

SEPTEMBER 2, 1970

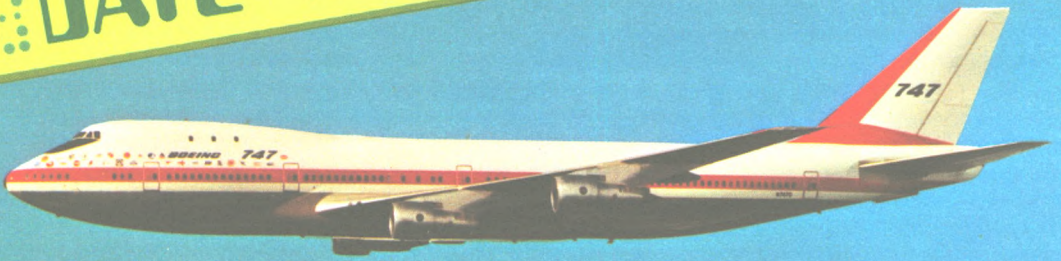
Herald of Holiness

CHURCH OF NAZARENE

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DECADE OF THE 70's

...unto the
uttermost part of the earth

TEACH ALL NATIONS
PREACH THE GOSPEL



MORE THAN SURVIVAL



General Superintendent
Coulter

Thoughtful men are looking upon the world today with grave concern. Scientists, economists, educators, politicians, and preachers are voicing their fears.

Most people feel some sense of alarm at the events of our day. Crime, violence, disregard for others, chaos, confusion, the loss of true values—all seem to foreshadow some dread catastrophe.

Yet the strange thing is that this spirit of fear and insecurity comes in the midst of the most affluent day the world has ever known. Scientific knowledge has expanded to unbelievable proportions. Modern inventions have revolutionized our way of life. Gadgets of every kind are available to add to our comfort and security. When life should be at its highest peak of enjoyment there seems to be the ominous threat of calamity. "The dry taste of futility lingers in the mouths of all."

Is this the kind of life God intended for man, His highest creation? Surely an all-wise, loving God had something more noble in mind for mankind here on earth. Life should be more than mere survival.

The tragedy began with man's rebellion and disobedience in the Garden. As a result of his sin, man became estranged from God. He found himself uncomfortable in the presence of God and hid himself from God.

The answer to man's deepest problems lies in the restoration of fellowship with God. Jesus Christ, by the offering of His life on the cross of Calvary, has made atonement for man's sin, so that guilt may be removed and fellowship restored. Jesus himself described this experience as being "born again." The Apostle Paul spoke about old things passing away and all things becoming new.

The experience of being made "a new creature in Christ Jesus" is the most transforming, most satisfying, most blessed experience of life.

Jesus spoke to His disciples in a day of dark foreboding and said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

But being forgiven of one's sins, and having one's guilt removed, and being restored to the loving favor of God, do not take a person out of the world or release him from the pressures of everyday existence.

The Church of Jesus Christ is the instrument which God has chosen to bring men into a living relationship with himself. But just as important is the Church's responsibility to provide the guidance and direction for productive Christian living, so that man is lifted to a higher plane than simply survival.

The Church has the unending responsibility of giving God's message to man. That message is to be found in God's Word—the Bible. That message is honest and true. It reveals man's inner need. It goes to the heart of man's problem. It opens the festering wound of man's sinfulness to the healing light of truth. It applies the remedy of forgiveness and cleansing through Jesus Christ in answer to believing faith. The Church believes that the "entrance of thy words giveth light." Living as a healed, forgiven man is more than mere survival. It is love and joy and peace through Jesus Christ.

As the agency through which God expresses His will to men, the Church must convey spiritual disciplines which lead to freedom and usefulness.

True discipline is never enslaving. It is always liberating. The disciplined man is the free man. Our age is characterized by its lack of discipline. We have thrown off restraints. We have ignored moral standards. But instead of becoming free we have become all the more enslaved.

To be true to its divine commission the Church must be courageous enough to clearly indicate those lines of safety in Christian con-

duct which will save from the perils of evil. True self-fulfillment is to be found in bringing every thought into captivity to Christ. The issues of right and wrong are exceedingly complex in our society. Those who are sincere, genuine Christians are constantly seeking the guidance of God's Spirit in those matters that are morally questionable. They are finding the joy and satisfaction of living for life's highest values. In these days of confused thinking about moral issues, those who live with a positive acceptance of all that is consistent with the words and spirit of our Lord will find life more than survival.

Life is never complete or satisfying when it is lived for self and directed toward self-centered objectives. The most miserable man is the one who is completely wrapped up in himself.

One of the grandest things about the Christian faith is that it involves us in the service of Jesus Christ. Here are challenge and excitement. Jesus declared, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it" (Matthew 16:25).

The essence of true Christianity is love—love for God and love for our fellowman. With love as our motivation we can give ourselves in selfless service to those who need us. Our society abounds with those who are lonely, disappointed, distressed, and forsaken. Many live in suspicion of others, filled with bitterness and hatred toward all mankind. What a day for loving Christian service!

During His ministry on earth Jesus emphasized the reality and superiority of spiritual values above the material. He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He also said, "A man's life consisteth not in the abundance of the things which he possesseth."

Men cannot find enduring happiness in the "things" of earth. But God has abundant re-

sources to meet and satisfy his inner craving. Fellowship with God in prayer brings inner strength and confidence in all of life's experiences. Light and knowledge from the reading of God's Word bring illumination and guidance for all of life's decisions. The comfort of the Holy Spirit eases earth's sorrows, renews courage, and lifts the heart with confidence and hope.

*When all around my soul gives way
He then is all my hope and stay.*

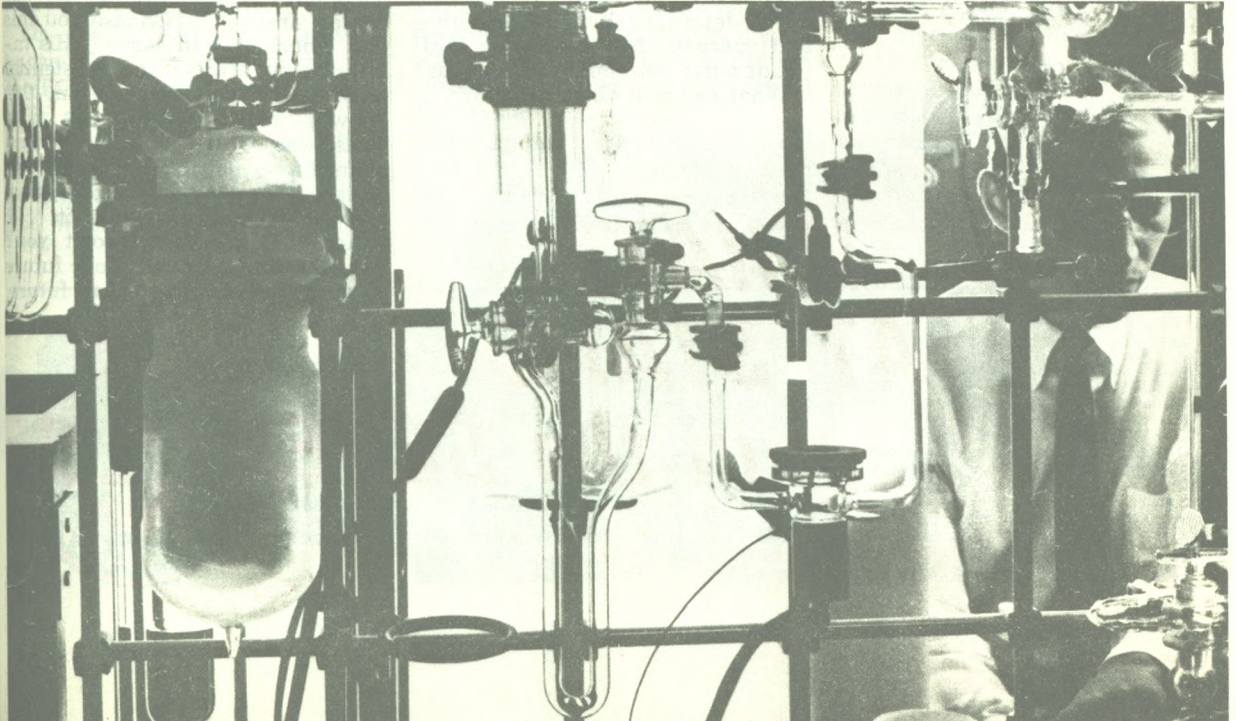
In the personal losses and bereavements which overtake us, those who put their trust in God and spiritual things are sustained by the words of Jesus, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Fear, pessimism, and uncertainty may pervade the land. But a genuine relationship with Christ offers hope, help, and victory. Christianity is not a pleasant bromide which dulls our minds and clouds our vision to reality. It brings us into personal contact with truth and reality in Jesus Christ.

Living for Him can be more than a matter of survival. It can be victory over the past with its failure and guilt. It can be a present assurance of new life and new power through Jesus Christ. It can be a constant walk of faith with adequate power from the Holy Spirit. It can be a life of joyful, useful service to Christ and to mankind. It can be the constant sustaining and strengthening power of His grace to bring us through every vicissitude of life until at last we stand in His presence.

Let the Church of the Nazarene be God's instrument to direct you into that life in Jesus Christ which is more than survival.

PHOTO BY E. I. DU PONT DE NEMOURS & CO., INC.



IF THE sixties were a decade of the greatest division and doubt and denial in recent history, as *Life* magazine said, the seventies may well be the most decisive decade in *all* of history—for nations, and for institutions, as well as for individuals.

It was a generation ago that President Franklin D. Roosevelt challenged a nation and a world with the words, "This generation has a rendezvous with destiny."

And, remember, there were no nuclear bombs then, no intercontinental missiles, no supersonic bombers; Russia was not yet a first-class power, and Vietnam was a sleepy little country more concerned about rice than revolution.

Of course it should also be noted that there were no hippies then, either, and Selma was just a town, and Berkeley was just a university, and there were absolutely no Beatles at all—at least, the human variety.

"But as we hurtle into the seventies," as one writer put it, "the mood is very different than what it was even in 1960." There is a profound and qualitative difference in the dimensions of our challenge compared to any other decade or generation. What's at stake may be the same, but the urgencies are greater.

For *our* date with destiny involves our very survival—the survival of our civilization, our freedom, our way of life. Indeed, it is humanity's future that's at stake in the seventies.

But the future of organized religion, as represented by the insti-

tutional church, is also at stake in this decade.

The Luthers and the Wesleys and the Breeses of other generations asked, "How can we clean up the Church?" Or, "How can we make the Church more relevant?" But today, increasing numbers—in and out of the churches—are asking, "Is the Church necessary?" Or, as the *Ladies' Home Journal* asked late last year, "Does Religion Have a Future?"

How the Church answers these questions will decide whether the Church experiences a rebirth of its relevance and redemptive mission or whether, as a religious institution, it dies—as other institutions have died when they lost sight of their destinies.

And if that happens, no number of placard-carrying preachers or swinging musicians or fancy buildings and no amount of ecclesiastical tinkering or ecumenical mergers can revive it. "Putting all denominational corpses in one ecclesiastical graveyard," says Martin Lloyd Jones, "will not make a resurrection."

But, of course, the most important thing that's at stake in the seventies is souls—lost, confused, alienated, sinful, immortal souls.

The greatest, most far-reaching, most eternally significant decisions that will be made in the seventies, as in any other decade or generation or century, will be made in the hearts of men and women and young people as they answer the question, "What, then, shall I do with Jesus?" (Matthew 27:22) *That* is the most decisive decision anyone can ever make, for that decision determines eternal destiny—and *everyone* has a stake in that!

But what *can* one do with Jesus? What *can you* do with Him?



Fisher

Well, for one thing, *you can reject Him*. Incredible though it seems, *you can actually lift up your heart and will and say, "No," to Almighty God*. The danger, of course, is that you never know just when you are rejecting Him for the last time.

"Seek ye the Lord while he may be found," He says. And that warning would be meaningless if there could never come a time when He couldn't be found.

But *you can also neglect Him*. It isn't necessary to slam the door in the face of Christ. It isn't necessary to be a liar or thief or atheist or murderer to be lost. All that is necessary to be separated from God forever is to say, "Some other time."

"How shall we escape," God asks, "if we neglect so great salvation?" (Hebrews 2:3) And the answer that comes from His Word, and from life, is that there is no escape for the person who even so much as *neglects* this Christ and the salvation He died to provide.

But, thank God—there is another option! *You can accept Him*. Not understand Him, perhaps, or explain Him, but *accept Him*.

You may say, "But I've done things that I'm not sure even God could forgive." But He says, ". . . him that cometh to me I will in no wise cast out" (John 6:37). And He says that if you confess your sins—no matter how lurid the thoughts, or hateful the attitudes, or evil the acts—if you confess those sins, He is "faithful and just to forgive" (I John 1:9).

And when is the best time to accept Him?

Right now. This very moment. For He says, "Now is the day of salvation" . . . "Now is the accepted time" . . . "Choose you this day whom ye will serve." His invitation is always the existential *now*. And you answer in this "now"; for whether you say, "Yes," or, "No," with your lips, your life is getting lived one way or the other—for Christ or *against* Him; *in* His will or *out* of it.

Accept Him, then, won't you? Accept Him just now. Your future is at stake—your *eternal* future. □

By C. William Fisher
San Luis Obispo, Calif.

WHAT'S AT STAKE in the SEVENTIES?

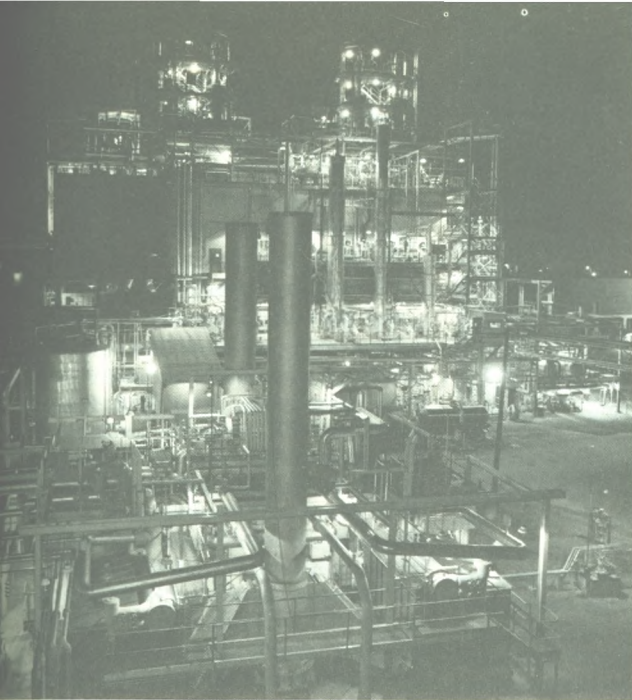


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DR. ROBERT E. WILFONG lecturing to a group of scientists in Buenos Aires, Argentina, last year. Dr. Wilfong is an industrial chemist, now technical manager of the Nylon Technical Division, the DuPont Corporation, Wilmington, Del. The accompanying article is the substance of an address given by Dr. Wilfong at the fall "Festival of Ideas" at Trevecca Nazarene College, Nashville.



By **Robert E. Wilfong**
Kenneth Square, Pa.

Search for Security

SCIENCE and technology provide many things. They provide the affluent society, but they cannot provide security within that society or within the heart of the individual in the society. They cannot provide the fundamental need of each and every one of us—security.

Dr. Clyde Narramore, a well-known Christian psychologist, recently said on this point, "Essentially all emotional disorders are rooted in the lack of security." So the question for thinking people is: Where will we find security? Not, Where will I find affluence?

but, Where can I find security?

Security disappeared from most thoughtful people in 1948. Prior to that time, security was a good job, reasonable health, a nice home in the suburbs, respect in the community, the tangible accomplishments of an advanced civilization about them—big buildings, nice monuments, good highways, a good police force, a good communication system. And then man harnessed the atomic bomb for war!

During the period of time from 1949 until 1962, nuclear weapon tests equal to about one-half billion tons of TNT were conducted

—that's about 200 times the explosive power of all the bombs that were showered on Germany during World War II.

The by-products of these tests poisoned the atmosphere and the biosphere, the living environment around us. For example, Strontium 90, a radioactive by-product, was released during this period of time equivalent to one billion grams of radium. This radioactive material has found its way into our bodies!

Well, so what? Well, here's what! The Atomic Energy Commission admitted in 1957 that the



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fallout to that date would cause yearly an increase of between 3,000 and 13,000 seriously genetically defective babies per year around the world; an additional 3,000 to 13,000 heart-crushing tragedies per year in which infants die at birth or are condemned to a misshapen body or a daily torturing struggle to live.

SINCE the Nuclear Test Ban Treaty, the United States, Russia, and Great Britain, and to a lesser degree France and China, have stockpiled enough bombs to destroy at least 50 percent of the populace in any attack area within the first few days. The attendant poisoning of the world's atmosphere would condemn many, if not most, of the remainder of mankind to a lingering death. Survivors of the race, if any, would never be the same genetically!

Dr. Barry Commoner, chairman of the department of botany, Washington University, St. Louis, recently wrote, "Nuclear war dominates our lives like an awesome, but distant storm cloud; its horrible face is hidden by military secrecy, confused by technical detail, its features are softened by partial truths, wishful thinking and the banalities of political discourse."

But occasionally we get a glimpse of this "face." For example, it was revealed by former President Kennedy when he addressed the United Nations saying, "Every man, woman and child lives under a nuclear sword of Damocles, hanging by the slenderest of threads, capable of being cut

at any moment, by accident, or by miscalculation, or by madness."

Former Premier Khrushchev agreed with this position in these words, "In the conflagration of such a nuclear war, millions of people would perish, great cities would be razed from the face of the earth, unique cultural monuments created by mankind throughout the ages would be irrevocably destroyed and vast territories would be poisoned by radioactive fallout."

There is no security in our grandest buildings, our greatest monuments, the things we see about us in this affluent society! That fact is obvious to all who are thinking. These things can disappear in an instant of time, in a cloud of dust and vapor! The conclusion is inescapable; the search for security must look elsewhere! Where shall we look?

Let's start by defining security. *Security means satisfying answers to the big questions of life.* What are these big questions? Some of them are:

Who am I?

Why am I here?

Is there absolute truth?

What can I trust?

What is right?

What is wrong?

Does anyone really care?

What's real love?

Is there a worthwhile purpose for me?

Whom or what should I worship?

What about the hereafter?

Security also means—must mean—fulfillment of man's basic psychological needs. What are

these? Psychologists will generally agree that there are about six of them. They are:

- the need for love and affection,**
- the need for a sense of worth,**
- the need for self-confidence,**
- the need for purpose or meaning,**
- the need to be free from anxiety,**
- and the need to worship.**

Now it turns out that the big questions mentioned above fall into these very same categories. Please note that these are all matters of the spirit, not of the physical world, not of the affluent society. This gives us the clue; this points the path to security. It must be found in the realm of the spirit!

I submit that the *path to security for the individual today in the affluent society still starts at the foot of the Cross with a personal commitment to Christ.* Christ—the Good News, God focused in man and crystallized for men to see! CHRIST provides the answer for these basic psychological needs, these all-important big questions!

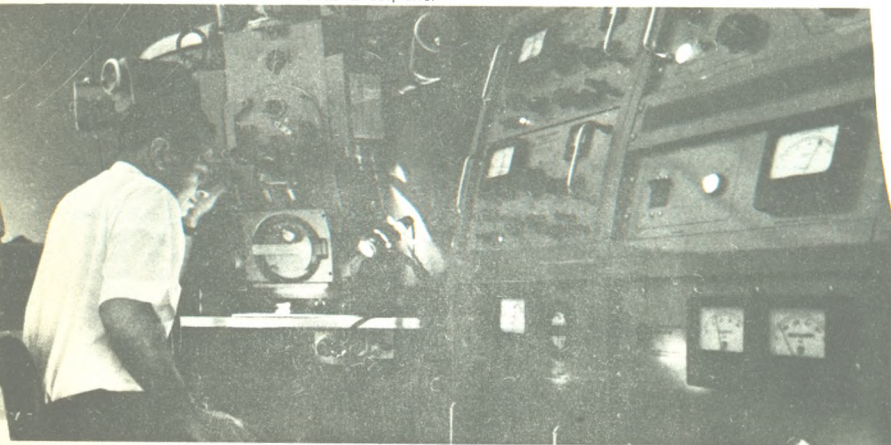
Well, can we prove it? I can prove it to my satisfaction, at least, by examining these fundamental needs of each and every one of us and testing to see if they can be met.

First, **GOD IS.** Advances of science have not displaced Him. Indeed scientific agnostics, if they are intellectually honest, dig deeply enough, and are keen enough (I am not talking about pseudo-scientists—I am talking about real scientists), are forced to acknowledge Him. They cannot evade Him!

PERHAPS the greatest scientist, the most perceptive mind, certainly of modern times and probably of all times, was Albert Einstein. At the age of 26 he shook the foundations of physics and science by challenging the Newtonian Gravitational Theory, which had done a fine job of explaining all the facts, including the stellar movements, quite adequately. But it was not grounded in a clear, basic understanding. Therefore it did not satisfy Einstein.

So at the age of 26 he published *The Special Theory of Relativity* and later his *General Theory of Relativity*. These combined gave the predictions and equations for the conversion of matter into ener-

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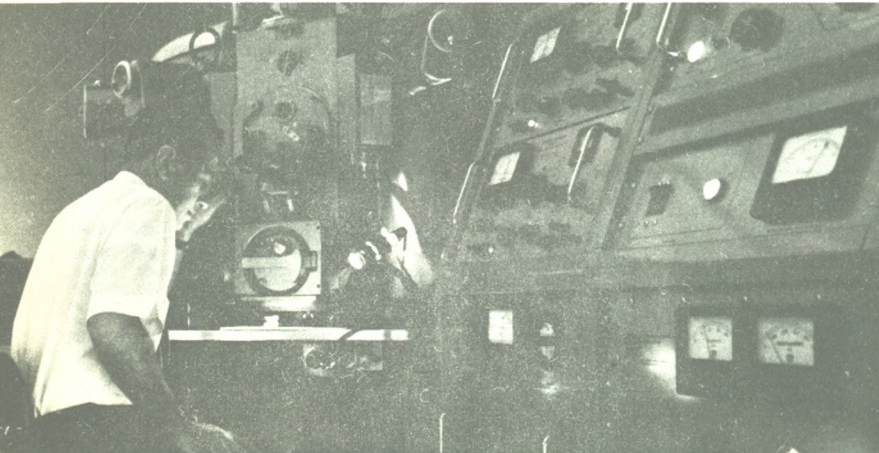
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gy, the relationship between velocity and mass, and so on. They formed the basis for atomic energy and the atomic age.

This great Jewish thinker at this time of his life was an agnostic; he was not able to accept the beliefs of his Hebrew parents. But he continued to probe the outer limits of space, its origins, its fundamental relationships.

Twenty-five years later Einstein issued his *Unified Field Theory*, his last great work. But more important for our consideration, he met God intellectually at the outermost limits of his perception and reason, because of his intellectual honesty. Now listen to what he says:

"It is enough for me to contemplate the mystery of conscious life, perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe and to try humbly to comprehend the intelligence manifested in nature, to know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our full faculties can comprehend in their most primitive form—in this sense I belong to the ranks of the devoutly religious men."

May I add my testimony? Not that I belong in Albert Einstein's class, but I would like to tell you how I feel about it.

GOD is not dead to me! For I know Him as my personal Heavenly Father; not just as an abstract Supreme Intelligence or great Ultimate Beauty, but as my day-to-day Companion. He relates to my daily needs; He helps me through my daily problems and crises. He is my Comforter, my Anchor, my Pilot on the sea of life. He provides a worthwhile goal, a purpose for my life; namely, to live more like Christ day by day—and I plan to serve Him to the best of my ability until I die.

Now what about these other great psychological needs—such as *the need for love and affection*? God is Love—He is also Justice. John 3:16 tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I John



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3:1 says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Now there's a satisfying answer to the need for love and affection!

How about *the need for a sense of worth*? I John 3:2 says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Galatians 3:26 continues, "For ye are all the children of God by faith in Christ Jesus"; and Ephesians 1:6 (Phillips translation): "He planned, in his purpose of love, that we should be adopted as his own children through Christ Jesus." Now that should give us a sense of worth! Created in God's image—each one of us unique! No one else exactly like you, and an opportunity to be a member of the family of God! That is worth!

How about *the need for self-confidence*? Philippians 4:13 says, reassuringly, "I can do all things through Christ which strengtheneth me." II Corinthians 12:9 (again the Phillips translation) reads, "My grace is enough for you: for where there is weakness, my power is shown the more completely." Isaiah 41:10—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Now you can lean on these promises when you need confidence!

How about *the need for purpose or meaning*? Philippians 1:21

states, "For to me to live is Christ, and to die is gain." Mark 16:15 admonishes, "And he said unto them, Go ye into all the world, and preach the gospel to every creature." There's a purpose in life; there's meaning!

How about *freedom from anxiety*? Again from the Phillips translation, Philippians 4:6-7 says, "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus." Psalms 91:2—"I will say of the Lord, He is my refuge, and my fortress: my God; in him will I trust." Why worry?

The need for worship? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37).

SECURITY! Where do we find the answers to the big questions? Where in the midst of the affluent society do we find the answers to the psychological needs that are so fundamental? Only in the spiritual world! Seeking them in the material world is senseless and doomed to bitter disappointment. Reliance upon science and technology is utterly futile!

Look within! Have you found the soul rest that comes when you accept the fact that the God of the space age, the God of the atomic age, wants to be your own God for your personal, day-to-day crises? Now that is security, and it is found at the foot of the Cross!

By Andrew G. Hanners
Portland, Ore.

THE PLEASURE SEEKERS

THE headlines are screaming about teen-agers and adults who are experimenting with drugs. Estimates are made that in some large cities as many as 75 percent of the high school students may have sampled marijuana. More conservative guesses are that perhaps as many as one in five high school seniors may have at least tried smoking "grass."

But the sharp, staccato reminder keeps coming through that multiplied thousands of today's youth are following the "Pied Piper of Pot" and are "turning off and dropping out" with drugs.

I suppose there is some explanation for the paradox of a society that has so many material benefits still finding life unbearable as it is.

For example, Robert deRopp has written: "Western man, being so much healthier than were his forebears, can afford to give more attention to those vague ills of mind and emotions which his ancestors, plagued by harsher pains and sorrows, passed over unnoticed.

"Nor can one deny that, along with countless benefits it has conferred, the machine age has imposed peculiar stresses. To be hoisted, in a period of less than 50 years, from the seat of the horse and buggy to that of the automobile and jet plane is an experience sufficient to unsettle even man's sturdy psyche.

"In the inner as well as the outer world of man there have been upheavals. Old faiths have crumbled, new ones have not been created, and in the resulting vacuum man wanders, lost. Tied to the minute hand of the clock, a servant of steel machines whose laws are inflexible, goaded by ambitions and aspirations, scrambling for gain in a crowded, jostling world, harassed by the ever pressing need to keep up with the Joneses, the modern man can hardly be blamed if he counts his ulcers instead of his blessings and cries out to his physician for relief from his inner tensions, for something to give him tranquillity and peace of mind.

"The physician, if he happened to have read St. Thomas a Kempis,

might reply with a quotation from the *Imitation of Christ*: 'Peace is what all men desire, but all do not care for the things which pertain to true peace.' He might point out that the true aim of both philosophy and religion is to give man an inward peace which the storms of life cannot ruffle.

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PHOTO BY JOSEPH V. TOMPKINS

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Are there positive answers? The Church still believes that creative, joyous living comes from God. Abstinence from such drugs, coupled with an open, seeking attitude toward life, is one living demonstration of that faith. We may never discover true joy if we get sidetracked on the synthetic pleasures of drugs—including alcohol!

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Surely the Church needs to become an active part of a total team and community approach to solving these drug-dependency problems. It is simply too "pat" to blame the drug pushers. It is too simplistic merely to say that we are against drugs. (Are we really, when so many of us are abusing tranquilizers, sleeping pills, and amphetamines?)

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The Church can lead in teaching people how to handle stress. Frustration is a part of being alive. The challenge of working through problems to a wholesome, happy solution is one of the surest ways to excitement and a sense of well-being yet devised by man. □

By Tom Nees
Dayton, Ohio

—Alternative to DESPAIR—

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By Andrew G. Hanners
Portland, Ore.

THE PLEASURE SEEKERS

THE headlines are screaming about teen-agers and adults who are experimenting with drugs. Estimates are made that in some large cities as many as 75 percent of the high school students may have sampled marijuana. More conservative guesses are that perhaps as many as one in five high school seniors may have at least tried smoking "grass."

But the sharp, staccato reminder keeps coming through that multiplied thousands of today's youth are following the "Pied Piper of Pot" and are "turning off and dropping out" with drugs.

I suppose there is some explanation for the paradox of a society that has so many material benefits still finding life unbearable as it is.

For example, Robert deRopp has written: "Western man, being so much healthier than were his forebears, can afford to give more attention to those vague ills of mind and emotions which his ancestors, plagued by harsher pains and sorrows, passed over unnoticed.

"Nor can one deny that, along with countless benefits it has conferred, the machine age has imposed peculiar stresses. To be hoisted, in a period of less than 50 years, from the seat of the horse and buggy to that of the automobile and jet plane is an experience sufficient to unsettle even man's sturdy psyche.

"In the inner as well as the outer world of man there have been upheavals. Old faiths have crumbled, new ones have not been created, and in the resulting vacuum man wanders, lost. Tied to the minute hand of the clock, a servant of steel machines whose laws are inflexible, goaded by ambitions and aspirations, scrambling for gain in a crowded, jostling world, harassed by the ever pressing need to keep up with the Joneses, the modern man can hardly be blamed if he counts his ulcers instead of his blessings and cries out to his physician for relief from his inner tensions, for something to give him tranquillity and peace of mind.

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might reply with a quotation from the *Imitation of Christ*: 'Peace is what all men desire, but all do not care for the things which pertain to true peace.' He might point out that the true aim of both philosophy and religion is to give man an inward peace which the storms of life cannot ruffle.

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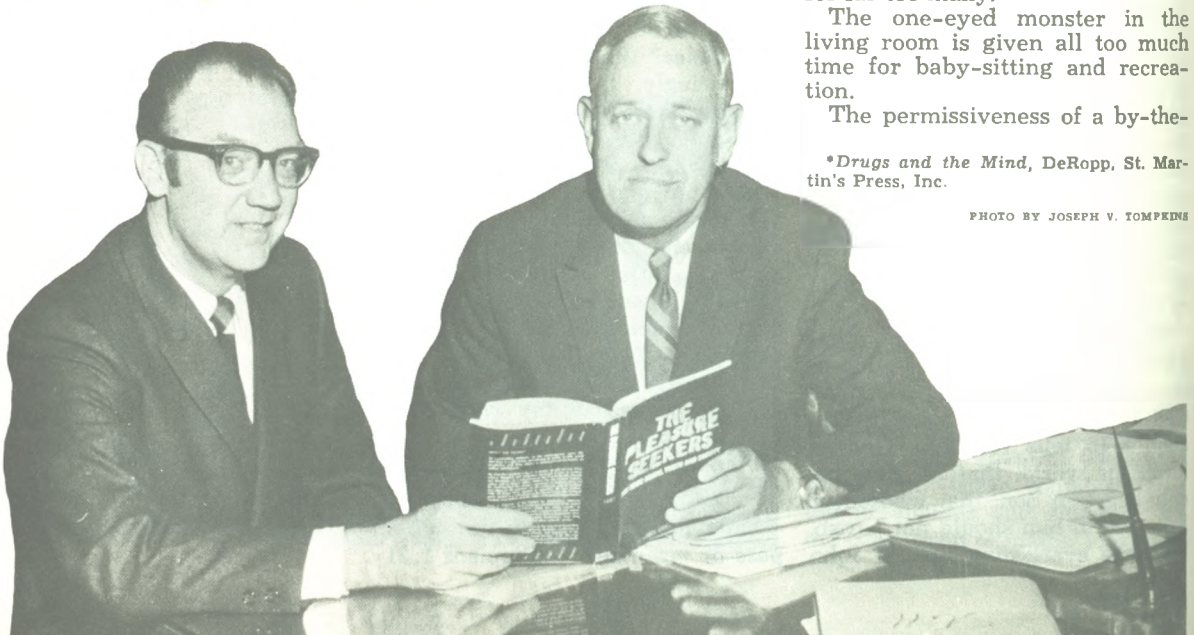
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pears in sharp contrast to the prevailing mood of the day which has even entertained the insane notion that God is dead. Whatever the theological fine points implied by the "death of God" proponents, it will be remembered as a sort of sick joke, often gaining notoriety by the frantic efforts of shocked believers to prove God's existence. There have always been some unconvinced skeptics, "fools" who say in their hearts, "There is no God." But they represent a minority not nearly so threatening as the general attitude which leads us to believe that we can get along quite well without God.

The claim that religion is unnecessary or, even worse, the "opiate of the people" remains a tenet of the Communists. They have blatantly stated that man is capable of life and fulfillment without recourse to personal faith in God. For them, God is unnecessary, so they dispense with religion and seek to prove their point by scientific excellence and social reform.

While Western society is ideologically at war with the Communist assessment of the divine-human relationship, practically speaking, for some years now we too have been learning to live quite well without God, or so we think.

The fantastic acceleration of science and technology in the last half of the twentieth century has left us stunned with human achievements beyond comprehension. We can hardly help ourselves for hoping that some new invention will end human suffering in the underdeveloped nations, and we wait impatiently for government to settle the rebellions of more advanced societies. Problems are solved and advances are made without recourse to God.

More than 20 centuries ago the philosopher Aristotle said: "When looms weave by themselves, man's slavery will end." Quoting this, Paul Rees writes: "Looms now weave by themselves—this was the gift of the industrial age; but man is not free—this is the stubborn theological problem."

Rees goes on to say: "Fallen man has an exasperating genius

whose chief contradiction is to be seen in his ability to change his environment without basically changing himself."

If science has accelerated society's development, it has also served to uncover desperate spiritual needs. Recent events have reminded us that while the machines men make, in their limited though spectacular accomplishments, exist without divine assistance, man remains essentially a spiritual being, restless until he finds his rest in God.

It may be too much to hope for, that the world will awaken to this truth or that every Christian will rediscover the urgency of the mission to proclaim the Gospel in word and deed, but it can be expected that this generation, out of frustration with its youth, with the gaping wounds of wars and riots, frightened with the prospect of self-destruction, will search for some saving reality.

At the turn of this century the Russian writer Tolstoy achieved literary greatness matched by few before or since. Living in privileged surroundings with wealth and fame, this man of marked genius was further blessed with a devoted wife and family. Yet in his *Confession* he writes how he had to remove a rope from his study for fear he would hang himself. Though he had every worldly blessing attainable, life became intolerable until he lost himself in Christ.

From that moment Tolstoy was not simply a great writer but one of the greatest Christians of his century, no longer writing to entertain but to keep alive the truths Christ died to teach us.

How often Tolstoy's insufferable inner conflicts are repeated in the lives of the twentieth-century men so unsettled in their affluence! Never before have we needed so much to accept the truths of forgiveness, love for God, brotherliness of neighbors, death to this world, rebirth to new values, and hope in the destiny Christ came to reveal.

In the darkness of despair, the love of Christ shines as the light of the world for those who have eyes to see, ears to hear, and souls to believe. □

A Date with Destiny

OUR generation has a date with destiny. Whether we are willing and ready or not, it is a date we shall have to keep.

A half-century ago, the Irish poet William B. Yeats wrote:

Things fall apart; the centre cannot hold;

Mere anarchy is loosed upon the world,

The blood-dimmed tide is loosed, and everywhere

The ceremony of innocence is drowned.

These words are but more true with the passing of the years.

That "things fall apart" is a statement which hardly needs to be proved. It is evident to all who look at life today with any degree of honesty.

Sociologists Herman Kahn and Anthony Wiener have described the trends they see in the last third of the twentieth century. People are becoming more and more "this-worldly, secular, humanistic, pragmatic" and "hedonistic" or given to pleasure—in what Harvard's Pitirim Sorokin called our "senseless" culture.

The sad thing is that those who know the problems don't have the answers, and those who have the answers haven't discovered the problems.

The date with destiny is upon us because of decisions deferred. We have refused to face the question of what to do about hunger and suffering—the whole vast array of human needs caused by the dislocations of social change.

We have failed to deal with issues of war, crime, violence, and man's inhumanity to man.

Underlying these issues is the larger question of moral values, of right and wrong, good and evil.

BUT ABOVE ALL, our generation faces a date with destiny because it has deferred decision

Editorial

By W. T. Purkiser



regarding Jesus Christ. Either He is Lord of all or He is not Lord at all.

Multitudes today have chosen an impossible option regarding Christ. They admire Him as a great teacher, an ethical reformer, an ideal of human character. They call Him, "Lord, Lord." But they do not the things that He says (Luke 6: 46).

The simple facts of the case are that if Jesus of Nazareth is not the eternal Son of the Living God, the only Saviour of the world, our only Hope for life here and hereafter, He is not even a great teacher, an ethical reformer, or an ideal of human character.

If what He said of himself is not true—"The Son of man is come to seek and to save that which was lost," and, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Luke 19:10; Mark 10: 45)—then Jesus was a thoroughly deluded and utterly untrustworthy individual.

But the whole course of history since the great event that divides the centuries into "Before—" and "After—" makes it abundantly clear that everything Jesus and the apostles said about His life, death, and resurrection is abundantly true.

Against all the thoughtless chatter of the present about the "failure" of Christianity and the Church stands the simple truth that the world is not living in these dark days because it has followed the teachings of Christ and those who preach His gospel, but precisely because it has not.

Kenneth Hamilton of the University of Manitoba in Winnipeg has summed up the problem of the present age in these words: "Culturally, our great mistake today in almost every sphere of life is that we are trying to tear

the new from the old. The result is all around us: increasing confusion, alienation, discouragement, apathy, and superficial optimism covering a depth of despair."

The reason, Dr. Hamilton says, is clear. "The secular without the sacred will not satisfy us or heal us. Faith without God will not give us a gospel to proclaim. Love without law will not direct us to our true end. Earth without heaven is the grave of our hopes without an Easter light of resurrection to turn the night of weeping into a morning of joy."

THE NAME OF A. J. Cronin is known by most people in the Western world as that of an author of perceptive novels about human character and life. What is not so well-known is the fact that Cronin began his career as a doctor of medicine struggling against great odds, and finally established himself in a highly profitable practice in a very fashionable section of London.

Thoroughly agnostic and with little time for anything but building a personal fortune, Dr. Cronin found himself more and more restless and dissatisfied. The result was a personal crisis in his life that left a thoroughly changed man.

Looking back on his own life and out on the world in which he lived, Dr. Cronin wrote: "Could we but put in practice the Sermon on the Mount, all the problems of our tortured universe would be solved, all the difficulties, apparently insuperable, which confront mankind would melt like mist before the rising sun."

"Of one thing I am convinced," Cronin wrote: "Nothing, no philosophy, no power on earth will restore our shocked and shattered world except the teaching of Him who bore to

Golgotha the burden of all mankind."

BUT WE DARE NOT WAIT until our whole civilization is called to its date with destiny. Each one of us is called to meet the Master now.

It is a meeting into which we go one by one. Others may be around, but we go "Indian file" into the presence of God.

We go in repentance—turning away from the sins that have marred the past.

We go in faith—casting ourselves on the mercy of the One who died for us.

We go for pardon and power for a new life. And "in Christ" we become new creatures—"Old things are passed away; behold, all things are become new" (II Corinthians 5:17).

This is a date for all—not just for the "religious," the educated or the ignorant, the white or the colored, the rich or the poor. "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life" (John 3:16).

It is a date that is the beginning of the most challenging and adventuresome life a person can live. It leads on to the deeper consecration and cleansing of Christian holiness and a life committed to the "good, acceptable, and perfect will of God" (Romans 12:1-2; I Thessalonians 5:22-24).

So we are called to our date with destiny. We cannot know in detail what the future holds for any one of us. We can be sure of only one thing. Like the great apostle of the first Christian century, each one of us may so receive new life in Christ that we can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Timothy 1:12). □



Speaking for the almost 550 missionaries and 3,000 national workers of the Church of the Nazarene scattered around the world, Mrs. Betty Emslie, wife of the regional supervisor of the Coloured and Indian Region of the church in South Africa, writes of the missionary challenge of an urban world. Mrs. Emslie is a native of South Africa and has served as a missionary for the past 23 years. She is the author of a widely read book, *Continent in a Hurry*.

OUR URBAN WORLD

THE FACTS WE FACE

THEY are coming to us—out of the jungles, the grasslands, the plains—coming into the towns and swelling them to cities, coming into the cities and making them metropolises, coming into world capitals and escalating them into multiplied millions.

We have been warned by statisticians of population explosions. Great numbers are quoted. Awful possibilities are foretold.

In 20 years the total world population will have increased by 50 percent from 3,289 million in 1965 to 4,934 million in 1985. This fact becomes a challenge to the missionary-hearted. Larger than ever, overwhelming in its demands, we glimpse our expanding new world of tomorrow.

The call becomes urgent when we are informed that the population of the underdeveloped regions is increasing at twice the rate of the developed regions. And these have always been the areas which have lain heavily upon our hearts—the untouched places, the regions beyond, the burgeoning cities.

At the beginning of the century nearly half the world's urban population lived in Europe. But by 1980, Europe will account for less than one-fifth of the world's total city population. The rate of urban

growth in less developed regions, which started with smaller urban populations, has been that much more rapid.

We learn that by the year 1960 one-third of all human beings were living in cities. Immediately we realize that we must shelve our "long grass" conceptions of missions and face the fact that we are dealing with a world of sophisticated city-dwellers.

Yes, we have been warned. Our hearts echo back the acceptance of the challenge. But how shall we witness to this alarming new world? What shall we say to these people who possess far more than their forefathers but whose hearts are emptier than those of simple pagans suckled on outworn creeds?

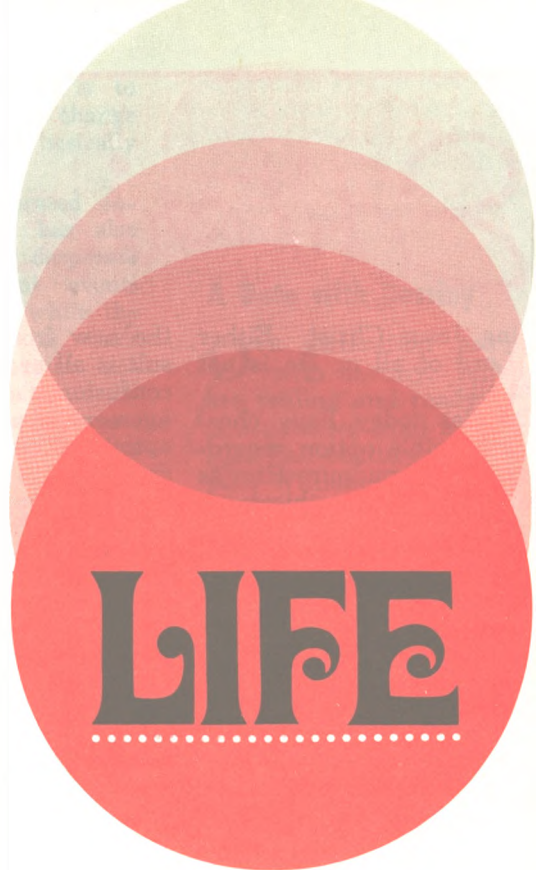
The Work We Are Doing

We are optimistic. We know we do not have to start from scratch. The general Christian witness throughout the world enlarges its

circle continually. As Nazarene missionaries, we are satisfied that we have a good foundation with 55 world areas in which we serve. Wherever we have answered the call, we have placed emphasis on the preaching of the gospel, insisting that men turn from their sin, repent, and be saved through the blood of the Lord Jesus Christ.

There have been many areas where we have ministered in medical missions to the sick bodies of the people. There are still countries where it is wise and right that we continue to do so. In these and other places we have also established schools and developed training colleges for teachers and nurses. In this way the Christian witness has worked its way through to the workaday life of the people.

There are men and women who have been saved and sanctified because of our hospitals and dispensaries. There are Christian leaders scattered around the globe because of our schools. There are shining cells of witness in lonely



CAN HAVE MEANING

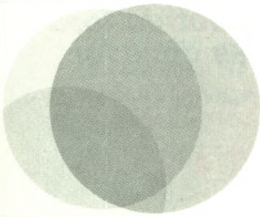
THERE ARE FACTS...

About Everything

Some facts don't count...
SOME DO.

Those that do...
MAKE A DIFFERENCE.

Like the difference
between
LIFE and DEATH.



Take for instance

FACT ONE...

FACT

1

GOD LOVES YOU



**HAS A PLAN
for Your Life**

HIS LOVE INCLUDES YOU...

"For God so loved the world [including you], that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting LIFE."

(John 3:16)

GOD HAS LIFE FOR YOU...

"I am come that they [and you] might have life, and...have it more abundantly."

(John 10:10)

Fact 2, next page

places because we went into inaccessible areas and proclaimed the good news.

We have also been able to enter large cities in Asia, southern Africa, and South America and concentrate on establishing churches in urban populations. We have known men who have witnessed in busy factories and have thereby set going a chain of circumstances which resulted in pastors for the ministry, families lifted out of sordid surroundings, individuals changed completely. Just within recent months in the city of Port Elizabeth in the Republic of South Africa, a three-week campaign in an open city park brought hundreds of churchless but unsaved

CROWD at dedication of Brooklyn church, Republic of South Africa region, September, 1969.



coloured people to hear the gospel.

Balancing the urban scene and its challenge, we see signs of maturity in our rural churches which encourage us to reinforce our work in these areas. Just a year ago our church building at Brooklyn was officially opened. This structure is in the heart of the lowveld bordering the world-famous Kruger Game Reserve in Eastern Transvaal, Republic of South Africa. Accompanying photos show some of the crowd of 4,000 African Nazarenes who gathered for the occasion.

The Challenge We Must Accept

There is no room for self-congratulation or self-satisfaction. In fact, apart from the boundless resources of the Holy Spirit, we would throw up our hands in despair and say, "It cannot be done . . . this task of witnessing to the empty heart of modern man."

But we remind ourselves that all discouragement comes from the enemy. We also quote to ourselves those stirring words of the early missionary William Carey: "Ex-

pect great things from God; attempt great things for God."

Unlike the statisticians, we cannot plot a graph or guess the shape of things to come. But it is imperative that we look ahead and feel the thrill of adventure, face our world as Paul did his, and "by love compelled" turn it upside down. We must strengthen our attempts to carry on the work which we are doing but also proceed to evangelize in other areas.

Our efforts must not be political or social, but a true Christian witness based on the gospel. We must continue to give priority to Bible training institutes. National leadership is our greatest need.

Our missionaries must themselves be prepared so that they

THE Brooklyn church with the large crowd waiting outside for the special dedication service.





When we feel guilty, lost, alone, and afraid, we are experiencing the results of spiritual death...

FACT 2 SIN SEPARATES YOU FROM GOD...

...and Life

Sin is man walking his "own way" in rebellion against God's will. When we walk away from God, we walk away from LIFE.

EVERYONE HAS SINNED...

"All have sinned, and come short of the glory of God." *(Romans 3:23)*

SIN BRINGS DEATH...

"For the wages of sin is death." *(Romans 6:23)*

LET'S FACE IT:

We want to live... so we continue to seek our "own way"...for life. Ways like...religion, philosophy, revolution...drugs, and material things. But sooner or later we must realize that...

OUR OWN WAYS CANNOT SAVE US.

"For by grace are you saved through faith; and that not of yourselves: it is the gift of God..." *(Ephesians 2:8)*

GOOD NEWS:

What you could not do for yourself, God has done for you.

THERE IS A WAY...

can make a bona fide contribution through leadership training. We must not just have missionaries who are preachers, nurses, and teachers—they must be adequate to train preachers, nurses, and teachers.

If Jesus is Lord, everybody ought to know about it. The imperative of witness must burst through the confines of our hearts. When we learn that one-fifth of the world's population lives in Indonesia and we read of the great turning of the people there to the Lord Jesus Christ, we do well to ask ourselves why we do not have one Nazarene missionary in that great, needy field.

The whole of the Orient should lie heavily upon our hearts. In these days when the coming of the Lord is pinpointed by world events, the millions of Asia should rise up before our eyes.

We must take the advice of Jesus. He tells His disciples to look on the fields in order to grip the gravity of the situation. Then He tells them to pray. This, con-

trary to human reasoning, is the most practical thing we can do. And after the reckoning and the intercession must come the sending of men and means by the Lord and His Church.

What of the so-called "closing doors"? Some pessimistic people would have us think that the day of missions is fading, that the witness is waning, that the obligation of going is no longer upon us.

True, the foreign missionary cannot convert a country. This is the task of the home missionary. But we must continue by increasing effort to follow Pauline procedure. We must not rest until there is a nucleus in all the great cities of the world.

We must witness the chain reaction as these living Christian cells filter their new life down into all strata of society. We must reach university students of the emerging nations while they are torn on a schizophrenic rack between rural past and scientific present. We must contact the businessmen in booming econo-

mies. We must witness to the factory workers, artisans, clerks.

As materialism is making idolators of all people and as modern news media shrink our expanding world into an easily influenced public, let us witness to our present age.

We do not despair. We understand clearly that we are being challenged. God is placing the millions on our doorstep, making them accessible. He is the Lord of history.

Just as the existence of the Roman Empire was used by the Divine Hand to scatter the first seeds of the gospel, now, before the return of our Lord, great concentrations of city men present us with unprecedented opportunity. "There was never a better time in the history of the world for the preaching of the gospel."

Faith, mighty faith, the promise sees

*And looks at that alone;
Laughs at impossibilities
And cries: "It shall be done."* □

Jesus Christ is
"The Way" to LIFE.

FACT
3

HE DIED THAT YOU MAY LIVE.

GOD'S LOVE MADE A WAY FOR YOU...

But God proves His love for us by this, that Christ died for us when we were still sinners.

(Romans 5:8)

JESUS CHRIST IS "THE WAY"... THE ONLY WAY.

"I am the way, the truth, and the LIFE: no man comes to the Father, but by me."

(John 14:6)

JESUS CHRIST IS "THE WAY" TO...NEW LIFE

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

(II Corinthians 5:17)

...and INNER PEACE

"...we have peace with God through our Lord Jesus Christ."

(Romans 5:1)

...and FREEDOM

If the Son makes you free, then you will be really free.

(John 8:36)

...and LOVE

This is what love is: it is not that we loved God, but that He loved us, and sent His Son to be the means by which our sins are forgiven.

(I John 4:10)

...and LIFE ETERNAL

"...but the gift of God is eternal life through Jesus Christ."

(Romans 6:23)

TO JUST KNOW
ABOUT
JESUS CHRIST
IS NOT ENOUGH...

Fact 4, next page

By K. S. Rice
Kansas City

IN 1957, Dr. Wesley Shrader, pastor of the Madison Avenue Baptist Church, New York, wrote a feature article for *Life* magazine titled "Our Troubled

Sunday Schools." This article used the phrase "The Most Wasted Hour of the Week," quoted from a 14-year-old boy describing Sunday school.

In the September, 1969, issue of *Christian Herald*, Dr. Shrader wrote a follow-up article that was titled, "Wesley Shrader Takes a Second Look at 'The Most Wasted Hour of the Week.'"

After more than a decade, Dr. Shrader says the Sunday school is still wasted time. He tells of his own five-year experiment with a small and very selective group of young people. They studied a number of books about the Bible for two years. Then the last three years, in addition to reading reports on books, each student



Rice

THE WORD STILL WORKS



FACT
4

YOU MUST
PERSONALLY
ASK FOR GOD'S
FORGIVENESS

& LIFE...

ADMIT YOUR SINS TO GOD...

He who covers up his sins shall never prosper; he who confesses and forsakes them is forgiven.

(Proverbs 28:13)

ASK GOD TO FORGIVE YOU...

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

(1 John 1:9)

RECEIVE
FORGIVENESS

&

LIFE

Jesus Christ will not force His way into your life. He comes by invitation.

led class discussions on such books as *A Primer of Freudian Psychology*, *Emotional Problems of Living*, *Inside Russia Today*, *Christianity and Communism*, and *Situation Ethics*. Five students dropped out of the class but there was no effort to win them back.

Dr. Shrader says, "At the end of the five years, the young people (now juniors and seniors in high school) did not sprout moral wings—they were normal teen-agers who adored long hair, wild clothes and rock and roll. But they were prepared for future college experiences they would have, ready or not, and they were better able to relate their faith to the complicated world in which we live." I wonder if they were!

A few years ago the minister of education in a church with a Sunday school program much like Dr. Shrader's asked me this question: "What makes the difference be-

tween your young people and ours? I have noticed that your young people in college have moral standards and a Christian outlook on life, but as soon as ours get into college they go to pieces morally."

The difference was teachers who had a vital personal experience with Jesus Christ introducing pupils to the Author of the greatest Textbook in the world, the Bible.

In the year of Dr. Shrader's follow-up article, 1969, Elmer Towns's book *The Bright Future of Sunday School*, was published. He counters the charges of Shrader and others with quotations and statistics of church leaders whose Sunday schools are growing. His book *The Ten Largest Sunday Schools* was also released the same year.

The optimism of Towns reflects his acquaintance with teachers who have a vital faith based on

personal experience in the transforming power of Jesus Christ. The love that makes their lives abundant "constrains" them to "go . . ." to the individuals who need love, share the promises of God with them, and dare to care enough to motivate pupils to want to know the Bible and its Author. Even Dr. Shrader says in his last article, "Religious educators, as well as 'secular' educators, have learned the hard way that without motivation little can be accomplished from instructional efforts."

The year 1970 is the first year of a decade that presents much potential and yet much peril. Certainly, it is a decade of destiny in many ways. Changes are taking place so rapidly that to hesitate is to get lost.

In the chemical field, 30 to 40 percent of the sales in any given year are of products that were not even in existence 10 years

RECEIVE CHRIST AS YOUR SAVIOR and you can have ...

FACT
5

LIFE

CHRIST IS READY...

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in."

(Revelation 3:20)

RECEIVE HIM NOW THROUGH PRAYER...

Lord Jesus, I want to have Life... I know that I have sinned and need to be forgiven. Right now I open my heart to You and receive You as my Lord and Saviour. From now on You will have first place in my life. And, Jesus, thank You for giving me LIFE.

LIFE IS HIS ANSWER TO THIS PRAYER



Conclude "Life Can Have Meaning," next page

earlier. Bell and Howe estimates that more than 80 percent of its sales are from products that were not in existence even five years ago and only 2 percent of its sales from products available 14 years ago. General Dynamics estimates that 95 percent of its sales did not exist a decade ago.

"Creative destruction" is the phrase coined by the late Professor Joseph A. Schumpeter of Harvard to characterize "the incessant change both in the structure and in the product of our economy." This phrase might also be aptly applied to the social, political, educational, and even religious changes taking place today. This is indeed a decade of destiny. What hope is there?

In Castro Valley, Calif., a Sunday school teacher sacrificed a Saturday morning of golf or work in his shop to go from door to door locating families that did not

attend church and Sunday school regularly. He met the Martin family—father, mother, and five boys.

Because his interest was so obviously genuine, the invitation of Mr. Hall was accepted and the entire Martin family attended the Nazarene church the next Sunday. In fact, they brought some of their relatives with them. They found a warm and friendly welcome and continued to attend week after week.

On the Monday night of the next revival both Mr. and Mrs. Martin were wonderfully converted as God's gift of faith brought a realization of His marvelous forgiveness and transformed their lives. Soon the three oldest boys followed the example of their parents and became joyful followers of the Lord Jesus Christ. They attended a membership class together as a family and were soon received into church membership.

They began the abundant life of service for Christ as they went door to door locating prospects for the vacation Bible school. After all, wasn't this the way Mr. Hall had located them?

Here is the hope for this decade. Christians who will follow the command of Christ to "go . . . fill My house," so people caught up in this "creative destruction" will find instruction in the Word of God and the reality of the love of God in their hearts and lives.

*I saw tomorrow marching by
On little children's feet
And in their forms and faces
read
Her prophecy complete.*

*I saw tomorrow look at me
From little children's eyes,
And though thought how carefully
we'd teach
If we were wise.*

AUTHOR UNKNOWN □

**FOR HELP IN
LIVING A MEANINGFUL
LIFE IN CHRIST:**

- Be assured of Christ's forgiveness.
- Find a concerned pastor and other Christians.
- Read your Bible and pray daily.
- Share your faith with others.
- Become a vital part of His Church.

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*Materials pages 12-18 are available in book form from the Nazarene Publishing House; 5c each, or 100 or more at 3c each. Order number VE-24.

VISION

When we have walked, uncertainly, in dark,
How lovely is the window's lighted goal!

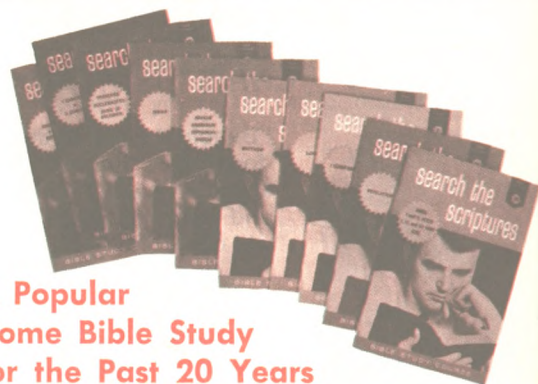
Oh, send Thy vision, Lord, a flame, a spark,
That I may steer my life through Thy control.

Oh, let me find Thy guidance, a bright ray
That leads me onward in Thy holy way.

Jean Hogan Dudley
Atascadero, Calif.

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... for in them ... ye have eternal life



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STABILITY

for the 70's

● By George J. Reed
Chairman, U.S. Board of Parole

Nearly 10 years ago, while conducting parole hearings for the United States Board of Parole at one of our federal prisons, I had one of the nation's best known Communists appear before me.

As a part of the hearing he presented me with his manifesto for Communism's victory over the United States.

He indicated that Communist countries will not face the military might of the United States but will wait and watch America, like the Roman Empire, grow rich, fat, lazy, and weak through easy living under an affluent society.

Further, he indicated that:

1. The influence and strength of the Church will wane and moral decay will follow.

2. A generation gap will result from the worshipping of youth until young people will question and overthrow old-fashioned ideas and virtues. Students will revolt on the very college campuses where they were taught to challenge everything, including authority.

3. Racial minorities will rise in revolt against the majority.

4. The economy will inflate until the U.S. dollar falters under inflationary spending.

5. The government, churches, and community organizations will be infiltrated until unity of the American people will become impossible.

6. Questions will be raised in elementary, junior high, and through college-level education regarding the validity of America's high regard for her heroes—thus causing patriotism to be out-of-date.

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Our founding fathers, at the Third Constitutional Congress in Philadelphia, signed Thomas Jefferson's committee draft of the Declaration of Independence and by so doing committed their lives, fortunes, and sacred honor to give birth to a new free nation. They were men who hated all forms of tyranny that would bind the hearts and minds of mankind.

If we in our day are to do our part to keep our beloved America free, during the next decade we must find moral strength to help solve some of our nation's moral, economic, and social problems. We may differ in defining the problems but we must be certain that we use proper methods in making our contribution to their solution.

During the past 30 years I have been professionally associated with the field of criminology and administering correctional programs.

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Continued from page 19.

STABILITY FOR THE 70's

correctional programs. But our society is producing a criminal element much faster than we can successfully cope with it.

From 1960 to 1968 the volume of crime, mostly in the youth age-group, has risen 122 percent while the nation's population increase during the same years was only 11 percent.

The speed of moral decay in America over the past five years is almost unbelievable. In lectures at state universities, by committees of Congress, and at Nazarene colleges and laymen's retreats, I am repeatedly being asked about the revolt against all authority. We are indeed paying a heavy price for overly permissive parents who deny their children the security of discipline administered with love and affection.

The causes of crime are varied and complex and therefore not easily defined. But when the total of all recent research is reviewed, it zeroes in on the decay and instability of the American home.

Divorce is occurring in one out of every three marriages in the "below 30" age-group. Since World War II, with one woman out of every three working outside the home, parents are substituting material gain for normal love and affection to their children.

The generation gap could more properly be called the "love gap." Busy fathers and mothers trying to compete in an ever faster, highly competitive economic society are producing unloved and emotionally rejected, crime-prone children.

Fathers find it easier to retreat from the home with its conflicts. The end result is that children are being raised (especially adolescent boys) without a proper father-authority figure.

Today's youth little realize that the *trip* on LSD may become the *trap* that will result in mental illness or eventually cause them to produce unbelievably deformed babies. A new film entitled "LSD—Trip or Trap" should be shown to every youth group in America.

Gordon Rattray Taylor in his book just released, *The Biological Time Bomb*, describes the awesome advances in the biological break-



Honorable George J. Reed, chairman, U.S. Board of Parole, with FBI Director J. Edgar Hoover at FBI Headquarters, Washington, D.C.

through that may completely change the home and control the types of children born in the seventies. Thus, in the seventies we must strengthen the basic foundation of our society—the home! The Church must give stronger leadership in its ministry to build strong and united homes!

Malcolm Muggeridge, British columnist and lecturer, in his recent book, *Jesus Rediscovered*, states that "the ecumenical movement is a group of people who believe in nothing, getting together on nothing." He, after tasting full material success twice, attempted suicide before discovering for himself that, despite the shortcomings of the organized Church, Jesus Christ and the Gospels do have meaning.

Some in the academic community are attempting to picture Protestantism and evangelical church groups as being not relevant to the problems of our day. It goes without saying that our methods must improve, but if we remain a spiritual force in a materialistic society our basic beliefs must never change.

Over 60 years ago Dr. P. F. Breese led a small group of consecrated Christians "out under the stars" in Los Angeles, Calif., to found the Church of the Nazarene. We have grown in membership by 30 percent in the last 10 years—to almost 500,000. God has blessed our worldwide missionary program; our 10 church colleges have grown to some 9,000 students, have increased in academic excellence, and are recognized in the academic community as accredited centers of learning. Some 9,000 young Nazarene men are now serving in the armed forces. Our per capita giving leads all Protestant churches of our class and has increased during the past 10 years by 57 percent for an average per capita giving of \$213.26 in 1969.

Although we comprise a small part of God's total army, we, like Gideon's 300 truly dedicated "soldiers of the Cross," can make a difference in this new and crucial decade.