

September 14, 1966

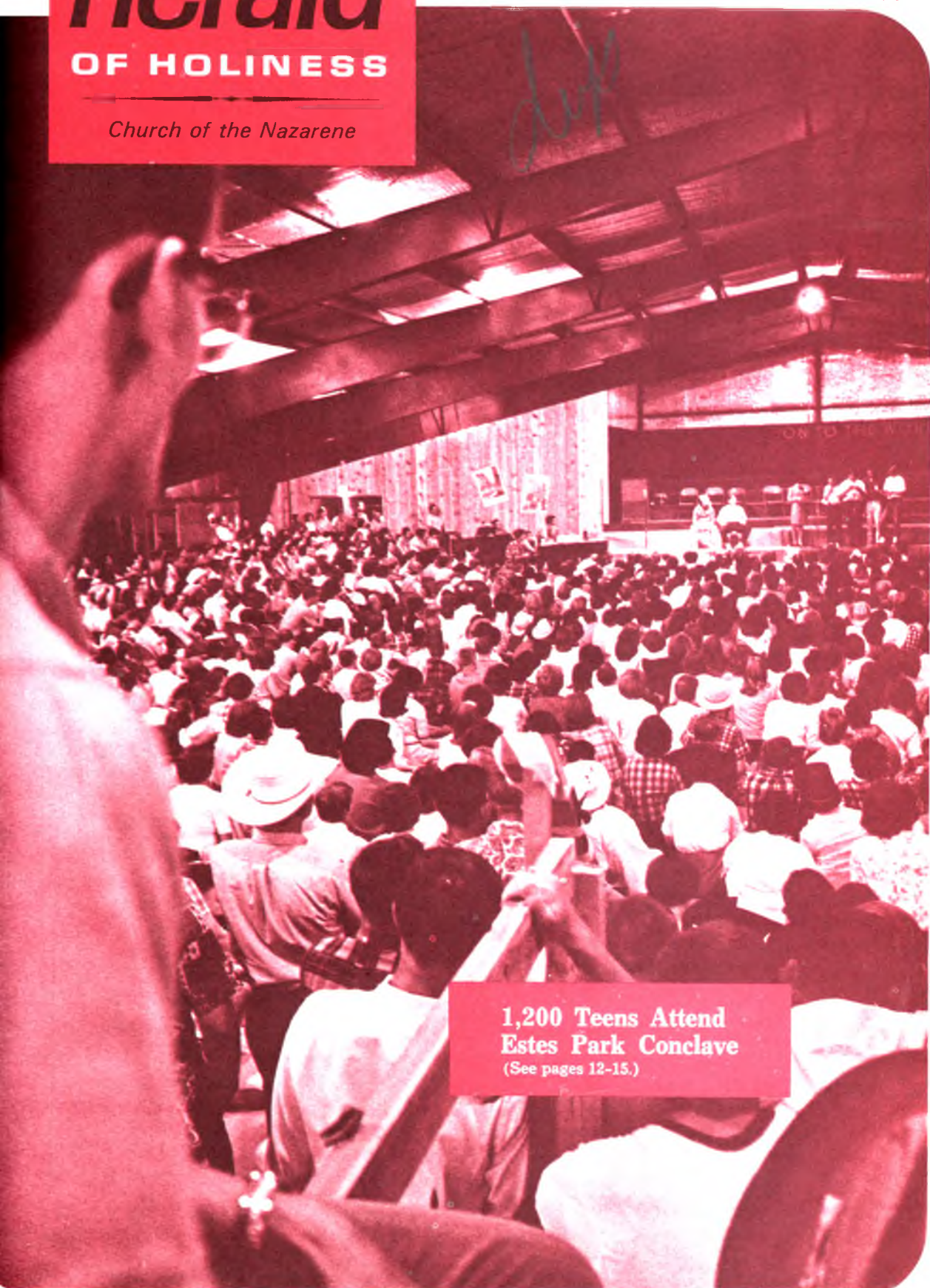
herald

OF HOLINESS

Church of the Nazarene

A Trilogy of Tragedies

By Paul S. Rees (See page 8.)



**1,200 Teens Attend
Estes Park Conclave**
(See pages 12-15.)



General Superintendent Powers

Take a Look at Tomorrow

We lost the road map. The road we chose was wide and promising; we followed it until it became narrow and constricted, too narrow for the car to turn around.

Much of society today has lost its road map. It has no ultimate authoritative guide. Often the road it chooses leads to hopeless frustrations and despair. To be sure, godless education, science, wealth, and worldly honor look promising, but history's pages are crowded with proof that these cannot meet the deep need of the human soul. "The nations that forget God," and the individual as well, are doomed to disappointment.

But Christ speaks to this generation just as He did to Nathanael of old and declares the future is for His children. He says: "Thou shalt see greater things than these" (John 1:50). Isaiah, Jeremiah, and Elijah were dead but it did not mean that the curtain had been rung down forever on the stage of the future. God, through His Word, has given the Church today a prophecy just as He reminded Nathanael that, in spite of the miraculous things he had seen and experienced, greater things

were ahead. Rocket ships streak through our skies, but not one of them has overtaken the horizon. The deeds of the Church in the past were wonderful and inspiring, but God calls the Church to launch out. His heavenly horizons are still ahead, and "Thou shalt see greater things than these" is His promise to us today.

Let the Church respond to this glorious challenge. Of course, our problems are new and terrifying sometimes. But let us respond in action, in evangelism, personal and otherwise. Holiness experience must always be active. In the divine economy some things are incapable of being stored. Inactive faith will not accumulate. It will deteriorate. Spiritual power cannot be reserved. We must use it or lose it.

Tomorrow belongs to us today. What we will be, we are now becoming. A new revelation is promised, "Thou shalt see." As with Nathanael, the challenge is to move close to Christ until we too see and hear His plan for us today—and tomorrow.



University of Mexico students, with medical school in the background

School Ahead—Danger?

• By Glenn H. Asquith

I feel so safe when my children are in school," said a mother, as she prepared to drive home after dropping off a son and daughter at the junior high.

But that was ten years ago.

Mothers who taxi their boys and girls to school today are more likely to feel oppression and foreboding as the school doors close behind the youth. So much has been written in the newspapers and magazines!

For instance, that could be a dope peddler—that man lurking at the corner. And, remember, the neighbor boy laughed when he said, "Oh, sure, everybody cheats!" And what about the three high school girls (from good homes, mind you) who were expelled last month because of preg-

nancy? And, speaking of high school, take a look at the number of fast cars parked in the lot. Which teen-ager will die a violent death before nightfall?

College, of course, comes in for more notoriety than the lower schools. Responsible journals and papers report on the changing sex standards of a "liberated generation." Faculties and administrative officers have despaired to the point of allowing unrestricted dormitory "visitation." Chastity, for what is said to be a large segment of the student population, is thought of as an awkward condition which must be remedied as soon as possible.

As a matter of information or curiosity, all of this is disturbing enough, but how is it for parents

of high school and college young people?

I happen to be a parent whose son will be going to college this fall.

A friend of mine has a daughter, a beautiful girl, who will soon go to a distant university.

How shall the two of us feel at ease concerning the future of our children? It is not a question of standing aloof, and saying, "My, my, what will these young people be up to next?" These young people are our young people, and their failure or success will be our failure or success. If tragedy or disease comes to the son or daughter, we will suffer doubly because our love is pledged to them forever.

There must be something that will comfort us. We just cannot think of schools as the prime danger spot of any community.

In the first place, perhaps, it will help to think a bit about our physical environment. The same magazines that keep us abreast of student iniquities also warn us to beware of the germs and viruses which fill the air, cover every touchable thing, and spray out from every person. My son, as soon as he leaves the house, breathes in enough danger to lay him low from any one of a hundred ailments—but he manages to make the corner without any perceptible disaster overtaking him. The money I give him as an allowance is, so the experts say, literally crawling with vermin. Somehow he survives week after week, and there is no indication that he is developing an allergy to filthy lucre! The fact is that he has something known as *immunity* which is like a shield to protect him from the perils of his environment. Does he, I wonder, have a similar but spiritual immunity which will serve to protect him from some of the debasing influence in his school environment?

I would hope that he has built up some of this immunity from his

home. He has lived with his father and mother long enough to know what kind of people they are. He knows that when his father goes on a business trip he is not going to chase women. He knows that while his mother is left alone when the family is at school or work she is not going to entertain a man or go out thrill-seeking. The conversation at home is such that the son or daughter is inoculated against cheap sex. The son is not likely to hang the telltale necktie on the dormitory door.

In church life and times of personal devotions, does not the young person build up immunity by his frequent exposure to the eternal words of God? The gospel, the commandments, and the instructions for living in the Bible gradually shape habits and bring sensitivity to the conscience. Cheating will be completely repugnant to the growing Christian whose life has been dedicated in baptism and church affiliation.

Out in the family car, the son or daughter has watched the careful, courteous driving which marks the parent who has a reverence for life and a respect for the property of others. The young driver is

sobored by the sense of responsibility which is his when he takes the wheel. He is not likely to consort with reckless hot-rodders either at home or away from home.

Purposeful routine which gives the student a sense of stewardship and hopefulness for the future immunizes against the narcotics of drugs and liquor and nicotine. These become unnecessary stimulants to a person with a well-balanced pattern of work and wholesome recreation.

And there are the unexpected immunities found in the faith which the parents have in the son or daughter when he goes out on his own. The tie of this faith is far more effective than the apron strings of the over-possessive parent. There is the immunity built up by the regular, believing prayers of those who love the student. And there is the general influence of the heritage behind a person who is in the line of worthy ancestors.

All of this should give great assurance to me and to my friend when the time comes to say goodbye to the boy and girl who go off to grapple with the undoubted temptations of the academic community of 1966.

There are undoubted temptations. The magazine articles do not exaggerate. But neither are the statistics concerning germs and viruses exaggerated. And yet the majority of our graduates come through with clean records and unimpaired health.

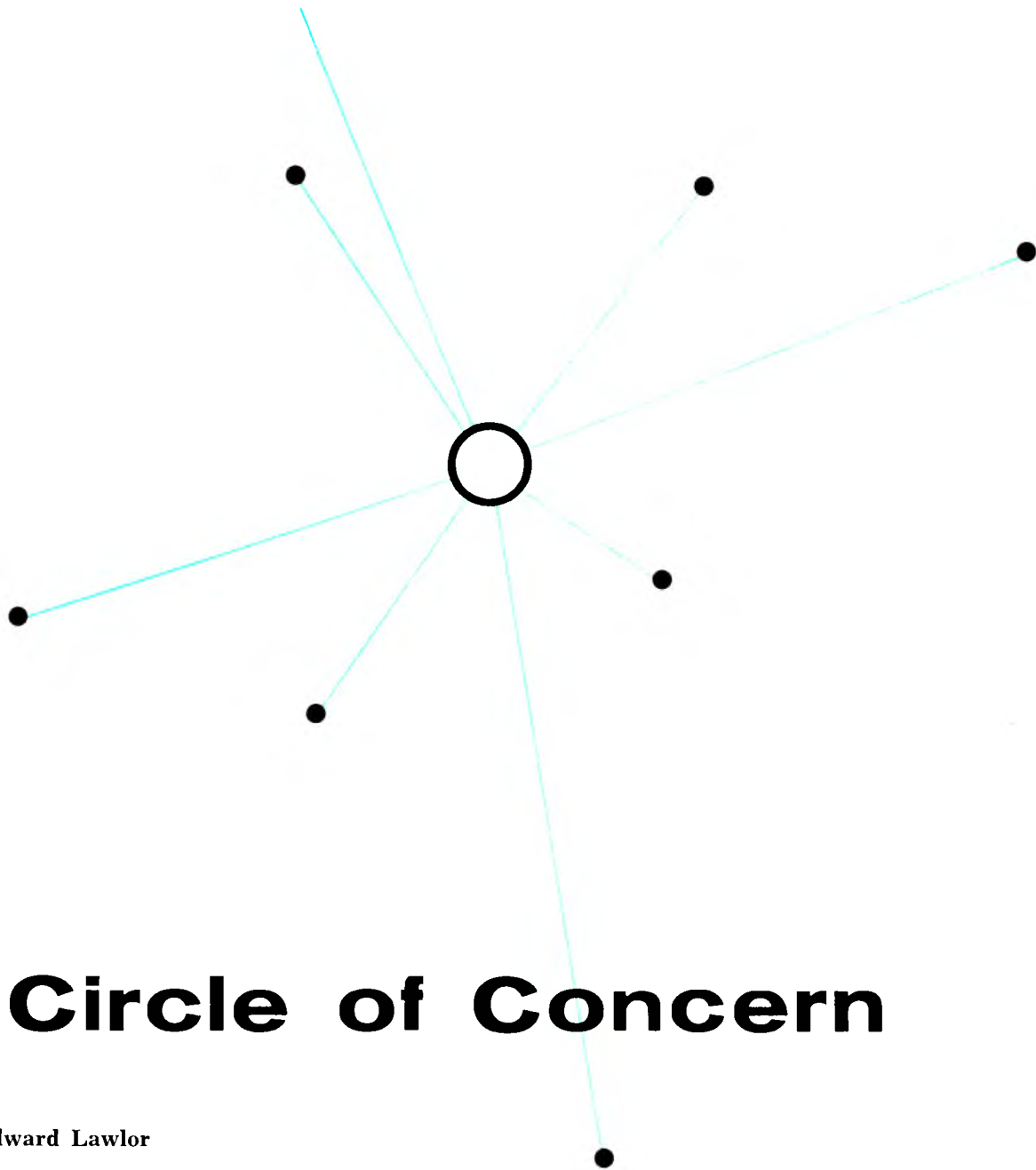
Shall we word a sign—"School Ahead—Danger"?

But a similar sign could be placed before other life experiences in store for youth: armed-services tours, a job, an outing of young people, vacation trips, dates. Surely we are to believe in the immunity which is theirs, and have infinite faith in them and their Creator. God loves my son, and the daughter of my friend, more than we do, and His power and mercy are very great.

About the Cover . . .

Nearly twelve hundred Nazarene teen-agers gathered in early July in Estes Park, Colo., for the third quadrennial teen institute. Under the direction of the N.Y.P.S. executive secretary, L. Paul Skiles, the teens which would populate a large high school were greeted with a well-rounded program which is described in text and in photos on pages 12-15. On the cover, teens watch a skit provided by Los Angeles District delegates.

—Managing Editor



A Circle of Concern

• By Edward Lawlor

Our business is evangelism" proclaims the Church. Immediately we think of those who are unchurched, who take no part in the life of any church, people in every walk of life.

But wait a moment! Are we not confronted with a great responsibility and the thrilling privilege of carrying a special burden for our own loved ones who may be among the unreached?

The Department of Evangelism announces October, 1966, as a month of opportunity to harness the full resources of the church in

an all-out effort to pray for, reach, and win our loved ones who may be away from Christ. Many of those very dear to each of us need affection, understanding, prayer, and Christian concern during these days.

It is impossible to lead our loved ones to Christ without a genuine concern for them. There is no easy way—there is no shortcut to winning those you love the most. We cannot preach them to Christ, argue them to Christ, or force them to Christ. They must be loved to Him. Martha and Mary loved Jesus, but Mary showed her love.

Loved ones are won by the Marys, not the Marthas. All the Marthas in the world could never win a hardened heart of a loved one. It is the Marys who win.

Billy Graham said recently that he did not think that he had ever won a soul to Christ single-handed. He felt that he was just a link in a chain of people and events that brings a soul to Christ. We may be the most vital link in the chain of winning our loved ones, but we need the help of others. This is the purpose of the *October emphasis*.

We are concerned during this significant month that the church

provide a means of reaching those we love. To accomplish this we need the united participation of all our people.

Unreached loved ones are all around us. Often it is very difficult to approach and interest them. We must plan carefully ways and means to win as many as possible.

Many have drifted away from the church or neglected the church. Their sense of responsibility to Christ has been lost. They were interested in other days, but things have crowded out Christ and His Church.

The task of reaching these we love should be the concern of the whole church. The Department of Evangelism has accepted the responsibility to try to precipitate that concern.

We started by facing some difficult questions. How do we interest them in the church and in the Christ? How do we find these unreached loved ones? How do we approach them?

Several ways appear quite evident. The most obvious starting point is to ask our people to send to us the names and addresses of unreached loved ones with a request and approval that they be contacted. The Department will then relay these names to the Church of the Nazarene nearest to where the loved ones live. Someone from that church would call on the loved ones, trying to revive their interest in spiritual things. Just a personal contact by a layman or a pastor might be the means of getting loved ones back into the Kingdom.

Another way of reaching our loved ones would be to have their names and addresses sent to the Department requesting a mail contact. Persons so named will receive a personal letter indicating the ad-

One individual wholly given to God can still cause much concern in the heart of the enemy. A church that glows with the power of God and begins to change the community round about will bring attention to Christ, and sinners will ask, "Wherein lies their strength?"—Harold W. Queen

dress of the Church of the Nazarene nearest to where they live. This could be of value to those who have lost contact with the whereabouts of the church.

Always in the forefront of every evangelistic effort is prayer. The plan for a program of intercessory prayer for our loved ones during October is essential.

Our general superintendents have issued a proclamation calling the church to a week of intercession, October 16 through 22. The full proclamation will be printed on the back cover of the *Herald of Holiness* for October 5. Nazarenes in the Kansas City area under the direction of District Superintendent Wilson Lanpher will have a round-the-clock, twenty-four-hour prayer vigil in the Headquarters prayer chapel. The names of all loved ones sent in to the Department of Evangelism, dropped into a prayer chest, will be remembered constantly in intercessory fasting and prayer. Local churches will develop detailed plans to implement the week of intercession in their area.

We want this month to be one of the most intensive and effective months of evangelism. Techniques and materials have been sent to all pastors. Every Nazarene with unreached loved ones should ask his pastor for a "Circle of Concern" card.

Too many Christian lives suffer from the "barrenness of busyness." Let us not be too busy to make the first move and send the names and addresses of our unreached loved ones to the Department of Evangelism. Decide on a definite time each day during the week of intercession to pray for your loved ones. Let nothing or no one keep you away from that rendezvous with the Lord.

Delays do not mean denials. Sometimes days, months, or years pass before we see loved ones won to God. God is never in a hurry, but He is always on time. He sees your efforts; He hears your prayers. Persevere in love. Use consecrated psychology. Let your church make a loving contact. God will bless your efforts on behalf of your dearest loved ones.

Contact, pray, win a loved one during October of this year!

50 Years Ago

(From the September 20, 1916, "Herald of Holiness")

Bud: Twice-born

Just think that poor old me is saved! Don't that make you rejoice, just to think that a bum of all the bums that ever was born in the mountains of old Tennessee was one day, some thirty-six years ago, wonderfully saved? I have made many mistakes and blunders and sometimes on the borderland of going into the ditch, but after all, the mighty hand of God was on this old Tennessee boy. . . . In spite of the Devil, and long-tail coats, and high hats, and high-sounding words, there is such a thing as really being born again . . . I am wondering as the days go by how in the world a fellow like me got in at all.—*Bud Robinson.*

On Church Efficiency

Many of our people have come out of the old churches on account of worldly methods which were in vogue there, and they have gone to the other extreme of throwing all plans and methods overboard. . . . If other churches raise money by questionable means, such as suppers, fairs, and festivals; even going so far as to have a keg of beer on tap . . . does it follow that a church of sanctified members could not give their pastor, or some new members a reception by having a pleasant evening—not strictly a "holiness meeting"—where even ice-cream and cake could be eaten together in holy fellowship? . . . The best efforts of a pastor and some members of a church may be blocked by one or two members who are living a thousand years behind the times. They do little themselves, nor will they let others do anything. If these methods are wise, why have they not produced good results long ago? . . . Change your methods.—*L. B. Williams.*

Who Lives in Your House?

• By Sergio Franco

Well, I don't mean in your home (the one you rent, or on which you pay taxes).

No, I mean, who lives in your inner house, in the real you? The Scriptures teach that someone else besides ourselves occupies our "house." But the Scriptures also teach that we can choose our "tenant."

"*Enoikousa*"

Don't let this word scare you, even if it is "all Greek" to you. As a matter of fact, it is a Greek word. A New Testament word. But a very good and potent word. So much so that it would be to our gain to get to the bottom of its meaning—and only for that reason it is here.

It is derived from *oikos*, the Greek word that means "house." So *enoikousa* is a verbal form which literally means "has made its house in," or "has made its dwelling in," or simply "dwells in." It is also a compound word, and the first two letters, *en*, stand for a prefix which only stresses the "inness" of whatever or whosoever is "housed-up."

The picture becomes clearer (congratulations if you have read all the etymology) and much uglier when we read the whole phrase in one of the verses where this forceful term appears: "Now then it is no more I that do it, but *sin that dwelleth in me*" (Romans 7:17). The Rheims version very properly includes the definite article, and reads: "The sin that dwells in me"; and Godbey translates it: "Sin dwelling in me."

Here we have a powerful and frightening picture of the nature of sin's (potential) hold upon the human "house" or soul. Sin has made its house in man!

Were we to follow the imagery of the word "house" we could say properly that sin (or rather, "the sin"), as described here, has not come to the human soul for a night's stay, or for a weekend, or even for a season. No, sin has come to stay! It has dug in. It is as deeply rooted in us, as identified with us, as can be. What this biblical word has to say to us is that *sin has made its house in us*.

Whether one interprets Romans 7 as describing the struggle of the unregenerate under the law or that of the Christian against original sin, the picture is equally forceful, and for our purposes here, the same. Arminian scholars on both sides of that issue give us very strong and clear interpretation of this phrase.

Dr. Harry Jessop, for example, writes: "Here sin is personified and regarded as a tyrant, possessing, indwelling, outworking and driving to despair."

Too black a picture, you say? An exaggeration perhaps? Listen to God's impression as He saw the human race in its early days: "And God saw that the wickedness of man was great . . . and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). As we read other portions of the Scripture (Jeremiah 17:9; Isaiah 1:5; Romans 1:20-32), we will see that sin indeed has made its house in the human heart. This also is our observation of life, and in fact, our very own experience.

Of course, sin is not a "thing." This picture, graphic as it is, is a figure of speech. But this does not lessen the truth, solemn and clear, it teaches as expressed by Adam Clarke: "There is a principle in man stronger than reason, not of the essence of the soul, but which acts as its lord, or as a tyrant. This inbred sin by which the whole soul is darkened, confused, perverted and excited to rebellion against God."

Another Tenant

But, praise God! we have a choice.

As deeply rooted as "the sin" is, it can be evicted. We need not be inhabited by this rebellious principle, nor ruled by this wicked tyrant, nor be the servants and slaves of sin for the rest of our lives. Sin need not reign in our inner citadel. A Holy Occupant stands ready to "move in."

For in the very next chapter of Romans we read: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God *dwells* in you" (v. 9).

And the very same Greek word is here used to express the fullness of the Spirit as was used to depict the indwelling of sin in the human soul. "The sin" which, not because of our choice, made its house in us has been exchanged for a new Dweller, the Holy Spirit. As the former occupant was heinous, the Comforter is glorious.

Praise the Lord for His complete provision for us! This is not a half-measure here, but the fullness of the blessing of the gospel of Christ. But did you notice? "If so be that the Spirit . . . dwell in you." We have a choice. It is up to us to invite the Divine Occupant to dwell in us.

And now tell me, who lives in your house?



Nicaraguan mother gets medical treatment from Nazarene nurse, Lesper Heflin. Many church mission groups sponsor medical work, but their efforts are feeble against the staggering amount of world disease and sickness.

A Trilogy of Tragedies

• *By* Paul S. Rees

In a twelve-month period of time my work took me around the world three times. This is recorded with no button-straining pride. After all, wide travel in this jet age is no longer any mark of distinction.

I have begun with this personal statistic only because it may serve to underline the range of opportunity that has been given me to see for myself three stark and staggering realities of the contemporary world that ought to shame us far more than they do.

What are they?

1. *Too many millions of people are diseased.*
2. *Too many millions of people are hungry.*
3. *Too many millions of people are illiterate.*

The Devastation of Disease

A few weeks ago, in the upper Congo, I preached in the almost unlighted darkness of a crude chapel to a crowd of lepers. Afterwards, walking to the jeep that was to carry me away,

the doctor said, "You have preached tonight in what is known as 'The Village of Pain.'"

But the sum total of the world's lepers, far from making up a village, would make the world's largest city. No figure I have ever seen puts the sum at less than fifteen million, and some students of leprosy statistics set it as high as thirty million.

Yet leprosy, it is now known, is a curable disease if taken in its early stages.

It will come to some of you as a surprise to learn that a worse destroyer of human beings than leprosy is malaria. We are now virtually a three-billion planet. Roughly one-quarter of these three billion live in malarious areas. A decade ago 300,000,000 people every year were stricken with malaria, with an annual fatality list of 3,000,000.

The World Health Organization will tell you that this figure has now been cut in two. Even so, in India alone 75,000,000 people are malariously infected.

Yet malaria could be largely, if not entirely, done away.

Tuberculosis is a major health menace. Every time your watch ticks sixty seconds, death comes to some T.B. patient in India, a land where the dread bacillus infects 2,000,000 new victims each year.

Trachoma is an eye disease that often lasts a lifetime, frequently resulting in blindness. The world's trachoma population is more than twice that of the United States. Most of its 400,000,000 victims are found in Egypt, India, China, and Iran.

Yet with only a little knowledge and a minimum practice of the rules of sanitation and hygiene nearly all of this scourge could be eliminated.

In the medically enlightened and privileged parts of the world about twenty-five children in every thousand die within the first year of life. In the underprivileged areas twenty times that number fail to survive until their first birthday.

The Hound of Hunger

Recently some of the statistical experts have cautioned against the exaggeration of figures descriptive

of the starving and the acutely hungry. If the caution is supported by better established facts, it should be an occasion for rejoicing. But undernourishment and varying degrees of hunger seem clearly to be the unhappy lot of two-thirds of the race.

Acute poverty being the unrelied condition of millions of them, their half-filled stomachs are an invitation to disease. And the death rate mounts.

Yet one authority (J. H. Anderson in *The World's Needs*) states confidently, "If methods already known and practiced in advanced countries were applied to increase the area at present being farmed, the earth could support a population of 6,000 million people."

The Incubus of Illiteracy

Yesterday, in Guatemala City, a missionary told me that in one of these Central American republics there are more illiterates today than all the people the country contained when she first came to it twenty-six years ago.

An illiterate is a person fifteen years of age or over who is unable to read or write in any language. Books, magazines, newspapers, legal documents, public notices, letters of friendship—he cannot read any of them. He is almost cut off from the areas of experience that are represented by these expressions of human culture.

In just such a state of mental impoverishment live 700,000,000 of the over-fifteens in today's world. In tropical Africa illiteracy runs as high as 85 percent of the population. In Central America, where this is being written, it runs close to 80 percent.

Yet illiteracy is not a fate that is inevitable. It can be overcome. The credit for carrying out what some believe to have been the largest literacy campaign in all of history must go to Russia. In four decades she has gone, with all of her huge territories, from a nation 75 percent illiterate to one in which illiteracy is almost unknown.

Millions diseased, millions hungry, millions illiterate—here is a trio of ugly facts frowning at us from vast sections of the world's life.

I hear some readers of these lines say, "But their deepest need is the gospel and the new heart it offers." Nothing could be truer. And yet there are times when I feel that nothing could be more misleading. Jesus concerned himself with men's *obvious* as well as their *profound* needs. So should His Church today.

If, reading this page, any well-bodied, well-fed, well-schooled Christian American feels a prick in his conscience, then God be thanked!

From the Herald; used by permission

Why Did Christ Come?

*Why did Christ come? He came to save;
To offer freedom for the slave;*

*To change man's darkness into light;
To give the blind redeeming sight.*

*To heavy hearts oppressed with sin,
He came to lift the weight within;*

*To bring the broken heart release;
To turn man's troubled heart to peace;*

*To shift the world from fear and strife
Unto eternal faith and life!*

By JACK M. SCHARN

Editorially Speaking

● By W. T. PURKISER

LSD in a Sick Society

A telling symptom of the sickness of our age is the widespread use of what are called "hallucinogenic drugs." College and high school young people as well as denizens of the "beat generation" have been swept up in what is not only a senseless but a very dangerous fad.

Chief among the drugs used is a compound called LSD. It is tasteless and colorless, and effective in very small doses. Its immediate effects are said to be weird hallucinations, complete detachment from reality, a total immersion in subjectivity. Its long-range effects include damage to the brain and nervous system and possible permanent insanity.

Already lawmakers and law enforcement officers are alarmed at the growth of this newest craze. Their difficulties are increased by the fact that LSD in particular seems to be readily available.

Whatever legal steps may be taken to control the use of LSD, its moral implications are clear. The nonmedical use of any drug with effects such as these is a sin against the God of nature, and right-minded people everywhere should oppose it with every power at their command.

Andrew G. Hanners, whose new Christian Service Training book, *Alert Your Conscience*, is one of the best, quotes an editorial in the *Journal of the American Medical Association* warning of the dangers of any use of LSD or similar compounds:

"Recent clinical observations of this writer and his associates suggest that people who are attracted to the hallucinogenic drugs are often those most likely to be harmed by them. Many who have tried the drugs were persons who had difficulty in dealing with reality, who sought in drugs a quick and easy method of changing reality, and who hoped for a prompt solution to their inner conflicts."

Another medical researcher warns: "Now the deleterious effects are becoming more obvious. Latent psychotics are disintegrating under the influence of even single doses; long continued LSD experiences are subtly creating a psychopathology. Psychic addiction is being developed," as the lay public seeks for additional sources of the drug.

ONE OF THE SIDE EFFECTS OF LSD for some is reported to be experiences described as "reli-

gious" or "mystical," experiences akin to the consciousness of those who know God.

That such feelings may occur should be the cause of no great surprise. Those of us who have worked in city rescue missions know that some men with a certain amount of alcohol in their systems become very "pious." They will sing and weep and pray with the best. The only thing is, God doesn't have anything to do with the way they feel.

Allen Ginsberg, described as "the spiritual hero of the new left," said that the day before he was to speak at an anti-Viet Nam rally in San Francisco, he took LSD while on a beach near the city. Under the spell of the drug, Ginsberg said he was pondering what to tell his audience the next day. Angry criticism of Mr. Johnson melted away from his mind, and kneeling on the sand surrounded by green kelp, he reported, "I prayed for President Johnson's tranquil health."

Apparently the thoughtless are already beginning to form an "LSD cult" with allegedly religious meaning.

There is danger that the naive will suppose that the fact that one can induce "religious" feelings by drugs somehow disproves the reality of the genuine.

Actually, of course, you can make a man "see stars" by hitting him on the head. But this does not change the reality of the heavens above or disprove the value of astronomy.

The real test of any religious experience is not the quality or intensity of the feelings involved, but the moral transformation that follows. What made the Damascus road experience of Paul the world-shaking event it became was not the brightness of the light, the sound of the voice, or the traveller's stunned surprise. It was his changed life and his redemptive gospel.

People may be totally deceived by their feelings and by their subjective "experiences." What matters is the character and quality of life that flows from such "experiences." The touch of God is always a transforming touch.

Behind the use of LSD for whatever reason is a deep spiritual need. Here is another symptom of the emptiness, the aimlessness, and the great hunger for something that will satisfy the souls of men so characteristic of our day.

The very age that has produced the most in luxury and material possessions for the fortunate

(?) nations of the West has also revealed its spiritual poverty most clearly. The oft-repeated observation of Scripture, "Man shall not live by bread alone," was never more true than during such times as these when there is bread in abundance.

It is only "by every word of God" that the deepest needs of our natures can be met. The groping for new experience which leads to the damaging use of drugs is best satisfied in the adventure of the soul with the Lord in the kingdom of God.

The greatest curse that can come to young life is the combination of idleness and boredom. We were not made to grow as vegetables, and cannot be happy apart from the constructive use of all our God-given powers.

The best antidote for LSD is the supply of the need from which its use comes. That need is supplied by the

Love of God,
Salvation through Christ, and
Determination to live and walk in the Spirit.

Where the Deep Water Is

A river pilot of thirty-five years' experience on the Mississippi was greeted by a friend with the remark, "I suppose you know where all the rocks and sandbanks are."

The pilot responded, "No, but I know where the deep water is."

This simple exchange really reflects two attitudes toward life. One is concerned with avoiding the dangers, anticipating the problems. The other is interested in the deep water. It is "power conscious" rather than "problem conscious."

Neither is completely possible without the other. The pilot who runs his tugboat or his string of barges on a sandbar won't find much use for the deep-water channel. But the surest way to keep off the sandbar is to head for the midstream.

For one thing, there are a great many rocks and sandbanks along the course of life—too many, actually, for anyone to know them all. On the other hand, there is usually just one main channel. The Pharisees had over six hundred prohibitions and specific rules. Jesus put it all in the "first" and "second" commandment, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself."

There are hundreds of ways of missing the mark. There is usually but one way to hit it.

Here is one of the reasons why life can never be governed by a completely exhaustive set of rules. It is impossible to make enough of them, or to make them fast enough, to take care of the shifting, changing circumstances of human life.

This certainly is also one of the reasons why

Scripture has so little in the way of "rules," and lays such heavy weight on the principles and ideals of godliness.

When Dr. J. B. Chapman was editor of the *Herald of Holiness*, he wrote more than once on "The Mania for Making Rules." In 1924 he penned some lines that are still good forty-two years later:

"No one can get around the fact that the New Testament is replete with principles and negligible on petty rules. The menu of the Christian breaks the bounds of the Levitical law and sets out the principle that 'every creature of God is good and nothing to be refused if it be received with thanksgiving.' This does not mean that every Christian can eat and drink everything, but it does mean that the restored conscience of the sanctified individual is considered a sufficient guide without the laying down of rules as to eating and drinking. New moons, holy days, and many other matters of judgment and fancy are left to the conscience of the intelligent, Spirit-filled Christian.

"This is no plea for looseness, rather it is a suggestion of the necessity of firmly following one's own convictions and just as firmly refusing to be judge of 'another man's servant.' The Christian life is not to be a rule of thumb affair in which each is the slave of another's fancy: it is the course of 'twice born' men through a world which is filled with temptations and problems which are somewhat 'different' in each one's case, and amidst which the Holy Spirit alone is a competent guide.

"A man whose will is wholly surrendered to God, whose affections are entirely purified, whose intellect is fairly well developed and whose conscience is true and tender will track the New Testament line of 'faith and practice' pretty well without a large number of confusing, man-made laws.

"We need a simple statement of doctrine and we need an outline of principles of conduct and service, but these must be founded upon the clearest principles, and must, therefore, be faithfully accepted and observed. The inward power of Christ in the soul is of more force to direct the Christian course aright than all the six hundred precepts of the Pharisees."

Why do people "run aground" spiritually? Some, no doubt, because they are careless in the nearness of rocks and sandbanks. Others because they try to see how close to the rocks and sandbanks they can come without being stranded. But many more are stalled because they give too much concern to rocks and sandbanks as such, and fail to give enough attention to where the deep water is.



A LOOK OF JOY written on the face of Sharon Hoeckle, Corpus Christi, Tex., expresses the feeling of Bethany Zone rooters. Their team later won the first International Bible Quiz tournament held in conjunction with International Institute at Estes Park, Colo. Looking on, momentarily silent and sad, are the supporters of the Olivet Zone team. Quiz officials, among them Quizmaster Roger Young, Denair, Calif., (standing) line the front of the auditorium, along with the trophies which the winners took home with them.

**Quizzing, Music Programs
Challenge 1200 Youths**

Spiritual Results Make Impact on Teen Institute Observers

• **By Elden Rawlings**
Managing Editor

Old-fashioned things are not bad," the speaker said. "The thrill you got when you held the hand of that girl certainly didn't come in with your generation."

Dr. Edward Lawlor, evangelist during the third International Teen Institute, explained to nearly twelve hundred Nazarene young people at Estes Park, Colo., that there are important fundamentals in growing up which carry over from one generation to another. He pointed them from the comfortable life, encouraging the youths to commitment to worthwhile goals.

Indications were that the teen-agers who would fill a good-sized high school, and would represent the upper one-third in scholastic and talent achievements, agreed with the evangelist's advice. It was an outstanding group, and approximately a third larger than the one which gathered on the same mountainside four years before.

Most notable was the keen competition between high school Bible quiz teams representing seven regional zones in the United States and Canada. Naming their teams after the Nazarene colleges on their respective zones, the groups attracted an avid following. More significant, however, was the degree of knowledge required to be competi-



Institute Director Paul Skiles (in left photo) directs the massive, 600-voice teen choir in a practice session. Pianist Eleanor Whitsett accompanies the choir. Two intent choristers (right) join in the rehearsal.

tive. This was the first international Bible quiz championship.

"Question 15," the quizmaster said. "Give the missing word from this thought in Romans 14:23."

A buzzer interrupted indicating that one of the eight contestants had jumped.

Since the teen-ager didn't know what particular word the quizmaster was seeking, it was necessary for him to repeat the entire verse, which he did: "And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

As to who won the competition, this was in doubt until the final question of the final match. The Bethany Zone quizzers, who entered the final session knowing they would have to win three matches against a sharp Olivet team to carry home the big trophy, did what was necessary to claim it.

Top quizzer was a girl from Bridgeton, N.J., who will enter the ninth grade this fall. Joyce Kienzle, a member of the Eastern Nazarene College team, narrowly edged Bill Tunnell, Dallas, Tex., a member of the Bethany team. Miss Kienzle answered 20 questions perfectly, while Tunnell missed one in 55 attempts. Both quizzers had memorized the entire Book of Romans. Tunnell was the leading scorer with 1,160 points. Closest to him was Harry McNamara, from Cincinnati, Ohio, a member of the Olivet team, who scored 750 points.

The quizzing program grew from local, district, and regional quiz contests into international competition. Teams were composites of the best quizzers in each region. While the questions were not asking them to interpret the scripture, the sheer knowledge the quizzers exhibited amazed observers. Organized cheerleading groups and huge

LOTS OF BRASS, played by music-minded youngsters, supported Skiles and the 600-voice choir. It took no small amount of wind to keep up, as the faces of these teens would suggest.





A SEA OF FACES listen intently to Missionary Harmon Schmelzenbach III, of Africa, as he recounts the now-familiar story of his grandfather's establishing the work of the Church of the Nazarene in Africa.



A BIT WINDBLOWN, this teen-ager from North Dakota follows Director Skiles's admonition to have morning devotions in the form of "a walk and a talk" amid the stately Rocky Mountains from 7:00 to 7:30 a.m.

banners provided tumultuous welcomes to teams decked out in blazers and jackets.

Like quizzing, the choral and instrumental music program drew hundreds of teen-agers. More than 600 showed up to form the choir and about 150 for an accompanying orchestra. The number did not shrink during the course of the week. Director Paul Skiles worked with the group easily and effectively. His interpretation of "Be Still, My Soul," which the group performed on Sunday morning resulted in a moving spiritual experience.

The teens didn't seem to mind the hours of

practice which cut them short on outdoor activity.

The conference had an international flavor. A large delegation of Canadian youths, among whom was a competitive quiz team, attended. Among Mexican youths was Norma Esperilla, a pastor's daughter from Ensenada, Mex., who spoke no English, but found several bilingual friends after arriving. From Great Britain came Rev. Frank Morley, pastor at Leeds, England.

General Superintendent George Coulter's Sunday morning message was well received. He was present for three days of the institute.

The departure for Latin America by the six-

LISTENING INTENTLY to the words of Evangelist Edward Lawlor are nearly twelve hundred teen-agers, some of whom perched precariously on a rail after the seating capacity was exhausted. Behind the evangelist is the conference theme, ". . . on to the world."





THE FACES OF TEEN-AGERS reflect an array of emotions from pleasantness, intensity, and genuine interest to giddiness, effervescence, and anxious anticipation. Most of the above photos were taken during Bible quiz competition.

teen Nazarene Evangelistic Ambassadors brought the missionary emphasis of the week into sharp focus. Team Coordinators H. T. Reza and Paul Orjala introduced the college students. Several of them spoke. The teams departed from Denver for their Latin-American assignments the following morning.

Missionary Harmon Schmelzenbach III, of Africa, spoke daily in chapel services. His messages graphically illustrated the challenge of missionary service. Dr. William Vaughters, a veteran missionary to Latin America and now director of the Spanish Nazarene seminary, received 35 preliminary applications for missionary service from the teens attending the institute. He talked with more than 100 who indicated they had an interest in missionary service.

Another 150 teens indicated to Dr. Lawlor that they felt a definite call into the preaching ministry. And another 200 bowed at the institute altar, committing their lives to whatever they feel divinely directed to do.

The institute was under the sponsorship of the Nazarene Young People's Society. Institute Director Paul Skiles, with his assistants, Paul Miller and Dick Neiderhiser, planned and prepared the program. General Council members also helped in the direction. It took more than 300 adults to serve as counselors.

Dr. Willis Snowbarger, secretary to the Department of Education, represented all Nazarene colleges, and counselled at length with teen-agers making college plans.

While the conference did not ignore the recreational facilities a mountain resort can provide, it was heavily weighted with group activities, much of which were held inside. The result tended to emphasize among the youths their spiritual potential, both as a group and individually.

"Boy, if 120 could change the world way back there," one teen-ager said, "what could we do today?"

Only then did a harried-looking California mother who had spent much time and money getting her fifteen-year-old on the Estes-bound bus have an answer to her question: "Is it really worth it?"

THE FAREWELL OF INTERNATIONAL INSTITUTE teen-agers still fresh in his mind, Dan Berg, Nazarene Evangelistic Ambassador from Northwest Nazarene College, boards the plane for his part in the Latin-American evangelistic assignment.



Two New Churches Begin On Colorado District

Colorado Nazarenes this past assembly year added one new congregation to the seventy-one churches on the district, and another in August, according to Rev. Lloyd E. Cornelison, superintendent.

The announcement was made in his report to delegates attending the fifty-eighth district assembly held July 20-22 at the Lakewood, Colorado, district center. General Superintendent Hardy C. Powers presided.

Delegates heard also that district giving exceeded \$1 million for the second year. Finances have increased during the past five years more than \$360,000. A net increase of 50 members was reported, bringing district membership to 5,917.

Mr. Cornelison has completed the second of a three-year term.

One of the two new churches was organized in Longmont, Colo., the second church in that city. Rev. James Bartz is pastor. Organized in August is the Littleton, Colo., church, where Rev. Larry Lewis, son of General Superintendent and Mrs. V. H. Lewis, is pastor.

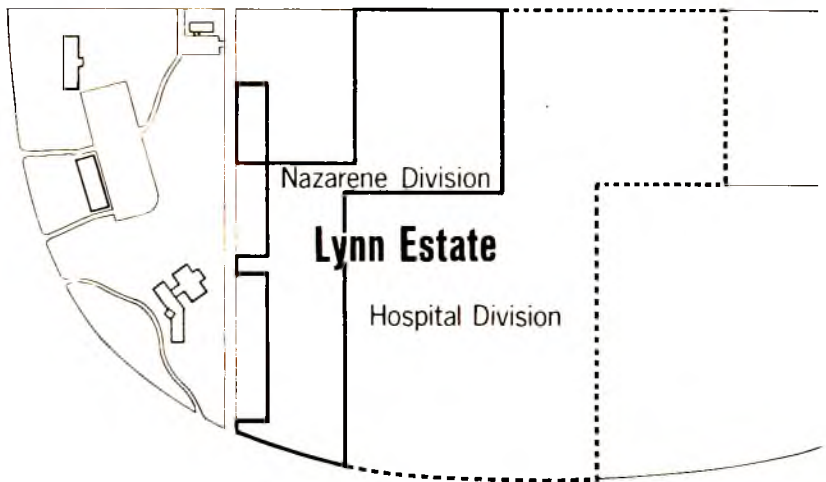
Rev. Mendal Collins was newly elected to the district advisory board. Rev. Harold Maish was named as district church schools chairman, and Rev. Tom Floyd was elected as N.Y.P.S. president.

Ordained were Paul Edwin Jackson, James R. Meade, and Bob Mickey.

District camp meeting services were held concurrently. At the close of the assembly Mr. and Mrs. Cornelison were honored for their twenty-fifth wedding anniversary by gifts and a reception.

Texas Pastor Ill

Rev. Otto R. Willison, pastor at Longview, Tex., and formerly an evangelist, is recuperating from a heart attack suffered June 8. He was released from the hospital there July 6, and will move to Bethany, Okla., for a complete rest at the suggestion of his doctors.



The map above shows the division of the J. J. Lynn property by the General Board of the Church of the Nazarene and the Research Hospital in Kansas City. The area at the extreme left is the present headquarters property. The new division of the Lynn property is indicated by the heavy line which encloses the area agreed on for the Nazarene Headquarters, and the broken line which shows the land to be Hospital property.

Hospital, Church Divide Lynn Land

The sixty-one-acre J. J. Lynn estate, purchased March 31 by the General Board of the Church of the Nazarene and Research Hospital in Kansas City, was divided August 15.

Nazarene Headquarters selected twenty acres closest to the church property (see map), and the remaining forty-one acres went to the hospital.

The two institutions initially paid \$718,750 each for the property, deciding to work out the specific distribution at a later date. In taking the larger share of the land, the hospital accepted a larger financial burden. The hospital is paying \$1,006,250 for its portion, and the church, \$431,250.

The hospital is in the process of reimbursing the church \$287,500, plus interest since March 31.

The "tenants-in-common" agreement which the hospital and church effected with the widow of J. J. Lynn discouraged Metropolitan Junior Col-

lege, Kansas City, from purchasing the property for a college site. The college would have also condemned one-third of the Nazarene property, and truncated any of the hospital's expansion plans.

Research Hospital has submitted expansion plans to Mrs. Lynn for her approval, according to the sale agreement; however, the church has indicated nothing in the way of development at present.

"Relationships with the hospital have been exceedingly fine," said General Secretary B. Edgar Johnson. "The decision for us to take only twenty acres was our own. They [the hospital] agreed to take any property we did not want."

Littrell Cites Growth During Anniversary

Virginia Nazarenes pointed to the future in celebrating their twenty-fifth year as a district, although District Superintendent V. W. Littrell did point out that district giving had increased about \$50,000 to nearly \$600,000, and that membership had grown 184, to 3,747.

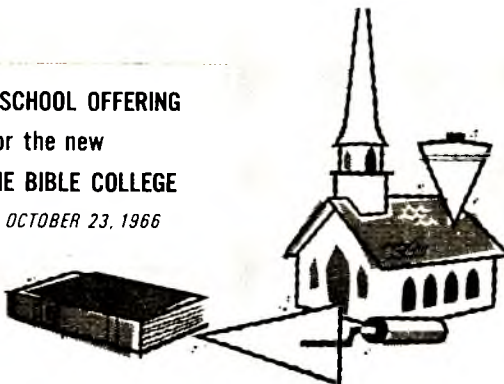
The silver anniversary assembly was held August 11-12 at Roanoke, Va. Dr. G. B. Williamson, general superintendent, presided.

The district now has 50 churches in comparison with 16 when it began in 1942. Church membership has grown from 857 to nearly 4,000.

"Twenty-five years from now we ought to have 125 churches in Virginia," Littrell said.

Rev. Harold L. Kohser was newly elected to the district church school board, and Rupert F. Gage was ordained.

SUNDAY SCHOOL OFFERING
for the new
NAZARENE BIBLE COLLEGE
SUNDAY, OCTOBER 23, 1966



Successors Named at Bethany, Eastern

Successors were named late in August to fill the positions at Bethany Nazarene College and Eastern Nazarene College when Dr. Curtis Smith and Dr. Stephen Nease were selected presidents of new Nazarene colleges.

At Bethany, President Roy H. Cantrell named Rev. Paul McGrady, forty-one, an assistant professor in the Department of Religion since 1962, as director of public relations as Dr. Smith's successor. Before going to Bethany as a teacher, McGrady pastored in the Nashville, Tenn., and Kansas City, Mo., areas.

He is a graduate of Trevecca Nazarene College, attended Nazarene Theological Seminary two years, and graduated with a B.D. degree from Vanderbilt, where he also took further graduate work toward a doctorate. He is also active as an evangelistic speaker, and has trained student teams for personal evangelism.



McGrady

At Wollaston, Mass., Eastern Nazarene College president, Dr. Edward Mann, announced that Dr. Russell D. Gunsalus, fifty-nine, had succeeded Dr. Nease as director of development. Dr. Gunsalus served for four years in a similar capacity at Asbury College, and before that was for thirteen years president of Eastern Pilgrim College, Allentown, Pa., a Pilgrim Holiness college, the denomination with which he presently holds elder's orders.



Gunsalus

Loved Ones Are Our Responsibility

It is not difficult to realize "others" outside of Jesus Christ are lost. But we must be careful lest we excuse our own loved ones and presume upon the mercies of God. Rather, let us admit our relatives outside of Christ are lost also. The total church, therefore, must become involved if we are to succeed in the challenge of winning the members of Nazarene families who are not Christians.

This is a denomination-wide involvement. We are on the stretch for the souls of Nazarenes' loved ones.

Dr. John L. Knight
District Superintendent
Florida District
Chairman of the
Department of Evangelism
General Board

New Church Organizations

Myrtle Beach, South Carolina, June 23, 1966: Rev. A. G. Messer, pastor. **Seneca, South Carolina, July 31, 1966:** Rev. H. H. Hendershot, pastor.—Otto Stucki, district superintendent.
Jasper, Texas, June 26, 1966: Rev. Billy M. F. rd, pastor.—W. Raymond McClung, district superintendent.
Woodbridge, Virginia, June 29, 1966: Rev. Joe Sutherland, pastor.—V. W. Littrell, district superintendent.
East Ventura, California, July 17, 1966: Rev. C. K. Kiger, pastor.—L. Guy Nees, district superintendent.
Emid Grace, Oklahoma, June 19, 1966: Jerald R. Locke, district superintendent.
Lexington Richmond Road, Kentucky, July 20, 1966: Dallas Baggett, district superintendent.
Roger's Chapel, Nashville, Tennessee, July 31, 1966: Rev. Robert Clark, pastor.—Warren A. Rogers, district superintendent.

Deaths

DAN STALEY, ninety-four, died August 5 in Yuma, Colo. His pastor, Rev. Ralph E. Hess, conducted funeral services. He is survived by his wife, Mollie, two sons, and one daughter.
REV. J. A. MANASCO, ninety-four, died July 26 at Fairfield, Ala. Funeral services for the former Alabama District superintendent and pastor were conducted by Rev. H. H. Hooker. Among his survivors is one son, Trick.

JOHN SAMUEL CARLSON, Sr., sixty-eight, died August 10 in Florida. He had been an active churchman and businessman in Jamaica, N.Y., and had served four years as a member of the General Board. Funeral services were conducted by Rev. Jay Patton, District Superintendent Jack White, and Rev. John Donley. He is survived by his wife, Ethel; a daughter, Mrs. Marcia Knorr; a son, John Samuel, Jr.; a sister, a brother; and four grandchildren.

Announcements

EVANGELISTS' OPEN FATES
Charles H. Lipker, Route 1, Alvada, Ohio 44802. Open time in November and December.

Wilmer A. Long, Goodrich, N.D. 58444. Open time in the fall of 1966 and the spring of 1967.

H. G. Purkhiser, 308 East Hadley, Aurora, Mo. 65605. Open time in fall of 1966.

RECOMMENDATIONS

Rev. T. J. Farlow has entered the evangelistic field as a commissioned evangelist on the Alabama District. He has been a successful pastor, is a good preacher and chalk artist. I am happy to recommend him to our people. His address: Box 87, Leesburg, N.J.—Reeford L. Chaney, superintendent of Alabama District.

Rev. B. Ivan Williams is now a commissioned evangelist on the Michigan District. His elder's credentials were recognized at our district assembly, transferring from the Pilgrim Holiness church, where he has served as a leading evangelist. He is a strong evangelistic preacher and is a talented singer. His address: 536 East Oliver St., Owosso, Mich.—Fred J. Hawk, superintendent of Michigan District.

Rev. Richard Shomo is an unusually strong evangelistic preacher and has held many fine meetings for churches on the Virginia District. He is sane and constructive and has already lined up a good slate of meetings. I unhesitatingly recommend him to districts for camps and conventions, and to our churches for revivals. His address: 618 Sunset Avenue, Albertville, Ala.—V. W. Littrell, superintendent of Virginia District.

Rev. George Greiner was commissioned as an evangelist at the Colorado District assembly. He is a good preacher and singer. His address: 3120 Pennsylvania Avenue, Colorado Springs, Colo. 80907.—E. L. Cornelison, superintendent of Colorado District.

BORN

—to David and Virginia (Curl) Benson of Wichita, Kans., a daughter, Eydie Dawn, on July 20.

—to Charles and Patricia (Bynum) Randall of Mt. Pleasant, Tex., a son, Jeffrey Charles, on July 20.

—to Gladwin and Ardis (Cannon) Mills of Mayville, N.D., a son, Robin Scott, on July 27.

—to Hal and Careta (Hammond) Poe of Ontario, Ore., a son, Michael Dean, on July 30.

ADOPTED

—by Mr. and Mrs. Lloyd W. Murray of Goldendale, Wash., a daughter, Cindy Lou, born on June 13.

SPECIAL PRAYER IS REQUESTED

—by a Christian lady in Missouri for help out of a serious problem for her unsaved loved ones.

—by a lady in Idaho that the Lord will heal her.

—by a serviceman in Viet Nam for the people and the servicemen in that country.

—by a Christian lady in Tennessee that a good friend will be led by the Holy Spirit to read books and literature that will help him out of an unhappy situation.

District Assembly Information

JOPLIN, September 14 and 15, at First Church of the Nazarene, 2000 Grand, Carthage, Mo. Pastor Wendell Paris. Superintendent Young. (N.W.M.S. convention, September 13; S.S. convention, September 12.)

NORTH CAROLINA, September 14 and 15, at First Church, Chapel Hill Road at Elder Way, Burlington, N.C. 27215. Pastor Dennis E. Wyrick. Superintendent Williamson. (N.W.M.S. convention, September 13.)

NEW YORK, September 23 and 24, at Church of the Nazarene, Elmendorf St. at Wiltwyck Ave., Kingston, N.Y. 12402. Pastor Thomas Younce. Superintendent Williamson.

Directories

GENERAL SUPERINTENDENTS

Office: 6401 The Paseo
Kansas City, Missouri 64131

G. B. WILLIAMSON:

District Assembly Schedule
North Carolina September 14 and 15
New York September 23 and 24

SAMUEL YOUNG:

District Assembly Schedule
Joplin September 14 and 15

GIVE ABUNDANT LIFE to EVERY MAN this

Thanksgiving



FOR WORLD EVANGELISM

SEPTEMBER 14, 1966 • (601) 17

"Showers of Blessing" Program Schedule

September 18—"Is There Life Beyond the Grave?" by Dallas Baggett

September 25—"So You Want Security?" by Dallas Baggett

October 2—"Possessing Our Possessions," by Edward Lawlor

NEW "SHOWERS OF BLESSING" STATIONS

WALM	Albion, Mich.	1260 kc.	4:45 p.m. Sunday
KBCH	Lincoln City, Ore.	1380 kc.	11:15 a.m. Sunday
KTUX-FM	Livermore, Calif.	101.7 meg.	8:30 a.m. Sunday
WDGL	Douglasville, Ga.	1520 kc.	10:30 a.m. Sunday



"EMBAJADORES" ATTRACT URUGUAYANS—A theatre marquee which carried the news of arriving Nazarene Evangelistic Ambassadors, rather than the name of the current movie, surprised downtown shoppers in Montevideo, Uruguay. The marquee attracted more than two thousand persons during the three-night crusade. Seventy-four prayed through to definite spiritual victory. (right photo) Ambassadors play before one of the three high school audiences which packed its school gymnasium.

Ambassador Crusade Stirs Uruguay

Nazarene Evangelistic Ambassadors in Uruguay visited three high schools, had a one-hour television program, were on radio for another twenty minutes, and reached 2,190 persons during a three-day campaign in a downtown Montevideo theatre.

Seventy-four persons, none of which were Nazarenes, walked down the carpeted aisles to the front of the theatre, where they prayed through to spiritual victory. In view of the fact there are only 150 Nazarenes in all of Uruguay, the impact of the spiritual success there was breathtaking.

"It exceeded our wildest dreams in reaching people from all classes," Team Two Coordinator Paul Orjala said. "Especially high school and university students, and middle and upper class people" attended the crusade, he added.

Many of the converts showed up in Nazarene churches on Sunday morning. At one church there were twenty persons seeking the experience of holiness.

The crusade services were conducted on a simple format: only a musical program and a message by Evangelist Sergio Franco that "talked heart to heart to the people," Team Member Bill Gough said.

Kentucky Churches Planned

Four new Kentucky churches will be organized by September 15, according to District Superintendent Dallas Baggett, who was elected to a four-year call during the fifty-eighth Kentucky district assembly.

The assembly, which met August 11-12 at Louisville (Ky.) Broadway Church, was presided over by General Superintendent Samuel Young.

Three of the new churches have been organized since July 15. They are Bowling Green (Ky.) Immanuel.

Late News

Lexington (Ky.) Richmond Road, and the Shelbyville, Ky., church.

Baggett reported that since his becoming superintendent four years ago the district has shown gains of 630 in membership, 1,275 in Sunday school enrollment, and \$195,000 in finances.

Rev. Coolidge Grant was newly elected district church schools chairman. Ordained were Earl D. Frye, James F. Whitt, Jr.; and Rev. Leonard T. Martz's elder's orders from another denomination were recognized.

Spiritual Break at Miami

In a spiritual outbreak, seventy-five persons found help around a makeshift altar in the August 24 evening session of the first International Lay Conference held August 23-28 in Hollywood, Fla.

Nazarene laymen, numbering more than 1,100, heard Gordon T. Olsen, chairman of the general committee and a Eugene, Ore., businessman, who spoke without apparent design toward an altar service.

However, during the singing of "Just as I Am," which followed the address, the trickle of seekers turned into a stream.

One woman was anointed for healing. Among those at the altar were several non-Nazarenes attending the conference.

Gough Out of Hospital

Dr. G. A. Gough, pastor at Wichita (Kan.) First Church, who was hospitalized July 29 after becoming ill during a district nominating meeting, was released August 5, and attended the last two services of the district camp meeting, according to District Superintendent Ray Hance.

New York Lottery Battle Continues

A battle over a proposed state lottery is raging in New York, and a close vote is expected November 8 when the matter comes up on a public referendum.

Citizens committees, made up mainly of representatives of church and educational leaders, are financing the drive which has now spread into every county in the state.

James A. Farley, former Democratic postmaster general, and Frank C. Moore, former Republican lieutenant governor, head a committee which is called 100,000 Citizens Against the Lottery Amendment. Its aim is to enroll that many members in opposition. Anti-lottery literature—a four-page folder, *Why Oppose the Lottery?* and a book, *Why Take a Chance?*—is getting wide circulation.

While education associations have taken a stand against the lottery (in spite of the fact that proceeds would go to education), school boards in the New York City area who are hard-pressed for funds are "working hard for the lottery," Dr. Theodore I. Conklin, associate general secretary of the New York State Council of Churches, said. He anticipates the measure to be voted down in upstate New York. The question is the New York City area.

Gov. Nelson A. Rockefeller, who is on record as opposing lotteries in principle, is seeking reelection in the November 8 election. He has not said if he would veto legislation necessary to get the lottery into operation if it is approved.

Two other states are considering approving state-operated lotteries. They are Kentucky and Alaska.

Key Words

in
Next Sunday's Lesson

The Answer Corner

By Ralph Earle

WHEN INNER DISCIPLINES GO

(Temperance)

Luke 21:34a; Ephesians 5:15-18; Proverbs 23:31-33; Deuteronomy 5:16-21 (September 18)

● **Overcharged**—The Greek verb *baroo* comes from *baros*, a "weight" or "burden." So it means "weigh down" or "depress." Here the thought is of one's heart becoming heavy or insensitive through excessive drinking. It should be recognized that, while alcohol is generally thought of as a stimulant, it is actually a depressant.

● **Surfeiting**—This term is rather meaningless to us today. The Greek word *kraipa'le* (only here in NT) signifies "drunken nausea." Galen, the Greek physician, and Clement of Alexandria both say that it comes from *kras*, "head," and *pallo*, "to toss about." So it indicates "the giddiness and headache caused by drinking wine to excess" (Thayer). It may be taken as referring in general to intoxication, but specifically to the resulting hangover. The most common translation today is "dissipation."

● **Walk** (Ephesians 5:15)—the Greek verb *peripateo* literally means "walk." It is used that way forty-seven times in the Four Gospels and Acts. But it is used in the metaphorical sense of "live" thirty-two times in Paul's Epistles and ten times in the three Epistles of John.

This is a Hebraistic usage. It signifies "regulate one's life" or "conduct one's self" (cf. NEB). Adverbs or adverbial phrases in each case spell out specifically how we are to conduct ourselves. A study of the five "walk's" in Ephesians (4:1, 17; 5:1, 8, 15) will prove profitable.

● **Circumspectly**—The adverb *akribos* means "with exactness" or "carefully." The latter is the translation in most recent versions. Phillips gives an excellent paraphrase of this verse: "Live life, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life but as those who do."

● **Redeeming** (v. 16). The verb is *exagorazo*. Literally it means "buy out [ex] of the marketplace" (*agora*). In the middle voice, as here, it means "to buy up for oneself." Time is the most valuable commodity in life, and we need to make the most of it (cf. NASB).

● **Excess** (v. 18)—The meaning of *asotia* is "an abandoned, dissolute life" (Thayer).

Conducted by W. T. Purkiser, Editor

Recently in a Bible study group we had a discussion about people not knowing for certain if they are saved. That is, sometimes they think they are and sometimes they just don't know. I had never heard anyone talk this way before, and it is difficult for me to see how a person could not know one way or the other. There has never been any question in my mind about my salvation because of the great change in my life and the great peace He has given me. His Spirit is a constant reality to me. Would you quote me some scripture that I might use to help these people find this great peace and sense of security that I know they can have?

Since this is a Bible study group, why not suggest that they make a study of I John? The Gospel of John was written "that believing ye might have life through his name" (John 20:31). The First Epistle of John was written "that ye may know that ye have eternal life" (I John 5:13).

In addition, there are a number of "assurance" passages in the Bible such as Romans 5:1, 5; 8:1, 14-17; I Corinthians 2:12; II Corinthians 1:22; Galatians 4:6; Ephesians 1:13-14; II Timothy 1:12; Hebrews 10:22.

The problem these friends of yours have may arise from either of two sources. They may have been indoctrinated with a theology which teaches that only the "elect" can be saved and that no man can know for sure whether or not he is among the "elect." This variety of Calvinism teaches that "elec-

tion" is God's choice alone, quite apart from any response of man.

Or they may have been taught to think of the assurance of salvation as a "feeling," consisting of some sort of religious hilarity or high emotional state. In this case they need to be reminded that the fact of salvation is related to faith and obedience, not to feeling or the emotions.

Martin Luther's lines are worth repeating:

*For feelings come, and feelings go,
And feelings are deceiving.
My warrant is the Word of God;
Naught else is worth believing.*

*Though all my heart should feel
condemned*

*For want of some sweet token,
I know One greater than my heart,
Whose word cannot be broken!*

Please help me. I have been a child of God for years, and I know my life has been changed. I love God and serve Him the best I know. But I am old now, and sick in body, and now I am going through the darkest days of my life. Something tells me to give up and start over. But I am afraid to deny what God has done for me. I get on my knees and ask God if I am not right to save me or something, and nothing happens. So answer me, and pray for me.

I will do both.

Do not deny what God has done for you. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience [endurance], that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:35-36).

Your situation is exactly described in I Peter 1:3-9, which I would urge you to read and reread. "Now for a season, if need be, ye are in heaviness through manifold temptations" (v. 6), but you are still "kept by the power of God through faith unto salvation ready to be revealed in the last time."

Age and illness may both contribute to pressure and darkness of spirit. But God hasn't forgotten you. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38-39).

Keep on praying and trusting. You may not be able to hear the Lord speak in witness to your heart right now. But He hears you—and that's what really counts in your present circumstances.

There is great truth and comfort in George Keith's lines in the hymn, "How Firm a Foundation!"

*E'en down to old age all My people
shall prove
My sov'reign, eternal, unchangeable
love;
And when hoary hairs shall their
temples adorn,
Like lambs they shall still in My
bosom be borne.*

*The soul that on Jesus hath leaned
for repose
I will not, I will not desert to his
foes;
That soul, tho' all hell should
endeavor to shake,
I'll never, no, never, no, never
forsake.*

**Have
Yours
Yet?**



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