

Herald of Holiness

CHURCH OF THE NAZARENE

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Christians-in-the-Making

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MINISTRY OF REFRESHMENT

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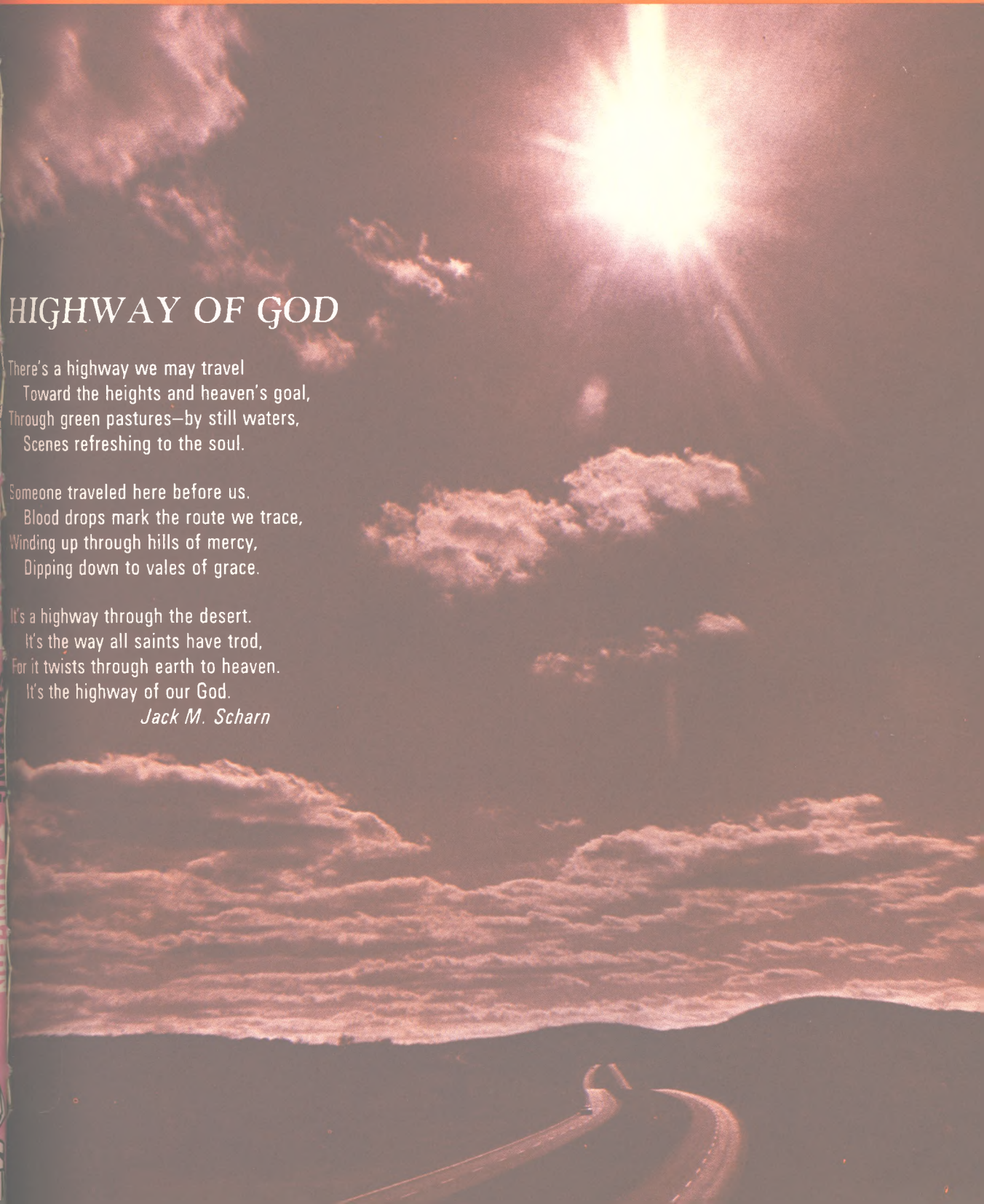
HIGHWAY OF GOD

There's a highway we may travel
Toward the heights and heaven's goal,
Through green pastures—by still waters,
Scenes refreshing to the soul.

Someone traveled here before us.
Blood drops mark the route we trace,
Winding up through hills of mercy,
Dipping down to vales of grace.

It's a highway through the desert.
It's the way all saints have trod,
For it twists through earth to heaven.
It's the highway of our God.

Jack M. Scharn





General Superintendent Lawlor

...any word from the Lord today?

THERE is a blessed verse of Scripture found in the thirty-seventh chapter of Jeremiah, verse 17, which reads: "Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the Lord? And Jeremiah said, There is . . ."

The situation in ancient Judah was tragic. The enemy had the capital city under siege. Zedekiah had failed as a king but he summoned courage to do the one thing he knew he had to do. He sent for the prophet of the Lord, Jeremiah, and asked him secretly, "Is there any word from the Lord?" Jeremiah looked him straight in the face and said, "There is . . ."

This question asked by Zedekiah is the most potent question we can ask in this tragic, immoral, yet demanding, day in which we live. It is the kind of question which silences all others, and Jeremiah's reply is true today. There is no age, however tragic and dark, when God does not speak. If He seems silent today, it is because we are not listening in the right way or at the right place.

If ever words came from the heart of a loving God, they were the words spoken by our Lord as He walked the dusty highways of ancient Galilee. He spoke to Nicodemus, who came to Him by night asking questions and wanting answers. Jesus always had a word from God for those in need of counsel and advice.

Our Lord sat at Jacob's Well to rest. The woman who came to Him and disturbed His rest was a sinner. Jesus had a word for her and opened the wellspring to the Fountain of Life,

not only to her, but to many other inhabitants of the city as well.

They brought children to our Lord one evening. The apostles objected because they felt He needed rest and quiet. But Jesus had a word for the children, "Suffer the little children to come unto me."

Our Lord had a word for the sick. One evening when he was tired at Peter's house, His words consoled the afflicted and restored health to the sick.

Behold Jesus as He walks along meditating, teaching, preaching. Suddenly a young man dashes forth from the crowd, places himself directly in front of our Lord, and asks, "Master, what good thing shall I do, that I may have eternal life?" And the Saviour has a word for him, for He looks at him gently and loves him and speaks to him.

He had a loving, forgiving word toward a sinner in the house of Simeon. He did not draw back His feet when her sinful lips kissed them. He accepted the tears from her sin-stained eyes, and He graciously allowed her to dry His feet with her hair and to anoint them with hands that had embraced sin.

"Is there any word from the Lord?" If you are going to ask that question, you must ask it in personal terms. Is there any word from the Lord—for the loneliness of *my* life? the loss of *my* first love? *my* sense of guilt? Is there any word for *my* forgiveness, *my* cleansing?

Tune in with ears of faith and hear this eternal truth. *He is still the God who speaks today!*

□



PHOTO BY BUSBY

■ **By Helen Temple**
Kansas City

IS THIS REVIVAL?

II CHRONICLES 7:14 is often quoted in preparation for revival. There have been times when I wondered if the speaker who used it was implying, Look here, Christian. This is the way you get revival. If we don't have revival, you're to blame. You haven't prayed as this verse tells you to.

I read the verse in its biblical setting the other day. Try it sometime.

That must have been quite an occasion!

Solomon had just finished building the magnificent Temple in Jerusalem. That Temple became famous throughout the Eastern world. In a setting that contained pyramids and sphinxes and hanging gardens, this was something! The Queen of Sheba heard of it and came all the way from Ethiopia, or thereabouts, to Israel to see for herself. I know she also came to see the king, but whatever her total motives were, it was no mean trip to make by camelback. There had to be a lot of incentive.

The event surrounding verse 14 was the day of dedication for the Temple. King Solomon had called a feast that lasted seven days. When they celebrated in those days, they did it right!

Laymen and preachers came from all over Israel.

The priests marched solemnly in and placed the ark in the holy of holies.

A great Levite choir in white robes was massed at the east end of the great altar. They carried cymbals, harps, and psalteries—a sort of Fred Waring ensemble. Maybe this was the first IMPACT team! It certainly was a magnificent choir, for the writer says they sang as one voice.

There was an orchestra too, and a good one. The

brass section alone had 120 trumpets, and the players would be the envy of any symphony in the world. They and the singers were as one, to make one sound, the Bible says. You don't often get that kind of perfection anywhere.

And when they had sung, the glory of God filled the Temple until the priests couldn't even stand up to minister.

Right at this point, King Solomon knelt to pray. He prayed a kind of General Assembly prayer, reviewing the history of the people, and reminding God how this Temple came to be built. At the end, he said:

"Now, Lord, this is Your house, built especially for You. Of course, I know it can't really contain You. The whole universe isn't big enough to do that. But please consider it Yours anyhow, and be pleased to come down and meet with us here."

And then, because Solomon knew his people, he added: "And, Lord, if my people get to kicking up their heels, as they very well may: whatever they get into, whatever calamity falls on them for their sins, if they turn and pray before You in this house, hear them and forgive them, will You, Lord? Even if they are captives in a far land, if they just look in this direction and pray a repentant prayer, please forgive them, Lord."

When Solomon said, "Amen," the glory of the Lord fell on the sacrifices and burned them up. The Temple was so full of His glory that the priests couldn't even get inside the door.

Oh, it was a great day!

When the seventh day ended and the feasting and

singing and praying were all over and the people had gone back home, the Lord visited Solomon in the quiet of the night as he lay on his bed.

"I heard you, Solomon," He said. "Right through the blare of the brass and the jangle of the cymbals and the twang of the harps. I believe you love this crowd just like I do. And I want you to know I DO love them.

"I'm going to answer your prayer. I'll choose this house to be Mine, just as I chose these people to be Mine.

"But My love is not blind. I know these people. I want you to do your best to keep them straight. And yourself, too, remember. You're their leader. You can't lead them where you don't go yourself, you know.

"But just remember this—if they wander away after other gods, or if you turn away from Me and lead them astray, I give you My solemn promise: I'll cast this beautiful, magnificent house out of My sight. And everyone will know it's because you forsook the Lord. Don't forget that.

"But remember this, too: No matter what I may do to punish Israel for disobeying and forgetting Me, if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Looking at verse 14 in this setting, can we say it is truly a revival verse?

Yes, I think so, if it gives us a new look at a holy God whose glory fills His temple.

Yes, I think so, if it reminds Christians of the high cost of lethargy.

Yes, if it reminds us of how much God loves the sinner—and expects us to.

You plan to have a revival in your church.

From its doors the healing tide from Calvary should flow to your lost city.

But remember—the people aren't going to come to your services because of your splendid building. Solomon didn't build yours.

They aren't going to come because of the special music alone—not even if you add 120 trumpets to the brass section.

They'll come because the Christians let them know they care about them. Care enough to make them feel wanted and at home and accepted.

That's the trouble with being a Christian. You can't stop caring when you get sinners to the altar. You have to care and care and care, until they are one of us—bone of our bone and flesh of our flesh—members of our intimate, close-knit spiritual family.

Maybe that's the way God intended to heal our broken land all the time. By turning loose a bunch of Christians to love people who are sinful and hateful and ugly and repulsive, and bring them to Him. Take them into the flock. Make them brothers in Christ.

This would be revival, wouldn't it? □

A Touch of Service

GEORGE WASHINGTON Carver gave us a valuable insight into creative service when he said: "I discover nothing in my laboratory. If I come here of myself I am lost. But I can do all things through Christ. I am God's servant, His agent, for here God and I are alone. I am just the instrument through which He speaks, and I would be able to do more if I were to stay in closer touch with Him. With my prayers I mix my labors, and sometimes God is pleased to bless the results."

Carver's service to mankind left a deep imprint on the world. He was courted by presidents and sought by men of wealth and renown. Yet he never wandered from his commitment to find new products for his people and new ways to lift the level of their living.

The epitaph above Carver's grave tells, better than any book or any person, the summary of his life: "He could have added fortune to fame, but caring for neither, he found happiness and honor in being helpful to the world."



■ By C. Neil Strait
Uniontown, Ohio

Here is a reminder that happiness is not something earned. It is a by-product of an attitude—an attitude toward others. An attitude that reaches out to give, not to receive; to serve, not to be served; to care, not to be cared for.

Lives of great men remind us that on our journey to others, through service, we find rich treasures. And one of them is happiness. □



Photo by Hopkins

Pentecost

Always Means Progress

■ By Morris Chalfant
New Castle, Ind.

NINETEEN hundred years have passed since the apostles went out into a hostile world with a Gospel that transformed men and influenced nations.

It would be impossible to make many valid comparisons between the world of that time and the one in which we live. The age of the plodding donkey and the ship wind-driven has been engulfed by the atomic age and the space age. And these fantastic achievements of our day will probably be supplanted by yet more fantastic discoveries in later years.

But the hearts of men have not changed. The sins and temptations of Jerusalem, Corinth, and Rome of the

past are the sins of London, New York, and Tokyo today. The needs of the human heart are identical in view of man's separation from God through sin.

Have we, in our sophistication, equated scientific achievement with spiritual advancement? Are we again in danger of substituting another gospel because we fail to appreciate the relevance of the gospel of Jesus Christ for every age?

There are some who seem to think that God is now exhausted, that with the establishment of the Early Church the source of the new life of the Spirit spent itself. It is our conviction that

Deity is still holding out to man the challenge, "Prove me now."

The early Christians thought of the Spirit as Christ present. He had gone away from them that He might come in power into them. Thus they were given an inner force to do "greater works."

A Spirit-filled believer, a Spirit-fired church has the "last word." Such a life or such a church will be able to do exploits; to overcome hatred, prejudice, fear, and faithlessness. The world will still "turn aside to see" the supernatural, even as Moses did, or as the people that came to witness what was taking place in the Upper Room.

Great areas of life are yet untouched by the Spirit. We are told that Christ could do no mighty works in Nazareth; He had no channels through which to work.

It is not more machinery, more publicity, more learning, or more engaging personalities, but a new realization of the Spirit's power that is needed. We sing about it, talk about it, but are willing to do without it. We can take it or leave it, and as long as we take this attitude we usually leave it.

God wants to give the Church a new day. The reactionary is shocked by the power of Pentecost. What always has been is the land where his idols camp. But God is for progress. He wants a bigger and better Church. His rivers widen as they race toward the sea.

Comes Pentecost upon the Church, and the old order changeth, giving place to the new. How the skies clear and the mists lift! The sun is back again in the blue heavens. Who said the stars are dead? There are suddenly so many more we cannot count them.

Comes Pentecost, and the detractors of the Almighty pack their baggage. The Church forgets to be afraid. Dumb tongues find a voice, and stagnant souls are stirred by the breath of the Infinite.

Scrap your timid statistics. PENTECOST ALWAYS MEANS PROGRESS. □



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Helps
to
Holy
Living

CHRISTIANS-IN-THE-MAKING

WHAT'S Your Maturity Quotient?" was the title that caught my attention as I scanned the contents of one of the popular magazines.

Soon I was eagerly reading the article which suggested that one of life's perils is that of becoming fond of our faults and weaknesses and resisting change and self-improvement. A group of questions were provided by which one could determine his maturity score and face up to his immaturities.

When the writer concluded the exercise, the question that seemed to demand an answer was this one: As a Christian, what is your spiritual maturity quotient? Are you a maturing, growing Christian who is making continual progress on your spiritual pilgrimage?

In the spiritual realm there are people who are seeking a spectacular experience that will work itself. Human nature tends to be lazy. But it is a mistake to think of even the experience of entire sanctification as producing instantly mature Christians who can set their lives on "automatic pilot" and land in glory without further attention to the cultivation of life in the Spirit.

I

Sanctification must be seen as both *crisis* and *process*. Both are essential. There is a crisis moment when we devote all and the work of entire sanctification is wrought by the baptism

with the Holy Spirit. The process is the living of the life which is disciplined and controlled by the Holy Spirit.

The Scriptures distinguish between *purity of heart* and *maturity of Christian character*. A careful study of II Corinthians 7:1 clearly teaches an instantaneous "cleansing" which is followed by the continuing lifelong assignment of maturing and "perfecting holiness in the fear of God."

The crisis is the gateway to the process and growth. To try to make spiritual advancement without this inner cleansing is futile and doomed for defeat. On the other hand, to think that the life which follows requires no discipline or effort is also deceiving.

It is this insight which causes E. Stanley Jones in his spiritual autobiography, *A Song of Ascents*, to speak of himself as a "Christian-in-the-making." Few of us are completely satisfied with our personal lives, but we can testify with the new Christian who said: "I like the person I'm becoming."

The Holy Spirit is continually leading the Spirit-filled Christian toward Christian maturity. Louis Binstock in *The Power of Maturity* describes maturity as a "becoming . . . a progression toward something better."

II

There are *signs of immaturity* which suggest that many professing Christians have failed to grasp that they are not "made" but are "Christians-in-the-making."

One evidence is the alarming casualty rate. Too many who confess faith in Christ and join the church drop out.

Others often fail to grow beyond the crisis starting point.

Many never get into the Word or understand the meaning of discipleship.

Some are stymied by their inability to apply holiness to the daily problems.

There are retarded Christians who live for years with weaknesses and excuse them by asserting, "Well, that's the way I am, and that's all there is to it."

It is a symptom of immaturity if a Christian completely devotes his life to God and is filled with the Holy Spirit and yet never shares his faith with others.

III

Entire sanctification is a prerequisite and gives a big shove toward maturity. But afterwards attention must be given in the Spirit-filled life to the *means to maturity*.

One group of Christians were asked what they thought a mature Christian would be like. They mentioned such things as attending Sunday school, church, and prayer meeting. They suggested that he would tithe and win others to Christ and the church. These people defined maturity almost entirely in terms of organizations joined and activities participated in.

This is good, but we must go a step further if we are to discover the adven-

ture of progressive holiness. No mention was made of what this Christian should become. No one suggested how he would think and act and mature until he was more like Christ. The peril with this way of thinking is that it takes valid *means* for spiritual maturity and makes them the *goal*.

Where do Christians go from the crisis moment of the baptism with the Holy Spirit? What are some means to maturity?

Discovering *the necessity of growth* is the first step. A group of college students were at a debate tournament. One of the speakers checked the microphone and discovered that it was above her head. She tried adjusting it, but couldn't. Finally she ran to the person in charge and declared in panic, "The mike's too high! The mike's too high!" The leader with a clever sense of humor said calmly, "You have 10 minutes. Grow!"

When we face the problems of life, we find ourselves running to God and crying, "The problems are too big! Make them smaller, so I can handle them!" But the Spirit's way is to nurture and develop us so that we are adequate to face the demands of living these days.

If we do not discover the necessity of growth, we will either throw our religion overboard or relegate it to a superficial place in our lives.

Accepting the fact that there is no *instant maturity*, discovering *the place of discipline*, keeping *open to new truth*, cultivating *a sensitivity to the many ways the Spirit works* in our lives, learning to accept *Christian responsibility*, maintaining *Bible study and prayer* as a means of molding our lives, and *sharing this wonderful treasure with others* are means to maturity.

Let us receive the Holy Spirit as a Person who cleanses and empowers, but also as God's Agent in growth toward Christian maturity.

What an adventure it is to live with continual anticipation of what we are becoming in the Spirit! It is this control and fashioning of the Spirit which will bring the evidence that the German philosopher Nietzsche requested when he once said: "I will not believe in the Redeemer of Christians until they show me they are redeemed." □



Faith at Home

Patience

AFTER all, you can't raise four children without praying for patience, so Mrs. McWilliams was used to doing that. The trouble was, she felt she never had any. Not a drop!

Surely that was a huge fault, she decided, for the need was so enormous. Those occasions when her youngsters fought and teased and literally drove her to distraction? Patience was the answer all right.

Therefore she worked constantly at this terrible lack, trying to become better. It seemed she advanced one step and slipped back two.

The years passed. Her girls grew into women. And though she'd done her best, she felt one big regret. She hadn't used enough PATIENCE.

The word had truly assumed capital letters, and its meaning gigantic proportions, in her mind.

One would have thought, since the offspring were launched into adulthood, she could relax. No. Hundreds of circumstances called for that precious, elusive quality.

There was the super-slow check-out girl at the supermarket. The boy who cut her lawn—mowing down prized flowers, as well. Her husband (bless his heart), a man with talented hands who couldn't squeeze out time to repair things around the house.

The list was endless, if you took time to add it all up. There wasn't that much time in a day.

Then, suddenly, there was too much time.

She broke her ankle in a silly accident, while hiking on a camping trip.

Right away she had to be very patient. Her husband, talking farther down the trail, didn't hear her call, "Wait, I just broke my leg."

She required patience again during a splintless ride to the local medical clinic. Then more, enduring the hundreds of miles to her home hospital—only to find the bone specialist couldn't be reached that day.

Next came a five-day wait for surgery—postponed further until a blister on her foot healed.

A virus and kidney infection caused another delay and called for, above all, more patience.

At last the operation was performed—and, while an allergic reaction swelled her body twice its normal size, fever kept her ice-packed for days. Bedsores began throbbing like sharp knife cuts.

It would be weeks before dismissal, months before walking.

Outside her room, a nurse remarked, "Mrs. McWilliams has the most cheerful patience—"

"She's always been like that," I agreed.

"Known her long?"

"All my life," I answered. "She's my mother."



By **Rosemary Lee**
Worthington, Ohio

CARNALITY causes accidents. It may even kill you. I don't mean in a spiritual sense, the second death, or some other theological term. I mean it may get you involved in an accident and cause your "untimely demise," as we sometimes read of others in the news.

Far-fetched? Not really. I think a good percentage of industrial injuries, home accidents, and tragedies on the highways can be directly attributed to the carnal nature.

Manufacturing industries recognize that carnality is a significant causative factor in accidents. True, they don't use holiness terminology. But safety engineers often seek to improve safety performance by encouraging the development of better attitudes among the work force.

People are often characterized as having "a good disposition," "stable emotions," or being "by nature a person of sound judgment." I have heard such phrases as these, or synonymous terms, in industrial safety presentations or read them in articles on industrial safety.

A safety bulletin which recently crossed my desk was directed to pointing up the need for recognizing deficiencies in and improving the "temperament" of every employee as a means of reducing the accident rate in our plant. Temperament was defined as "the sum total of the characteristics or qualities with which a

person is born and by which he can be identified from another person." (Isn't the carnal nature a trait with which we're born?)

The phrases we mentioned before readily apply in defining temperament, as they are evaluations of the dominant or ruling qualities which mark a particularly desirable individual.

On the other hand, if we consider the negative and undesirable meaning of these phrases, we have the contributing causes of many accidents. And I think in many cases they are directly attributable to the carnal nature.

Let's consider disposition. Any person who is inclined to be sullen, irritable, surly, unpleasant, disagreeable, or stubborn is a poor safety risk. Very few people can think and act with logic, sound judgment, and common sense when in an irritable mood or are having a "stubborn spell." I have seen men arrive on the job with apparently the same attitude that Cain had when he saw Abel's sacrifice being accepted and his not. Need I say more?

What about emotions? Many holiness preachers have touched on the matter of hot tempers and "flying off the handle." A carnal trait, I believe.

There was a worker in our plant who was changing filters in a chemical system that emptied into a 60-gallon drum. The filter didn't fit properly.

He tried, wiggled, pushed, and tried and got more angry by the moment.

He finally got it assembled, tightened the 18 bolts in the flanges, and turned on the intake valve. The filter leaked. He kicked the drum. Carnality broke his big toe. The responsible safety engineer told me he had a bit of a problem writing the accident report!

"Nature" is a word often used with "good" or "bad." The carnal nature exalts self. The "I" is all-important. People who lack sympathy, kindness, affection, and consideration for others can, and do, cause accidents.

Not just in manufacturing plants. They're everywhere. You see them driving on the streets and highways every day—impatient and yielding to frustrations, weaving in and out of traffic, passing on a curve or hill, and acting with a general disregard for the rights of others. "Demons behind the wheel" was a caption I saw recently.

Yes, carnality killed someone on the highway today. And not necessarily the one that yielded to its influence, but an innocent victim, possibly a saint of God.

"Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). If you want to live a long and safe life, have a mind and spirit that effuse love, kindness, sympathy, and a sweet disposition—a life ruled by the indwelling Holy Spirit. Get rid of the carnal nature. It's a killer. □

*Mr. Conn is on the management staff of an Atomic Energy Commission plant, Knoxville, Tenn.



CARNALITY: It's a Killer



PHOTO BY UNION PACIFIC RAILROAD

Ministry of Refreshment

■ By G. Franklin Allee

Moses Lake, Wash.

There's a story connected with the boyhood of the famous "people's poet," Edwin Markham, that gives us a glimpse into the character of this kindly writer of verse.

Large flocks of sheep used to pass near the little red-brick schoolhouse where as a boy Edwin attended school. Because it was often very hot when the shepherders would be taking their flocks that way, the boy obtained permission from his teacher to stand by the open well and draw water for the thirsty men.

In his famous Lincoln poem of later years we catch a glimpse of this when he compared the great emancipator's kindly helpfulness to "the friendly welcome of a wayside well." Carrying over from the experience he had there beside that ministering well was a spirit that enabled Edwin Markham to reach out with words and touch the hearts of men everywhere.

Something of this same thought is found in the first chapter of II Timothy. A man with the strange-sounding name of Onesiphorus is mentioned by the Apostle Paul, who, he asserts, "often refreshed me."

This little known layman, whose name appears in no other letter, was quite evidently a loving man of great courage and a big heart. He opened his home in Ephesus to the wandering preacher. Then when he heard of Paul's imprisonment he hurried away to Rome to risk his own life in taking care of the apostle's immediate needs.

I doubt if he ever preached a sermon, this man Onesiphorus, or that he was even a great lay leader in his church. His purpose in life was evidently to help and encourage others, a ministry of refreshment. He was willing to risk everything for the man who had led him to Christ, to share of his means, to offer the hope of an optimistic spirit. He not only volunteered sympathy, but also empathy. He was a jewel of unselfishness.

No high place in history was accorded this man from Ephesus. But he was singled out for an extraordinary commendation given to no other. He held no position of worldly honor. No glitter or glamour marks his personality. Yet he was accorded a place among the immortals; he was a ministering servant to one of them.

And Onesiphorus' brand of Christianity is needed in our day. The ministry of refreshment may be a quiet and unassuming one, but its voice is about the only one that can be heard above the clamor of riot and war. It speaks with a soft whisper, but through the sounding board of aching hearts it becomes a voice of thunder.

Everywhere in this sickened world there are those who stand in desperate need of this ministry: children from divided homes, parents of wayward sons and daughters, people with sick bodies or aching hearts, the fearful, the weak, the sinful.

Onesiphorus, we are calling you. □

Editorially Speaking

By W. T. PURKISER

Myths of the Modern Mind

We hear much about myths today, particularly from those who are interested in debunking the myths of other people. One school of modern theologians has even undertaken to “demythologize” the Bible.

In a narrow sense, a myth is a traditional story about the past told to explain some present belief. But there are myths of other sorts. Any system of ideas held without foundation in fact is a myth.

The mischief comes, of course, when a myth is taken to be true without careful examination. “The unexamined life is not worth living” now—any more than it was when those words were first spoken four centuries before Christ.

Most of the outcry against myths is directed to what the critic calls religious myths. It is only fair to point out that there are myths without number that are irreligious myths. The “shoe” of myth fits many feet.

No one knowingly accepts a myth as true. We cannot live by fantasy. Reality slowly but surely destroys unreality.

Yet many who scorn what they dub religious myths are trying to live in a mythological world far more fanciful than the so-called myths they attack.

To catalogue the myths of the modern mind would take a good-sized book. But we may at least look briefly at some of the more prevalent and easily accepted.

THERE IS THE MYTH that all values may be reckoned in terms of dollars and cents. This is the myth of materialism. It is always turning up in strange and unexpected places.

The popular mind tends to measure all worth by what it can buy. Men who have stood for high principle against great pressure have been known to turn tail and run for cover when someone waved a sword of gold in their faces.

Yet only a moment's thought will show that the most precious things in human life are not for sale. No amount of money can buy integrity, health, happiness, or true well-being.

It may be granted that, while man does not live by bread alone, ordinarily he does not live without it. Still “the best things in life are free” and are within the reach of all who seek them aright.

Money in itself is morally neutral. It is good or bad according to the use to which it is put.

Mammon is a reasonably good servant but a wretched master. It needs the redeeming touch of

Christian stewardship. Otherwise we slowly but surely fall for the myth of materialism.

ANOTHER MYTH of the modern mind is the myth of relativism. This is the easy but false assumption that right and wrong, good and evil, are just matters of human opinion.

Relativism comes in many shapes and sizes. It lurks in the statement that “it doesn't matter so much what you believe as long as you are sincere.” It skulks in the doctrine that “there is nothing good or bad in itself but thinking makes it so.” It hides in the partial truth that “the only absolute commandment is the law of love.”

Relativism is the instinctive ethic of the natural man. It enthrones his own “inner light” above the eternal Word of God. And as J. S. Whale somewhere remarked, the “inner light” (in this sense) is the quickest road to outer darkness.

Like other myths, relativism breaks down when it bumps up against reality. People who don't like moral laws just don't like facts. But facts have a way of being what they are whether we like it or not.

It is easy to grow pessimistic over the freewheeling sexual license of these decadent days. The only ray of light in the darkness—at least from the human standpoint—is that human nature is not designed to live comfortably in immorality, and sooner or later more people are going to find it out. The tragedy lies in the cost of the lesson and the fact that some will learn it only after they have destroyed their prospects for happiness.

If the moral law were imposed from without, there might possibly be a chance to escape it. But the moral law is written within. It is the law of our own being, as well as the law of God.

Rebel as people will, they cannot escape themselves. Principles of right and wrong are written in the nervous system, in the very structures of both moral and physical life.

It is sheer self-delusion to think that one can ignore or defy the laws of right and wrong and go unscathed. Evil, in the end, is self-destructive and carries with it to ruin those who follow its seductive ways—however much they try to excuse it to themselves or others.

CLOSELY AKIN to relativism, and part and parcel of it, is the notion that good ends justify wrong means. This is the age-old heresy so strongly condemned by St. Paul—“Let us do evil that good may come.”

Each one of us must decide for himself. Each must take his own leap of faith. We must learn to doubt our doubts and to come back again and again to the basis of our faith—the saving power of Christ. “And blessed is he, whosoever shall not be offended in me.” Blessed indeed—for Jesus never disappoints true faith.

William M. Greathouse

Strangely, the myth that the end justifies the means appeals to some who would reject relativism as such. There are those who accept the fact that the true and noble purposes of life do not change and are fixed in the very nature of reality, but who, at the same time, find it easy to excuse the following of dubious roads to those goals.

There are those who attempt to defend the truth by deceit, innuendo, and outright lie. They fight for right with wrong weapons.

There is a sense in which even the best of people find their most severe temptations exactly at this point. Jesus was tempted to satisfy physical hunger—a legitimate and proper purpose—by the use of wrong means, taking the power He used so freely to help others to satisfy His own needs. Satan's offer of dominion over the kingdoms of the world presented a good goal—but to get it by serving evil and bypassing the Cross would have destroyed the goal itself.

Stark evil has no lure for the sanctified soul. But the pull to do good by other than right means is ever present. We must never give credence to the myth that the end justifies the means.

FINALLY, THERE IS the modern myth that man's life can be complete without God. True, this notion has been around for a long time. But it has had wider acceptance in recent years than ever before.

Part of the popularity of the myth of human sufficiency is the development of modern science. As science and technology have worked together to make the conditions of human life more comfortable, many have fallen into the habit of thinking that man's wisdom will finally solve his greatest problems.

It should not take too much reflection to see the fallacy of this idea. That science solves some problems, we gratefully acknowledge. What should be apparent to all is that for every problem solved a dozen are created.

Never before has the human race faced the problem of possible incineration in the blazing fires of an atomic holocaust. Never before has man been faced with the progressive pollution of air, water, and land until sober men are now talking about the

danger of racial asphyxiation and death from a poisoned environment.

“A satellite cannot save us,” said George Kenan, and Franklin Paschall added, “We have learned how to walk safely in space but not on our streets.”

To suppose that science is hostile to faith, however, is to mistake its role completely. It is only when science becomes a god that shallow minds add another object of worship to man's ancient pantheon.

David H. C. Read was entirely correct when he said, “It is as easy to be an atheist when you think the moon is stuck up there perhaps 10 miles away, as when you watch a man-made machine actually digging at its surface. If you believe, then the new universe that is disclosed simply adds to your sense of wonder; if you don't, it offers no confirmation of your disbelief.”

For every bit of knowledge added to our ever increasing store, we thank the God of all truth. Only let us never suppose that information alone will satisfy the hunger of our hearts.

The Apostle Paul brought it all into focus when he wrote: “Though I . . . understand all mysteries, and have all knowledge . . . and have not charity [divine love made perfect], I am nothing” (I Corinthians 13:2).

The many myths of the modern mind are chaff that someday the wind will blow away, just as it has some of the myths of the past. Our hope is that we may see clearly their error and meet their challenge with that “wisdom that is from above” that is “first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy” (James 3:17). □

Awakening

By Verla A. Mooth

Evergreen Park, Ill.

When one has felt the hand of Death
Hovering closely as his breath
That kept aglow life's dimming light,
He comes to weigh the wrong from right.
He sees how grasping is man's reach,
How quick to judge, but slow to teach
By good examples and pure love
With heart set on the things above.

Yet what is there we leave behind
Save words and deeds that have been kind?
How meaningless ambition seems
When pain has shattered former dreams!
How deeply cherished is each breath,
When one has felt the hand of Death!



WEEK-LONG missionary conventions on the Oregon Pacific District early this year resulted in four churches making "Faith Promise" pledges for missions totaling \$63,533. An overflow crowd shown at Eugene (Ore.) First Church "deliberately, purposefully, and joyfully witnessed the tabulation of the results of what they prayerfully believed God would enable them to give for missions during the next 12 months." Eugene First pledged \$38,239, Fairfield \$7,494, Springfield \$5,600, and Portland Central \$12,200. Medford First, Ashland, and other district churches had outstanding responses. The "Faith Promise" puts the emphasis upon trusting God's help in securing more money for missions than one could expect to give under ordinary circumstances.

CHURCH CONSERVATION PROGRAM

Church conservation has been the concern of the Plymouth, Mich., church. Over the last four years, study, effort, and involvement have been invested.

Concerned adult leaders have assisted in youth enlistment and enrollment. Youth membership classes have been conducted by Pastor Ronald D. Moss. His training program has been highly successful. Youth have been baptized and received into membership.



A group of youth from the Plymouth, Mich., church.

In a recent service, 58 youth were on the platform participating in the teen choir.

The church believes it cannot afford excuses for teen dropouts. The care of pastor and people has led to new youth involvement which has meant conserving its natural resources—children and youth for the kingdom of God. □

MRS. CHAPMAN MAKING GOOD RECOVERY

On May 28, Mrs. Louise Robinson Chapman fell in her home and sustained a broken hip. A steel cap was inserted through surgical procedures on May 30. She was confined during recovery at the Park Marino Convalescent home at 2585 East Washington, Pasadena, Calif. 91107. □

ORPHANAGE FOUNDER HOME

CAPT. CHARLES V. ADAMS, chaplain to the Fifth Battalion, American Division in Vietnam, is home on leave in Kansas City, Mo., rejoicing over the Bihson orphanage that he and his army friends established. Most of the funds came from the fighting men and they helped to build the eight-room, cinder-block structure in which about 60 orphans are housed. Chaplain Adams, who plans to make the army a career, graduated from the Nazarene Theological Seminary in May, 1968, and immediately entered the army. He has completed 23 months on active duty, 12 months in Vietnam.—N.I.S. □

MID-AMERICA RECEIVES CONSTRUCTION LOAN

According to Dr. W. E. Snowbarger, executive secretary of the Depart-

ment of Education, word has been received from the agency for Housing and Urban Development that Mid-America Nazarene College has been awarded a low-interest government loan of \$525,000 for construction of a men's dormitory. The new dormitory will accommodate 104 men (156 on an emergency basis) and should be ready for occupancy in the fall of 1971. □

PHILADELPHIA PLANS TWO NEW CHURCHES



Commercial property acquired by the Philadelphia District for the new Negro work in south Philadelphia.

REV. OTIS VINES recently joined the Church of the Nazarene and the preaching staff on the Philadelphia District. He is the spiritual leader of one of our newest churches, located in south Philadelphia. Commercial property, including some apartments, has been purchased by the Philadelphia District and progress has been made in establishing this new church.



Vines

A new church was organized at Macungie, Pa., also on the Philadelphia District, in mid-June. Property is now in possession of the district, and the home mission pastor is already on the scene.

District Superintendent Rev. James Hunton has aggressive plans for future organizations on the Philadelphia District. □

WEDDING IN WESTERN HIGHLANDS

Sidney Knox Memorial Church located at Kudjip in the Western Highlands of New Guinea was the scene of the recent wedding of Miss Joyce Skee and Mr. Neville Bartle. Miss Skee's parents, Mr. and Mrs. William Skee, of Perthshire, Scotland, and Mr. Bartle's parents, Mr. and Mrs. Oliver



Bartle, of Auckland, New Zealand, were both able to travel to New Guinea for the wedding.

The bridegroom served two former terms of three months each as laboratory technician and will now serve in that capacity at Nazarene Mission Hospital full time. It was during this period of service that he met Miss Skee, who is on the nursing staff.

Rev. Wallace White performed the ceremony, which was translated into pidgin English.

Without the conveniences of civilization, fellow missionaries became decorators, florists, bakers, photographers, and caterers to make this a solemn and beautiful occasion for all.

Two hundred and fifty guests attended the reception held in the Nazarene Mission Hospital dining room.

Following a honeymoon trip to Madang on the northeast coast of the island, Mr. and Mrs. Bartle will continue their work at the Nazarene Mission Hospital. □

swers of those self-styled Wesleyans who have never discovered the creative power of biblical, Wesleyan thought.

This is Wesleyanism dressed in the language of today: theology stripped of learned jargon and technical phraseology—as warm and as vital as life itself, suffused with a passionate yearning for Christ and truth; as honest and open and real as Jesus or Paul; as breezy and hard-hitting as Ann Landers. It is biblically solid, spiritually exhilarating, psychologically acute, and theologically informed. But stuffy it isn't.

Three exciting chapters entitled "Perspective," "Perfection," and "Performance" argue engagingly—

1. That the genius of Wesleyanism is located in the interpenetration of the human spirit by the Holy Spirit;

2. That perfection is to be understood in man's relationship to the Holy Spirit and that it means a dynamic, growing, expanding, creative self, unencumbered with the strangling "enmity against God" which leads to death; and

3. That all of this is concerned, not with theory, but with performance, both personal and social.

The brief introduction to Wesleyanism by Trevecca's professor of biblical theology is written for the young person who sincerely questions whether holiness is for the "now" generation—for the preacher who needs a theological hypodermic—for the thinking Christian who is looking for a clear and concise preface to our theology—for anyone who wonders how

we can make our Wesleyan heritage and faith more biblical, alive, authentic, and (pardon the word, but I can't think of a better!) relevant to the times.—WILLIAM M. GREATHOUSE. □

CAMPUS COMMENTARY

ALUMNI OF TREVECCA NAZARENE COLLEGE, Nashville, gathered on campus 300 strong on Alumni Day, June 6. A day of activity was climaxed with a banquet at which the "T" Award, highest honor conferred by the Alumni Association, was presented to Dr. William J. Strickland, dean of students and associate professor of history at Trevecca.

The Student Alumni Award, presented annually by the association, went to Dennis Moore, editor of *Trev-Echoes* and student body president for 1970-71.

WENDELL POOLE, retiring president of the Alumni Association, is shown presenting the "T" Award to Dr. William J. Strickland.



The Book Corner

JOHN WESLEY: CHRISTIAN REVOLUTIONARY

By Mildred Bangs Wynkoop. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 53 pages, paper, \$1.25.

To attempt a review of this little volume is not altogether unlike trying to describe the explosion of an H-bomb. You must see it happen to sense its power!

Here is a tract for the times—53 pages of verbal fission calculated to explode your preconceived notions of what Wesleyan theology is. It should blast the negative criticisms of those cynics and skeptics who think that Wesleyanism is passé, of only antiquarian interest. It will surely blow up the smug conclusions and pat an-



FOUR FURLOUGHED MISSIONARIES, all members of the John Zurcher, Sr., family, were featured in services at the Berne, Ind., church on Sunday, June 14. The missionary families pictured include, top row, left to right—Rev. and Mrs. Norman Zurcher, Transvaal, Republic of South Africa; Rev. and Mrs. John Zurcher, Jr., Haiti; bottom row—Rev. and Mrs. Al Wickland, missionaries to American Indians in Arizona, California, and Oklahoma; Mr. John Zurcher, Sr., father of the missionaries; and Rev. and Mrs. Harry Zurcher, Puerto Rico. John Zurcher has three other sons and two daughters. His son Floyd is a Nazarene pastor.

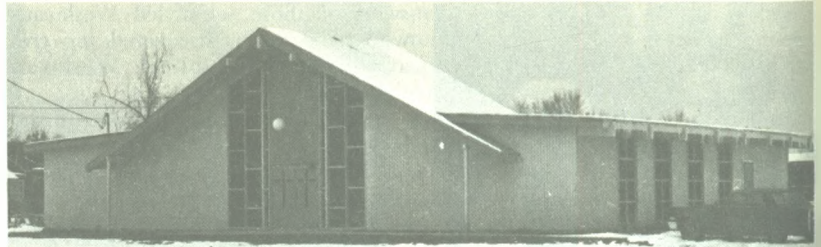
Pro: Conscience

A distressing trend is becoming more apparent among some ministers of the Church of the Nazarene. Too many of those standing behind pulpits are using that position as a political podium to expound their personal opinions and to denounce draft resisters. I have heard them go so far as to equate obedience to civil authority with obedience to God.

True, the Bible bids us, "Obey them that have the rule over you, and submit yourselves" (Hebrews 13:17). But where there is conflict of conscience, it also informs us that "we ought to obey God rather than men" (Acts 5:29).

There are many young men attending our churches across the land who are conscientiously convinced that the Vietnam-Cambodian-Laotian conflict is a futile exercise and an immoral waste of human life.

Some of our ministers 20 years ago applauded when the war "criminals" of Nazi Germany were executed, even when the accused protested that they were only the instruments used to carry out the orders of their government. Now these same ministers are, in effect, telling young men that if they *don't* carry out their government's order to kill and destroy *they* are criminals.



THE LAYTON, Utah, church was recently completed and dedicated. The building was designed by Gordon Butler of Pasadena, Calif., son of Rev. Franklin P. Butler, who pastored the church during its construction. The sanctuary seats 150. Sunday school rooms, a nursery, and a large fellowship hall adjoined by an apartment complete the present plant. Rev. Robert Whybrew is pastor.

Were they right 20 years ago, or are they right now? We can't have it both ways.

There is no personal ax-grinding in the above. Of my three sons, the older two have each served in Vietnam and the other is too young for service. Neither is the criticism applicable to my own minister.

—MRS. JAMES McCONNELL
Illinois

NEWS OF REVIVAL

THE PHILIPSBURG, PA., CHURCH RECENTLY ENJOYED a series of special services conducted by Rev. Harold L. Hampton, superintendent of the Puerto Rican District, East, U.S.A. Ten people found spiritual help. Among them were two young married couples, some teens and children.

Pastor Ralph S. Phillips said the results were answers to prayer and personal work

on the part of the people along with Spirit-inspired preaching. □

BOWIE, TEX., CHURCH ALMOST DOUBLED Sunday school attendance for the final day of its meeting with the Floyd Newfields. The church saw several seekers and had one join the church.

Pastor W. I. Poteet reported that many calls were made and new families contacted. □

COTTAGE PRAYER MEETINGS PRIOR TO REVIVAL prepared the Cincinnati Western Hills Church for a revival the last of April and first 10 days of May. Rev. M. V. Bass of Shelby, Ohio, was evangelist.

In reporting the results, Pastor Joseph J. Dotson spoke of the new vision the church has received. He commented—"Our people are making contacts like they never did before. Just last Sunday we had 12 more in Sunday school than the week before. God helped our people get some problems settled. There are unity and blessing in the services." □

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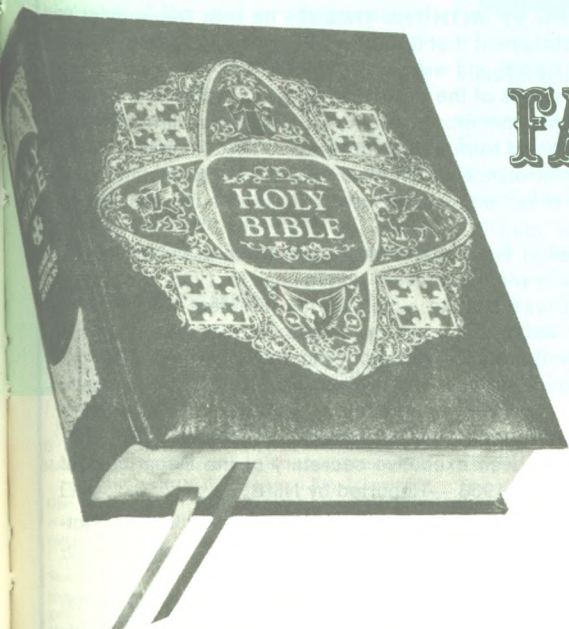
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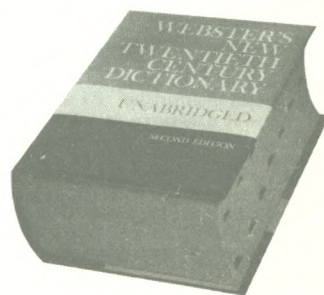
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MOVING MISSIONARIES

Rev. and Mrs. Paul Andrus, Casilla 1056, La Paz, Bolivia, South America.

Mr. Robert Ashley, Box 95, Belize City, British Honduras, Central America.

Mr. Neville Bartle, Church of the Nazarene Mission, Kudjip via Banz, W.H., Territory of New Guinea.

Rev. and Mrs. Lawrence Bryant, San Miguel Chicaj, B.V., Guatemala, Central America.

Rev. and Mrs. Edward Cairns, Nazarene Mission, Punta Gorda, British Honduras, Central America.

Rev. and Mrs. Ronald Calhoun, July to October: 611 Canton, Ogdensburg, N.Y. 13669; October to December: Rte. 2, Box 280, Street, Md. 21154; January to June: 9319 Goddard St., Overland Park, Kans. 66214.

Rev. Jerry L. Demetre, 19 1/2 Kerr Crescent, Montego Bay 2, Jamaica, West Indies.

Miss Phyllis McNeil, P.O. Box 14, Manzini, Swaziland, South Africa.

Miss Jean Williams, 210 S. Mentor, Apt. 2, Pasadena, Calif. 91106.

MOVING MINISTERS

J. Reynald Russell from Guymon, Okla., to Midland (Tex.) First

Tyler Wooster from Lowell, Mass., to Duxbury, Mass.

VITAL STATISTICS

Deaths

REV. JOSEPH RANDALL, 56, died June 2 at Cranston, R.I. Funeral services were conducted by Revs. Kenneth Pearsall, Douglas C. Webb, and Ross R. Cribbis. He is survived by his wife, Roberta; three daughters, Rebecca, Deborah, and Linda, and three sons, Thomas, Joseph, and Gail.

MRS. SARAH SALINA ROGERS, 102, died Apr. 5 in Alabama City, Ala. Funeral services were conducted by Revs. Robert Wilson, Frank Woodall, and C. B. Thomas. She is survived by three daughters, Mrs. Bertha Collins, Mrs. Grace Davis, and Mrs. Gertrude Cox; two sons, Arnold and Ernest; 15 grandchildren; 29 great-grandchildren; and 32 great-great-grandchildren.

REV. W. H. CARPENTER, 68, died in an auto accident, June 8, in Adele, Ga., en route to Hillsdale, Mich. Funeral services were conducted at Hillsdale, Mich., by Dr. Fred J. Hawk and in Eustis, Fla., by Dr. W. M. McQuire. He is survived by his wife, Ruth E.; two daughters, Mrs. Robert (Marie) Rial of Kalamazoo, Mich., and Mrs. Earl (Beverly) Sprowls; five sons, Doyle, Rev. Raydeen, Harvey, Timothy, and David; several grandchildren; two sisters; and two brothers.

Births

—to William and Marsha (Bridges) Bishop, Miami, Fla., a boy, William Scott, May 31.

—to Paul and Mary Ada (Bennett) Dillinger, Bourbonnais, Ill., a boy, Frank Robert, June 9.

—to Don F. and Reva (Huggins) Irwin, Stone Mountain, Ga., a girl, Cynthia Marie, May 28.

—to Don and Patti Ostrander, East Gary, Ind., a girl, Cristi Lin, Feb. 14.

—to David and Terri Robuck, Valparaiso, Ind., a girl, Dawn Marie, May 12.

Marriage

Jennifer Brindle, Coraopolis, Pa., and David Philmore Linger, Parkersburg, W. Va., at Fairmont, W. Va., June 6.

ANNOUNCEMENTS

Recommendation

Rev. John Esterline, pastor at Sierra Madre, Calif., for the past five years, is reentering the field of evangelism. He may be reached at 147 N. Baldwin, Sierra Madre, Calif. 91204.—L. Guy Nees, Los Angeles district superintendent.

Rev. and Mrs. Ray Huffman and daughter Sue will be available as evangelist and singers, or as song evangelists, after August 1. Rev. Huffman is a commissioned evangelist on the Michigan District. Contact them, c/o Mrs. Margaret McNight, 1120 Beehler St., Owosso, Mich. 48867 (phone: 517-723-2719).—Fred J. Hawk, Michigan district superintendent.

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 RELIGION

You Should Know About . . .

IS THE CHURCH KEEPING UP WITH THE TIMES? The U.S. Department of Labor recently issued a statement that a retired couple need \$2,900 annually in order to maintain their health and welfare.

In keeping with the needs of the present day, the General Board voted in January, 1970, to increase the maximum amount of income allowable from all sources for a retired couple from \$2,700 per year to \$3,000 as of October 1, 1970. The present benevolence program provides a supplemental grant to bring the total income of retired ministers and widows to a minimum living standard.

Things have changed in the Department of Ministerial Benevolence as the times have changed in regard to living conditions. In 1956 the church through the Department was able to supplement retirement income to a maximum of \$50.00 per month for a retired couple and \$30.00 per month for a widow. At the present time the maximum monthly income is \$225 per month. And of October 1, 1970, this will be increased to \$250 per month.

A total of 763 retired ministers and widows received regular monthly assistance from the church during 1969 as compared to 493 in 1956.

Dr. Dean Wessels has been executive secretary of the Department of Ministerial Benevolence since 1956.—Reported by NMBF. □

COOPERATIVE OUTREACH—KEY '73. Representatives from leading Protestant churches have announced agreement on a major new plan for cooperative outreach.

Thus far, the loosely affiliated Key '73 movement includes representatives from 34 Protestant denominations, seven independent evangelical organizations, and three evangelistic associations. A number of others are expected to join.

Dr. Theodore A. Raedeke, chairman of the new organization, said—"We feel the right time has come for Christians to mount a new initiative in evangelism—together. There is general agreement among us on the evangelistic essentials."

He added that differences among denominations will be respected and that varieties of evangelistic expression are expected.

The coordination planned by Key '73 will be in the form of overall promotion of the concept, development of resources, and sharing of information. A headquarters office is being rented in St. Louis to be operated under direction of a national coordinator.

A document introducing the Key '73 plan gives as its "springboard": "The Bible is the Word of God through which Christ is made known. God through Christ offers man the way of salvation, wholeness, and meaningful life. Men are to be confronted with Christ's call and through the power of the Holy Spirit come to repentance and faith. Genuine saving faith affects every area of a person's life and engages him in Christ's serving ministry."

The document asserts that people today "know less and less about essential Christianity. Often the Christian faith is misunderstood and miscast. It has an image that is unwarranted. . . . We owe to God a fresh and contemporary focus on the full meaning of Christianity in individual experience and its relevance for our time in history."

Dr. John L. Knight, secretary, Department of Evangelism, Church of the Nazarene, is a member of the Key '73 executive committee.—Key '73 News. □

COURT RULES KILLING OF UNBORN NOT MURDER. Considering an unusual case of an Amador County man and his divorced, pregnant wife, the California Supreme Court ruled 5-2 that the viable fetus—one with a substantial chance of life—could not be considered a "human being" as defined in murder statutes.

The case involved an estranged husband who beat his former wife in such a way that the fetus she carried was destroyed. □



SAGINAW (Mich.) Central Church provided an unusual incentive for their teens to become active in the NWMS. At the beginning of the year an announcement was made that any teen-ager who attended every meeting, studied the lesson, and survived a quizzing session at the end of the year would receive a trip to Kansas City to visit world headquarters and the Nazarene Publishing House. Although not all were able to come, three boys and five girls qualified. Those who made the trip are pictured above.

NAZARENE CAMPS

July 31—August 9, SOUTHWEST OKLAHOMA, district campground (3 1/2 miles west of Anadarko on Hwy. 9), Anadarko, Okla. Charles Strickland, Clayton Bailey, evangelists: Wally and Ginger Laxson, singers. W. T. Johnson, district superintendent.

July 27—August 2, FLORIDA, White Springs, Fla. D. I. Vanderpool and R. V. DeLong, evangelists; Ray Moore, singer. A. Milton Smith, district superintendent.

August 1-9, AKRON, district center, Rte. 1, Louisville, Ohio 44641. Charles Hastings Smith, James McGraw, evangelists: Lee Everleth, singer. Floyd Flemming, district superintendent.

August 2-9, WEST VIRGINIA, Nazarene campground, Summersville, W. Va. 26651. Aug. 2, Paul J. Stewart and teen choir. Aug. 3, John Allen Knight, Don Pfeifer, evangelists; Rev. and Mrs. Kenneth Masterman, singers. H. Harvey Hendershot, district superintendent.

August 2-9, ARKANSAS, campgrounds, Vilonia, Ark. J. C. and Mrs. Wallace, evangelists and singers.

August 2-9, CANADA WEST, Nazarene camp, (15 miles west of Olds) Harmattan, Alberta, Canada. Jerold D. Johnson, Hugh Rae, evangelists; Rev. and Mrs. Michael Grimshaw, singers. Herman L. G. Smith, district superintendent.

August 2-9, NORTHEASTERN INDIANA, campgrounds, E. 38th St., Rte. 4, Box 504, Marion, Ind. 46952. Forrest McCullough, L. E. Humrich, evangelists; Charles Gates, missionary; Curtis Brown, singer. Fletcher Spruce, district superintendent.

August 3-7, CENTRAL, LATIN-AMERICAN, Camp Arrowhead near Glen Rose, Tex. Bill Sullivan, evangelist (youth and jr. camp combination); E. D. Howard, district superintendent.

August 3-9, IOWA, Nazarene campgrounds, Grand Avenue, West Des Moines, Ia. 50265. V. H. Lewis, Charles Millhuff, evangelists; Speer Family, singers. Gene Phillips, district superintendent.

August 3-9, NEW MEXICO, District Center (10 miles southwest of Capitan), Alto Rte., Capitan, N.M. 88316. C. B. Williamson, Ernest Armstrong, evangelists; Paul Skiles, music and youth. H. W. Morris, district superintendent. □

DISTRICT ASSEMBLY INFORMATION

ILLINOIS, July 29-31. Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Host Pastor: Harold Latham. General Superintendent: Dr. Samuel Young.

AKRON, July 30-31. District Center, Rte. 1, Louisville, Ohio 44641. Host Pastor: Floyd O. Flemming. General Superintendent: Dr. Edward Lawlor.

EAST TENNESSEE, July 30-31. Nazarene Camp, Rte. 2, Louisville, Tenn. 37777. Host Pastor: Charles Patton. General Superintendent: Dr. George Coulter. □

NEW CHURCHES ORGANIZED

FLORIDA, Naples, Fla. Larry Gabbard, pastor. A. Milton Smith, district superintendent.

JOPLIN, Bolivar, Mo. Duane Snavely, pastor. Dean Badwin, district superintendent.

KANSAS CITY, Gardner, Kans. Dave Broward, pastor. Wilson R. Lanpher, district superintendent.

PHILADELPHIA, Macungie, Pa. Richard Unger, pastor. James E. Hunton, district superintendent. □

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Please find enclosed a chain letter that is being circulated. This is the second I've received. The first one I destroyed, but when this one came, I decided to send it to you. I would like for you to tell us what you think about it in your "Answer Corner."

Chain letters are a swindle and a fraud from away back. Not only that, but they are regarded as an illegal lottery by the Post Office Department, and those who send them through the mail are subject to a heavy fine and up to one year imprisonment.

One got started a few years back that attempted to mask itself by the use of savings bonds instead of money. It was quickly squashed.

The one you sent (and other correspondents have sent them also) is particularly vicious because it offers "an immediate \$8,000 for your church, project, or personal ministry" and the \$1.00 it costs is said to be a contribu-

tion "to the ministry of another man."

The letter also said—falsely in the eyes of the United States government—"There is no gambling or fraud involved."

How can anyone in his right mind expect to get \$8,000 for \$1.00 without either "gambling or fraud"?

One of the major evils of any kind of gambling is encouragement of the desire to "get something for nothing," to have a return unjustified by the effort or investment involved.

If you receive one of these "chain letters" you would be well-advised to put it in "File 13" without delay.

Was Abraham a Gentile? Answer "yes" or "no."

If you limit me to one word, the word would have to be "no."

Abraham is identified as a Hebrew (Genesis 14:13).

But frankly, the question doesn't make too much sense. The distinction between Jew and Gentile does not appear in the Bible at all until the time of Moses, and it isn't really significant until the time of the eighth-century prophets.

"Gentile" in both the Old and New Testaments is used to translate words (*goi*; NT, *ethnos*) that simply mean "nation" or "people."

For example, *goi* is used a little over 500 times in the Old Testament. It is translated in the King James Version as "Gentile" 30 times, "heathen"

142 times, "nation" 373 times, and "people" 11 times.

The term therefore has meaning in the religious sense only to contrast the Jewish nation as the chosen people with all the other nations of the world. To use it to refer to those who lived before the Exodus and the Sinaitic covenant is an anachronism—in this case the mistake of reading back into the past ideas belonging to the present.

Something of the same sort of anachronism occurs when people speak of Abraham, or David, or Isaiah as "Christians." They were men of God, but the name "Christian" belongs only to those who are personal followers of Jesus.

What would be your personal recommendation of a book that sets forth the best interpretation of the things in the Book of Revelation?

Volume 10 of the *Beacon Bible Commentary*, the commentary on Revelation by Dr. Ralph Earle of the Nazarene Theological Seminary.

This volume lists for \$6.95 singly, or \$6.50 when bought as part of the entire set of 10. If you are going to be a serious student of the Scripture, you need a substantial, careful, and

conservative commentary such as *Beacon* is.

My second recommendation would be Dr. Earle's much briefer but still valuable treatment of Revelation in Volume 16 of the *Search the Scriptures* series. This sells for 65c—but don't let the price fool you. It is worth much more.



LIBBY (MONT.) FIRST CHURCH held dedication services on May 31. The new facility and its furnishings are valued at \$120,000. With the exception of the plumbing and heating, all work was donated and the church was built for \$60,000. The sanctuary lights were made by men of the congregation. Dr. L. Guy Nees, district superintendent of the Los Angeles District, brought the dedicatory message. Rev. Kenneth Burton, present pastor, participated in the service along with former pastors, Ralph Henderson and Ronald Meyers. District Superintendent Alvin McQuay prayed the dedicatory prayer.

WHEN SHOULD AN APPLICATION BE REJECTED?

How do you judge the worth of a minister who has given service to the church?

Recently across the desk in the Department of Ministerial Benevolence came an application from a minister who had served the Church of the Nazarene and now was seeking monthly assistance to supplement social security benefits.

The applicant was a lady who had pastored a church when time and opportunity presented itself. She had raised a family of five children and

had eight years of full-time active service in the ministry to her credit.

According to her years of service, the church could not grant much monthly assistance, since the amount allowable depends on the need and years of service.

However, look at her record—in regard to her family. One son is a minister in the church. The four daughters married ministers and one of them preaches herself. Also one grandson is a minister.

Yes, the church could grant a limited amount of assistance, but there is no way the church can properly evaluate her real worth to the Kingdom. God must evaluate and reward that.—NMBF. □

OF PEOPLE AND PLACES

PORT HURON (MICH.) FIRST CHURCH received the largest class of members in its 42-year history on May 17.

Pastor M. V. Scutt welcomed 33 new members by profession of faith. The class included two complete families, five young married couples, and 12 newly converted single young people. □

THE "BUSINESS FOR BEAUTY" STATE AWARD plaque was presented to the Yerington, Nev., church by its state chairman, Mrs. Robert Findley, for the Nevada Federation of Women's Clubs.

Rev. and Mrs. V. R. Conaway, pastor and wife of the Yerington church, received the award for improvements and beautification of the local church and parsonage. □

MRS. NELSON W. KUNZ, member of Flint (Mich.) Central Church,

received the district award for dedicated service to the cooperative preschool movement. She has taught and supervised staff training for Flint area nursery teachers and has served as president of the Michigan Council of Cooperative Nurseries.

She has been a consultant for Headstart training centers and has held several positions with the Flint area Parent-Child Nurseries Board. In 1968 the Marjorie Kunz Library was established in her honor.

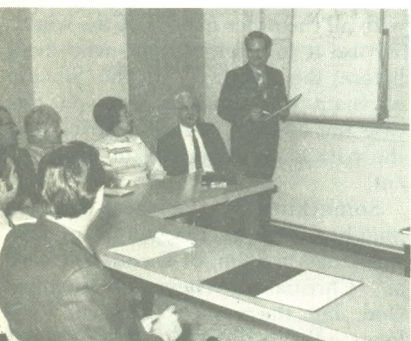
Mrs. Kunz has been curriculum chairman for the nurseries and has helped write books dealing with the subject of preschools.

The award for service to cooperative nurseries (as a volunteer and professional) was presented to Mrs. Kunz at the annual conference of Parent Cooperative Preschools International in Washington, D.C. □

THE SUNDAY SCHOOL of Casper (Wyo.) First Church broke its record attendance twice during the spring of 1970. The first success was on Easter with 374 present, and the second was in April on Rally Day with 454 present.

The average attendance for the year is 213, which represents a 41 increase over the previous year's average. The present membership stands at an all-time high of 207. The church is optimistic about its future according to its pastor, Volney A. Johnson. □

THE "LOST AND FOUNDS," singing group sponsored by the Department of Youth, have certainly found a way into people's hearts through personal witnessing, testimony, and song. They recently visited the Publishing House, and the candid cameraman snapped this posed picture in the Heritage Room, where they had viewed the film "God's Word for Today's World." Left to right, seated—Brenda Rice, Cieta Robbins, Jan Langford, Kay Hawkins; standing—Gary Sivewright, Harlan Moore, Paul Simmons, Mike Price, Dave Clayton, Jack Dell, and Bob Fowler.



DR. KENNETH RICE is pictured in a session with the general Church Schools staff after his return from a two-month visit to the British Isles and Europe. During his trip he spoke in 27 Sunday school rallies, four conventions, taught a concentrated course in Christian education in the British Isles and European Bible colleges, and preached in local churches and holiness conventions. He reported significant advances and predicted a bright future for Nazarene church schools work across the Atlantic.

**TRACY TO TAKE
K.C. ASSIGNMENT**

Wesley D. Tracy, pastor at Oil City, Pa., has been appointed to the staff of the Department of Church Schools, effective August 1.

Wesley will edit *Teens Today*, a 16-page paper for senior highs. The magazine carries its Christian message to 85,000 young people each week.

He will also serve as assistant editor for *Church School Builder*, monthly leadership magazine for 68,000 officers and teachers in the Sunday schools of the church.

Mr. Tracy, an elder in the Church of the Nazarene, is a graduate of Bethany Nazarene College. He has done graduate work at Nazarene Theological Seminary and Valparaiso University. He has pastored for 11 years in Kansas City, East Gary, Ind., and Oil City, Pa. He is currently serving as chairman of the district church school board on the Pittsburgh District.

Mr. and Mrs. Tracy with their teenage daughters, Linda Carol and Michele, will move to Kansas City in late July.

LeBron Fairbanks, editor of *Teens Today*, has resigned to continue his graduate studies in Christian education. He has been granted a fellowship from Princeton University. □

AHEAD OF SCHEDULE

The October Sunday school attendance drive began in July on the Michigan and Illinois districts.

Interest and enthusiasm are mounting as districts plan for competition in the denomination-wide Sunday school attendance drive in October.

The Michigan and Illinois districts were getting a running start by competing in July and August with the theme "Put a Hump in the Summer Slump."



Tracy



THIS SCENE shows Illinois Chairman Gerald Oliver making arrangements with Dr. Harold Reed to use his private dining facilities at Olivet Nazarene College in September to recognize the summer winners and develop excitement for the October competition. Michigan Superintendent Fred Hawk witnesses the plans. □

M. FRANK TURNER HONORED FOR 35 YEARS OF SERVICE

On Sunday, June 14, District Superintendent Wilson R. Lanpher of the Kansas City District, publicly presented a check for \$350 to Mr. and Mrs. M. Frank Turner. The gift was an expression of appreciation on the part of the Kansas City District for Mr. Turner's efficient and loyal service as district treasurer for 35 years.



Mr. and Mrs. M. Frank Turner receive a check from Dr. Wilson R. Lanpher

Dr. Lanpher referred also to Mr. Turner's service as a valuable member of the district advisory board and representative of the district at a number of general assemblies.

The Turners were honored during the Sunday morning service of the district camp meeting. They are retiring to a home in the Ozarks. □

HOLLAND CHURCH PROGRESSES

The Department of Home Missions recently announced that property had been purchased for the construction of a new Church of the Nazarene to be

located in the city of Haarlem, Holland.

This is the only Nazarene work in that country and is led by Rev. and Mrs. Cornelis Holleman. The services are conducted in their parsonage home.



Rev. and Mrs. Cornelis Holleman kneeling with hands on the Bible. Dr. Samuel Young prays for the young couple at the ordination of Brother Holleman.



Rev. Jerry Johnson accompanied Dr. Young and is shown congratulating the Hollemans following the ordination service.

In the fall of 1969, Dr. Samuel Young visited Holland and in special services ordained Rev. Holleman to the Nazarene ministry.

In recent correspondence Pastor Holleman has indicated "our church has reached its maximum capacity." The "house church" has been a good beginning point. Attendance is growing, construction of a new building is so important to the expansion of our work.

A \$25,000, 10-percent missionary special has been approved for the purchase of the new site. Those interested in contributing toward this missionary special may send their checks made out to Norman Miller, General Treasurer, or to the Department of Home Missions earmarked for "Holland Special." □



PICTURED is Chairman Carl Allen separating District Superintendents L. S. Oliver and Fred Hawk as they get excited about the attendance drive.

Unity is not necessarily unanimity. One might be the outcome of healthy dissent; the other, the product of an imposed decision.

Homer J. Adams

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...”

MORE THAN A STORY

CHRISTIAN fiction! Perhaps some may recoil from the idea of Christian fiction as a means of evangelism. True, it can degenerate into idle tales with no real purpose to build character or glorify Christ. But at its best, Christian fiction can play an important role in a young person's life.

I was an average, churchgoing teen-ager with no idea that religion could be personal. In all my years of growing up in another denomination, no one had ever told me I needed to accept Jesus Christ personally and thus take Him into my life. I had no idea that true Christian character meant surrender of the self-will in daily practice.

My best girl friend, in the same situation, told me about a series of books in our public library. Scattered passages told me how to find Christ. At first I skipped them in order to get on with the story. After all, I knew all about that—I'd been to Sunday school all my life! But by the third book, I began to read those sections too.

Could it be that I could live the same exemplary life that the heroes I admired

were living? Was it more than just an idealized story?

I already believed that Jesus Christ was the Son of God; now I knew I must accept Him as my personal Saviour. I knelt beside my bed one night and invited Him into my heart. Christ moved in and has been with me ever since.

Thank God for the author of those books, for she gave me the key to a heavenly life and introduced me to my beautiful Shepherd!

Since then, I have given Christian fiction to teen-agers whenever I see an opportunity. A young girl I had counseled with wrote me a letter describing some personal and family problems. With my letter of reply, I sent a book of Christian fiction. The characters in the story faced a similar situation. She would be able to see how a Christian could handle these problems.

I also give Christian fiction as Christmas or birthday gifts. It is one more way we can win young men and women to Christ.

—EDYTHE FEAZEL
Kansas City

SAVE SOME

1 Cor 9:22



LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC