearly. Unfortunately, they do not. The prayer of Jesus, "Sanctify them through thy truth," is rendered, "Make them your own, by means of the truth" (John 17:17). Paul's echo of this prayer, "The very God of peace sanctify you wholly," becomes, "May the God who gives us peace make you completely

his" (I Thessalonians 5:23).

Anyone who would reflect on the possibility of carnal attitudes and dispositions becoming "completely his" might find the meaning of sanctification in these words. But the average reader is apt to miss it.

A little happier is the choice of words in Hebrews 10:14, "For by one offering he hath perfected forever them that are sanctified," which reads, "With one sacrifice, then, he has made perfect for ever those who are clean from sin."

Just a word or two of moralizing. No single human translation of the original Hebrew and Greek of the Bible is likely to be perfect. On the other hand, no reasonably honest translation will completely obscure any major biblical truth.

Then, this matter of avoiding what are called "technical" terms and reducing everything to newspaper English can go too far.

It is at least a partial indication of the perversity of the human species that the very generation which is so impatient of any specialized religious terms has beyond all other generations excelled at coining new and specialized words for almost everything under the sun.

Why should we demand of the Bible translator or theologian what we do not ask of the physicist, biologist, chemist, or medical man? Not everything important can be said in four-letter words without a great deal of repetition and waste of breath. A single word, rightly understood, can many times convey a volume of truth.

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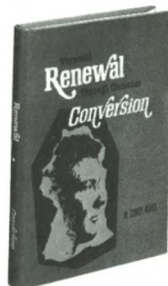


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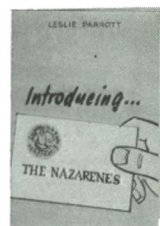


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“By All Means...

THE PRAYER OF THE EARLY CHRISTIANS

ANTICIPATION at dawn? I thought only fishermen and avid nature lovers could greet the dawn with excitement. But not so! It's 5:45 in the morning and I'm on my way to a prayer meeting. The rollicking song of the mockingbird adds a joyous edge to a thrilling hour. As I drive to church the dark outline of the mountain against a paling sky makes the morning more beautiful. For three years now I have had the privilege of joining the “blessed community of believers” that meet for prayer on Friday morning at Pasadena First Church.

The circle is fairly large. There are often 60 to 70 people who meet around the Word of God for illumination, sharing, and prayer. The pastor sits in the circle with us, for the Holy Spirit is the Leader. Some days we spend much time in Bible study. Other days more time is spent in prayer. The pattern is a shifting one because the Holy Spirit is like the wind—always moving, beckoning, calling, without form but most insistent. That's why it's so exciting. We meet with the Triune God at dawn.

Kierkegaard makes a startling statement about prayer: “The archimedean point outside the world is the little chamber where a true suppliant prays in all sincerity—

where he lifts the world off its hinges!” That's what we do on Friday mornings. We lift our world off its hinges; slowly but surely things are moving in the direction of God.

Our closing thrust is our theme song, “Faith in God can move a mighty mountain.” What an affirmation!

As I drive home in the morning sunlight I realize I am a part of a miracle. In this location where humanity seethes, where problems are multitudinous, here, near to the heart of God, is a quiet place of penetrating strength. It is a place to discover again the secret of the early Christians; the place of corporate power—power for personal victory, power for reaching others for Christ.

Do the words of Rudyard Kipling have anything to say to us in this context?

*Something hidden. Go and find it. Go
and look behind the Ranges—
Something lost behind the Ranges.
Lost and waiting for you. Go!
Anybody might have found it but—
His Whisper came to Me!*

—HAZEL C. LEE
Pasadena, Calif.

SAVE SOME

1 Cor. 9:22

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

