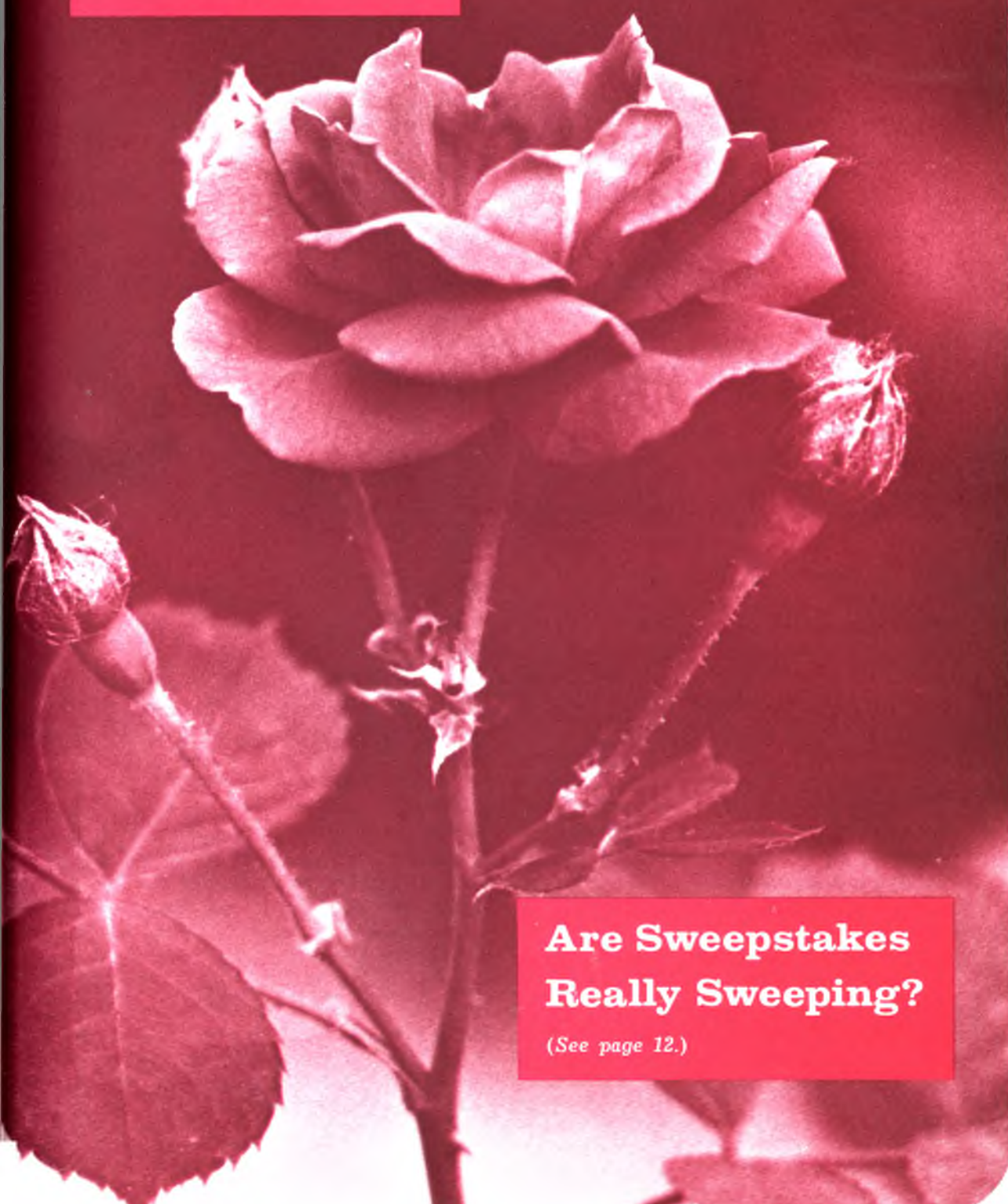


July 13, 1966

herald **OF HOLINESS**

Church of the Nazarene

Message for the North Woods



**Are Sweepstakes
Really Sweeping?**

(See page 12.)



General Superintendent Benner

AN INVESTMENT—NOT AN EXPENSE

Laymen's Conference on Evangelism, August 23-28

I am writing this article strictly "on my own." I write this because I feel strongly the potential value represented by this laymen's project. *If I were a layman*, I would be planning to attend this conference.

Here is a laymen's event: "of the laymen, by the laymen, for the laymen." The lay members of the General Board constitute the basic planning group. Laymen from every major geographical area will participate.

What will this Laymen's Conference provide? First of all, fellowship—fellowship of Nazarene laymen from all walks of life—the rich, rewarding fellowship of hundreds of saved and sanctified Nazarene laymen, all seriously interested in the church and its basic soul-winning mission. Added to this general fellowship will be that of professional groups—coming to know other Nazarene laymen engaged in similar pursuits.

In such a blessed fellowship there will be inspiration, instruction, spiritual guidance,

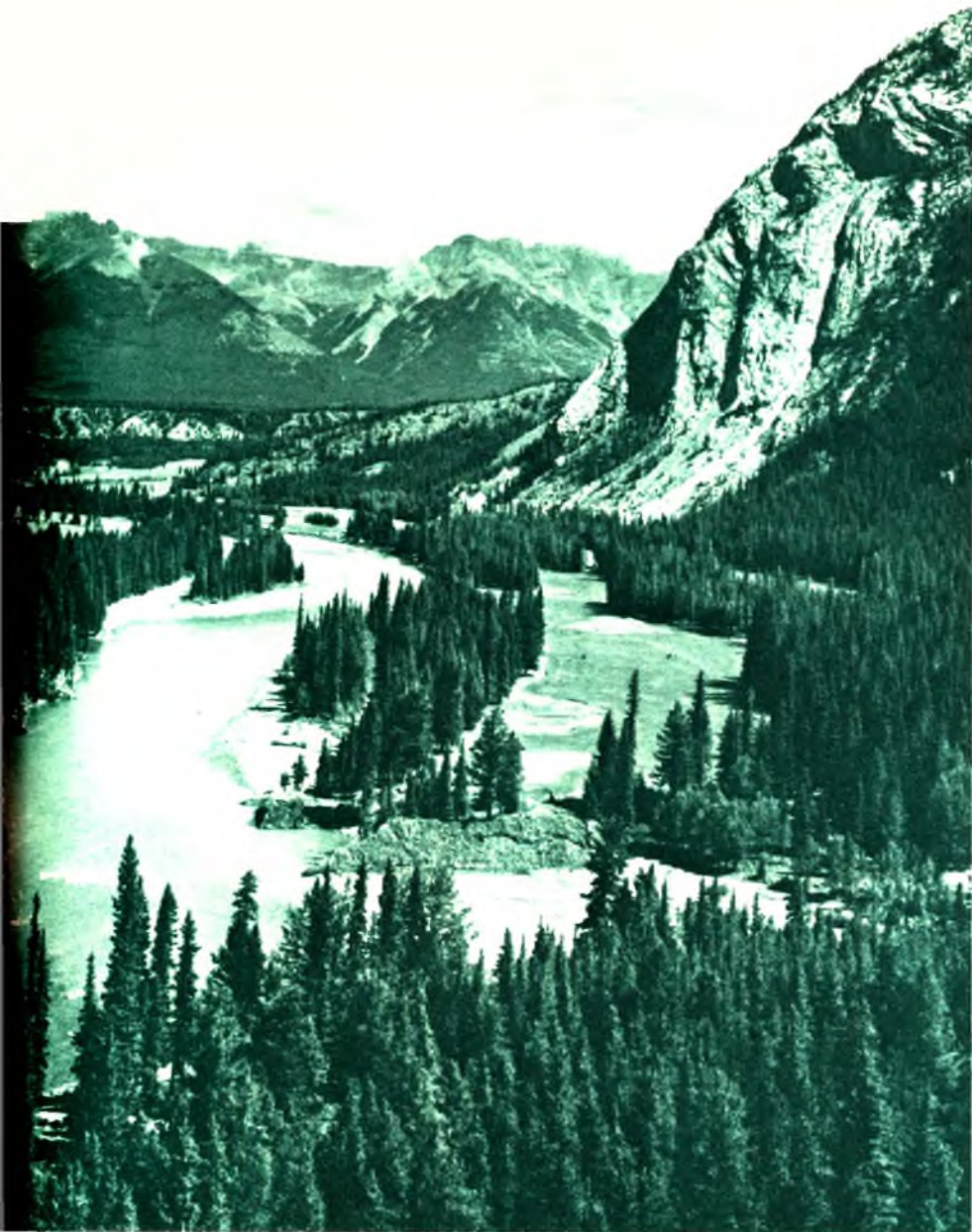
recreation—all planned as a means toward the end of a more effective witness to the redemptive grace of Jesus Christ.

Some may have hesitated about registering for this conference on the basis of expense. *If I were a layman*, I would consider this, *not as money expended*, but as an *excellent investment* in what can be a once-in-a-lifetime experience.

I believe that such spiritual blessing can attend this conference that the Church of the Nazarene will feel the impact around the world. As the Spirit of God descended upon the laity in the earliest days of the Christian era, so the Holy Spirit can move in Pentecostal power and glory upon this gathering.

So if you have hesitated or failed to register for this unique and significant "first" for Nazarene laymen, **IT IS NOT TOO LATE!** Register immediately! Remember, the money involved is *an investment*—not an expense.

(Registration blank on page 17)



Bow River Valley, Canada

Message for the North Woods

• *By* Donn Littlefield

I like to receive letters. Often they are a source of blessing, encouragement, and even stimulation. Just yesterday while browsing through the daily mail my mind was startled as I read these words from a friend: "The north woods needs your message—the Nazarene message."

Since the writer himself was not a Nazarene, I asked myself: Just

what does he mean? What is the "Nazarene message"? Is that message relevant in the twentieth century, and can it be understood and experienced by men and women in this rugged lumber region?

Some of the answers came easily, some struggled for expression, and still others are more readily seen in the lives of people than compressed into the confines of words.

The "Nazarene message" itself is simply that ours is a great God who "is able to do exceeding abundantly above all that we ask or think." And He is available to me personally, for all this is "according to the power that worketh in us" (Ephesians 3:20).

Perhaps this is not the traditional definition, but as we search below the surface we discover that "every

good and every perfect gift"—life, understanding, spiritual inclination, and faith itself—comes from Him. Therefore it is from the spring of His greatness, holiness, and love that the message itself flows.

Really, it is not a Nazarene message after all. Because we did not conceive it, we need not defend it. God himself said, "Ye shall be holy: for I the Lord your God am holy." The very nature of God demands purity of heart and unity of purpose from His children.

But can men who are steeped in sin be radically transformed? Is it possible that the blackest recesses of a lustful, deceitful, bitter personality can be so thoroughly cleansed that the life becomes ra-

About This Issue . . .

New Hampshire has turned the socially acceptable "something-for-nothing" mood of the American public into the first legal state lottery in quite a while. It has been made to sound respectable by pointing out that other countries do it. Even closer home, many churches, with their bingo parlors, are tacitly saying that a little gambling is all right. After all, the lottery income (after some rather high expenses in New Hampshire) goes to education, and what other beneficiary could be better defended?

Unfortunately, the ticket, with its \$3.00 price tag, appeals to people who can least afford it. These are too often folks who could much better put the \$3.00 on the loan at the finance company, or into a few groceries.

The article on pages 12 and 13, "Are Sweepstakes Really Sweeping?" will bring you up to date on how state as well as federal lawmakers are edging toward making the lottery an acceptable thing, and what some folks (and newspapers) are doing to fight it.

—Managing Editor

diant, clean, and useful? Absolutely, for our God "is able to do exceeding abundantly above all that we ask or think."

Tucked away in the very fiber of every man's being is a friend of Jesus Christ. God made us that way. People cry out from the privacy of their own souls for peace and a sense of direction. Only the living Christ through the power of the Holy Spirit can fulfill that need. And since the Spirit knows no limitations and conceives no barriers, He is able to save to the uttermost those who come to Christ in absolute submission and utter dependence.

When the Spirit of Christ comes to possess a soul, the day-by-day process of cleansing and renewal is initiated. Sham and pretense slip from the life like snow from a tile roof. With candid simplicity our souls are bared to His scrutiny. As traits and characteristics unlike Christ are floated to the surface of the subconscious and confessed, they are consumed by the purifying flame of the Spirit.

This is no process of self-delusion. Rather, it is the realization of the most practical and exhilarating privilege available to man. Paul expressed it as being "filled with all the fulness of God." And so it is that the hand which sustains the universe is outstretched to uphold the Spirit-possessed Christian. We live by His power.

But is it truly practical? The affirmative answer is not rooted in subjective enjoyment but in objective expression. The result of this Spirit-filled life is love. The executive behind his walnut desk or the river driver breaking up a log jam can sense genuine, uncondemning love—the kind that flows from a Christ-centered life.

In response to the pious declaration, "We're praying for you," a man was heard to say, "But they don't really care about ME." It becomes increasingly apparent that our efforts have fallen far short of the goal when we try to change

people. That is God's responsibility—ours is to love them.

Yes, the north woods does need the Nazarene message, the message of holiness. It is being comprehended, not only because it is logical, but because it is also *livable*. It is being experienced, not because its result is conformity, but because its expression is compassion.

GOD: Our Only Security

*Keep your eyes upon the Master
When the waves are rolling high;
They shall never overflow thee
When the Savior lingers nigh.
Do not look at circumstances
That may gather round your soul—
Look to Jesus; He will guide thee
To the great eternal goal!*

*Storm clouds often round us gather,
Clouds of war and hate and strife;
Clouds of fear, distrust, and worry
Many times attack our life.
Set your stakes for God and heaven—
Our blest hope beyond the blue.
I'm so glad, dear friend, to tell you—
God will make a way for you!*

• By F. W. Davis

Life in Christ Now

• By Ronald C. Calhoun

Not one of us desires to scrap the hope we have in Christ for life beyond the grave. It is blessed truth given to us by Paul: "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (I Corinthians 15:20-23).

Christ is the answer for our future.

Let us not forget, "If in this life *only* we have hope in Christ, we are of all men most miserable" (v. 19). Yet let us not read the above verse as though it said, "If in this life we have hope in Christ, we are of all men most miserable." How important is that small word "only"!

The explicit truth of this passage is that Christ is our Hope beyond mortality. The implicit truth is that He is our Hope *now*. In these chaotic days we are apt to forget this latter truth.

Christ is the Answer *now*. He came, not only to save us from hell and to heaven, but to equip us for life. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15). ". . . Thy will be done on earth" (Matthew 6:10).

Christ's purpose is to make us adequate men in the here and now. He came "that we being delivered

out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

CHRIST MUST loom larger than circumstances in our vision. We stand on the firm conviction expressed by Luther:

*And tho' this world, with devils
filled,
Should threaten to undo us,
We will not fear, for God hath
willed
His truth to triumph thro' us.*

We concur:
*Did we in our own strength
confide,*

*Our striving would be losing.
Were not the right Man on our
side,*

*The Man of God's own
choosing.*

*Dost ask who that may be?
Christ Jesus, it is He; . . .
And He must win the battle.*

Let us not become escapists who project all (or most) of the benefits of Christ to another world. This world is the stage of a holy conflict. The outcome is not uncertain. "God is our Ruler yet." The provisions for the battle are abundant.

God's Word proclaims a full and present salvation which enables every man, through grace, to live here in this world, "not somehow, but triumphantly," to borrow the

happy phrase of Dean Bertha Monro.

There is a resurrection life in Christ fashioned for present existence. Paul speaks of it in Romans 6:4 and Colossians 3:1: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . If we then be risen with Christ, seek those things which are above."

Jesus declared, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). He is the Bread of Life and the Living Water sent today from a Heavenly Father to fully satisfy the gnawing hunger and desperate thirst of today's men in today's world.

It is true, as Ross Price has quoted C. T. Studd. that we are running "a rescue shop one yard from hell," but it is equally true that we are running a spiritual health shop up against the gateway to life.

ONE HAS SUMMED up the message of this article in moving words: "O the pity of it, not [alone] that men should die without Him, but that they should live another moment without Him!"

Christ is the answer *now*. Without denying or neglecting the future aspects of Christ's redemptive work, may we proclaim to this anxious age: "Abundant life in Christ is 'for us all today.'"

SLOWLY I GROW

By Ruth Vaughn •



Why is it so easy for everyone else to ride on stilts?

My brother was a high-stilt walker! He paraded about our yard on stilts that held him three feet off the ground while I hobbled along on my stilts six inches from the ground. More than anything, I wanted to walk on my brother's stilts!

For one entire summer I sat on the porch railing of our home and watched him cavort about on his tall platform, wishing with all my heart that it was me! But wishing was not enough! I couldn't walk on them!

It wasn't that my brother wouldn't let me. He begged, teased, and taunted. But to no avail. I couldn't walk on his stilts.

At his insistence, many times I would stand on the porch, take the stilts in my hands, and look longingly at the footrest. But the fear of falling was too strong. I stayed on the porch until finally my brother took the stilts from me in disgust.

The next spring my brother got the "stilt" fever again. He and his friends walked about high in the air.

When he laid them aside that first afternoon, I went over, carried them to the porch, placed my feet in the stirrups, and walked away. I wobbled, but I walked!

The year before, my head had warned me that I was not ready for three-foot stilts. But my body had grown, my reflexes had matured, the computers in my brain had sharpened. I was prepared to add another dimension to my life.

I found this proof that the body has its own intelligence portrayed in my own small son. His first bicycle had training wheels attached, and he traveled endless miles.

But in his fifth year, several of his friends in the block began to ride their bikes without the assistance of training wheels. We offered to take the extra wheels off his bike, but he refused. When we insisted, he cried.

My father cautioned us not to hurry him. He said, "If you pressure him ahead of himself, he may either hurt himself or meet failure that may cause him to give up the whole endeavor. He will know when he is ready to grow."

We took his advice and left the little boy alone.

Several months later Billy took out his bicycle. He walked about it, studying it seriously. Then he turned to his dad and quietly said, "I'm ready for the wheels to come off now."

When the trainers were removed, he got on his bicycle and whizzed away. His mind had warned

him of his unpreparedness for a two-wheel bicycle until he was ready. Then at the right moment he knew that he could ride without assistance.

This is true of all of life. A calf wobbling to its feet—a bird flying hesitantly from its nest—a child walking on high stilts. Without excessive pressure or protection from others, the body finds its own right time to grow.

While this is true in the physical area of life, it is also vivid in the spiritual realm. So many times well-meaning persons attempt to force young Christians into a mature mold before they are ready. And many of these fledglings have either “hurt themselves or met failure that caused them to give up the whole endeavor.”

Only God knows the particular background and problems of an individual. He will lead each, in His own way and according to His peculiar timetable, to maturity.

A friend of mine, who has never married, was crippled in an automobile accident late in life. Having no family, she entered a rest home. Accustomed to total independence with a strong body, she was filled with resentment.

But a minister came to that rest home weekly to visit the patients. Through his influence she came to know Christ for the first time in her life. When she let her new decision be known, one of her friends took it upon herself to make her grow.

On the first visit of the friend, after she heard of the conversion, she said, “Now, let me help you become a Christian.”

“The Lord Jesus has already helped me to become a Christian,” the new convert told her.

“Oh, I know in *that* way,” was the impatient reply, “but I will help you look, act, and talk like a Christian.”

It was true that this former movie-theater manager didn't have all the qualities of a Christian, but she was only “newborn.” She needed time to grow and develop. She had sense enough to know that.

She thanked the older Christian for her interest, but told the lady firmly: “I feel that the Lord Jesus, who made me a Christian in the first place, is adequate to lead me in growth. He performed the miracle of salvation. He will perform the lesser miracles of transforming my looks, actions, and speech into His likeness.”

Only God can know each individual heart's actual condition. He alone understands the depth of old patterns. He will direct a new Christian's growth. He does not demand conformity to another Christian's ideas, ideals, nor

growth pattern. He meets each individual on his own level and begins to guide and transform from there.

A young man in our church became a Christian on Christmas eve. His forceful personality and dynamic testimony were an inspiration to everyone.

After a few months the Sunday school superintendent offered him a class of teen-age boys. To the superintendent's surprise, the young man refused.

Attempting to explain his refusal, he said: “I would like to teach a class. I really would. But I don't feel that I am ready yet. I am not mature enough.”

There were those who criticized the young man and even challenged his dedication. But the superintendent was wise. He said: “Take your time. You will know when you are ready. Then you can let me know.”

It was almost a year before he took the class. But when he did, he made a mighty impact upon the lives of his pupils. He had not only experienced the miracle of conversion; he had experienced the miracle of growth. He had something to say; he was ready to enter a new phase of life.

Many well-meaning persons want to rush the process of spiritual growth—as my brother wished to rush my physical growth in making me a high-stilt walker too early. Each of us develops according to a divine timetable designed with a knowledge of the depths of each personality and its needs. God does not rush one and barely push another for some unfathomable reason He deliberately chooses. But He understands the center of each individual—and He is completely realistic in His directives. He sets His timetable, subject to our cooperation, according to what He knows each heart to be.

Growth continues through all of life. No one ever graduates. There are continually new areas, new challenges, new ventures. And we can rely upon that still, small Voice that brings us divine direction. We will know inside when it is time for us to take a new leap.

Recently I was asked to take on a new assignment. I wanted to do it—but I was afraid. I went to my knees and cried. Fear of change, fear of the unknown battled my desire to attempt something new.

Finally, when the tears were gone and I was quiet before the Lord, I felt within my readiness to grow. I knew with certainty that I was prepared to add a new dimension to my life. I went into the bedroom and awoke my husband. “I am going to do the new assignment,” I told him. And then I grinned at his mystified look when I added, “I'm ready to try higher stilts!”

Fear of Contamination

• By Raymond C. Kratzer



NASA scientists took every precaution in rigging Astronauts Frank Borman and James Lovell, Jr., for their Gemini 7 flight to protect them from harmful effects of space. Writer Raymond Kratzer is asking what on earth is being done to combat public moral contamination.

In the recent accomplishment of the Jet Propulsion Laboratory of California in sending the space vehicle, "Mariner IV," around Mars, many outstanding results were achieved. Excellent photographs were taken. Data was sent back via electrical impulses which stagger the imagination of the layman in the field of electronics. Certainly this was an outstanding miracle of science.

Among the explanations of the scientists in charge of this project concerning the reasons for not having "Mariner IV" crash-land on this mysterious planet was that they feared they might contaminate it.

Since it is supposed there may be life there, the scientists were reluctant to introduce the germs of earth on this foreign globe. And since

the spacecraft and its mechanisms were not sterile, they only allowed it to come within 5,400 miles of Mars after traveling 325,000,000 miles in its journey from earth.

As I read about it all, I could not help but think of some paradoxes apparent in the total picture. Great care was taken to prevent a distant planet from being contaminated by any germs from earth. And yet abandon is thrown to the wind when it comes to moral contamination on terra firma. Would to God that we humans had the same devotion to purity and moral health that science has in its experiments in space!

Congress deliberated for months before insisting that cigarettes be labeled injurious to health on every package sold, in spite of the

well-authenticated fact that they contribute to lung cancer. Few barriers are placed in the path of the indecent, character-destroying literature that contaminates the homes of our land. We talk of strengthening the foundations of our nation, improving the quality of our citizenry, and of building a better society, and yet we promiscuously permit the spread of the germs of immorality, of irreligion, and of irresponsibility.

God's holy Word says, "Abstain from all appearance of evil" (I Thessalonians 5:22). There are no little sins. No one can trifle with sin in any form with impunity. Sin is disobedience to the known will of God. Whether it is murder, breaking of the Sabbath day, or moral impurity, the consequences are the same, namely, hellfire. Some sins may have greater implications so far as social life is concerned, but in God's economy, if we break one of the commandments, we are guilty of them all.

Someone has said that "consistency is a jewel." We could do well to be more consistent in our attitude toward evil of every kind. While we strain to keep from polluting Mars, we should check our own doorstep to see if anything can be done to rid us from the germs of death which already fill our land.

The picture is not encouraging. Moral and spiritual contamination have been minimized in the minds of the citizens of our world until they are blind to its basic horror. Sanitation may reach its apex in our cities and culture; sociological finesse may seem to be the answer to the fears and frustrations of men. But unless the divine equation becomes a part of the cleansing process, a plague of evil will break out which will be seven times worse than our present condition.

Let us not be fooled by the surface efforts to clean up our land. Let us remember that "the heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9). But let us also be heartened to know that there is an answer to the basic malady of all the trouble: "The blood of Jesus Christ . . . cleanseth . . . from all sin" (I John 1:7).

Fear of contamination should be primarily apparent in the deep reaches of the soul. Jesus said, "Be not afraid of them that kill the body . . . But . . . Fear him, which . . . hath power to cast into hell" (Luke 12:4-5).

There is a way out. It is through a humble, contrite heart which seeks inner cleansing from the pollution of sin through the atonement of Christ and faith in this adequate remedy. It is the contamination from sin that needs cleansing, and Christ has the answer! Praise His dear name!

A Burning Issue . . .

A METHODIST BISHOP of another generation, J. M. Thoburn, once told of a theological controversy between a convinced Calvinist and an adamant Arminian. The dispute centered about a metaphor the Arminian employed to describe what happened in full salvation—an illustration of a field where plants grew.

How could one dispose of the weeds so that wholesome growth would still be able to thrive? The Arminian contended that he would lay hold of the roots of the weeds and pull up the infesting things. But the Calvinist seized upon the manifest fault in the illustration by declaring that small rootlets would yet be hidden in the soil and would grow again. Or, he reasoned, noxious seeds would be blown from some neighboring garden.

THE ARMINIAN THEN contended that he would set a fire and burn the weeds and roots, cleansing the garden by the purifying effect of the flames. Again the Calvinist perceived the flaw, pointing out that the fire would expend itself largely above the ground, and that roots which grow to a depth of several feet would defy the purging flame.

The Arminian's argument appeared completely lost when a bystander, who had overheard all, interrupted the disputants.

"You are hopelessly deadlocked," he said. "Why not settle on this compromise? If you keep the fire burning all the time, the weeds will not grow."

TO BE SURE the bystander's suggestion doesn't give the last word to the theological debate. But it does assert a very important practical truth: the heart of the sanctified will be an altar where the purging fire burns with ceaseless effect! No "root of bitterness," no root of jealousy, no root of grudge-bearing, no root of maliciousness, no root of unconfessed sin—no such unholy thing will ever spring up within the heart of that person in whom the cleansing flame continuously burns.

Kindled by the utter surrender of self and life to the Master, and daily fueled by the importunate prayer for power to live the committed life, the purifying flame will burn brightly and incessantly within. And it will issue in a radiant and attractively holy life without.

THAT CEASELESS FLAME is our assurance here and now of continuing victory over a relentless foe. It is also our guarantee of his ultimate defeat beyond the portals of time.

—DAVID G. GROSSE

Editorially Speaking

● By W. T. PURKISER

Is There a New Morality?

No, not really.

There is a new surge of revolt against time-honored principles of right conduct. There is a proposal that each choice between right and wrong be made, not on the basis of a changeless moral law, but on the basis of the immediate circumstances.

But this is not new. Fallen man has been in revolt against God and righteousness since the Garden of Eden. And what would properly be described as "ethical relativism" is almost as old as philosophy itself.

Much of the present discussion of a "new morality" grows out of the teaching, new in name but not in nature, that every issue of right and wrong must be decided in the immediate situation on the basis of "love." What is called "situational ethics" would deny the validity of any absolute principles of moral conduct. Each choice must be guided by the situation at the moment.

On the surface of the matter, there is a strange self-contradiction in any view that rejects "absolutes" or fixed and changeless principles—whether it be in logic or in ethics. For any theory that says, "All is relative, nothing is certain," makes an exception for the claim that "all is relative, nothing is certain." But the onlooker would like to know why the exception. If nothing is certain, it cannot be said with certainty that nothing is certain!

But much more important is the observation that life is just not built to fit the whims of relativism. We can no more write our own Ten Commandments than we can write our own multiplication table or repeal the law of gravitation.

The facts are, we live in a universe whose basic structures are fixed and unchanging. We play a "game of life" in which we do not make up the ground rules as we go along.

In truth, we couldn't live in any other kind of world. If regular causes had no certain effects, we should all be insane before a week was out.

And the regularities or "laws" of the universe do not stop at the frontier of man's moral life. The principles of right and wrong are no more subject to human manipulation than the principles of chemical reaction. The laws of cause

and effect are part of the very structure of reality itself.

Does it not strike you as strange that a generation so impressed with the achievements of modern science should be so blind to the fact that its success comes not from denying or ignoring but discovering and obeying the so-called "laws of nature"? Science wins its power to control or cause change, not by creating these principles, but by finding them and conforming to them—and it assumes that the principles it employs are valid anywhere and all the time.

WHERE DOES THIS all come out?

It does not deny the importance of love as a clue to the good or evil in a given situation. It does point out that love is not at all the same as lust, and that the kind of love that lies at the heart of Christian ethics is always "God's kind of love,"

Nor does love ever set aside moral law. John 14:15 may be translated either as a command or an observation—either, "If ye love me, keep my commandments," or "If ye love me, *ye will* keep my commandments." The meaning is the same in either case. God's kind of love is a lawful love.

Christian love is essential in the moral life, not as a substitute for law, but as a guide to its application. Love lends the insight and sympathy so needful to save us from the legalistic literalism that kills and to insure us the spirit that gives life (II Corinthians 3:6).

For all its half-truth, "situational ethics" is a snare for the thoughtless and a trap for the unwary. It may well go down in history as another grandiose attempt to rationalize man's rebellion against God's law.

But in the meantime great harm may be done. The "new morality" may lull us into the false security which imagines that the sins that destroyed Assyria, Babylon, Greece, and Rome will not affect Britain, Canada, or America.

Nothing could be farther from the truth. The collapse of moral standards, putting convenience above conviction and expedience before honor, will bring us to the dust as surely as it brought Nineveh and Tyre.

Well do we need to weigh the almost prophetic words of Rudyard Kipling, written on the occa-

sion of Queen Victoria's Diamond Jubilee almost seventy years ago:

*If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

*For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
Amen.*

The High Cost of Carelessness

Almost every day our newspapers report a disastrous fire. Many times lives are lost. Often there is heavy property damage. And time after time the cause is listed as "careless handling of cigarettes."

That carelessness is costly is a proposition which scarcely needs to be argued. In practically every area of life, we can think of instances of the high cost of carelessness.

What is true everywhere else is no less true in the spiritual life. The Bible tells us that some cases of ignorance God winks at (Acts 17:30). But carelessness is never excusable.

Often the results of carelessness are immediate and easy to see. Careless driving may lead to a spectacular accident. Careless attitudes and actions in regard to the opposite sex may result in a tragic chain of evil consequences.

But many times the effects of carelessness accumulate. They go unnoticed for weeks, silently accumulating until a point of crisis comes.

A vivid illustration of this is found behind the familiar words of Hebrews 2:1—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The main words in that verse in the original were terms used by the sailors of the Mediterranean world. "To give more earnest heed" translates a verb that means to moor a ship securely, to anchor it safely and well. "To let them slip" is used for a term that describes drifting with tide or current past the place of safety and security.

William Barclay translates this verse: "Therefore, we must the more eagerly anchor our lives to the things that we have been taught, lest the ship of life drift past the harbour and be wrecked."

He comments: "There is a vivid picture there—the picture of a ship drifting to destruction because the pilot sleeps while the insidious current sweeps the ship past the harbour until it is wrecked.

"For most of us," he continues, "the threat of life is not so much that we should plunge into disaster, but that we should drift into sin. There are few people who deliberately and in a moment turn their backs on God; there are many who day by day drift farther and farther away from Him. There are not many who in one moment of time commit some disastrous sin; there are many who, bit by bit and almost imperceptibly, involve themselves in some situation, and suddenly awake to find that they have ruined life for themselves and broken someone else's heart.

"We would do well," Dr. Barclay concludes, "to be continually on the alert against the peril of the drifting tide."

IT WAS TO HELP US counter the cost of carelessness that Paul advised Titus to "affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8).

We need to be careful about our devotional lives, feeding on the Word of God and basking in the light of His love and purity in the secret place of prayer.

We need to be careful about our words and actions. It would not matter so much if people about us were only judging us by the way we speak and act. The fact is, they are judging our Lord by what they see in us.

We need to be careful about our attitudes. The shrug of a shoulder, the knowing look, the spirit displayed may all be more eloquent than the most carefully considered words or the most carefully controlled actions.

We need to be careful about our witness. Words, actions, and attitudes all tell those about us what we are. They do not necessarily tell those about us why we are as we are. Here the word, the tract, and shared truth can make all the difference.

In all things we need to be careful that we "quench not the Spirit" (I Thessalonians 5:19). His checks and His leadings are our greatest personal safety in a world filled with ethical cross-currents and radically differing standards of behavior.

The cost of carelessness is high. It is too high for any of us to afford. Let us, then, "the more eagerly anchor our lives to the things that we have been taught, lest the ship of life drift past the harbour and be wrecked."



NEW HAMPSHIRE LOTTERY LINKED TO LIQUOR TRAFFIC—Lottery promotion has increased in New Hampshire in view of lagging lottery sales. Turnpike billboards attract in-state and out-of-state passers-by to liquor stores and roadside stands, regardless of age or financial condition.

Are Sweepstakes Really Sweeping?

• By Earl Wolf and Elden Rawlings

Following a lead taken by New Hampshire two years ago which authorized the first state lottery in modern times, New York state legislators have pushed a similar constitutional amendment two-thirds of the way towards becoming a law.

Two more eastern states are also considering state lotteries as a means of revenue for their state educational systems.

The future of these state lotteries would seem to be tied closely to a relaxing of federal postal laws. To encourage other states to follow New Hampshire, a U.S. Senate bill has been introduced to allow lotteries full postal privileges.

Passage of the Senate bill would mean that, in addition to allowing lotteries to conduct business through the mail, it would also legalize advertising in newspapers and magazines. Stringent rules against promotion of lottery in any manner through use of the mails

now prevent wide-scale advertising.

Another measure, this one before a House of Representatives committee, provides for a federal lottery. It has as its purpose "to raise funds to provide for a reduction in the national debt and a reduction in Federal individual income taxes."

TO THINK that Senate bill 2388 and House bill 2416 will get serious attention from the committees with which they are now resting is far-fetched at this point. Some of the lawmakers, it would be reasonable to assume, would have scruples against encouraging any form of gambling, and others would con-

sider the problem too hot politically.

However, for any lawmaker to attach himself to bills such as these does point up that public conscience is changing. And their license came from a lead taken by New Hampshire—often considered frugal and straightlaced.

"I'm not ashamed of our lottery!" said Gov. John W. King of New Hampshire. "The attacks of the professional 'do-gooders' don't bother me."

THE GOVERNOR may not be bothered by the "do-gooders," but the high cost of collecting the revenue must concern him. All of the net profits go to education.

In 1964, the first year for the lottery, education received 48.2 percent of the "take." This means it cost more than half the income to operate the lottery. A total of nearly 2 million tickets at \$3.00 each (a gross of \$5.7 million) were sold in 1964. It cost \$2.9 million

Earl Wolf is secretary to the Committee on Christian Action, and Elden Rawlings is managing editor of the Herald of Holiness.

to collect \$2.7 million in revenue for education. The breakdown was 31.4 percent for prizes, 10.2 percent for operating budget, and 10.2 percent for federal taxes.

In 1965, sales fell off from the \$5.7 million total in 1964 to \$3.9 million. Now, additional promotion has been ordered, including a large outdoor advertising campaign.

Unfortunately, much of the lottery income comes from persons who really can't afford to spend the money. The sweepstakes hold out the nagging possibility, remote as it is, that the "right" ticket will pull them out of a financial jam, help educate their children, or pay off a mortgage.

For this to happen, according to the odds in New Hampshire, the average player would have had to begin buying a yearly ticket in A.D. 1326.

It is for these and other reasons that James Langley, editor of the Concord (N.H.) *Monitor*, has described the lottery as a "sucker tax."

Spurred by the lead that New Hampshire has taken, New York lawmakers have now pushed a lottery measure through their legislature, and on to a November ballot as a public referendum. The lottery proceeds, as in New Hampshire, would also go to state education.

Proponents see much more revenue from a New York lottery than

has come from New Hampshire. They are counting on six drawings a year, compared to one in New Hampshire, and figure that with 25 times the population of New Hampshire, New York should get that much bigger a return.

However, a New York lottery faces two tough hurdles, one of which is taking shape now.

A MILITANT New York Council of Churches is launching a public campaign which it hopes will educate the public along the following lines:

- A lottery is economically unsound;
- It will incline the populace to vice,
- Multiply opportunities for illegal gambling,
- Result in higher costs for law enforcement and welfare, and
- Tend to breed corruption among police and elected officials.

The second hope for blocking a New York lottery rests with Gov. Nelson A. Rockefeller. He is known to oppose a lottery in principle, but cannot veto the measure since it is in the form of a constitutional amendment. However, should the measure be approved in the November referendum, further legislation would be necessary to get the lottery into operation. If he chose, the governor could scuttle the program by vetoing the provisions.

Laws providing for other kinds

of legalized gambling are in the formative stages in New York. More than fifty measures have been introduced this year in the New York legislature.

ONE WHICH is getting special attention is a proposal to amend the law permitting licensed bingo operators to extend their operations to any other kind of gambling device or game.

Here, many churches are not completely in the clear. Logic would hardly permit them to argue against gambling measures when licenses are issued to them and other nonprofit organizations for carrying on regular bingo parties.

The *Christian Science Monitor* published in Boston pointed out clearly the folly of lottery, commenting editorially:

"New Hampshire has just announced 332,812 losers. These are the persons who paid three dollars for a lottery ticket . . . and came up with a big, round, fat goose egg for their wasted money.

"Of course, New Hampshire is not publicizing this long list of in-state and out-of-state losers. Instead it is concentrating on the 522 persons—the one out of every 639—who drew tickets which will eventually pay their holders as yet undetermined sums.

"NATURALLY, IT sounds much more inviting to say that 522 persons were winners. But it is part of the turned-around world of gambling that one considers a thimbleful of winners more important than a stadiumful of losers, even though in a moral sense all are losers."

LOTTERIES OUTSIDE THE UNITED STATES have been the source of inspiration for sweepstakes supporters. The Irish sweepstakes have for years been a standard feature in England. Below are pictures of the Mexican lottery at work. At left, pesos change hands between lottery supervisors. At right, a saleslady, with her infant bundled under her arm, hawks lottery tickets on Avenue Juarez in Mexico City.





masterpiece. Your writings are getting better and better. I think it has helped to have a managing editor. This no doubt takes off some of the pressure and gives you more time for creative thinking.

FLETCHER GALLOWAY
Michigan



The Book Corner

GOD'S HAPPY PEOPLE

By Hillery C. Rice. Anderson, Indiana: Warner Press, 1965. 80 pages, paper, \$1.25.

Dr. Hillery Rice is a pastor in the Church of God, Anderson, and has written this devotional book for the growth of God's children.

Perhaps evangelicals have not preached or written enough on the Beatitudes—but now here is a valuable book on that subject by an evangelical. Fairly well written, high interest is maintained through the use of many illustrations. Some passages sparkle and inspire, and a deeper understanding of the Beatitudes will be yours as you read this useful little book.—Charles F. Shaver, Jr.

CHRIST AND THE BIBLE

By J. B. Chapman. Kansas City, Mo.: Beacon Hill Press, 1965. 24 pages, paper, 50c.

This is Dr. Chapman at his best. Nothing can be said that would exceed that. This is a masterpiece of insights, depth, and brevity that makes this message in the spiritual world what the "Gettysburg Address" is in the political world.—Mendell Taylor.

DAVID JONES:

MISSIONARY TO THE MINERS
By Helen Temple. Kansas City, Mo.: Beacon Hill Press, 1966. 30 pages, paper, 50c.

Helen Temple, office editor of the *Other Sheep*, prolific missionary authoress, and chronicler of missionary events, has made another contribution to the junior missionary reading program. The Temple style is lucid, penetrating, moving.

David Jones was to the International Holiness Movement of Great Britain what Harmon Schmelzenbach was to Nazarenes in America. This rugged pioneer penetrated both rural and urban areas of southern Africa with the gospel. The 1952 amalgamation of I.H.M. with the Church of the Nazarene made the "Missionary to the Miners" an automatic Nazarene hero.

One secret of keeping youth interested in missions is to start them early. The junior reading program is the tool you can use. Your juniors will be fascinated by this book. Use it—and read it yourself!—Franklin Cook.

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

Pro: Herald New Look

... I appreciate the new look of the *Herald* and the great work you are doing in keeping it in pace with our time. May God add His continued blessings to you.

CHARLES L. KIRBY
Texas

... Let me say that the *Herald* these last months has been the best I can remember. So very much compiled in such a small paper—material that is valuable! You are being used of God in a remarkable way. Our prayers are with you and the staff.

U. B. GOODMAN
Michigan

Con: Herald New Look

... Forty years ago the *Herald* was packed every week with food. We had no "chuckles" or a whole page of Gloria or any other of the worthless junk that fills it now ... And not only the *Herald*—the Sunday school material has gone through the same worldly, trashy change. I'm ashamed to carry my quarterly anymore ...

MRS. GEORGE MCGINLEY
Washington

Pro: Answer Corner

... I appreciate so very much your editorship and direction of the *Herald* and have enjoyed the questions and answers more under your editorship than any other time since they were begun. I appreciate the fact that you answer the questions and do not hedge and pass the buck. ...

MILES A. SIMMONS
Ohio

Con: Answer Corner

In the March 30 *Herald of Holiness* someone wanted to know where to find, "Behold how they love the brethren," or "one another." When Lazarus died and Christ came to the grave, He wept. And the Jews said, "Behold how he loved him!" This may be what the party had in mind. Sometimes the answers as well as the questions are empty.

ELIZABETH YODER
Indiana

Pro: Editorials

Your recent editorial (April 27) "What to Do About Infirmities" is a

Con: Editorials

Especially enjoyed your April 27 edition. Starting with the clever title, "When Does the Service Begin?" (a sermon in a sentence) by Grider, who's great. "Salty Christians." "Decent but Not Dynamic." Peck's "Night Will Pass By" was written for me ... Leffel gave us new insights in his "Saints in Sycamores." Baker challenged us with his call to excellence ... Taylorson [told us] how to achieve that excellence ... starting on our knees. One article that really tickled us was the "Board's" concern about engaging in business ... followed by eight pages of advertising the best in religious merchandise. Then came the editorials, which I always read with a "jaundiced" eye (whatever that is). I figure your writings are ninety percent perspiration and ten percent inspiration. ... Unfortunately, like preaching, doing it week after week, inspiration is hard to come by, the freshness wanes, and a rum-dum business sensation creeps in. But somehow, you always redeem yourself in the "Answer Corner." Mr. P., the Nazarenes' spiritual answer to the world's Ann Landers and Dear Abby's ...

WARREN MCNEILLY
California

Pro: Television Controls

Here is a little helpful suggestion of mine I thought maybe you could use somewhere.

As some television programs are wrong to watch, I am beginning with my four-year-old to control the programs he watches. I am hoping to use television in our home as a Christian should.

I take the weekly television guide that comes with our newspaper once a week, and go over it with a red and black magic marker. I check the ones in red that are in good taste for my little boy, and check the ones in black that are harmful to his alert mind. I can show him the checks and answer why the ones in black he mustn't watch. I realize now is the time to begin and not wait until he is any older ...

ELIZABETH WYSS
Oklahoma



ON MIDDLE EAST TOUR—Dr. and Mrs. G. B. Williamson (center in photo at right) accept the greeting of church workers in Jordan. They are flanked by Rev. and Mrs. Berge Najarian, field superintendent and wife. Mrs. Williamson admires a hand-carved creche presented her. At left, Dr. Williamson baptizes Donna Najarian, daughter of the missionaries, in the Jordan River. She was one of six candidates for baptism. The Williamsons also visited church work in Israel, Lebanon, Sicily, Italy, and Germany, including the new European Bible School.

Rocky Mountain Notes Financial Increase

Giving nearly 8 percent more than they did last year, Rocky Mountain Nazarenes provided District Treasurer W. G. McKay reason to say this was "my best financial report since I've been treasurer twenty-six years."

His report, along with Superintendent Alvin L. McQuay's, reflected growth financially, numerically, and an increase in Christian Service Training credits.

General Superintendent George Coulter presided over the thirty-ninth assembly, held June 9-10, in Billings (Mont.) First Church.

There was a net gain of 67 in membership, made possible by 140 new Nazarenes being admitted. C.S.T. credits numbered 1,000, a healthy gain of about 350 credits.

Rev. Byron E. Conrad was newly elected to the district advisory board, and Rev. Walter L. Murphy was ordained into the Christian ministry.

President Invited

Pastor of the Fresno, California, First Nazarene Church invited President Johnson and his family to attend Sunday school and church on an occasion when they were going to be in that city recently.

The Nazarene church leader received a message of regret thanking him for his thoughtfulness and sending best wishes.—N.I.S.

Alaska Shows Gains

Rev. Roy J. Yeider, beginning the third of a four-year call, reported that Alaska Sunday school enrollment is up, and that the district has shown increases in membership and finances, in spite of a state which is still recovering from an earthquake which occurred two years ago.

General Superintendent Hugh C. Benner presided over the sixteenth annual assembly, June 2, held in Anchorage.

Dr. Kenneth Rice, executive secretary of the Department of Church Schools, conducted seminars on Sunday school work, and spoke during a brief camp meeting.

Maclagan Maps Own "Battle for Britain"

Reporting that British Isles South District giving to world evangelism was overpaid by 500 pounds (\$1,400), Superintendent J. B. Maclagan launched the Nazarenes' "Battle for Britain" to pinpoint population centers where the church is weak or nonexistent, and to establish strong churches there.

"Battle for Britain" is the slogan British evangelicals have used in connection with the recent Billy Graham London crusade.

Included in his recommendations which came in his thirteenth annual report as district superintendent, Rev. J. B. Maclagan asked for 1,000 "Crusaders" to join with him by giving three pounds (\$8.40) during the coming year to the cause of establishing the churches.

Dr. Samuel Young, general superintendent, was the presiding elder at the thirteenth assembly, held May 28-30 at Morley, Yorkshire, England.

Dr. and Mrs. Hugh Rae, who have since moved to Beirut, Lebanon, were warmly received during the assembly. Dr. Rae brought his fourteenth and final report as principal of the British Isles Nazarene College. He becomes the director of Beirut Bible College there in July.

"Showers of Blessing" Program Schedule

July 17—"Jesus Is Coming Soon," by Fletcher C. Spruce
July 24—"Don't Lose Your Soul," by Fletcher C. Spruce
July 31—"Our Wonderful Christ," By Fletcher C. Spruce

NEW "LA HORA NAZARENA" OUTLETS
XEDY Morelos, B.C., Mex. 1080 kc. 8:00 a.m. Sunday
HOU David, Panama 1025 kc. 5:15 p.m. Saturday
HOU31 David, Panama 49 mtrs. 6045 kc. 5:15 p.m. Saturday

Giving High in Uruguay

Uruguay Nazarenes contributed more than 11,000 pesos (about \$250) in the Thanksgiving offering, which was among gains reported during the fourth annual district assembly held in the Carrasco church.

Rev. Jack Armstrong, field superintendent, presided at the sessions.

Evening services were dedicated to evangelism, in which Rev. Lester Johnston, evangelist to Latin America, served as special speaker. Each night persons found spiritual help at the altar.

E.N.C. Professor Cited

Dr. Lloyd Taylor, chemistry professor at Eastern Nazarene College, has been awarded a six-month appointment for chemical research at Oak Ridge national laboratory at Oak Ridge, Tenn.

Dr. Taylor received his B.S. degree from Bethany Nazarene College and his Ph.D. from the University of Kansas, where he was elected to Phi Beta Kappa, an academic citation. He will be on leave from E.N.C. for this appointment, which began June 15. His family accompanied him.

Bible College Office Opened

According to Dr. Charles Strickland, president of Nazarene Bible College, information about enrollment could be received from a temporary office in Colorado Springs, Colo., the city where the new school will be established. The address is: College Office, Box "C," Colorado Springs, Colo. 80901. While Dr. Strickland is currently maintaining an office in Kansas City, he and his family will move to Colorado Springs later this summer. The new school is scheduled to open in September, 1967.



LAY CONFERENCE BOOSTERS—Ray Cook (left), a graduate student at University of Kansas Medical Center, and Leon Harris, a TWA employe, attach a sticker to the back of Cook's car which announces the first International Laymen's Conference to be held August 23-28 at the Diplomat Hotel in Hollywood, Fla. They are among the 1,300 now registered for the 5-day conference.

Canada West Giving Up \$50,000 over 1965

The reality of a buoyant economy and a faithful people was reflected in Canada West District Nazarenes giving \$603,000, double the amount ten years ago, and \$50,000 ahead of last year's record, according to District Superintendent H. L. G. Smith's report. Of the record amount, 13.5 percent went to missions.

The eighteenth district assembly was held June 9-10 at Calgary (Ontario) First Church. General Superintendent V. H. Lewis presided.

The district project for Canada's centennial year, 1967, was announced as the building of a church in Fort Richmond, Winnipeg, near the University of Manitoba, and the new campus of Canadian Nazarene College.

A new church was built and organized at Westlock, Alberta, and land has been purchased for a chapel at Pine Point in the Northwest Territories.

News of Revivals

Andalusia, Alabama—Fifty-four seekers found spiritual help at a recent revival at the New Providence Church during the ministry of the Bender Evangelistic Party. Rev. C. E. Harwell is pastor.

Roswell, New Mexico—More than fifty persons sought spiritual help during a revival here with Rev. Harold Morris, New Mexico District superintendent, according to Pastor Jack Durham. Following the revival,

six members were received into church membership.

Topeka, Kansas—Rev. and Mrs. W. C. Raker recently completed a revival meeting at First Church in which fifty-seven persons found spiritual help at the altar. Fourteen of the twenty-four persons who have joined the church this year were by profession of faith, according to Pastor Ralph Jared.

Thirty-six adults and three children found spiritual help in two recent revivals held by James and Ruth Ford. The meetings were held in Delta, Pennsylvania, and Lewisburg, Tennessee. One Catholic man was saved and sanctified.



ZONE "B" COLLEGE BOARD—Twenty-three members of Zone "B" junior college met May 26-27 in Kansas City, with General Superintendent George Coulter (center, front) and Education Secretary Willis Snowbarger (far left, back). The Board elected Rev. Wilson Lanpher, Kansas City District superintendent (right of Dr. Coulter in light suit), as chairman; the board also named Dr. Curtis Smith, Bethany Nazarene College presidential assistant, as the new college's president. The board is from left to right, front row: Dr. E. D. Simpson, Rev. Herbert Merritt, Dr. John Stockton, William Seals, Earl Shearrer, Dr. Coulter, Mr. Lanpher, Rev. Dean Baldwin, Dr. Ray Hance, Rev. Al Loeber, Dr. Gene Phillips; top row, Mr. Snowbarger, Rev. Robert Gray, Rev. Norman Bloom, Blaine Proffit, H. L. Frazee, Rev. George Moury, Rev. Harry F. Taplin, Rev. Malcolm Eudaley, Dr. Whitcomb Harding, Rev. C. William Ellwanger, Rev. Ed Johnston, E. W. Snowbarger, Rev. Forrest Whittlatch, and Rev. C. E. Stanley.

Morris Voted Four-Year Term in New Mexico

Rev. Harold W. Morris, named superintendent of the New Mexico District in September following the death of Dr. R. C. Gunstream, was elected to a four-year term during the district assembly held June 1-2 at Capitlan, N.M.

Dr. Hardy C. Powers, general superintendent, served as the presiding elder.

In his report Mr. Morris pointed out that the district gave 10.2 percent to world missions and recorded increases in church membership and district spending.

Nine churches were added to the Evangelistic Honor Roll and seventeen were 10 percent churches.

Rev. Ira Fowler was newly elected to the district advisory board and Rev. Densel McFadden and Rev. W. E. (Bud) Curry were ordained into the Christian ministry.

Pittsburgh Purchases Land for Campsite

The Pittsburgh District advisory and camp board voted to purchase two adjoining farms totaling fifty-nine acres near Butler, Pennsylvania, to serve as property to build a district campground.

The purchase price was not announced.

In developing the site the district, according to an announcement by Superintendent Robert I. Goslaw, plans first to build an auditorium and two dormitories. The district will develop the property for children and youth camps, along with camp meetings.

Deaths

DAY A. REED, seventy-four, died May 16 at Flushing, Mich. Funeral services were conducted by his pastor, Rev. L. A. Wilson, and former pastors, Rev. H. L. Harris, Rev. Keith St. Johns, and Rev. A. E. MacFarland. He is survived by his wife, one son, three daughters, one brother, and four sisters.

MRS. RUBY THRASHER, forty-eight, died June 1 of cancer in Louisville, Ky. Funeral services were conducted by District Superintendent Dallas Baggett, and Dr. D. D. Lewis. She is survived by her husband, Rev. Oren Thrasher; one daughter, Mrs. Kenneth Hamrick; and one son, Phillip.

RUSSELL MEDARIS, twenty-two, son of Mr. and Mrs. Glen Medaris, Arcata, Calif., died recently in a logging accident. He was a senior at Northwest Nazarene College. Funeral services were conducted in Arcata. Besides his parents he is survived by two sisters, Mrs. Barry Cole and Mrs. Lynn Hayes; and two brothers, Walter and Raymond, of the home.

SARAH ANN MACLEARN, eighty-three, died May 6 in Glendale, Calif. Rev. J. George Taylorson officiated at funeral services. Her husband was the late Rev. Thomas F. MacLearn. She is survived by eleven children.

Announcements

MARRIAGES

Warda Delores Petefish and Douglas M. Lawson, on May 28, in Topeka, Kansas.

BORN

—to Bill and Linda (Hixson) Bailey of Muldrow, Oklahoma, a daughter, Linda Annette, on May 21.

—to Robert Lee and Fay (McDowell) Gullen of Nashville, Tennessee, a daughter, Susan Faye, on June 5.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in a nursing home in Missouri for the healing of her eyes and from dizziness.

—by a Christian lady in California that she will be sanctified and for her husband and nineteen-year-old daughter.

—for a Nazarene soldier in Viet Nam that God would strengthen him, guide him, and use him to win others to Christ.

Nazarene Camps

July 18 to 22, North Arkansas District, at Baptist Campground, Siloam Springs, Arkansas. Workers: Rev. Forrest McCullough, Singers Rev. and Mrs. Joe Tompkins. Rev. Boyd Hancock, district superintendent.

July 18 to 24, Missouri District, at Pinecrest Camp, Fredericktown, Missouri. Workers: Dr. E. W. Martin, Rev. Stuart McWhirter, Singer Warnie Tippitt. Dr. E. D. Simpson, district superintendent.

July 22 to 31, Central Ohio District Camp, Nazarene Campground, 2708 Morse Road, Columbus, Ohio. Workers: Dr. Mel-Thomas Rothwell, Dr. Charles Hastings Smith, Jim and Sharon Monck, James and Rosemary Green, Golden Tones Trio. Dr. Harvey S. Galloway, district superintendent.

July 24 to 31, Oregon Pacific District, at District Center, S.E. Lake Road near 82 Avenue (3 1/2 miles south of Portland city limits on State Highway 213). Workers: General Superintendent Dr. G. B. Williamson, G. Stuart McWhirter, Singer James T. Bohi. Dr. W. D. McGraw, district superintendent.

July 31 to August 7, Canada West District, at Harmattan, Alberta (fifteen miles west of Olds). Workers: Rev. James McGraw, Dr. Arnold E. Airhart, Mr. David Halverson, Rev. Herman L. G. Smith, district superintendent.

August 1 to 7, Louisiana District, at Fort Jessop Camp, 6 miles east of Highway 6 at Natchitoches Road between Many and Natchitoches. Workers: Rev. Stuart McWhirter; Wally and Ginger Laxson, song evangelists. Rev. T. T. McCord, district superintendent.

August 5 to 14, Southwest Oklahoma District Camp, at District Campground, 3 1/2 miles west of Anadarko, Oklahoma on Highway 9. Workers: Dr.

Leon Chambers, Evangelist Forrest McCullough, Singer Rev. Charles Tryon. Rev. W. T. Johnson, district superintendent.

August 15 to 21, Eastern Kentucky District, on Kentucky Route 156, between Goddard and Poplar Plains. Workers: Rev. Wilbur Brannon, Rev. Paul J. Stewart, Singer Mr. Curtis Brown. Dr. D. S. Somerville, district superintendent.

District Assembly Information

OREGON PACIFIC, July 19 to 21, at District Center, 7811 S.E. Lake Road, Clackamas, Oregon. General Superintendent Williamson. (N.Y.P.S. convention, July 22; N.W.M.S. convention, July 23.)

CENTRAL OHIO, July 19 to 22, at Nazarene Campgrounds, 2708 Morse Road, Columbus, Ohio 43224. Grounds Caretaker Mr. Delbert Quillin. General Superintendent Coulter. (N.W.M.S. convention, July 18 to 19.)

EASTERN KENTUCKY, July 20 and 21, at First church, 830 York Street, Newport, Kentucky. Pastor John Howald. General Superintendent Lewis. (N.Y.P.S. convention, July 18; S.S. convention, July 18; N.W.M.S. convention, July 19.)

NORTHWEST OKLAHOMA, July 20 and 21, at First church, 6749 N.W. 39th Expressway, Bethany, Oklahoma. Pastor M. Harold Daniels. General Superintendent Young. (N.W.M.S. convention, July 18; N.Y.P.S. convention, July 19; S.S. convention, July 19.)

COLORADO, July 20 to 22, at District Center, 8715 West 16th Ave., Lakewood, Colorado 80215. General Superintendent Powers. (N.W.M.S. convention, July 19; N.Y.P.S. convention, July 16; S.S. convention, July 20.)

PITTSBURGH, July 21 and 22, at Thiel College, Greenville, Pennsylvania. Pastor George Sarber. General Superintendent Benner. (N.W.M.S. convention, July 20.)

Directories

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See General Superintendent Benner's editorial on page 2, "An investment, Not an Expense."



Yes! I would like consideration for my reservation to the Laymen's Conference on Evangelism in 1966.

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6401 The Paseo, Kansas City, Missouri 64131

Church Supports "Pioneer" Cause

Portland (Ore.) Parkrose Church was the first congregation to report 100 percent participation by its membership in the "Pioneer Spirit" campaign to pay for property purchased by the International Center.

The J. J. Lynn estate adjacent to the Center was purchased recently, not because additional space was immediately needed, but because an area junior college would have bought the land for a new campus. In doing so it would have also condemned one-third of the Nazarene property for parking. (See June 8 *Herald*.)

The Portland church, which has forty-six members, enclosed a check for \$50.00 in its request for certificates for each member. The certificates, suitable for framing, are signed by each of the general superintendents.

The pastor is Rev. Stephen R. Beals.

A sampling of other responses reflects varied participation:

- Individual members, from \$1.00 to \$300.00
- A friend of the church, \$500
- Headquarters executives, from \$10.00 to \$200.00
- General Board member, \$50.00
- General superintendent, \$100
- Missionary and wife, \$25.00
- Family contributions, per member, from \$1.00 to \$12.50
- Widow of pioneer Nazarene preacher, \$5.00
- A church \$100
- Church attorney, \$100

Church officials hoped for even wider participation.

150 Attend Workshop On Nazarene Music

More than 150 persons heard General Superintendent Hugh C. Benner explain the goals and purposes of Nazarene music in a one-day Nazarene music workshop held June 4 in Portland (Ore.) First Church.

Oregon Pacific District Superintendent Dr. D. W. McGraw also appeared on the program directed by Dr. Leslie Parrott, pastor at Portland First Church, and also chairman of the general church commission on music.

The conference sought to define Nazarene music and to point up ways it could be developed in the local church. The project was jointly sponsored by the Nazarene Publishing House and the Nazarene Music Commission.

Dayhoffs Note Fiftieth

Rev. and Mrs. Irvin E. Dayhoff, pioneer missionaries in South Africa from 1919 to 1960, celebrated on June 21 their fiftieth wedding anniversary in Oskaloosa, Iowa. A special celebration was held in the Oskaloosa church on June 25.

The Dayhoffs were commissioned to go to Africa under the International Holiness Mission, and united with the Church of the Nazarene when the British mission joined in 1952. They spent most of their service years in the Lorraine area among the Pedi people.

Mrs. J. O. McClurkan Dies

Mrs. J. O. McClurkan, widow of the founder of Trevecca Nazarene College and Nashville First Church, died June 17 in Russellville, Alabama. She was one hundred one.

Funeral services were held in Nashville First Church. She is survived by two daughters, Mrs. R. B. Dunbar, Sr., and Mrs. Merle Heath.

Body of Pastor Found

The body of Rev. Allen Young, associate minister of the Denver (Colo.) Southside Church, was found June 24 in a reservoir near Longmont, Colo. He was thirty-six.

He was reported missing after failing to return from a fishing trip. His car was parked near the reservoir, and his rented fishing boat was found half-filled with water. Divers recovered his body from about ten feet of water. He was reported to have been a good swimmer and an autopsy will be performed to determine the cause of death.

He is survived by his wife, Charlotte, and two children: Brenda, six, and Daryl, two.

Edith Lantz Retires From Editor's Post

Edith N. Lantz, for thirty years a member of the Department of Church Schools and N.Y.P.S., retired as a curriculum editor July 1. After a brief rest, she will resume work as an active free-lance writer and religious-education consultant, she said.

Her remarks came during a luncheon in her honor attended by nearly fifty editorial employes from International Center.

Executive secretaries of Church Schools and N.Y.P.S., Dr. Kenneth Rice and L. Paul Skiles, commended her service. She responded by assuring that editors would continue to hear from her in the form of manuscripts for publication.

Her interest and work have been largely with junior high age young people. She has been the only editor of *Teen Topics*, an N.Y.P.S. publication, since its inception in 1949. She served for many years as teen director for N.Y.P.S.

With the Department of Church Schools she has edited *Youth's Bible School Quarterly* and what is now *Teens Today*, but was formerly *Youth's Comrade*. She also was in charge of the *Junior High Pupil*, *Junior High Teacher*, and *Junior High Activities*, which are Church Schools curriculum materials.

Before coming to Kansas City in 1936 she was a public school teacher.

Rev. Richard Neiderhiser put assume the editorship of *Teen Topics*, and Rev. Don Hughes the junior high curriculum materials.



HELP IS OFFERED Edith Lantz (center), retiring after thirty years, in opening her remembrance gift. N.Y.P.S. Executive Secretary Paul Skiles unwraps the package as Miss Lantz and Church Schools Executive Secretary Dr. Kenneth Rice look on.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

Conducted by W. T. Purkiser, Editor

WHAT IS TRUE WORSHIP?

Exodus 20:4-6; John 4:7-10, 19-24
(July 17)

● **Meat** (John 4:8)—The expression "meat offering" occurs well over a hundred times in the King James Version of the Old Testament. Yet this is the only one of the main offerings which had no meat in it! The correct translation is "meal offering." Besides this there are thirteen Hebrew words (OT) and six Greek words (NT) which are translated "meat." Not one of them indicates "flesh," which is what "meat" signifies today. The terminology of the King James Version reflects the archaic English use of "meat" for whatever was eaten.

The Greek word here is *trophē*. It comes from the verb *trepheō*, which first meant "to bring up, rear," and then "to nourish, feed." So the noun means "nourishment" or "food." Obviously, the correct translation here is "food," as found in recent versions.

● **Worship**—The term is found no less than nine times in five verses (John 4:20-24), plus "worshippers" once. It is a central concept in all religions.

The Greek word is *proskuneō*. It is compounded of the preposition *pros*, "to," and the simple verb *kyneō*, "kiss." So its basic meaning is "make obeisance, do reverence to, worship." The pagan worshippers used to kiss their idols, as they still do in Eastern lands. Thayer says of this word: "properly to kiss the hand to (towards) one, in token of reverence . . . hence among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead, as an expression of profound reverence . . . hence in the New Testament by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication."

● **Spirit**—The King James Version says, "God is a Spirit" (John 4:24). Recent versions more correctly have "God is Spirit." The Greek language has no indefinite article (like "a" or "an" in English). So this phrase could be translated either way. But the second choice is more meaningful. God is more than "a Spirit." He is pure Spirit. That is why no image can be made to represent the true God.

Can one person do a thing that God would condemn another for doing?

According to Romans 14, the answer is yes.

There are some areas, Paul says, in which there is no clear word of God, and in which the consciences of equally good people differ. He mentions specifically the eating of meat, and the observance of feast and fast days.

Those who have genuine scruples against eating meat—undoubtedly the situation of a Jewish convert, who would not be sure whether or not the meat offered was "kosher"—would be condemned if they violated their consciences and ate.

Others, without such scruples, eat their meat, giving God thanks.

Two kinds of problems arise in the context of this situation.

Some of those who have scruples become unduly critical and judge adversely those who do not (vv. 3-4).

Some of those who do not have scruples express contempt for (despise) those who do (v. 3).

The result is that some of the group judge their brethren, while others of the group "set at naught" their brethren—write them off as hopeless fuddy-

duddies (v. 10).

Both of these attitudes are wrong. Either condemnation or contempt denies the lordship of Christ and destroys the unity of the Church.

Those who have scruples are bound to observe them, until through maturing faith they see things in a different light. To act while in doubt is to sin (v. 23) and to run the risk of losing one's soul (v. 15).

On the other hand, the "strong" must be careful that they do not allow their liberty to place a stumbling block in the way of the conscience-bound brother (v. 13).

One thing also becomes clear. Paul expects the "strong" to surrender some of their liberties for the sake of the "weak," since the "weak" cannot disregard their scruples.

There are great cardinal principles of righteousness and holiness that shine through clearly throughout the Bible. On these there is little serious debate.

But in other areas there is no such agreement. Here Christian charity must prevail, and the spirit and attitude of Romans 14 govern our judgments.

We had a lady at our altar Sunday evening who felt she had postponed seeking entire sanctification so long that she had grieved the Spirit. We told her that, if she had, the Spirit would no longer speak to her heart about the matter. We would like some scripture along this line. She feels her experience of salvation is up-to-date, but is hesitant to accept the blessing of holiness.

Certainly postponing obedience to recognized light is a dangerous practice, and does indeed grieve the Holy Spirit. But it does not necessarily grieve Him away immediately.

Your counsel to her was exactly right. If she has the assurance of sins forgiven, the Holy Spirit is witnessing to her. She would have no concern at all if in some way she had delayed too long.

I would encourage her with such scriptures as:

Deuteronomy 4:29—"Thou shalt find him, if thou seek him with all thy heart and with all thy soul."

Matthew 5:6—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Luke 11:13—"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (See also verses

9-12.)

John 6:37—"Him that cometh to me I will in no wise cast out."

John 7:37-39—"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

I John 1:7—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Revelation 3:20—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

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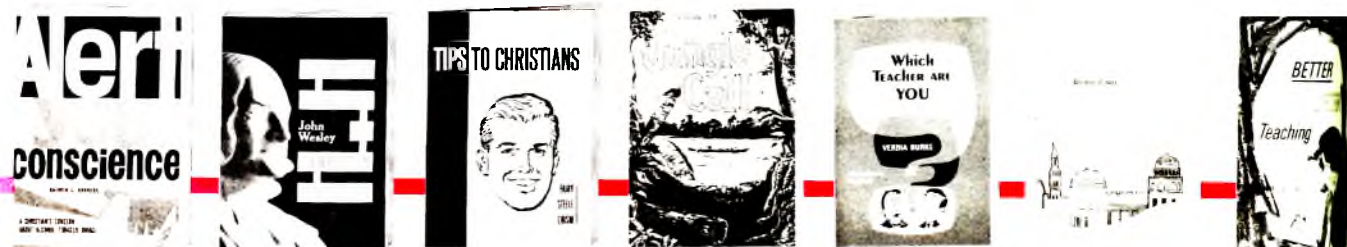
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