

October 2, 1968

Ideas New and Old

(See page 3.)

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OF HOLINESS

Church of the Nazarene

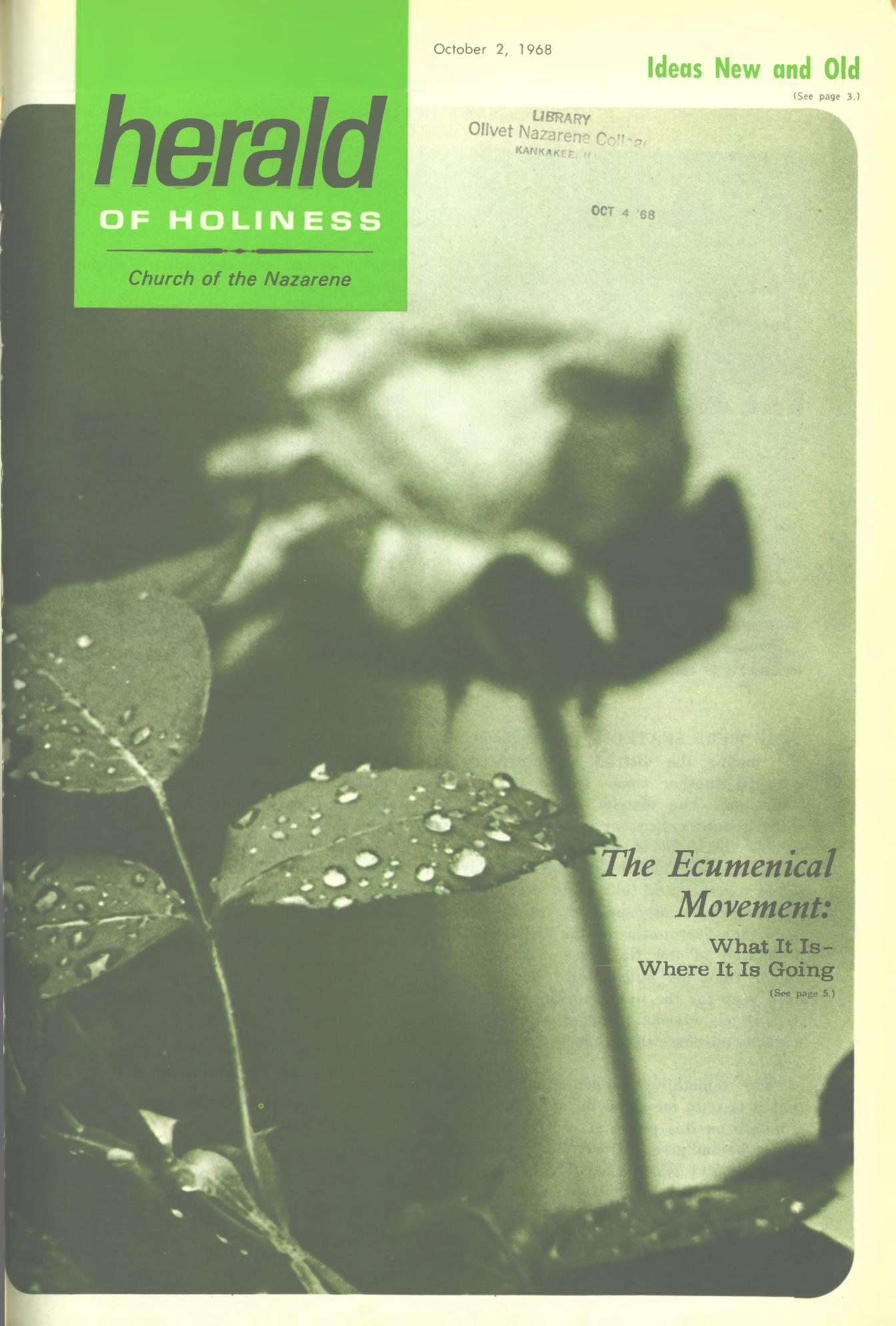
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OCT 4 '68

The Ecumenical Movement:

**What It Is—
Where It Is Going**

(See page 5.)





By General
Superintendent
Stowe

On Thinking BIG

WE WERE SEATED at the luncheon table during the district assembly. It was not just another meal. It was a Laymen's Luncheon. The district was observing its sixtieth anniversary, and as it stood poised on the threshold of its sixty-first year the superintendent had invited 61 key laymen to eat together and talk about new churches. A map graphically pointed up the need—more than 30 counties on the district without a Church of the Nazarene. His plan was bigger than his budget—two new churches each year for the quadrennium, and his entire Home Mission Budget wouldn't even begin to purchase the property for one church site.

Then something happened. The layman seated next to me stood up and pledged \$500 a month on this program. Just a few weeks before he had given \$25,000 to his zone college to help build two desperately needed buildings. His gift precipitated spontaneous pledges by other laymen which quickly put another

\$10,000 at the superintendent's disposal for home missions.

But something else happened too. After the luncheon a fine young couple cornered the district superintendent. With tears in their eyes they confessed that for some time God had been talking to them about the need for a second church in the capital city where they lived. His challenge had crystallized their determination to help start the new church. Not only could he count on their money—he could count on them as a nucleus for the new church!

Our laymen expect their leadership to think big.

Ministers who preach faith and then lay little plans are guilty of malfeasance of office. Their people deserve better than this. They have a right to be challenged to go beyond the norm. To do less than this is to limit the power of God which waits to be demonstrated through the exploits of His people.

The new quadrennium offers an unparalleled opportunity for thinking big. Exploding populations wait to be evangelized, but it will take more prayer and bigger planning both at home and overseas. Unlimited financial resources wait to be tapped, but "nickel-and-dime" appeals will only insult the intelligence of prosperous laymen. It is not unthinkable that these next four years may witness:

- More than \$30,000,000 given for world evangelism
- Five churches giving 50 percent of their income to "others"
- The first million-dollar gift to a Nazarene college by a Nazarene layman
- Ten churches gaining 100 new Nazarenes in 12 months
- The first district reporting 1,000 new Nazarenes in one year

"According to your faith be it unto you!" □

The man who built this house had a new idea. Yet the uniqueness of this plan remains unchallenged. Nobody wants one like it.



Ideas **NEW** and **OLD**

• **By Hal M. von Stein**
Medford, Ore.

The man who built this house, incorporating nine tall cedar trees, had a new idea. For 40 years the building has proved his idea valid. Though there is a cathedral beauty beneath the ancient trees and originality is eagerly sought, yet the uniqueness of this plan remains unchallenged. **N o b o d y** wants one like it.

Just last week an old man said to me:

"I don't care whether I go to church anymore or not. There are so many people I don't know, and they sing songs I never heard before, so fast you can't follow the music. The church is all for young

people with new ideas."

A young man said to me: "Church? There's nothing there for me. All they talk about is getting ready to die. They sing the same old, draggy songs, over and over, like 40 years ago. They're scared to death of new ideas. Church is for old people!"

From these views it would seem

that "church" is about out of business. Certainly, though all of the truth is not present in either of these extreme views, we recognize truth in each.

The old man, who is partially blind and deaf, and the young man, who, though mature in body, has yet to learn the meaning and purpose of life, are immersed in themselves.

The old man has been a victorious Christian most of his life and is now going through a dark time. Once known and sought after as a fine artisan, his hands now must remain idle. It is all well enough for us, out in the bright business of life, to say he can, if he will, find encouragement and interest in worship services. Misfortune may test your faith and mine someday.

The young man, in the midst of an unprecedented tide of swift change in every area of life, has more challenges than he can face.

May God protect us from making again the monstrous errors of past civilizations—ignoring the power and wisdom of the One who conceived the first new idea

So he turns away from some of them. He must. But the quality of his character and future circumstances are being determined by what he decides to face up to.

He must fight to live. There is no escape. Who and what will he choose as friend, and which as enemy?

The young man is not sure of anything and believes no one else

The truth about both the old and young is that they are best suited to help each other—and the best, if not the only, agency through which their hands and hearts can meet is the church

is. He wants everyone to feel as he does, which will be different tomorrow. This, he says, will create security.

The old man faces his soon changing of worlds.

The young man struggles in a changing world.

The truth about both the old and young man is that they are best suited to help each other—and the best, if not the only, agency through which their hands and hearts can meet is the organized church. Here Jesus Christ extends His miracle-working hands toward young and old.

The church is not a building or a denomination. The church is people. If you are a born-again Christian, you are the church. If you fail, the church fails.

But what is available is without value where it is not accepted. The arrogance of youth and the arrogance of old age can be equal barriers.

The organized church is making every effort to close the acceptability gap. If the young man will take a day off from his legitimate resentments, he will find that the church does not major in "old, draggy songs." If he is intelligently sensitive to the spiritual values he claims loudly to seek, he will find more going on in a holiness service than at any other convocation of people anywhere.

Heart holiness is the supreme challenge, especially in this day, worthy of the strength and resources of youth. In it is the sure promise of endless life.

A young girl said: "Time is my enemy. Time makes me old!"

Not if you "tune in" on eternal life, it doesn't. Time is your friend!

Young men are full of "new ideas" like the one worked out by the man who built this house. He figured the trees overhead would protect the structure from heavy winter snows and make it cool in summer. And it worked that way.

But the welcome shade of summer became dark dreariness in winter, and trees are not comfortable furniture. They are immovable except when the wind makes them creak and groan. Now, though the house is old, it cannot even fall, and has become a castle for wood mice, pack rats, and an occasional bear.

What was once a new idea presents a mistaken idea. No one wants such a house.

Let us, by all means, have new ideas. But may God protect us from making again the monstrous errors of past civilizations, ignoring the power and wisdom of the One who conceived the first new idea in creating us in His own likeness and image, that we might also enter into His glorious joy! □

***"Christ has loved me for nothing, and I must love Him for nothing too."*—Tikhon Zadonsky.**

Pen Points

I Want to Understand

IT IS EASY for us to overestimate our ability to understand others. We can easily form opinions about their lives, their behavior, their needs, and their problems without actually knowing much about their situations.

Forming opinions is easy, but real understanding comes high. Only God completely understands any person, and none of us ever will fully know the heart or the situation of another.

Love is our finest aid to understanding. When love wanes, understanding becomes impossible. Only the light of love can penetrate the dark and see the loneliness, the yearning, the burdens, and the virtues of another.

All the professional skill and psychological learning in the world cannot take the place of a loving heart in arriving at a true understanding of the people about us. He who would understand must first love people.

Patience, born of love, must characterize the person who would truly understand another. Understanding comes slowly. He who is impatient, hurried or hasty will hurt rather than heal and will utterly fail to understand the struggles of another. He who would understand these must take time to see their burdens, know their pains, feel their loneliness, and share their lives.

Let us each seek to love more patiently, and serve more humbly, lest we have opinions without understanding—MILO L. ARNOLD, *Colorado Springs*. □

The evangelical also must count the oneness of Christ's Church an important consideration among his objectives. Toward the attainment of such a witness we should labor and pray.

THE ECUMENICAL MOVEMENT

What It Is—Where It Is Going

The so-called ecumenical movement likes to think of itself as the movement of the Christian churches in the direction of unity.

Beginning with the first cooperative efforts among specialized agencies—the missionary societies, the Bible societies, the Sunday school unions, the early evangelical alliances—modern ecumenism is usually said to date from the formation of the International Missionary Council in 1910. In that year the missionary sending agencies of the churches came together under the chairmanship of Dr. John R. Mott for cooperative planning in the evangelization of the world.

From that beginning, lines of influence led to the formation of the World Council of Churches in 1948. Long before that, however, national

• *By G. Aiken Taylor, Ph.D.*

and continental councils of churches had come into being. The Federal Council of Churches was formed in 1908 in the United States, for example, and became the National Council of Churches in 1950.

While the ecumenical movement, therefore, is indeed a movement by various church bodies in the direction of unity, it is more than that. Today it has become a philosophy of churchmanship, a pattern of church relationships, a structure of cooperative enterprises, an informal synonym for Christianity itself in the thought of millions of people.

Today, especially, the ecumenical movement has become an interpretation of the meaning and the mis-

sion of the Church from a particular and definable approach to the Bible and to theology. It is a school of thought concerning Christian truth. It is a point of view in modern religion—a point of view which considers itself to be *the* expression of "relevant" Christianity in our time.

From the standpoint of evangelicals—both those within the denominations associated with the ecumenical movement and those outside—ecumenism is virtually synonymous with most of the innovations that distinguish sophisticated religion from the historic content and expression of the biblical faith.

How did the ecumenical churchman get that way? What makes him "tick"? Where is he going? Of course we cannot create a stereotype and squeeze all ecumenists into it. There is no single pattern of ecumenical interest. Some who consider themselves to be ecumenists are deeply evangelical in their commitments. But there is such a thing as a *dominant* ecumenical pattern and that is what I propose to examine.

To all practical purposes the greatest original contribution to the modern ecumenical movement was made by Karl Barth, whose



Dr. Taylor

The distinguished editor of the *Presbyterian Journal* discusses one of the most important topics in the religious world today. This is the text of an address Dr. Taylor delivered at a meeting of the General Council of the Christian and Missionary Alliance earlier this year in Raleigh, N.C.

thinking laid the foundations for a reconstructed theology in orthodox Christendom. To Barth must be traced the system known as neo-orthodoxy.

In the United States, Reinhold Niebuhr gave the most dramatic expression to Barth's insights. It was Niebuhr who "rehabilitated" Christian language for the liberal churchman and made it possible for the major sectors of the Christian Church to take more progressive attitudes towards faith and order without seeming to leave Christianity's mainstream.

Before Niebuhr, the religious liberal had fallen on hard times. He was frustrated by the failure of the social gospel and by the inability of man to break the shackles of religious faith as he had thought surely he could. With a world in serious trouble less than a generation following the war to end all wars, the religious liberal found himself sitting in the ruins of his Utopian dreams.

What to say? Accept supernatural religion with its mystery and miracle he could not. Literally believe the Bible he could not. But the idea of the perfectibility of man was also an obvious illusion. And the truth of the Bible compelled his attention, even if he could not accept orthodoxy's view of revelation.

The Liberal Rescued

Niebuhr (with insights from Kierkegaard) showed liberal religion how it could make use of the "insights" of the Bible without taking the truth of the Bible literally. It was Niebuhr who said that the truths underlying the teachings of the Bible could be recovered and appropriated by a process of *re-interpretation*.

At the heart of this process of re-interpretation was the idea that scriptural terms, scriptural doctrines, had a relevant and human applicability, with or without the supernatural frame of reference, with or without a literal interpretation.

"Original sin," for instance, was said to be the best term possible to describe the propensity to selfishness which characterizes human nature. The "Fall" was taken to

mean the inevitability of human failure despite man's best intentions. On the authority of Reinhold Niebuhr (more than any other modern churchman) it became popular once again, in liberal circles, to speak of sin and sinners.

But Niebuhr stopped with an analysis of the condition of humanity. After he had said, in effect, "Man is a sinner," Niebuhr went on to say, "And that is all that I can say. Someone else will have to come forward with what can be done about it."

The modern ecumenical movement in a sense is sophisticated religion suggesting what can be done about man's condition.

Niebuhr worked out an anthropology. The modern ecumenical movement is busily engaged in working out a soteriology based on the principles laid down by Niebuhr, which in turn trace their roots to Barth.

A New View of Salvation

One might say of sophisticated Christianity today that it is the embodiment of Christian truth reinterpreted and applied. As Niebuhr reinterpreted the human condition without any real reference to the supernatural—or vertical—dimension, so the modern churchman reinterprets the elements of salvation without the supernatural—or vertical—dimension.

And, as Niebuhr thought *socially*—that is, of collective man rather than individual man—so the modern churchman thinks *socially*—that is, of collective man rather than individual man.

In sophisticated Christianity a "gospel" is quite prominent. But it is the good news that a better condition is in store for men taken collectively, when the new age dawns in the social order. Men are "sinners" in the Niebuhrian sense that society is sick with inequities, injustices, and human greed. The "gospel" of social justice and freedom is proclaimed through a "ministry of reconciliation."

But "reconciliation" refers to the establishment of concord and brotherhood among men. The objective of the civil rights movement in our time is said to be reconciliation, meaning the ushering in of justice, equality, and fraternity.

"Redemption" is also included among ecumenical doctrines. Today one is "redeemed" when he is freed from the shackles of tyranny and oppression that an unbalanced social situation produces.

Sometimes redemption occurs through individual "redemptive encounters," as concerned Christians labor on behalf of others. But more and more today the "redemptive encounters" which set men free are said to occur in mass. It is the waves of social action, not the sprinkling droplets of individual action, that are believed to bring about real social progress, with consequences that will be felt by the individual person.

The word "witness" is another biblical word that has been rehabilitated in ecumenical parlance. You hear of the "witness" of a demonstration or a march, the "witness" of a resolution on behalf of freedom, the "witness" of an act of draft evasion, the "witness" of a willingness to go to jail rather than acquiesce in some injustice, the "witness" of withdrawing patronage from some business which is practicing racial discrimination, the "witness" of a boycott.

All these references, of course, are to relationships on the horizontal plane, and in each case "witness" means something *done*. From them all is missing the note of the New Testament witness, which is a testimony concerning something which happened, from which something was received: "Go and tell what great things the Lord hath done for thee."

Throughout the entire social salvation process, however, the word "Christ" figures quite prominently. In precisely what way the word "Christ" refers to the New Testament figure of a living Person it is hard to determine. Christ is said to be in the streets where the work of salvation is going on. Christ is said to be in social revolution carried out even with violence. Christ is mentioned in connection with cultural upheavals, in the destruction of colonialism, in national aspirations as well as personal aspirations.

One is inclined to believe that "Christ" is most generally used the way it might be said of the Chinese revolution, for instance,

that Mao Tse-tung is in every aspect of the upheaval. It is not to say that he is personally present everywhere, but rather that his image or figure galvanizes the action wherever the action is.

The Ideal Is Secular

Finally, as the salvation process is understood in purely human, or horizontal, terms, so is the end objective of the salvation understood in purely human terms by the modern ecumenist.

You hear much of secularity and of the secular city today. These words are used to describe not only the modern mood as it exists but also the ideal as it should be. The ideal is also secular.

Within the ideal secular city, which the sophisticated churchman dreams of, will live the ideal secular man. This man will be one who is "fully human." That, apparently, is the ultimate hope for man in the world. Someday he may be completely, fully human.

By this time we are prepared to see that the ecumenist of the sophisticated variety described here is a sort of modern *deist*.

The traditional *deist* believed in some sort of Supreme Being but he rejected the truths of Christianity or a valid explanation of this Supreme Being. The modern *deist*, or sophisticated ecumenist, accepts the truths of Christianity (as he has reinterpreted them), but with only the vaguest references to a Supreme Being.

Another way of describing the modern sophisticated churchman is to say that he is a man trying to take the Word of God quite seriously, but without really taking God himself quite seriously.

The Word Without God

There was a time in the history of the Christian Church when the problem was one of men willing to take the supernatural dimension of reality with utmost seriousness, but without the guiding authority of the Word. Today men are trying to take the guiding authority of the Word (as it speaks to them, of course) but without the real, personal God of the Word. Some go so far as to say that they can do without God altogether in their preoccupation with religion.

How can this be?

Perhaps an illustration will help. Men can take the New Testament teaching about love, for example, with or without a divine frame of reference. With God in the picture, love is an attribute in the New Testament sense, depending for its meaning and its dynamic upon a supernatural frame of reference. Without God, love becomes merely the saccharine wishfulness of the popular song. "What the world needs now is love, sweet love. . . . That's the only thing there's not plenty of."

With God in the picture Jesus is the New Testament Saviour in all His fullness. But without God really there, Jesus becomes just an ideal man, a human prototype, another social activist.

With God in the picture, reconciliation is a word fraught with eternal meaning, and bearing the fragrance of a restored relationship between sinful man and his Maker. Without God really there, reconciliation becomes a word with a purely horizontal dimension, descriptive of relief in the strains and tensions between men only.

With God in the picture, the angels' song, "Peace on earth, good will toward men," bears a primary spiritual meaning of the sort meant by Jesus when He promised His peace to His disciples the very night before His suffering and death. But without the divine reference, "Peace on earth, good will toward men," becomes a saccharine anti-war sentiment that overlooks the depravity of men and that sacrifices righteousness for a sort of tranquility in which evil is overlooked and crime is tolerated.

This is what I meant when I said that the chief characteristic of sophisticated religion in our time is respect for the Word but without taking God seriously. It is precisely here that sophisticated religion and evangelical Christianity separate. The evangelical Christian takes the Word just as seriously in all its implications as his liberal counterpart. But he takes God seriously *first*.

And where is the ecumenical movement going in its sophisticated preoccupation with social salvation? It is going just as rapidly as it can in the direction of organiza-

tional unity. We can understand this passion for organizational unity at the expense of any belief or dogma whatever, when we understand the human and horizontal nature of the objectives of ecumenical endeavor. If a better society is the objective, then concerted action is infinitely to be preferred to individual action. If the elimination of poverty or the creation of better job conditions is the goal, then united efforts can be expected to produce far greater results than separate, fragmented efforts.

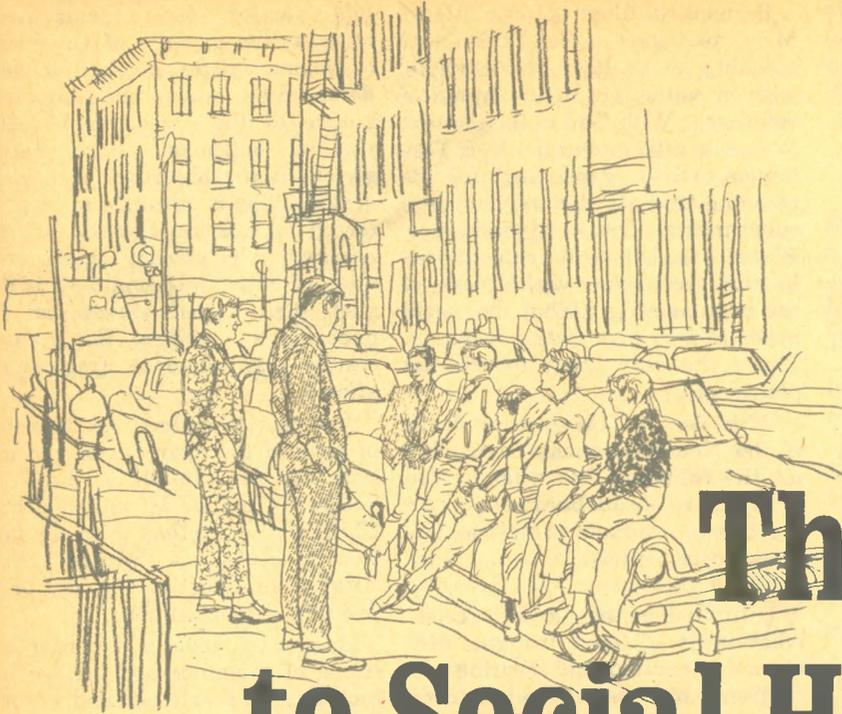
It is easy to understand the point of view of the churchman who insists that the Church can have no witness in the world until it is one Church, if you reflect upon the fact that he believes a "witness" consists of an effective boycott or a winning demonstration.

One must have a supernatural frame of reference and believe his mission is to reach men and women for Jesus Christ in order to feel that spiritual unanimity is more important than organizational unity.

But the evangelical also *must* count the oneness of Christ's Church an important consideration among his objectives. The evangelical cannot remain content to be separated from others who share with him a like precious faith. The urge to oneness is very real, not because the demands of organizational strength compel it, but rather because the oneness he feels with his brethren in the Lord Jesus Christ compels it.

The words of Paul are as meaningful today as they were when written to the Corinthians in the first century. We cannot be content to serve our Lord as though some of us were of Apollos and some of Cephas and some of Paul. If we are truly Christ's we are all of Him and members one of another.

So the times that are dominated by a notorious ecumenicity also call for a true evangelical ecumenicity. We too must feel restless as long as we remain out of fellowship with one another, as long as we do not bear before the world a united evangelical witness. Toward the attainment of such a witness we should all labor and pray. □



The CALL to Social Holiness

The call to Christian holiness is a call to both personal and social holiness. First we are called to broaden and deepen our private faith and personal holiness. Second, and vitally related, we are called to bring the power of this new life into creative encounter with the world.

The great gulf between those faith-groups which stress personal, experiential religion and those which stress a social gospel is one of the great tragedies of church history. History reveals that all too often faith-groups have reacted in fear to social changes and have developed a pattern of self-protective withdrawal. While the goal of such a reaction is preservation, it is only through losing itself in service to the world that the Church will experience renewal.

Our forefathers in the holiness tradition combined these two dimensions of holiness.

John Wesley was vitally involved in the gospel of social holiness, addressing himself to problems of poverty, sickness, slavery, and industry. It was through his commitment to personal and social holiness that he had such an impact in his day.

The founders of the Church of the Nazarene were men and women of such a vision. They were not only aware of the threat of worldliness but of the greater threat that awaits us in with-

drawal from ministry to the social problems of the man of the world.

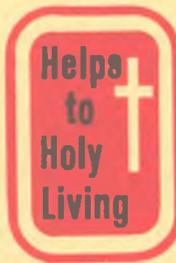
The gospel of social holiness has power to speak to the particularly complex problems of this age and generation. If we betray this tradition and fail to pursue this ministry, there is the danger that private piety will die the cold death of negativism.

While the individual morality is essential, if it serves to protect members of the fellowship from involvement in the problems of justice and equality we are deaf to the "voice of the Son of man amid the cries of race and clan."

Perfect love grows in and through the hard experiences of participation in the heartache and suffering of man. It dies if it attempts to build only an in-group morality without a social conscience. If we cannot affirm the

Word of God with dynamic commitment and fearless action in every dimension of life, then the faith we have is localized and limited in scope and impact.

The Holy Spirit infills to empower, not for personal piety only or for ascetic withdrawal, but for the total witness of the whole person to the whole world in his generation.





SOME FOLKS will tell you that church work is for the birds. They have never seriously considered I Corinthians 12 if they do. But these folk are right in a certain sense. Church work is for the birds—that is, particular kinds of birds.

The other morning, while I was at prayer in these beautiful pine woods of the Black Forest, a woodpecker alighted overhead in a nearby tree and began to fling bark in every direction. He was a beautiful fellow with black and white trimmings, and was looking for bugs, beetles, and larvae—harmful insects that destroy trees.

I said to myself, Now a robin couldn't do that. The reason he couldn't is because he doesn't have the powerful beak to chip the bark away, nor the long, powerful claws to cling vertically, or in any other position, to the trunk of a tree while doing it.

On the other hand you will never see a woodpecker pulling an earthworm out of the ground as a robin does. Each bird is adapted to his own particular kind of work; for God, his Creator, has endowed him with his own special kind of equipment and ability.

We have the blue jay in this area too. A pretty sight he is, with black-tasseled hat. He makes away with potato and apple peelings, and such sort of garbage. Most of the time you hear him squawking, but folk say he was a quieter, sweeter song in his less moody and critical moments—though such times are in the definite minority.

All three birds are about the same size and all three make their invaluable contribution to our woodsy biological world. We could hardly do without them. Life certainly would be less interesting were they not around.

And so it is in the kingdom of God among men. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers . . ." Each has a respective work to perform, and each is endowed with his own peculiar ability to do that work.

And so, behold the birds—the robin, the blue jay, and the woodpecker. And the greatest of these is—well, I suppose the greatest is that particular bird who tends strictly to his own business, doing most efficiently his own kind of work.

There is one thing more about birds and church work. I borrow it from the old *McGuffey Reader*. A little girl was walking with her father one day when they overheard the beautiful song of a little bird hidden among the leaves of a tree.

*"Why, Father," little Gracie said,
"Where can the birdie be?
If I could sing a song like that,
I'd sit where folks could see."*

*"I hope my little girl will learn
A lesson from the bird,
And try to do what good she can,
Not to be seen or heard."* □

Editorially Speaking

● By W. T. PURKISER

The Shadow on the Wall

John Thompson tells an intriguing little story about a friend of his who took exercise each Thursday night by swimming in the YMCA pool. He noticed a man there who came to the edge of the pool and dipped his big toe into the water like the most inexperienced beginner. But then he would climb to the highest diving board, make a perfect dive, and swim up and down the pool in perfect form.

One night Thompson's friend asked the other man why he who was obviously an expert swimmer would resort to such a novice practice as sticking his toe into the water before diving.

The man smiled and said, "I suppose you might call it just force of habit. However, there is a reason, and if you're interested, I'll tell you about it."

The diver went on to say that he had been a physical education instructor in a large men's college. His specialty was diving and swimming. He was in the college pool nearly every day, and knew every inch of it.

One night he could not sleep and decided to slip into the pool and have a swim, hoping that the exercise would induce sleep.

"I did not put on the lights in the pool," he said, "for I knew every inch of the pool and the roof was made of glass. The moon shone through, throwing the shadow of my body on the wall at the other end. My body and arms made a perfect cross. I cannot explain to you why I did not dive at that moment; I had no premonition of danger of any kind.

"As I stood looking at the shadow of the cross, I began to think of the cross of Christ and its meaning. I was not a Christian. I found myself repeating the words of a hymn I had learned as a boy: 'He died that we might be forgiven; He died to make us good, that we might go at last to heaven, saved by His precious blood.'

"I cannot tell you how long I stood poised on the diving board, or why I did not dive. I came down from the board and walked along the pool to the steps that I knew led to the bottom of the pool and began to descend. I reached the bottom and my feet touched the cold, smooth bottom of the pool. The night before, the caretaker had drained the pool dry, and I knew nothing

about it. I realized then that, had I dived, I would have dived to my death.

"The cross on the wall," he added, "saved me that night. I was so thankful to God for His mercy in sparing my life that I knelt on the cold bricks and asked the Christ of the Cross to save my soul. I experienced a twofold deliverance that night. That, Sir, is why I always put my toe into the water before diving."

THERE IS A NEW TOUCH of drama in this little story. Yet the redemptive power of the Cross is a story as old as Calvary itself.

In one way or another, most of us have seen a "shadow on the wall." It may not have been nearly as dramatic as the experience of the swimming coach. But it has been just as real, and its effects as lasting.

Centuries ago, the prophet Amos spoke of some of the "shadows" God sends along the way. He mentioned drouth, depression, and famine. He spoke of the desolation of war. He mentioned the strange providences whereby, in the midst of sudden death, a person would be as a firebrand plucked out of the burning. In each instance the warning had been allowed to go unheeded. Because they had not returned unto the Lord, the word was, "Prepare to meet thy God, O Israel" (Amos 4:6-12).

God brings "the word of the Cross" to us in many ways. The "shadow on the wall" usually falls across our hearts in the preaching of the Gospel. But it may come in the singing of a gospel song, in the testimony of a storm-tossed but triumphant Christian, or in that strange drawing described by W. H. Carruth in the lines:

*Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come from the mystic ocean
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.*

The point is, in whatever way you see "the shadow on the wall," don't dive. Beyond all earthly shadows is the reality of the Cross. Only in the Christ of the Cross is there salvation here and hereafter. □

Whiskey and the Movies

One of the strange and sinister developments of recent months is the attempted take-over of Metro-Goldwyn-Mayer, one of the world's largest motion picture producers, by Seagram, Inc., the world's largest whiskey distiller.

Involved in the picture is *Time* magazine. Seagram is *Time's* second biggest advertiser, and *Time* is M-G-M's second largest stockholder. The ploy involves a controlling voice on M-G-M's board of directors by the combined interests of Seagram and *Time*.

The American Council on Alcohol Problems has been quick to speak out on the danger of such a combination. The Council pointed out that "the special threat of a giant whiskey distiller owning a controlling interest in a big motion picture firm is not hard to visualize.

"Movies are not only used for showing in theaters but are widely used on TV. The opportunity for Seagram to put liquor in a favorable light through its heavy ownership of M-G-M is wide open."

The extent to which this is already done is apparent to even the most casual television viewer. The "Man [or Woman] of Distinction" is characteristically pictured with a glass in hand. What isn't shown is the shuffling, fumbling, nervous wrecks that constitute America's 6 million alcoholics.

The Council continues: "When one considers the modern moral laxity of today's motion pictures it is possible to visualize how much more a moral breakdown may result from the control of movie production by the biggest whiskey distiller."

There is some faint hope that the Senate Anti-Monopoly Committee may move to investigate and possibly block the take-over. The Committee's actions will be followed with a great deal of interest.

We may concede that morals cannot be legislated. But we cannot concede that industrial and financial giants, however powerful, can be permitted to flout the law with impunity—especially when in the doing of it they further imperil the moral life of our nation. □

Is Your Pocket Buttoned?

A serviceman wrote about a bit of unintended comedy he witnessed in the army. It happened during a company inspection at the Redstone Arsenal in Alabama, the U.S. Army's guided missile school.

The inspection was being conducted by a full colonel. Everything had gone smoothly until the

officer came to the man standing just next to the soldier who recalled the incident.

The colonel stopped, looked the man up and down, and snapped, "Button that pocket, trooper!"

The soldier, more than a little rattled, stammered, "Right now, Sir?"

"Of course, right now!" was the reply.

Whereupon the soldier very carefully reached out and buttoned the flap on the colonel's shirt pocket.

For some reason peculiar to our human nature, it is always easier to see the unbuttoned pockets of others than it is to see our own. Splinters in other people's eyes seem to be more obvious than planks in our own eyes.

Criticism is not all bad. In fact, it is necessary to any improvement. There is no virtue to viewing the world through rose-colored glasses, any more than there is in seeing it through lenses that are perpetually blue. The color of the glasses does not change the world.

Honesty itself may lead to an appraisal of faults. Simple realism demands recognition that though, as Browning's Pippa said, God is in His heaven indeed, all is not necessarily well on earth.

THE POINT IS, the process should not be all one-sided. Fault hunting has its place, so long as we use a looking glass more often than a magnifying glass. It was George Bernard who remarked that "the best reformers the world has ever seen are those who start on themselves."

Even when our own pockets are buttoned, it is often helpful not to say too much about the unbuttoned pockets of others. Once we give a feeling of dislike or irritation the reality of expressing it in words, we have strengthened that feeling and reduced the likelihood that it will ever change.

And we ought to cultivate the ability to see the virtues of others as well as their failings. It is less than honest to pass a dozen strong points in silence in order to dwell on one fault.

Most of us have enough to do to keep ourselves functioning at top efficiency without taking on the responsibility of lining others up.

In fact, the essence of hypocrisy is not deceit or pretense. It is the disposition to put on others requirements we do not live by ourselves. Of the scribes and Pharisees, Jesus observed, "They say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers" (Matthew 23:3-4).

However small the issues seem, let's just be sure we have our own pockets buttoned before we undertake to button the pockets of others. □

THE FIRST Nazarene Writers' Conference, sponsored by the Nazarene Publishing House, drew 169 registrants from Florida to British Columbia and from California to Pennsylvania, to Olivet Nazarene College, August 19-21.

● Conference participation was by invitation and was designed both for experienced writers and for those of less experience but with a desire to communicate effectively through writing.

● The conference was subsidized by the Nazarene Publishing House, M. A. Lunn, manager. The meet enlisted the leadership of three of the outstanding authorities in the writing field in the U.S. evangelical circles. ● Dr. Sherwood E. Wirt, editor of *Decision* magazine; Mr. Joseph Bayly, managing editor of David C. Cook publications; and Dr. Mary Alice Jones, formerly children's editor for the Methodist Board of Publication, were the major conference leaders.

● Major lecture and workshop themes included "Readable Writing," "The Effective Use of Words," "Story Writing for Children," "Writing for Teens," "The Structure of an Article," and "Christian Fiction and Reality." ● Two round-

table periods presented editors of the various church and Sunday school publications who described their needs for articles and stories.

● Devotional periods were led by Book Editor Fred Parker and Music Editor Floyd Hawkins. Art Director David Lawlor spoke on the use of graphic arts in the publication field. ● The conference climaxed with a banquet address by Dr. Leslie Parrott, pastor of Portland (Ore.) First Church. ● Conferees were housed in air-conditioned dormitories on the Olivet Nazarene College campus, and enjoyed the facilities of Ludwig Student Center and the Reed Hall of Science for conference activities. ● Dr. John Cotner, vice-president in charge of student affairs, represented President Harold W. Reed of the college. Professor Curtis Brady arranged music for the evening sessions and assisted with local arrangements.



nazarene writers' conference



Conference Lecturer Joseph Bayly illustrates a point in "The Effective Use of Words" in the auditorium of Reed Hall of Science at Olivet Nazarene College. The conference theme appears on the wall.



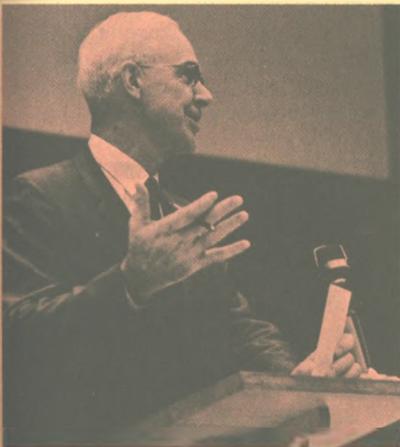
Dr. John Cotner, left, vice-president in charge of student affairs at the college, represents President Harold W. Reed in handing symbolic "keys to the campus" to Conference Chairman W. T. Purkiser, right.



An outstanding authority on children's literature and author of leading books in the field, Dr. Mary Alice Jones of Nashville, Tenn., speaks on story writing for children.



A book illustrates a point for Dr. Sherwood E. Wirt, editor of "Decision" magazine and conference lecturer on the effective use of words, as he addresses the 144 writers and editors at the conference.



Executive Editor of the Department of Church Schools, Dr. Albert F. Harper, presided at a round table of church school editors in which each described his needs for high-quality materials for publication to the writers assembled.

Samples of the periodical literature printed by the Nazarene Publishing House were distributed to the writers. Another display in the lobby of Ludwig Student Center featured the entire line of books published by the House.



A mixed quartet—composed of (left to right) Richard Neiderhiser, Betty Bowes, Jeanette Wienecke, and Fred Parker—present a hymn at the close of a devotional talk by Rev. Floyd Hawkins on writing poetry and song lyrics. The words of the hymn were written by Dr. Charles Childers of Trevecca Nazarene College and the music was composed by Mr. Hawkins. Olivet College Professor Curtis Brady is at the piano.





Campus Commentary

PHONIES AND HYPOCRITES

"I want nothing to do with the Church because it has hypocrites in it." We have all heard the charge and dismissed it as true, but weak in logic. Other organizations are not similarly boycotted because some member is inconsistent. And besides, what did Christ teach about the tares in the wheat field? But, just a moment.

Greek scholars tell us that the New Testament word translated "hypocrite" does not necessarily mean "a wolf in sheep's clothing" but rather an actor playing a role. He is simply doing what is expected of him. In current parlance, though he may give a great performance, he is "phony."

Organized religion is frequently thrown on the defensive these days, particularly by intellectuals and youth. Complacent, affluent Christians are tempted to rationalize every failure. They complain that the critics can only curse the darkness. But these Christians can scarcely keep their candles lighted. Willful sin is furthest from their intention, but the drift encouraged by environment has caused some of their moorings definitely to slip. Worse, compassion has sometimes been replaced with self-justification.

Some who cry "phony" may hate darkness more than they love light. Like the charge of "hypocrite," it may be an excuse and not a reason.

But, for one, I do not want to be a "playactor" in matters of religion. And, I admit, this is a serious danger for me. The services, the committees, the prayers—the family, the finance, the schedule. But Christ must break through the routine. He does.

Horrible thought! When we resort to self-justification and coddle our complacency, we justify, not ourselves, but the charge of "phony." The critics make us uncomfortable because they see through us. More importantly, God does too. God looks on the heart. And aren't we the ones who have preached that "being sincere is not enough"? May God help us, young and old. □

CAMPUS NEWS

PEOPLE-TO-PEOPLE BASKETBALL. The Pasadena College basketball team was chosen to represent the United States in South America this summer as part of the People-to-People program. The team traveled as far as Curacao in the Dutch Antilles and Caracas, Venezuela.

NEW MASTER'S PROGRAM IN EDUCATION. Preliminary accreditation has been extended to Olivet Nazarene College to offer a master of arts degree in education. Course work which will apply to this new degree is being offered in the fall semester, 1968-69.

WORKSHOP ON THE MINISTRY. A joint faculty-student workshop on the Christian ministry is being conducted on the Eastern Nazarene College campus, October 3 to 6. Successful ministers will challenge faculty members and students with presentations on missions, minority groups, and inner-city work. □

HOSPITAL PROPERTY PURCHASED. Northwest Nazarene College has purchased the properties of Mercy Hospital in Nampa for the sum of \$150,000. With a limited amount of remodeling, it is estimated that about 163 men could be housed in two buildings, only one of which would be needed at the present time. The most recent addition was completed in 1968. □

TEACH BIBLE AT THE UNIVERSITY. The Kansas School of Religion has beautiful facilities adjacent to the Student Union at the University of Kansas in Lawrence. Dr. Willard Taylor, professor of biblical theology at Nazarene Theological Seminary, is teaching a course at KSR on "The Life and Teachings of Jesus." Undergraduates at the university elect this course and apply it on university requirements. □

The Book Corner

A RIGHT CONCEPTION OF SIN

By Richard S. Taylor. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 128 pages, paper, \$1.25.

More than 20 years ago I read *A Right Conception of Sin*. I was so impressed with its contents that I began loaning it to friends who seemed to be having trouble with Calvinism and those who wanted to know more about God's Word. Since the book has been reprinted, I have read it again and I am ready to recommend it to preachers, teachers, local church workers, and all Bible-loving Christians.

In this day when some Christians are finding it difficult to define sin and when we are surrounded by those who laugh and mock at sin, it seems to me that this book is timely. For as Dr. Taylor so emphatically says: "If our conception of SIN is faulty, our whole superstructure will be one of errors built upon one another, each one more absurd than the last . . . We need to know exactly what SIN is, of what kind, how it acts, its effects, its relation to man, how it must be dealt with, and God's provision for it."

While this is not a devotional or inspirational book, it is hard-hitting and very thought-provoking, for each new premise is backed up with scripture. It contains very few illustrations, but good use is made of appropriate quotes from authors of the great holiness classics.

The last chapter, entitled "Some Conclusions," contains much food for thought. The author says, "It is sad that many in the so-called fundamentalist group are in reality dishonoring both Christ and the Word by denying the potency of the Blood to cleanse from all sin here and now . . . They make much of Bible study but rob the Christian of perfect love . . . They talk about victorious life but deny the privilege . . . They tell us to hunger and thirst after righteousness, but cry 'fanaticism' if someone claims to have been filled . . . They insist that sin is inexcusable, yet insist that no Christians live without sinning."

Dr. H. Orton Wiley wrote in the Introduction: "His approach is practical as well as philosophical. He purposes putting into the hands of his readers a refutation of the subtle arguments of antinomianism, whether theoretical or practical. He aims at a defense of the true scriptural positions and a preservation of vital Christian

experience. We commend this book to all who are concerned for the preservation of deep piety, and pray that it may well fulfill the mission for which it is intended by its author." —KENNETH PEARSALL. □



Pro: Human Rights

Frank Epp's article on "Human Rights and Christian Responsibility" is one of the most clear and forthright statements to appear in the *Herald* on the issue of our responsibility in social concerns. Mr. Epp's expressions of concern on poverty, racial discrimination, and other problems tearing at the fabric of our society are timely.

In this presidential-election year we Americans have the responsibility of making decisions that can seriously affect not only the domestic tranquility of our own nation, but the well-being of all the peoples of the world. In making our political choices we, as Christians, should constantly think in terms of Mr. Epp's admonitions. . . .

Andrew Hanners' recent call in the *Herald* (July 10) for Nazarenes to write to their senators and representatives to protest the recent national report on alcohol problems and to seek positive corrective action is an example of an effort on the part of Nazarenes to use political action to promote social reform.

Why cannot this same kind of political means be used by Nazarenes to promote those human rights to which Mr. Epp has called our attention?

DAVID BOWEN
Pennsylvania

Con: Gun Control Position

I protest!

I protest the frequent references in the *Herald of Holiness* to firearms legislation ("News of Religion," July 31). Most of the comments that I have read recently in your publication are definitely biased in favor of very strict gun legislation. I am not only against your position but I am against using the vehicle of a holiness publication as a means of communication. If you have something to say on this subject, why don't you send a personal letter, with your signature, at your expense, to all who subscribe to the *Herald of Holiness*? . . .

Please, please refrain from using the *Herald of Holiness*, the official

organ of the Church of the Nazarene, as a communication media for your own personal position. I do not think the church passed any ruling in the recent General Assembly regarding firearms legislation; therefore I don't believe you have a right to continually comment on this subject. . . .

ROY F. QUANSTROM
Illinois

OF PEOPLE AND PLACES

EVANGELIST W. T. WHITE has suffered a heart attack and has been forced to cancel his evangelistic slate and take retirement. Mr. White has been in the ministry of the Church of the Nazarene for 48 years, the last 17 being in the evangelistic field. He will continue to make his home in Norman, Okla. □

THE GOOSE BAY-HAPPY VALLEY area of Labrador had its first Nazarene vacation Bible school this year. Sponsored by the local church, enrollment reached 140 with an average attendance of 82. The school was planned and directed by Sunday School Superintendent John Andre. Since the church is new, valuable contacts were made through the VBS. Rev. Norman Sheets is the pastor. □

EVANGELIST R. A. ISBELL reports that he has recovered from a minor illness in August, and resumed his evangelistic slate September 1 with a clean bill of health. His revival work has been fruitful, with 1,200 seekers counted in the past 27 months, and a number of cases of divine healing. Mr. Isbell himself has a strong testimony to healing. □

REV. W. H. BARNETT, pastor of the Marshfield, Mo., church has been appointed Protestant chaplain at the Fordland Honor Camp operated under the direction of the Missouri Department of Corrections. He will serve in addition to his continuing responsibilities as pastor. □

REV. AND MRS. B. N. Wire of Bethany, Okla., recently became the happy grandparents of their thirtieth grandchild. The new arrival is Andrew Louis Coose, son of Alfred and Carol Sue (Wire) Coose, also of Bethany. Mr. Wire has been an evangelist and pastor in the Church of the Nazarene for over 25 years, and is currently pastoring the Crescent (Okla.) church. A son, Paul, is superintendent of the Nazarene work in Italy. □

WISCONSIN PLANS PROGRESS

District Superintendent R. J. Clack presented a five-year Plan of Progress to the thirty-third assembly of the Wisconsin District at Spencer Lake Bible

Camp, Waupaca, Wis., August 22-23.

Included was a personal soul-winning emphasis in each church with a 5 percent increase in membership and Sunday school attendance, every budget paid in full, an annual home missions offering in each church, and a minimum of 10 churches qualifying each year for the Distinguished Service Award.

During the past year, 131 members were received by profession of faith, one new congregation was organized, and two church buildings were dedicated, together with two parsonage chapels.

Mr. Clack has completed the first

year of a four-year term. A \$500 increase in salary and an additional \$500 in expense allowance were voted by the assembly, and \$2,300 was raised as a love offering.

Mrs. Clack was reelected president of the district missionary society, although unable to attend the convention because of a serious accident to their son Paul (see *Herald*, Sept. 25).

Later reports indicate that Paul's physical condition has somewhat stabilized after surgery, but with little hope, according to the neurosurgeon, for relief from total paralysis from the neck down.

Paul has told his parents, "If God wants me to be paralyzed for life like this, then I want to be a happy, sanctified Christian."

Mr. Clack added, "We trust in a Hope that is not hopeless . . . and will accept the circumstance if God chooses to stay a miracle."

Presiding General Superintendent V. H. Lewis ordained Rev. Donald Schlogh. Dr. Lewis raised \$8,000 in cash and pledges to finance a new church in Green Bay with Rev. and Mrs. Jerry Street as home missions pastors. □

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"Showers of Blessing" Program Schedule

October 6—"In Times of Trouble"
October 13—"In Times of Temptation"

NEW "SHOWERS OF BLESSING" STATIONS		
KJBE	Jacksonville, Tex.	1400 kc.
		8:30 a.m. Sunday
KGBX	Springfield, Mo.	1260 kc.
		7:15 a.m. Sunday
WLIZ	Lake Worth, Fla.	1380 kc.
		12:15 p.m. Sunday
WYBU	Anderson, Ind.	1240 kc.
		10:15 a.m. Sunday
KAMO	Rogers, Ark.	1390 kc.
		7:45 a.m. Sunday
KBRZ	Freeport, Tex.	1460 kc.
		7:30 a.m. Sunday
WRHL	Rochelle, Ill.	1060 kc.
		4:30 p.m. Sunday

VITAL STATISTICS

DEATHS

MRS. GEORGIA E. BAILEY, 50, died June 25 in Keene, N.H. Funeral services were conducted by Rev. Alan Smith. Surviving are her husband, Harvey; two sons, Sheridan Ray and David L.; one daughter, Mrs. Ada M. Lemdbohn; six grandchildren; two sisters; and one brother.

MRS. NETTIE SHAFER STUDLEY, 85, died Aug. 14 at Webster City, Ia. Funeral Services were conducted by Rev. Paul Mathis. Surviving are two sons, Rev. Ralph E. Shafer and George Studley; a daughter, Alberta Hanson; 17 grandchildren; and 18 great-grandchildren.

REV. FREDERICK THOMAS FUGE, 95, died July 18 in Fostoria, Ohio. He had spent 20 years in Africa as a missionary. Funeral services were conducted by Rev. D. E. Clay. He is survived by a daughter, Emma Fuge, and several nieces and nephews.

BIRTHS

—to Don and Sue Cork, St. Louis, a son, Matthew Dwight, Aug. 22.

—to Paul and Sandy (Ward) Wehr, Kansas City, a daughter, Christina Ruth, Aug. 9.

—to S. Sgt. Paul and Marolyn (Williams) Diggs, Tachikawa AFB, Japan, a son, Richard Paul, July 13.

ADOPTED

—by George and Judy (Timmons) Hanson, Tohatchi, N.M., a daughter, Gina Lynne, born July 14.

MARRIAGES

Miss Ramona Schott to Mr. Ralph E. Shepherd, both of Hutchinson, Kans., June 8.

Darlene Seal, Wellington, Kans., to Ronald Panter, Wichita, Kans., at Wellington, Kans., Aug. 18.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Jason and Lois Felter, for many years evangelists, are now commissioned by the Akron District. Write them at P.O. Box 22, Jonesboro, Ind. 46938.

—C. D. Taylor, Akron district superintendent.

EVANGELISTS' OPEN DATES

Ken Stephens, P.O. Box 527, Kansas City, Mo. 64141, has open October 28—November 3 (North-east) and December 9-15 (Midwest)

Paul Merryman has an open date in December. He may be contacted at P.O. Box 527, Kansas City, Mo. 64141.

Rev. David Canen, an ordained elder, having pastored for seven years, is entering the field of full-time evangelism. Contact him at 15025 Bluffton Road, Ft. Wayne, Ind. 46809.

DIRECTORY

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

MOVING MINISTERS

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

Merlyn H. Klink from Lubbock, Tex., to Irving (Tex.) West.

Philip Johnson from Kansas City Hillcrest to Tillamook, Ore.

Ronald Lambert from Trenton, Ontario, Canada, to Preston, Ontario, Canada.

NEWS OF RELIGION

You Should Know About . . .

THE INVASION of Czechoslovakia by Russia and four of her allies, with the propping up of a gun-supported puppet government, raises serious doubts about the future of religion there.

Symbolically, perhaps, one of the first reports of Czechoslovakia after the 200,000 foreign troops swarmed into the country stated that the headquarters of the People's Party was in flames.

This party, a rubber-stamp for the ruling Communists under the Stalinist regime of Antonin Novotny, had been transformed rapidly when the liberalization introduced by Communist Leader Alexander Dubcek began to take effect. Like that of the Communist Party, its leadership was changed almost overnight and its largely Roman Catholic membership began evolving in the direction of western Europe's mainstream Christian Democratic parties.

Its newspaper, *Lidova Democracie*, became one of the driving forces in Czechoslovakia's suddenly freewheeling press, pushing for an accelerated program of reform.

More than a building was going up in smoke, as a fire enveloped this symbol of the beginning of a limited two-party system in Communist Czechoslovakia.

Also sent up in flames, apparently, were the hopes of millions of Czecks and Slovaks who have clung to their Catholic, Protestant, Orthodox, or Jewish faith through nearly two decades of Communist rule, allowing it to come out again in the brief springtime promise of the Dubcek regime. □

DURING 1967 there were 3,802,300 crimes committed in all parts of the nation, an increase of 16.5 percent over the previous year, according to the Federal Bureau of Investigation's director, J. Edgar Hoover.

The urban complex of Los Angeles-Long Beach had the highest crime rate, according to the FBI's "Uniform Crime Reports—1967," just released to the public. This area suffered 4,117.4 crimes per 100,000 population.

Other cities among the top 10 with the highest crime rate were listed in this order: (1) New York City; (2) Oakland, Calif.; (3) Miami, Fla.; (4) Baltimore, Md.; (5) Detroit, Mich.; (6) Phoenix, Ariz.; (7) Augusta, Ga.; (8) New Orleans, La.; and (9) Fresno, Calif.

Sixteen other major cities in the nation had crime rates higher than the nation's capital, giving the lie to the popular opinion that crime rates are highest in Washington, D.C.

Mr. Hoover said the 1,930-page report is the nation's only total view of crime statistics. It contains information provided by local law enforcement agencies and lists only those crimes known to the police. The FBI chief said there is no way to determine the total number of crimes which are committed. Many, he said, are not reported to official sources.

The report reveals that there was one murder every 43 minutes, one forcible rape every 19 minutes, one aggravated assault every two minutes, one robbery every two-and-a-half minutes, one burglary every 20 seconds, one larceny (\$50.00 and over) every 30 seconds, and one auto theft every 48 seconds. □

THREE PROTESTANTS and one Roman Catholic comprise the presidential and vice-presidential nominees' slate of the two major U.S. political parties.

Mr. Richard Milhous Nixon remains a member of the East Whittier Friends Church in California, as were his Quaker parents, now deceased.

His running mate, Spiro Theodore Agnew, is a member of St. Ann's Episcopal Church in Annapolis, Md.

The vice-president of the United States, Hubert Horatio Humphrey, is a member of the United Church of Christ.

Mr. Edmund Sixtus Muskie, U.S. senator from Maine and the former governor of the state, is the one Roman Catholic of the four. □

REJOICES IN McCLUNG RECOVERY

Dr. Raymond McClung, superintendent of the Houston District for 12 years, reported progress on the district during a year that witnessed his partial incapacity by reason of a severe heart attack on April 11 (*Herald*, May 1, June 5).

The report was made at the twenty-first annual assembly, held August 21-22 at Houston First Church. Dr. Eugene L. Stowe, general superintendent, was the presiding officer.

A love offering of \$1,400 was raised by the district to enable Dr. McClung, serving on an extended call, to take more needed rest for complete recovery.

Mrs. McClung received a near-unanimous vote for reelection as NWMS district president. Rev. Howard Wade was reelected NYPS district head.

Advisory board members for the new church year are Revs. Hugh Dean and Tulis D. Tompkins and, laymen, John Bundy and T. Fred Thompson.

Dr. Stowe ordained Darrel Miley and Duane E. Srader in a closing ordination service. □

PLANS FOR THIRTIETH YEAR

District Superintendent Norman W. Bloom challenged the twenty-ninth assembly of the Minnesota District to make the district's thirtieth year a time of total commitment and total involvement, in his report to the gathering, August 22-23, at Camp Koronis Assembly Grounds, Paynesville, Minn.

Specific goals include a gain of 300 church members, a gain of 300 in average Sunday school attendance with 600 more enrolled, a new church in the Twin-Cities area, and a revival in every church this fall and next spring following "Project Prayer."

Superintendent Bloom reported that all budgets of each church on the district were paid or overpaid for the fourth consecutive year. The district gave 11.39 percent of its total income to world evangelism.

Mr. Bloom was completing the third year of a four-year term.

Advisory board members elected for the coming year are Revs. Glendon Fisher and Bill J. Prince and, laymen, Melvin Thomsen and Lloyd Lenn. Mrs. Bloom heads the district NWMS, and NYPS district president is Byron Clark.

General Superintendent Orville Jenkins ordained Ira Carl Koons, and recognized the ordination of Willard G. Stocker by a sister denomination.

The district camp meeting was held during the week of conventions and assembly with Rev. Jerald Johnson, superintendent of the Middle European District, as evangelist and WMS

convention speaker, and Professor Ray Moore as singer.

A total of \$7,000 was received in home missions gifts and pledges on the closing of the camp. □

TO HEAD UPSTATE NEW YORK

With the unanimous approval of the Board of General superintendents and with the unanimous endorsement of the District Advisory Board, I have appointed Dr. Jonathan T. Gassett as superintendent of the Upstate New York District (formerly Albany District) to succeed Rev. Kenneth H. Pearsall. The above appointment is made effective September 15, 1968.

ORVILLE W. JENKINS
General Superintendent

Dr. Gassett, 53, has served as executive field secretary for Wills, Annuities, and Special Gifts for the denomination since March 9, 1964. He was superintendent of the Northwest Oklahoma District for the 11 years preceding.

Dr. Gassett has pastored churches in Woodbine, Smith Center, Salina, and Hutchinson, in Kansas, and Bethany (Okla.) Westgate.

Dr. and Mrs. Gassett have two daughters: Mrs. Bill (Sherryl) Irwin, Orlando, Fla.; and Mrs. Jim (Linda Jo) McGinley, Kansas City, Kans.

The appointment fills a vacancy created when Rev. Kenneth Pearsall was appointed to the New England District superintendency. □

AIMS FOR 25 NEW CHURCHES

The organization of 25 new churches in the next 10 years was District Superintendent Wilson Lanpher's challenge to the forty-fourth Kansas City District assembly, August 28-29, at Kansas City First Church.

Completing the third year of a four-year term, Dr. Lanpher reported a gain of 14.4 percent in district giving, with an increase of 18.8 percent in giving for General Budget and missions specials.

Dr. Lanpher called for a "climate of evangelism and outreach" on the district. "If God is able in these times," he said, "let us allow Him to enable us to see, to feel, to share the Gospel in communities yet untouched with a vital holiness message."

Presiding General Superintendent George Coulter ordained Marvin H.

Carlson, Ronald Wilson, and Daniel Westveer to the ministry.

Mrs. Lanpher was reelected president of the district NWMS, and Rev. Paul G. Cunningham will serve another term as district NYPS president. Rev. Howard Borgeson is church school board chairman.

The district advisory board is composed of Revs. Allen B. Miller and C. William Ellwanger and, laymen, M. Frank Turner and John Stockton. □

GEORGIA ADDS MEMBERSHIP

A net gain of 307 in church membership and the organization of one new church were reported by District Superintendent Mack Anderson at the fifty-fourth annual Georgia assembly, September 5-6, in Atlanta.

Church membership on the district now stands at 5,644.

Dr. Anderson has completed the third year of a four-year-term.

Presiding General Superintendent V. H. Lewis ordained Earl Broadway, Everett Foskey, Harold E. Davidson, and Eugene H. Wiseman to the ministry. □

BURCH TO EUGENE

Rev. Bill E. Burch, pastor of the Upland, Calif., church since 1964, has accepted a call to the pastorate of Eugene (Ore.) First Church.

Mr. Burch has also pastored congregations in Olathe, Kans., on the Kansas City District, and at Riverside (Calif.) Arlington on the Southern California District. □

ACCEPTS COLLEGE POST

Don H. Hughes, director of Sunday school administration and editor of junior high materials for the Department of Church Schools, has accepted

an assignment with Pasadena College as director of alumni affairs and information services. He will also teach a limited amount in the department of Christian education.

Formerly associated with the college as placement director and professor of Christian education before coming to the Department of Church Schools in 1966, Mr. Hughes will move to Pasadena sometime late this fall.

Dr. W. Shelburne Brown, president, reported that the position was newly created by recent action of the board of trustees of the college.

Dr. A. F. Harper, executive editor, and Dr. K. S. Rice, executive secretary, indicated that a successor would be named to the department in the near future. □



Dr. Gassett



Hughes

Next Sunday's Lesson

The Answer Corner

By Albert J. Lown

THE SOURCE OF OUR FAITH

(October 6)

Scripture: Hebrews 1-3 (Printed: Hebrews 1:1-3; 2:1-4; 3:12-15)
Golden Text: Hebrews 1:1-2

THEME

A first lesson of faith and encouragement from New Testament writings showing Christ as Revealer and Redeemer through whom we know God and live a believing, disciplined life.

INTRODUCTION

"Remember Jesus Christ," was Paul's advice to Timothy in pastoral and church trials (II Timothy 2:8). Similarly, the author of Hebrews counters the afflictions and hardships of his readers by reemphasizing the greatness of Jesus, a great salvation, and the grandeur of Christian calling—rock foundations.

The Son of God is supreme as the medium of God's revelation, the consummation of all past and progressive revelation. He has no peer as the Agent of creation, in equality with the Father as the Upholder of the universe and ordained Ruler of all. There are echoes of John's prologue here (John 1:1-5). His Calvary is the climax of revelation as His coronation will be of redemption (1:2). No one need be ashamed of Jesus or seek substitute or superior. He is unique as God's Son and Spokesman.

The Salvation of God. As Jesus is superior to angels, His salvation surpasses all alternative remedies for man's need. Its origin in Jesus, its attendant supernatural attestation, and the seal of the Holy Spirit demand that it be earnestly heeded and steadfastly obeyed (2:2). Its greatness exposes the peril of neglect and the impossibility of escape.

Any tendency to drift will be checked by remembering the history of

The People of God led by Moses. Christ, the Pioneer and High Priest of Christian profession and Lord of His house, the Church (a greater than Moses, 3:3), seeks the daily obedience and progress of believers (3:13). His rest, the inward rest of faith, is the secret of heart victory and overcoming in repeated trials.

CONCLUSION

All modern heresies that belittle the deity of Jesus must be brought to the touchstone of Scripture. All experience must be founded in and centered on Him. □

Conducted by W. T. Purkiser, Editor

Have you read the book *The Passover Plot*? If so, what is your opinion of it?

I have read it, all 274 word-packed pages.

The author, Dr. Hugh J. Schonfield, is a Jewish scholar who uses his considerable learning to develop about as clever a piece of anti-Christian propaganda as you will soon find.

In a sense, Dr. Schonfield is saying little more than liberal "Christian" scholars have been saying for years. He has just added more imaginative details. He denies the deity of Christ, the supernatural character of His life, and rejects totally the inspiration and authority of the New Testament.

The thesis of the book is that Jesus of Nazareth believed himself to have been chosen by God to be the Messiah. He properly understood the Messianic prophecies of the Old Testament to involve suffering, death, and resurrection.

With great genius, Jesus is said to have arranged to have himself drugged on the cross so He would lose consciousness and be presumed dead. He arranged His burial in a private tomb, and arranged for unnamed conspirators to minister to Him in the tomb, enabling Him to simulate a resurrection.

Unfortunately for the plan, Schonfield claims, the Roman spear thrust proved fatal, and Jesus died after a brief resuscitation and was buried in an unmarked grave. One of His unknown fellow conspirators was mistaken for Him by His disciples.

Over our district, some ministers are publicly referred to by their first names. It sounds a little undignified to hear the organist called by her first name. When Gus and Gertrude sing the special, or Mike and Millie play the offertory, it would be a little enlightening to hear their last names also. Am I too far out, or can we recapture our dignity again? Please comment.

I'm not sure my comment will be particularly enlightening.

In public worship, it is probably better to use the last name—although I would see nothing wrong with "Gus and Gertrude Gump" or "Mike and Millie Mayhem."

Actually, of course, the whole atmosphere of human relations today is much

Are the questions in "The Answer Corner" real questions, or do you make them up?

They are real questions. I do not make them up. I sometimes have to edit them to make the inquirer's point a little more clear, and I sometimes have to condense them.

But more times than not, the exact wording is that of the person who writes.

It was all very sincere, but completely phony, *The Passover Plot* alleges. Christianity is therefore a compound of pagan superstition and the aftermath of a sincerely motivated attempt at deception.

What little plausibility the book appears to have depends on Dr. Schonfield's selection of facts. Whatever seems to support his thesis, he accepts from the Gospels as true. Whatever contradicts it, he rejects quite out of hand. One can prove anything at all if permitted to handle the evidence like this.

What is quite unexplained is how more than 518 persons, many of whom lived for years after, could have seen Christ under a wide variety of circumstances and still have mistaken a total stranger for Him.

Not only did they believe their Lord had been raised from the dead; they were so sure that they literally "bet their lives" on it—most of them died for their faith.

Nor does *The Passover Plot* explain the transforming moral power of a faith based on nothing but mistake, confusion, and superstition.

Mr. Schonfield takes his hat off to the man Jesus. But he leaves us with a bigger enigma than our divine-human Lord. The only way one can understand Christ Jesus is from his knees.

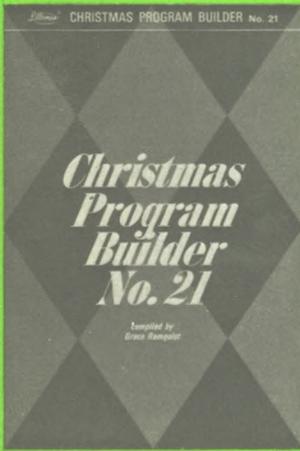
more informal than it has been in the past. To some extent, at least, this is a gain.

What we would seek is a proper balance between a stiff and starchy formality on the one hand, and a too free-and-easy informality on the other. It isn't easy to find and hold.

Actually, for every question and answer printed in "The Answer Corner," there are about nine that have been answered by personal letter. Many of these are almost identical with other questions recently answered, or are of such personal or local nature as to be best answered by mail.

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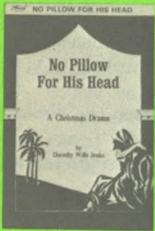
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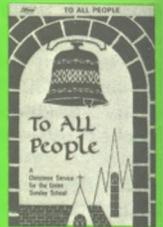
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