

# Herald of Holiness

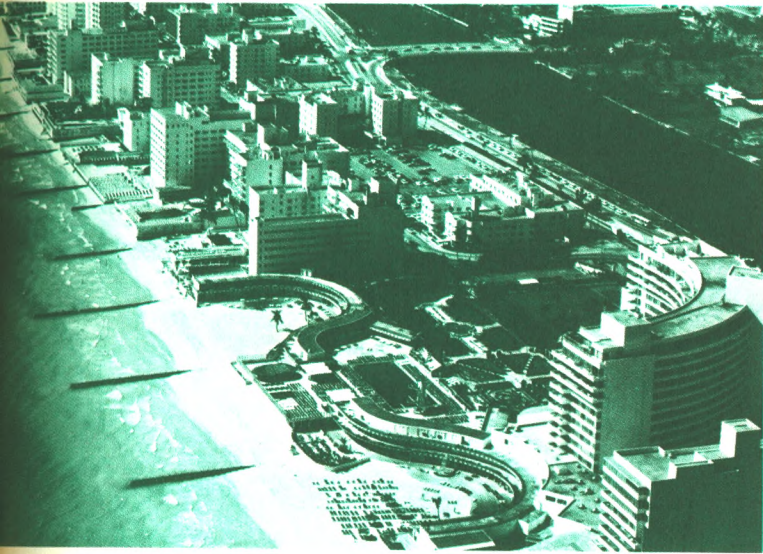
CHURCH OF THE NAZARENE

Save from Wrath—Make Me Pure

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THE PIONEERS

(See page 5.)



## GENERAL ASSEMBLY 1972

MIAMI BEACH, FLORIDA

(See page 13.)





General Superintendent Young

## *Intelligent Compassion*

**D**ORCAS of New Testament fame made her mark upon society in her day because she was “full of good works and almsdeeds which she did” (Acts 9:36). The Berkeley Version identifies her as “a woman bubbling over with helpful activities and practice of charities.” These were highlighted at her death by the agonizing mourning of those who called her friend. Peter was sent for, and the sorrowing widows showed him the shirts and coats that Dorcas’ intelligent compassion had made.

In Jesus’ day, He too was moved with compassion again and again. In one situation when the crowds kept coming He asked Philip, “Where shall we buy food, so they may eat?” (John 6:5\*) “Philip answered him, ‘Two hundred denarii [a sum they probably did not have!] would not buy enough bread for each of them to get a little’” (John 6:7, RSV). It was then that Andrew came up with a lad’s lunch, five barley loaves and two fish, but his rejoinder, “But what are these among so many?” testified to the futility of the situation. Then Jesus directed the disciples to sort out the people in proper companies, for there was lots of grass-covered room. In turn, he “took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the dis-

ciples to the multitude” (Matthew 14:19).

This is still God’s method, through you and me. Our supply is meager, but His grace is abundant. He still uses our hands to distribute what He has blessed. But He limits His blessing until we give what we have. He is still saying, “Give ye them to eat.”

Our gravest danger is one of futility. The needs are beyond us. But we start with the one next to us and with the resources at hand. We will be judged by our faithfulness or unfaithfulness. “I assure you, so far as you failed to do it to one of these humblest, you failed to do it to Me” (Matthew 25:45\*), is the final word.

There is a simplicity and transparency to obedience. Dante wrote in his day, “To love God without fulfilling it in duty is to create in the soul the night in which no man can work.”

Horatius Bonar wrote with beauty and eloquence:

*I heard the voice of Jesus say,  
“I am this dark world’s Light;  
Look unto Me, thy morn shall rise,  
And all thy day be bright!”  
I looked to Jesus, and I found  
In Him my Star, my Sun;  
And in that light of life I’ll walk,  
Till travelling days are done.*

\*The Berkeley Version.

# Rock of Ages

AUGUSTUS M. TOPLADY

THOMAS HASTINGS

1. Rock of A - ges, cleft for me, Let me hide my - self in Thee.  
2. Could my tears for - ev - er flow, Could my zeal no lan - guor know,  
3. While I draw this fleet-ing breath, When my eyes shall close in death,

## SAVE FROM WRATH—MAKE ME PURE

• By Chester O. Mulder

Thornleigh, New South Wales,  
Australia

**A**ugustus M. Toplady wrote:  
*Rock of Ages, cleft for me,  
Let me hide myself in Thee.  
Let the water and the blood,  
From Thy wounded side which flowed,  
Be of sin the double cure,  
Save from wrath and make me pure.*

Herein two important petitions are presented: (1) to be saved from wrath; and (2) to be made pure. Toplady referred to these as “the double cure.”

The Scriptures present the distinction between these two works of God’s grace in our hearts.

On the one hand there is the statement that “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). The object of God’s love here is quite generally agreed to be sinful mankind.

On the other hand the following statement introduces quite a different body of persons: “Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it” (Ephesians 5:25-26). Christ’s great concern was that the body of believers would become a sanctified band.

Out of Matthew 26:28 comes the statement: “This is my blood of the new testament, which is shed for many for the remission of sins.” This statement obviously has people in mind who are burdened with guilt of sins committed. However, Jesus is also presented as suffering without the gate, that “he might sanctify the people with his own blood” (Hebrews 13:12). The Blood is thus not only for those who need to have their sins remitted, but also for those who need to be sanctified. The two groups of people have two different kinds of needs.

On the Cross, Christ prayed for murderers and said, “Father, forgive them” (Luke 23:34). Prior to that He had prayed for those whom He had

said had their names written in heaven (Luke 10:20), and who were “not of the world” even as “I am not of the world” (John 17:16). For these He prayed, “Sanctify them through thy truth” (John 17:17). Thus Christ clearly indicated the difference in need people have. The sinner needs forgiveness; the forgiven person needs to be sanctified.

The will of God is presented in such a manner as to indicate: (1) that God is “not willing that any should perish, but that all should come to repentance” (II Peter 3:9); and (2) that “this is the will of God, even your sanctification” (I Thessalonians 4:3). “The double cure, save from wrath and make me pure,” stands out prominently here.

Toplady might also have gained support for his idea from Christ’s statement, “For I am not come to call the righteous, but sinners to repentance” (Matthew 9:13); and Paul’s statement, “For God hath not called us unto uncleanness, but unto holiness” (I Thessalonians 4:7). God’s call certainly comes to two different classes of people for two different purposes. He wishes men to repent, and then to be made holy.



Let us note that God’s program for man is: (1) “Forgive us our sins” (I John 1:9); and (2) “Cleanseth us from all sin” (I John 1:7). In the first instance He takes care of our many “sins.” In the second He takes care of the problem of sin (singular), and this is recognized as the sin principle.

No one is more humbly grateful than is the Christian who is sanctified wholly to rejoice and be exceedingly glad. The sins of the past are gone forever, the sinful nature has been cleansed, and God’s own Spirit abides constantly and continuously. Praise His name! □



# "The Desert Shall... Blossom as the Rose"

• **By Ross W. Hayslip**  
Tucson, Ariz.

**O**NLY to one who has been in our great southwestern American desert area does this phrase carry its full meaning.

In the process of creation God allowed the fires in the earth to explode and change the surface of the land. Between the coastal range of the Pacific and the regal Rockies lies that desert.

In the early exploration of the West the desert was a fearful thing, with water holes few and far between and with a blazing sun holding tyrannical sway over the land.

With the coming of spring the desert bursts into bloom. The scarlet hummingbird bushes adorn a desert wash. The flaming chollas stand like red-coated guards in the sun. Mallow, blooming bear grass, and orange ocotillo add varied colors to the scene. The yucca in bloom was called "Our Lord's Candle" by the early Spanish explorers.

The brown, drab earthen floor is

now carpeted with a pattern of riotous color. It is an unforgettable experience to gaze upon it, walk through it, and photograph it for future enjoyment. To see the desert in its flowering time is to see it in its beauty.

In Psalms 63:1 we read, "My flesh longeth for thee in a dry and thirsty land, where no water is."

In the course of every life we find ourselves walking through spiritually desert places. When the sensitive Christian knows that he should be happy and useful in God's service and yet realizes that he is unhappy, futile, and unable to pass from what he is to what he ought to be, he is walking through a desert place.

When the shadow of physical suffering clouds the soul, it often seems that God's presence is far removed from us. It has been well said that "God had only one Son without sin but none without suffering." When we reach heaven God will look us over, not for med-

als or diplomas or earthly distinctions, but for scars that mark victory over suffering and affliction.

Moses walked through the desert when he voluntarily chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." He felt that any shame suffered for God was worth more than all the treasures of Egypt. He looked to God and never lost his courage.

When God led him to Mount Nebo, his desert places burst into bloom.

To keep our faith intact and our allegiance sure in the desert is to finally behold its glory when it puts on its garb of floral beauty.

We should always keep in mind that it takes the hand of God to bring the bloom to both the natural and the spiritual deserts. We cannot force the blossoming process, but if we will wait upon the Lord, in our hour of need He will show us His glory! □



## Herald of Holiness

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**S**UDDENLY the seventies have arrived. A new, unpredictable decade draws us closer to the end of the twentieth century.

It scarcely seems possible that just 10 years ago we were optimistically being called to a new frontier by a youthful president confident that a new day was about to dawn.

Not many Americans, 80 percent of them confined to the limits of sprawling cities, consider themselves pioneers living on a frontier. There is little around us that compares to the rugged surroundings of a century ago. The struggle of existence is history. Nature no longer threatens us. Lives are now regimented.

But we liked the sound of a new frontier.

Not everyone agreed with the politics of the new frontier, but most of us still agree that the survival of freedom and the achievement of peace depend upon the rebirth of a pioneer spirit of struggle and sacrifice. We need the challenge of some new frontiers sufficiently demanding and stimulating to call forth the best within us.

If political systems are threatened by stagnation, how much more dangerous is apathy to the Church, whose influence cannot be measured in military strength or gross national product! The Church's strength is not even in its numbers. Neither wealth nor prestige can make the Church dynamic without the influence of God's Spirit.

This new decade begins with less optimism than the last. The shocking assassinations, the devastating wars and riots of the sixties have left us cynical about promises of political renewal. Only the radicals now seem serious about change—and they are talking revolution, not renewal.

During the U.S. Congress on Evangelism in 1969, Leighton Ford reminded the delegates that "while revolution was raging in Petrograd in 1917 the Russian Orthodox Church was in session a few blocks away having a hot debate about what color vestments their priests should wear." History could well repeat itself today if the Church

is content to bury its message beneath covers of traditionalism.

With the acceleration of science and technology, life is changing so rapidly that few are willing to predict the future. The Church will continue to be affected by these changes.

Rather than being caught in the undesirable position of "straining at gnats while the camels of revolution are marching," Ford called for a "holy discontent with the status quo. The Gospel calls for constant change," he said. "Conversion is a change of direction. Repentance is a change of mind. The Christian life is a continual change from glory to glory. God is not tied to seventeenth-century English, eighteenth-century hymns, nineteenth-century architecture, and twentieth-century clichés. God is constantly prodding us as He did the people of Israel and saying, 'Strike your tents, move on.'"

Where is God leading today?

Where are the new frontiers for the Church?

Who are the pioneers?

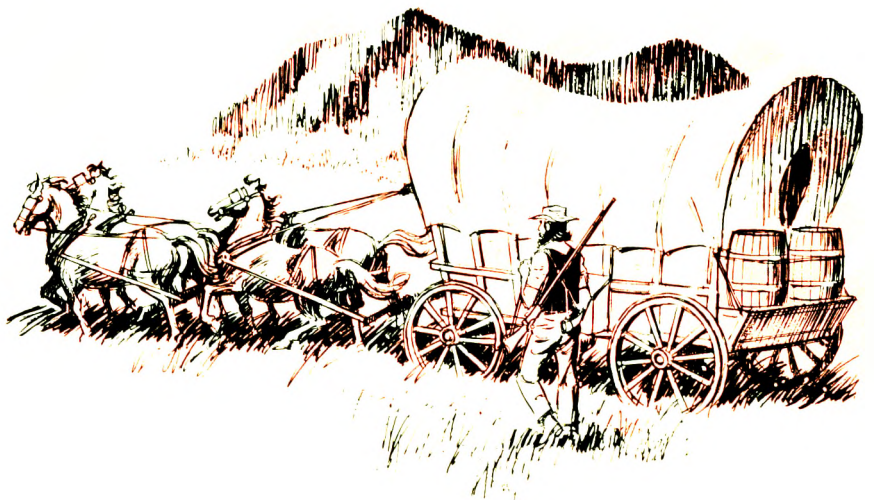
Surprisingly enough, the first frontier requires no hazardous journey to an uncivilized African jungle or threatening city ghetto. To attempt the evangelization of these frontiers without a journey inward would be our undoing. The first call is to discover within ourselves sources of spiritual strength.

Two religious books widely read in the past decade are *Beyond Ourselves*, by Catherine Marshall, and *The Taste of New Wine*, by Keith Miller. Neither author is a scholar. The books suggest no startling biblical interpretation or new theology. What makes these people so popular is their refreshing honesty. Here are ordinary Christians, willing to take off their masks and confess their needs.

The frontier these and others have been calling us to pioneer is within ourselves. Is it not significant that these books have enjoyed a wide

• **By Tom Nees**  
Dayton, Ohio

# THE PIONEERS



reading among evangelicals? Without the dynamic of the Spirit, orthodoxy, discipline, and emotion can become as routine and unsatisfying as the liturgy of formal worship.

Have we been so rushed by these times that we have forgotten God's ways with men? Moses spent 40 years in near-solitary preparation before God would work through him to liberate the Hebrews from Egypt's Pharaoh. God had a message to be delivered through Ezekiel to the exiled Jews in Babylon. Ezekiel was directed to listen and watch in silence before speaking, so that his ministry would not reflect the shallowness of hasty preparation. Before the Apostle Paul began to preach he spent three years alone on the Arabian Desert, during which time he insisted that God revealed to him firsthand the meaning of the Gospel.

The pace of life today does not lend itself to periods of introspection and self-discovery.

The story is told of a man lost in a forest. A ranger finally came to his rescue and asked, "Who are you and where are you going?"

The man was so impressed with the questions that after he was brought to safety he employed the ranger to wake him each morning asking: "Who are you? Where are you going?"

Without the inner promptings of the Holy Spirit we too lose our way in a maze of purposeless living.

Another frontier opens before us. The twentieth century has thrown us together in a kind of independence that makes us a lonely crowd. By 1980 the Christian Church will find its evangelistic mission focused on the 90 percent of all Americans who will live in great strip-cities already dubbed with such peculiar names as Boswash, Chippitt, and Sansan.

Love and compassion are scarce commodities in this new society. Surrounded by nameless faces and bombarded with the monotony of television, we become as mechanical as the computers that keep record of every detail of life.

Sometimes unaware of what is happening, the church where we worship merely reflects this impersonal world. We sit in neat rows on Sunday. We are given assignments to fill. Names are recorded. Contribution receipts are mailed. We gather and adjourn at the prescribed times.

With things so mechanical and people so unimportant, the church has before it a challenge to care about the deeper needs people experience.

This frontier beyond ourselves begins where we touch the lives of people we know best—at home, at work, or at church. The pioneers are those who will not settle for a personality conflict or a communication breakdown. Jesus called them the "peacemakers." Now reconciled to God through Christ, they have received the ministry of reconciliation.

Church pioneers of the past were those sent to rural, out-of-the-way places to establish preaching points and gather congregations from miles around. We benefit today from their sacrifice.

The pioneers of the seventies and beyond, though, will find their mission in a vastly different setting. The challenge now is to evangelize

great metropolitan centers where the polarizations of white and black, rich and poor, young and old have created desperate social problems. Caught in the cross fire of these battles are people by the millions who have yet to experience God's love through Christ.

Pioneering is not easy. Fighting their way over the Rocky Mountains, pioneers of the American West were often disappointed by the lack of progress. Some turned back to more comfortable surroundings left behind. But a few kept going. Finally they discovered the passes. They found a way. The West was won.

The cities of the seventies are before us with baffling complexity and threatening hostility. The question is not, "Can they be won to Christ?" For He said, "If I be lifted up . . . [I] will draw all men unto me." The question is, Will they be won?

The frontier is there. The need is for pioneers who are not afraid to suggest the Gospel as the answer to social ills and individual anxieties.

The call is for tough-minded Christians, not unnerved by the popular cynicism which undermines belief in Christ. Also for tenderhearted people who will not lose sight of the worth of each individual in a day when a man's number is more important than his name.

Whether pioneering the frontier within ourselves or the world outside, we look to "Jesus the pioneer and perfecter of our faith" (Hebrews 12: 2, RSV). It is His life we seek, lived within us, and lived out, in the world. His promise we receive: "I am with you . . . unto the end of the world" (Matthew 28:20). □

## *Having Done All... Therefore, Stand!*

**When circumstance seems to be trying your soul,  
And its purpose you can't understand—  
When you've prayed, and you've worked for a definite  
goal,  
Then having done all . . . therefore, stand!**

**When problems depend upon will, not your own,  
And a change is not yours to command,  
Don't let it defeat you, and pitifully groan,  
But having done all . . . therefore, stand**

**The peace deep within, that can make life worthwhile,  
Can come when you take Jesus' hand  
And He gives you grace to face life with a smile—  
And having done all . . . therefore, stand!**

• **By Pearl Burnside McKinney**  
Phoenix, Ariz.



*"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)*

**S**URELY you have seen those notices in front of restaurants and gas stations and motels announcing that the business is "under new management."

That announcement is usually made to assure the public that, although service had deteriorated and the entire operation had become careless and inefficient, yet now, under new management, things are improved—even though, sometimes, the "improvement" involves only a new coat of paint or a rearrangement of the clutter around the cash register.

But a *life* that has deteriorated needs more than a surface change. It needs to be brought under new control, new direction, new management, and this is the miracle that happens when one becomes a "new creature in Christ."

This spiritual change is not cosmetic; it is surgical. It goes so deep and transforms so radically that one can begin to sing,

*What a wonderful change in my life has been wrought,  
Since Jesus came into my heart! . . .*

I have heard thousands sing that song, and I have heard many tell how and when the change came about. And always—always—the change came, the transformation occurred, when they said, "Yes," to Christ and came under His control and began living under His "management."

There is that young marine, for instance, who had returned from Vietnam, but who had found that his frustrations and sense of futility had not all been caused by

the mud and heat and wretched conditions of his environment. For even though he was home, he still had not found himself and felt, as he said, "like a wheel that was all spokes and no hub."

But God used a sermon to show that young man that God has a purpose for every life and that no life can be happy and fulfilled outside God's purpose. That truth got through to him and he came forward and accepted Christ—and in that moment he became a "new creature," with his past forgiven, and a new life opening up before him.

That was eight months ago, and now, under new management, he is in college preparing for a life of service, and with a sense of commitment and direction that surprises even himself.

Another who recently came "under new management" is a woman in her late thirties, twice-divorced, and on the verge of being an alcoholic. Her life was going to pieces and she seemingly could do nothing about it.

What was the solution? More alcohol? Narcotics? A new husband? A changed environment?

No. The real solution is never any of these. Her only hope was placing herself under new management—allowing Christ to come into her heart and free her from

the tyranny of the past and begin to bring organization out of inner chaos and give her a real reason for living.

To "manage," as Webster defines it, is to "control and direct." And there are multitudes who, under their own control and direction, find their lives deteriorating and on the brink of collapse; frantically but futilely trying to blot out their guilt and fear and insecurity and mental or marital hang-ups in liquor or sex or dope.

But the good news of the Gospel is that no one needs to continue in that direction. There is an option!

And Christ is that option. He is the alternative to futility, to the tyranny of sin, to the threats and fears that paralyze life and plague and plunder the emotions.

Whenever *anyone* throws down the weapons of resistance and admits his failure and his defeat and allows Christ to take control of his life, he becomes a new person, under new management, and begins to live on a new level, with new directions and new goals, engaged in an exciting adventure that he never knew existed before, through a grace he never experienced before.

To become a new creature, under new management, is not merely to

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**RADIO SERMON OF THE MONTH**

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be improved or reformed or altered externally. It is to be remade. It is to be different even from what one was at his best. It is more than forgiveness of the past; it is more than the removal of guilt; it is reconciliation—which means the restoration of a relationship.

When we are born again and come under this new management of Christ, we can say, with the Apostle Paul, "Old things are passed away; behold, all things are become new." And we find that the "old" desires and purposes of a self-centered life have given way to the "new" desires and purposes of a Christ-centered life.

Our outlook is changed, our frame of reference is altered, our values and priorities are so transformed that we find that money and pleasure and position and prestige cease to have the old attraction for us, while love and duty and the devotional life are becoming more and more important and alluring.

And to continue to live under Christ's management will mean that we not only have the continuing assurance of sins forgiven, but that we will enjoy the continuing and increasing assurance of His leadership, His guidance, His love, and His grace—a grace which He himself said would always be sufficient, as long as we lived in His will, under His management.

Accept Him, then, won't you? You'll find that He's not only a great Savior, but that He's also a great "Manager."

Let Him begin to prove that to you, as you pray in the words of the gospel chorus:

*Into my heart, into my heart,  
Come into my heart, Lord  
Jesus.  
Come in today; come in to stay;  
Come into my heart, Lord  
Jesus.* □

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**"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day . . ."**  
(Deuteronomy 11:26-28).

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# HOME MISSIONS' REALIZED

**L**OOKS like this will be my mission field for this year," my wife, Marion, remarked as we drove into the Springdale Lake Mobile Home Park in Belton, Mo.

We had been given permission to live in Kansas City this furlough to study in the missions department at Nazarene Theological Seminary and do deputation work on weekends and during vacations.

We made friends with the neighbors as the days went by. One day I came home from school and Marion burst in excitedly. She had been trying to witness to Marie across the street for some time.

Marie was a chain talker—she ended every sentence with "and" or "but" and then lit the next sentence with the "but."

Marion despaired of ever getting through to her. This day, she had waited her out. Then as she went to leave, she started to witness. Soon Marie was in tears and on her knees beside the sofa finding Christ!

Marie felt that there were others who should hear about this and offered to recruit the neighbor ladies if Marion would teach a Bible class. A course on the Gospel of John was started and grew until 10 ladies were studying one afternoon a week.

Then my boy, Dwight, invited a friend to Dr. Hugh C. Benner's revival at First Church in Kansas City and Mike went to the altar and found the Lord. Later this boy brought four of his brothers and sisters to our services and they too found the Lord.

Marie's husband told me about his fishing trips. I described spear fishing over Haiti's beautiful coral reefs, and then about the greatest thing that ever happened to me that day when Jesus Christ came

into my life and saved me. Lawrence got down on his knees by the same sofa and found the Lord.

Others began to find the Lord as we continued to witness. Dr. Wilson Lanpher, the district superintendent, learned of this and, as he had already been seeking property in Belton for a future home mission project, urged us to begin services in spite of our limited time. We started preaching services on Sunday afternoons in the Springdale Lake Recreation Hall, which the Lord provided free, lights and heat included!

Then in May we began a Sunday school, morning service, and a Thursday prayer meeting. Our daughter, Sharon, rounded up a dozen juniors and had the largest Sunday school class. We averaged 30 our first three months in Sunday school. Our Pioneer VBS enrolled 55 children and averaged 46 in attendance for the two weeks. We had 87 in Sunday school for the final program.

One boy said to his father, who attended the program: "Well, Dad, what do you think?"

His dad said soberly, "Well, it looks like they are here to stay."

One man who had grown up in church had been backslidden for years. Through an accident in which he lost some fingers I got



The Harry Rich Family



in contact with him and pressed the claims of Christ.

When he hesitated, I looked over at his wife. Vonja was in tears. I turned to her and asked her if she was ready to turn her life over to Christ. She replied that she was and with tears streaming down her face she knelt by her chair and found victory.

People started to come to us with problems of all kinds—accidents, dedication of children, sickness, and even marital problems.

One afternoon the mother of two of our Sunday school pupils came to the house with a story of trouble in the home. Drinking, fighting, and arguing had driven them to the point of divorce.

I visited in the home and met the father. Then one night at 2:30, I was awakened by someone pounding on my door. By the light on the porch I saw the wife sitting on the steps, head in her hands, in her pajamas, and bare-foot. The husband was dressed but quite drunk, and was pounding on my door vigorously. He had come home drunk and threatened her. She had run away to escape him, and not knowing where to turn had come to my house.

The man followed in his stocking feet across lots to find out who her "boyfriend" was who was going to take her in. He caught her at my steps, and not knowing it was my home, had pounded until I awoke.

He was so apologetic. He said, "I'm sorry, Reverend. I did not know this was your home."

He told me the story of their race through the backyards. I sug-

gested that they return home while I dressed and followed. There we talked together until they found a way to forgive each other.

I pressed the claims of Christ and emphasized the great change that would have to be made in their lives if their home was to be really changed. Two times they were on their knees but could not face it.

Then at 5:15 a.m. the husband said, "This is what we need to do. We cannot make it on any other conditions. Let's do it!"

They prayed and found victory. He immediately went to the refrigerator and gave me a six-pack of beer which he said he wouldn't need anymore. I brought it home and poured it down the sink with the family looking on.

Dwight said, "Man, Dad, that beer sure stinks up the house!"

I returned the next evening to see them. They were sitting close together on the sofa watching the TV. They moved apart quickly when they saw who walked in the door. There was real peace in the home. You could tell that it was different.

We came to the time when our furlough ended and we returned to Haiti for another term.

But the work at Belton goes on. The Kansas City District has bought five acres in this rapidly growing community for a building.

What a privilege it has been to see that God is at work in the church in these times and to know that "God is able" to save men and women and plant churches anywhere He can find obedient hearts! □

## The Word of God

AND the word of God increased" (Acts 6:7). What could that mean? There was no written Word, no Gospels, no New Testament, no American Bible Society nor British Bible Society. No Word in their hand for referral.

No, it did not mean a set of verses, but it did mean that truth was set aflame, spreading in the hearts of individuals. It not only increased, but multiplied greatly.

What a progress report on the Word of God! Such progress reports seemed to have come after a time of severe conflict, unrelenting persecution, days of misunderstanding of sincere motives, and misapprehension by the established order of the religious sects. Days of seeming darkness closed in on the followers of the living Christ.

Seeds grow in the dark earth. Peter was in a dark dungeon. James had previously been murdered. The faithful went to prayer for Peter, and God miraculously answered their prayers and they were amazed at the result. God was protecting the germinating Word, alive in the darkness, living in the heart of Peter—the Word Incarnate through the power of the Spirit.

The Holy Spirit "never gathers to a denomination," nor to a doctrine, a ritual, or an ordinance. The Spirit of God "gathers" to the person of Christ, the living Word!

Life in the Spirit means that when difficulties come we face them in Christ, and the Word of God increases in our lives. Something within us is viable; it's a pulsating faith. The Word! Yes, indeed, it is viable and ever in all generations "likely to live."

The Word of God wants to increase in you. Don't let it be a general thing. Let it be specific. Allow the seed to be sown right now into the dark night of your soul, for "faith cometh by hearing, and hearing by the word of God."

*Live in me, blessed Jesus,  
live in me!*

Earl G. Lee  
Chickasha, Okla.

# my GOAL

Each deed I do, each word I say  
Will lead to Christ, or lead  
astray.

Each path I take, each step I trod  
Will lead some soul to hell or  
God.

Each song I sing, each prayer I  
pray  
Will make or mar a perfect day.

So I will try by night and day  
To be God's man in every way.

Charles Ray Black  
Sumner, Wash.

# Editorially Speaking

• By W. T. PURKISER

## A Full Life and an Empty Heart

It is quite impossible to build a full life around an empty heart. Whatever may be added to such a life will only reveal that much more how hollow it is at the core.

Yet people by the multiplied thousands are "living life more and liking it less." They are learning from their own experience what they could have learned from the Word of God and from human history, that hollow people are not happy people.

Centuries ago, Jeremiah spoke of the pathos of those who forsake "the fountain of living waters" in order to hew for themselves "broken cisterns, that can hold no water." The pathos, for both civilizations and individuals, is with us yet.

We are still obsessed with the notion that a man's life consists in the abundance of things that he has. With tongue in cheek, someone has remarked that the typical modern isn't having a good time unless he is doing something he can't afford; he never does anything on time except buy; he makes sure his car is working whether he is or not; and he feels that living within his income is a fate worse than debt!

One of the strange facts of our time is the increase in discontent. We live in a welter of "things"—in Fletcher Spruce's sparkling phrase, in danger of being "kicked to death by the golden calf."

Most people today have more money, more leisure time, more resources and goods of every kind than ever before. Yet in the midst of it all there is a growing undercurrent of dissatisfaction, frustration, and bitterness. Something has gone wrong somewhere.

Archibald MacLeish, a distinguished man of letters, recently wrote: "We have advanced science to the edges of the inexplicable and hoisted our technology to the sun itself. We are in a state of growth and flux and change in which cities flow out into countryside and countryside moves into cities and new industries are born and old industries vanish and the customs of generations alter and fathers speak different languages from their sons. In brief, we are prosperous, lively, successful, inventive, diligent—but nevertheless and notwithstanding, *something is wrong and we know it.*"

"We feel that we've lost our way in the woods," MacLeish added, "that we don't know where we are going—if anywhere."

This is not particularly religious language. Yet it gets very close to the root of the matter. The heart of the problem is a problem of the heart.

THE SOLUTION lies just where the problem is, in the heart. In the last analysis, the issues of life do not come from external conditions and circumstances, but as God's inspired penman long ago said: "Keep thy heart with all diligence; for out of it are the issues of life." "For as he thinketh in his heart, so is he" (Proverbs 4:23; 23:7).

Only when we see what the malady is can we apply the cure. The fatal disease of the heart today is not secularism, or scientism, or Communism, or any other "ism" of these times. It is unbelief and sin.

No life outside the will of God can be full and complete. This is a moral universe. It is a universe that takes sides. It supports those who do what is right. It opposes those who do what is wrong.

When we live in harmony with our Creator and the plan He has for us, all reality supports us. When we go against the nature of things, we find nothing but emptiness and frustration.

Illustrations of this truth abound everywhere. One of the clearest was given by Dr. A. J. Cronin, a London medical doctor whose own tensions resulted in a peptic ulcer that forced him to give up his lucrative practice. He turned to writing and became an almost immediate success.

Dr. Cronin tells his own story in *Adventures in Two Worlds*. He describes his life as a successful doctor turned author: "I was rich. Was I happy? I cannot pretend that I was miserable. Nevertheless I experienced, basically, a feeling of emptiness and dissatisfaction, a growing realization of the futility of my objectives and, indeed, of all material achievement."

The doctor continued: "And more, I began dimly to discern how much attention I had paid to the wrong things in life, and how little to the right. To the exclusion of all else, my energies had been concentrated upon worldly affairs. I had forgotten, or ignored, the kingdom of the spirit."

Cronin's discovery was that his sense of futility was a spiritual problem. He said, "My gods have

been false gods. And now, with a shock of disenchantment, my eyes were opening to the vanity of human comfort, and the need of those things that are everlasting."

MANY OF THE CIRCUMSTANCES and conditions of our lives are beyond our control. The wise man in the Old Testament saw this clearly: "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all" (Ecclesiastes 9:11).

What is within our control is the measure in which we accept the grace of God to fit us to face the external conditions and circumstances with which we live. "I have learned," said St. Paul, "in whatsoever state I am, therewith to be content." But such ability as this does not come from unaided human insight or power but "through Christ which strengtheneth me" (Philippians 4:11-13).

The presence of Christ within makes all the difference. In Wesley's words:

*Thy grace diffused a quickening ray;  
I woke—the dungeon flamed with light.  
My chains fell off, my heart was free;  
I rose, went forth, and followed Thee.*

Swiss Psychiatrist Paul Tournier described his early Christian experience. It was genuine and real. But then there came a time when, in his words, his whole life came "under the light of God.

"Ever since," Dr. Tournier said, "Jesus Christ has become my unseen companion of every day, the witness of all my successes and all my failures, the confidant of my rejoicings and my times of sadness. It is in this life shared with him that the knowledge of God is continuously strengthened and sharpened. All that I can hope, when my time for action will be over, is that I may yet go further in the riches of this knowledge."

Here, in the language of our time, is the truth long since expressed in the New Testament: "But if we walk in the light, as he is in the light, we

have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

When all our seeking and striving is done, we find again the age-old truth that man does not live by bread alone but by every word that proceedeth out of the mouth of God. Only a heart filled with His love can satisfy the soul and diffuse the life with radiance and joy. □

## The Truth in Love

Howard Hageman tells of a dear Irish grandmother of his who used to say about a minister in her church that she believed everything he said but that he said it in such a way as to make her wish she didn't.

We have all met people of the same sort as this particular minister—and not all of them in the pulpit by any means. Their "dispensations" may be right but their dispositions are all wrong.

It is most important that we have the truth and speak the truth. Yet, as Paul reminds us, "speaking the truth in love" is every bit as important as speaking the truth. The man who understands all mysteries and has all knowledge and faith is still nothing if he lacks love.

This does not mean that "love" can take the place of truth. Misguided and misdirected love is, to say the least, of doubtful value. The fact is, love and truth belong together. When separated, like two halves of a dollar bill, both lose value.

There are many in our world today whose advocacy of the truth comes to nought because their conduct does not match their creed. They speak the truth in belligerence. An antagonistic spirit makes them hard to get along with. Others miss the truth they have to tell because the pill in which it is offered is bitter with resentment or fear.

Stanley Jones recalls a devoted and much loved bishop whose life had been spent in Africa. Yet at the end of his first year as a missionary many years before, the stationing committee had voted to send him home. He was a failure, impossible to get along with.

Then the committee decided to give the young man another chance. They made the provision that he would read Paul's "hymn to love" in I Corinthians 13 every day for a year. He did, and was transformed. The very people who had voted to send him home later elected him their bishop.

Let us be no less devoted to the truth. Let us speak it with faithfulness and clarity. But let us be sure that, when we speak the truth, we speak the truth in love "that vaunteth not itself, is not puffed up, doth not behave itself unseemly," and "seeketh not her own" (I Corinthians 13:4-5). □

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***To walk right, work right, and talk right on the way "home," I need clean hands connected to a pure heart. Dear Lord, remind me that the Bible is not a "Bill of Rights" for me, but my "Bill of Responsibilities" to others. Let me do my "heart work" well today. Amen.***

**John Hancock**

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**L**OVE is not a four-letter word on a page. Love is not piously mouthing the word. The way it looks in print and sounds to the ear must be translated into love-impelled action, or it isn't love at all. Love is something you do.

God himself so loved the world that He gave His only Son, Jesus, the Word made flesh, who spilled His blood on the cruel Cross to redeem all who would believe. Repent, He said. Love Me and your neighbour. Go. Give. Do. Preach. Teach.

One June Sunday in 1968, as young adults in the Wollaston Church of the Nazarene were concluding the Bible study on Christian action, the college professor of mathematics spoke out. "Look," he said, "I've been listening to all this, year after year. Every Sunday we find ourselves in the same place, asking the same questions." Thus was kindled the spark that set off the fire.

That evening after church the young adults, most of them Ph.D.'s or candidates, barraged Pastor Gary Goodell of Boston Chapel with questions about his inner-city church (*Herald of Holiness*, January 14, 1970). What could they do? They were fast finding out. As the stars looked down that night, if stars have eyes, they saw Love starting to walk off the printed page and head in the direction of the ignored and lonely in the Boston ghettos.

Why Boston? Long before racial tensions and urban renewal, when ghettos were slums, Eastern Nazarene College students in sizable groups held religious services in downtown Boston, provided activities on Saturday, financed the program, and paid the rent. In 1962, Boston Chapel became an organized Church of the Nazarene.

In spite of two enforced relocations because of urban renewal, its core of loyal members have never lost their conquering spirit.

Not only the class of young adults were haunted by their lack of doing. District Superintendent Kenneth Pearsall, newly appointed, confessed that "for days" he was "haunted" by the appeal of Chapel members to help them relocate.

The Lord, it seemed, was readying Nazarene laymen and clergy alike in the Boston suburbs to accept this demanding, costly challenge. The superintendent's article entitled "The Challenge of the Inner City" (*Herald of Holiness*, April 23, 1969) spoke clearly to the young adults and others they had recruited: "... change some of our methods and get into the homes and hearts of the needy . . . offer more weekday activity, a family service and place of prayer."

The superintendent named a 14-member committee, half laymen, half clergy, including the pastor and Sunday school superintendent of the Chapel, to help plot the course. After months of prayer and planning, Boston Chapel purchased apartment houses at 665 and 667 Massachusetts Avenue in the south end for \$27,000 and paid for them by sale of the former property for \$15,000, a \$5,000 note, and \$7,000 mortgage on which they are meeting payments.

Mixed cultures of the area—Negro, Spanish-speaking, Caucasian, with sprinklings of Orientals, Lebanese, and others—"sold" the property to the church.

At the time of purchase the buildings were eloquently unusable. After thorough renovation they will be, God willing, transformed by a construc-

1969, took care of that. It approved NEDUP, including the provision:

"So that the minister of the Boston Chapel will be free to give his full energy to holiness evangelism, the board of directors will be responsible to finance and implement Christian social activities to further increase the output of the church."

After the superintendent had appointed the directors (eight clergy, 20 laymen) one of them said, "We are all fired up." The mathematics professor who first ignited the spark is NEDUP president.

NEDUP members spent days putting together a 300-page abstract covering in detail every foreseeable need of their inner-city venture for God, all done with imagination, creativity, and love. They are also working with their hands.

Love is something you do. A hard core of NEDUP and others have allowed such love to swallow up Saturday after Saturday so that inner-city people may have a clean, well-lit place in the ghetto darkness. Paintbrushes and crowbars have displaced golf balls and skis.

Six schoolteachers from the suburbs painted the temporary sanctuary. An air force colonel working on his Ph.D. did much of the electrical wiring. A philosopher put in some tiling, and a theologian made cabinets. A former pastor of the Chapel and two navy seamen literally dug out the "sea of mud" in the rat-infested basement, meanwhile enduring the stench thereof. A biologist and the mathematician who said, "Look . . ." on that June Sunday have given so many hours that the mathematician lost count.

One whole Saturday local teenagers, and members of Boston Chapel, including six of the eight students who are supporting the whole program, prepared Sunday school rooms for opening day, January 11, 1970. One college man plans to take graduate study in the Boston area. "These are my people," he said. "I cannot leave them."

Pastor Gary Goodell left the pleasant sanctuary, the unpolluted air of an orderly Maine town for the inner city, itself truly a mission field. He and his wife, Janice, will live at the center and count it a privilege.

One local observer said, "You'll be just like everyone else. Gone in three months." Another was delighted to have a church close by.

Teen-agers, Gary believes, are the keys to growth. When he and Janice helped a young girl, she said, "I think you will make it in here."

The pastor likes best these words from a young boy: "I'll be glad when you move in. Then we can come over whenever we want." □

# I Love IS SOMETHING YOU DO

• By Alice Spangenberg

Wollaston, Mass.

tion company into a multipurpose unit housing church auditorium, classrooms, and pastor's apartment.

Besides offering the full program of traditional ministries, the Chapel will use its facilities seven days a week by offering day care, family counseling, employment counseling, and other services as soon as they can be implemented. With the support and cooperation of two neighboring elementary schools, a tutoring program is already in operation.

The impact of the memorable June Sunday went far beyond the ENC campus. The spark touched off other sparks. People in many walks of life with talents and skills formed a group called the New England District Urban Project (NEDUP). "Our only problem," one of them said, "was to broaden our base beyond ENC."

The New England Assembly, June,

## About the Cover . . .

An aerial view of the Miami Beach Convention Auditorium and Exhibition Center which will be the meeting place for the 1972 General Assembly. All auxiliary conventions will be adequately served for their plenary sessions in the complex. The 1968 Republican National Convention was hosted here, and the main auditorium was seated for over 18,000 delegates and visitors.

## INNER-CITY NAZARENE CHAPEL

Outreach to the inner city has been a concern of Kansas City First Church. It is facing up to its community responsibility. The new method is to reach people where they are.

In referring to former approaches, Pastor C. William Ellwanger reports—"Our endeavor to reach them by a bus program for years, transporting them out to a large church away from their community, has by and large not been successful. By providing a church and pastor in their community, we are convinced that God will help us reach souls for Christ."



PHOTOS: FRED PARKER

Pastor C. William Ellwanger has given support and guidance to the inner-city project.

Working very closely with Dr. Wilson R. Lanpher, district superintendent of the Kansas City District, First Church has planned and started the work. Presently the involvement means giving members, finance, and prayer support to the new church.



From its beginning days, Dr. Wilson Lanpher has directed in planning and development.

A variety of services and approaches are being tried in reaching the inner-city population. A children's week-night (VBS type) activity is one of the experiments.



Lynzett Myers is shown working with a group in crafts—a week-night activity.



Children and workers enjoy worship experiences.

Supportive strength has been added by Bennett Dudney, executive secretary of Christian Service Training, who has given committee leadership. A Seminary faculty member, Dr. Harvey Finley, pastored the chapel during its beginning months.

The Nazarene Chapel is located at 2918 Harrison in Kansas City. It is a converted three-story house which First Church purchased and remodeled for the project. A seminary student, Rev. Ronald D. McElfresh, became pastor in October, 1969. A parsonage has been purchased close to the Chapel to enable the pastor to be in close contact with the community.



Rev. and Mrs. Ronald D. McElfresh, who are presently pastoring the Nazarene Chapel.

It is hoped that the work will become self-supporting within a few years. Some significant signs of growth and strength are beginning to show. Souls are being reached for Christ.

Kansas City First cannot yet fully evaluate the effectiveness of its proj-



Sylvia Frank concludes an evening session with her class.

ect. A new work requires expenditures in time, talent, finances, and energies.

The church intends to nurture its offspring until the new work develops sufficient maturity to be self-supporting. It has already realized the thrill of sharing its inner faith with the inner city.—OFFICE EDITOR. □

## LOVE THAT LINGERS

An Alabaster box containing his special offering and a jar in which he was saving toward the Easter Offering were found by Mrs. Grace Prescott following the drowning death of her missionary husband, Lyle (Virgin Islands). He saved money from the sale of his fish and from the occasional sale of a picture.

His final offering for the General Budget was placed in the offering plates on Easter Sunday by his wife. She quoted her husband's philosophy in his own words—"... you cannot outgive God." □

## SOS FOR NAZARENE SERVICEMEN

NAZARENE FAMILIES who have sons and daughters in the military are urged to send their names and base addresses to Nazarene Servicemen's Commission, Church of the Nazarene International Headquarters, 6401 The Paseo, Kansas City, Mo. 64131.

The headquarters will promptly mail the name to the churches nearest the base.

Pastor R. A. Scott of Aurora, Colo., church located near military installations, states—"Thousands of men staff and train and convalesce at these bases. Hundreds of them are Nazarene boys. Nazarene boys with whom we are not acquainted. Young men away from home who need our support and whose support we need. You, the families and friends of military personnel, can open the door for them, for us, and for Nazarene churches across our land who share the ministry of a military community.

"When they come," Pastor Scott promises, "we will share with them

the ministries of our fellowship, provide opportunity for service, share the activities of our teens and young adults, and provide relished home-cooked meals." □

## PIONEER RETURNS

REV. ORVILLE H. KLEVEN, who has spent 10 years as a pioneer worker in Europe, has returned to his homeland and is available for evangelistic services. During the past year he served as acting superintendent of our Northwest European District. In all of his labors he has been faithful and used of the Lord. He is commended to our people everywhere for revivals, missionary conventions, etc. He may be contacted at 10568 Bogue St., Temple City, Calif. 91780. □

## The Book Corner

### MAKING PRAYER DYNAMIC

By Gordon Cove. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1969. 93 pages, paper, \$1.50.

I first met Gordon Cove about 32 years ago when he conducted a campaign for what is now the Church of the Nazarene in Oldham, of which I was the pastor. He impressed me as a man ablaze for God and souls, an impression which was intensified as my acquaintance with him deepened. In this book he reveals the driving force behind his life and service—prayer.

This is a book which is worth its weight in gold to the young Christian eager to be at his best for God and concerned to know the meaning and technique of the devotional life. But the mature Christian will receive much instruction also from its pages.

It is biblical throughout. Mr. Cove bases all he has to say on the Word of God. He draws his material from the Old and New Testaments.

Jesus, of course, is cited as the supreme authority, but Paul and Abraham, Peter and David, Jonah and John the Baptist, Elijah and Epaphras, Daniel and Bartimaeus are all summoned to the witness box.

Nor is evidence wanting from church history. John Knox and Martin Luther, Andrew Murray and George Mueller, Charles G. Finney and S. D. Gordon testify to the continuing efficacy of prayer.

This is not a one-sided book. The writer does more than tell us how to make the most of the 40,000 promises

which the Bible is said to contain. "Whilst it includes petition, prayer is not merely an entreaty or a cry for help. In its essence, prayer is the converse of the soul with God."

But this is a very practical book as is indicated by the chapter headings: "How to Get Started," "What to Pray For," "Secrets of Successful Prayer." And lest it should be thought that prayer is treated as a kind of magical recipe, the writer insists on the right spiritual condition of the one who prays, in "The Man Behind the Prayer."

Do you think that it is a sin not to pray? If not, you must read Chapter 5, "The Sin of Prayerlessness." And may all of us learn "The Art of Intercession," Chapter 7.

One dollar and fifty cents is a small price to pay for learning how to make prayer dynamic.—JACK FORB. □



### Pro: Love Feast

In the March 25 issue of the *Herald of Holiness* in the "Answer Corner" I was interested in the question of the significance of the love feast.

Our family were all brought up in the German Methodist church. Our presiding elder came around every three months for a business session on church matters and to have Communion on Sunday morning.

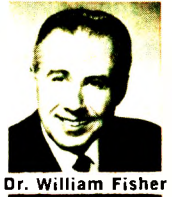
The whole Sunday school session was spent in a short talk as to the real meaning of the sacrament and who are worthy participants, and the

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Dr. William Fisher



Gary Moore

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consequence of being an unworthy guest. The rest of the hour was spent in heart searching and prayer.

At the close of the morning service the Holy Sacrament was observed.

At two o'clock the congregation gathered in the church again to observe the love feast.

After singing a song and a short talk by the elder and prayer, bread and water were passed around for all to participate in a token of love. Then all had a chance to tell of the love of God shed abroad in their hearts.

As a young boy in watching those elderly Christians testify and to see the tears of joy running down their

**CHAPLAIN CAPTAIN LOWEL D. FOSTER** distinguished himself by meritorious service as base Protestant chaplain, 6314th Support Wing, Osan Air Base, Korea, from October 4, 1968, to October 3, 1969. During this period, Chaplain Foster provided an outstanding ministry and religious program for personnel stationed at air force installations in Korea. His professional administration and performance of duties resulted in measurable increases in participation within religious activities. The distinctive accomplishments of Chaplain Foster reflect credit upon himself and the United States Air Force.



cheeks, in my little heart I resolved. That's the kind of Christian that I want to be. . . .

O. C. LUDWIG  
California

**Pro: "Will"**

Let me commend you for the two excellent articles "Snakes, Margaret Meade, and Marijuana" and "Sinning Against the Will," in your April 8 issue of the *Herald*.

They are so timely and needful, and I would like to have extra copies of them. . . .

We thoroughly enjoy every part of the *Herald* and feel that you are doing an excellent job. We especially appreciate your clear and complete answers in the "Answer Corner."

MRS. B. R. PARRET  
Idaho

**DISTRICT ASSEMBLY INFORMATION**

**SOUTHERN CALIFORNIA**, May 27-29, Municipal Auditorium, 3rd and Lime, Riverside, Calif. 92501. Host Pastor: Clarence Kinzler. General Superintendent: Dr. Edward Lawlor.

**ALASKA**, May 27-28, First Church of the Nazarene, 402 11th Ave., Fairbanks, Alaska 99701. Host Pastor: D. W. Hildie. General Superintendent: Dr. Samuel Young.

**SPANISH EAST**, May 29-30, 592 North Goodman, Rochester, N.Y. 14609. Host Pastor: David Iglesias. General Superintendent: Dr. George Coulter.

**OF PEOPLE AND PLACES**

**DR. AND MRS. A. S. LONDON** recently participated in two special meetings. They were guests at a Tulsa First Church banquet where Dr. London spoke on Sunday school building. They participated in services at Pasadena (Tex.) First Church on Sunday, March 15.

**REV. AND MRS. EARL C. WOLF** conducted a workshop at Salina (Kans.) First Church, February 25 through March 1. The workshop is planned to provide special help for the Sunday school staff. It is sponsored as a yearly memorial to a former children's worker, Mrs. Iola Dunkin (deceased), by members of her family.

Dr. Wolf is editor of adult publications and general director of the Home Department for the denomination. □

**EVANGELIST R. C. STABLER** reports that he is scheduling meetings. He has recovered from an extended illness which resulted in 82 days of hospitalization during the assembly year.

**PARSONS (W. VA.) FIRST** has shown a plus 34 increase in attendance this church year. A new attendance record was reached on March 1 with 213 present in Sunday school. □

**MR. AND MRS. H. C. GRANGER** were honored by the Tampa (Fla.) Grace Church on the occasion of their fiftieth wedding anniversary. Both are active in their local church. □

**MOVING MINISTERS**

Francis P. Bozeman from Petersburg, Tex., to Natchez, Miss.  
Harper L. Cole from Bethany Nazarene College to Stillwater (Okla.) University  
Charles B. Courtney from Orangeburg (S.C.) Suttermyre to North Myrtle Beach, S.C.



**"Showers of Blessing"**  
Program Schedule  
Dr. William Fisher

May 24—"Divine Detergent"  
May 31—"Wanted: A Higher Standard of Living"

**VITAL STATISTICS**

**DEATHS**

**MRS. ETHEL DAVIS**, 78, died Feb. 2 in Pasadena, Calif. Funeral services were conducted by Dr. J. George Taylorson. She is survived by her husband, Philip; two sons, Harold and Boyce; two daughters, Leola and Geraldine; four grandchildren; and one great granddaughter.

**CHESTER MYERS**, 64, died Feb. 10 in Craig Mo. Funeral services were conducted by Rev. A. Remmenga. Survivors include his wife, Oleta; and a daughter, Beverly.

**MRS. GRACE JEFFREY**, 87, died Apr. 4 in Nelsonville, Ohio. Funeral services were conducted by Rev. Roy Wolford and Rev. A. E. Miller. She is survived by three sons, Joubert, Gerald, and David; two daughters, Mrs. Lolita Allen and Mrs. Gladys Johnson; 15 grandchildren; and 16 great-grandchildren.

**MRS. LUCY BARNETT WILLIS**, 84, died Apr. 29 in Sacramento, Calif. Funeral services were conducted by Rev. James R. Snow. She is survived by her husband, William; one daughter, Mrs. Kelly (Frances) Hurst; two sons, Charles and William; 15 grandchildren; and nine great-grandchildren.

**INFANT SON OF REV. AND MRS. JAMES E. HUGGINS**, Mar. 29, in Portsmouth, Va. Funeral services were conducted by Rev. Gude Fuller. Interment was in Chesapeake, Va. Surviving are his parents and one sister, Deborah Lynn.

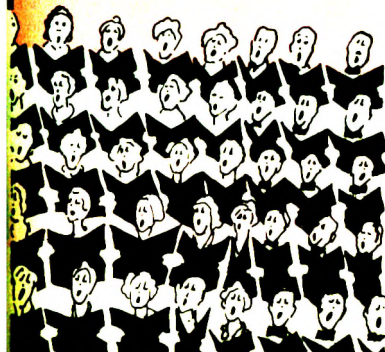
**REV. MRS. EVA (KOONTZ) HAYMAN**, 64, died in Delaware, Ohio. Funeral services were conducted by Dr. Harvey S. Galloway. Surviving are her husband, Rev. Paul K.; one son, Paul K.; and one daughter, Marion.

For the Singing Church!



JUNE

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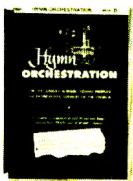
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## BIRTHS

—to Arlen and Shirley (Merritt) Gastineau, Orlando, Fla., a girl, Aimee Jean, Apr. 12.  
 —to James and Charlotte (McLain) Herrick, Chico, Calif., a girl, Anne Patrice, Mar. 27.  
 —to Rev. Lloyd R. and Janet Hankins, Glenns Ferry, Idaho, a girl, Patricia Jean, Jan. 8.  
 —to Delbert and Marilyn (Bateman) Harper, New Paris, Ohio, a girl, Angela Rene, Feb. 4.  
 —to Philip D. and Camelia (Bennett) Frish, Denver, a boy, Eric Devon, Feb. 26.  
 —to Earl and Glynna McClellan, Pasadena, Calif., a girl, Vicki Suzanne, Apr. 3.

## MARRIAGE

Fern Willison, Hutchinson, Kans., and Warren Griffith, Lyons, Kans., at Hutchinson, Apr. 18.

## ANNOUNCEMENTS

### RECOMMENDATION

Rev. I. F. Younger, formerly district superintendent of the Idaho-Oregon District and currently pastor at the El Monte Church of the Nazarene, is reentering the field of evangelism on August 1. We commend him to our pastors and churches everywhere. Contact him at 3045 Lexington, El Monte, Calif. 91731 (Phone: 213-448-3228).—L. Guy Nees, Los Angeles district superintendent.

## DIRECTORIES

**General Superintendents  
 Office: 6401 The Paseo  
 Kansas City, Mo. 64131**

### DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Alaska	May 28-29
Canada West	June 11-12
Upstate New York	June 25-26
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4
<b>V. H. Lewis</b>	
Canada Central	June 25-26
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10
<b>George Coulter</b>	
Spanish East	May 29-30
American Indian	June 4-5
Dakota	June 18-19
Nebraska	June 25-26
Kentucky	July 21-22
East Tennessee	July 30-31
Missouri	August 6-7
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11
<b>Edward Lawlor</b>	
Southern California	May 27-29
Rocky Mountain	June 11-12
Northeast Oklahoma	June 17-18
Northeastern Indiana	June 24-25
Northwestern Ohio	July 8-9
Michigan	July 15-17
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27
<b>Eugene L. Stowe</b>	
Canada Atlantic	June 4-5
Maine	June 10-11
New England	June 18-19
Northwest Oklahoma	July 22-23
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12
<b>Orville W. Jenkins</b>	
New Mexico	June 10-11
Nevada-Utah	June 17-18
Southwestern Ohio	July 1-2
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-7
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

## NEWS OF RELIGION

# You Should Know About . . .

**PANIC NO ANSWER TO GROWING USE OF DRUGS.** Leighton Ford, associate of Billy Graham with the subject of "Christ on the Drug Scene," said, "Today drugs have become for many a way of life. A conservative estimate is that at least 5 million Americans have tried marijuana at least once. Some would push that estimate up to 20 million. It is no answer to the problem to panic or give way to hysteria, as many parents have done.

"First, we need to recognize that the drug problem is a growing one. We are now faced with multiple drug use. It's not a matter of simple answers to one drug—marijuana or LSD. Drug users take many other drugs—amphetamines, barbiturates, sedatives. Young people often make up names for these drugs—'speed,' 'grass,' 'red-birds,' 'yellow-jackets,' 'acid'—in order to confuse adults.

"The age of drug users has gone down alarmingly. New York has had its first heroin death of a 12-year-old. Drug use has also spread from the deprived inner city to the affluent suburbs."

**TEN REASONS WHY** people use drugs:

"1. Plain curiosity. Spare time, plenty of money, and pressure from peer groups are probably the biggest reasons.

"2. Lack of leadership. Young people looking for charismatic heroes to follow have become disillusioned with our so-called leaders.

"3. Rebelliousness. Some use drugs in a deliberate effort to flout parents, tear down authority, and widen the generation gap.

"4. Mind-expansion. Some users are searching for greater insights into themselves.

"5. Fear of the future. A teen-ager said, 'Our generation knows that the wrong finger on the right trigger could blow up the world. So we live for today, 'cause tomorrow may never come.'

"6. Boredom. This is the result of an affluent society that gives nothing to live for and nothing to die for.

"7. Loneliness. A University of Florida coed who is a former drug-user says that loneliness of students on big campuses leads many to drugs.

"8. Alienation. This is a deep personality problem for many who find it impossible to give love or receive love and hide from it by drugs.

"9. Sex problems. Some are so confused and frightened by changing sexual mores that they seek either to relieve their guilt or run away from contact with the opposite sex through drugs.

"10. A spiritual hunger. Man has an inner need. If his spiritual craving is not satisfied by a real relationship with God, he will look for false fulfillments."

### PARENTS: FOUR THINGS TO DO

"You may be a parent who has discovered that your child is using drugs. My advice is:

"1. Don't panic.

"2. Go to your doctor or some competent person and find out all you can about drugs; get educated;

"3. Then forget about drugs and start looking at your child and trying to understand his or her motivation;

"4. Look at yourself; examine the priorities of your life and your home; is there a spiritual vacuum? Perhaps you can take the lead in helping your whole family to find a satisfying relationship with God.

"There is no simple answer to the drug problem. Proper legal control, proper medical treatment, proper social action are needed. But the ultimate solution must be in the spiritual dimension. As one teen-ager says, 'We have to go to the root of the problem and the root of the problem is not where people get their narcotics. It has to do with the heart.'"

Dr. Ford said, "Why take a shortcut to nowhere? Why not instead take the road that leads to eternal life with Jesus Christ? Will you begin with Him this day?" □



## PASTOR SUCCUMBS TO HEART ATTACK

Rev. C. W. Brown of Columbus (Ohio) Whitehall Church succumbed to a heart attack on April 23. He had pastored the Whitehall congregation for 17 years since its organization. Brown was 50 years of age.

Former pastorates on the Northwest Indiana District included Ora and Tefft. He was a graduate of Olivet Nazarene College and was ordained in 1951.

Funeral services were conducted from the church he pastored on April 27. His superintendent, Dr. Harvey S. Galloway (Central Ohio District), officiated.

Survivors include his wife and a daughter.

## HOLINESS CHURCHES COOPERATE FOR TRAINING

Wesleyan, United Brethren, Free Methodist, and Nazarene churches in Battle Creek, Mich., cooperated in conducting an Aldersgate Teacher Training Workshop in March. The workshop was sponsored by the Nazarene churches of the city. There was zone-wide participation among the Nazarenes.



PASTORS participating in the training program represent four cooperating holiness churches.



BATTLE Creek (Mich.) First Church staff and prospective teachers turned out 100 percent for the Aldersgate Training Workshop.



PICTURED is the crowd attending the opening session of the Aldersgate Teacher Training Workshop in Battle Creek.

## OF PEOPLE AND PLACES

REPORTS FROM THE THIRD NEW ZEALAND District Assembly showed good progress in every area. The district has paid 10 percent for missions.

Dr. George Coulter presided at the assembly. H. S. Palmquist, district superintendent, and Dr. Chester O. Mulder, principal of the Nazarene Bible College in Australia, brought the devotional messages. □

F. BERT SKILES, member of Santa Ana (Calif.) First Church, was presented the coveted "1969 Man of the Year" award for the City of Orange, Calif.

Mr. Skiles has been active for years in community and civic activities. He has been the recipient of other awards for citizenship and service. Since 1960, he has served as president of the board of trustees for the Orange Unified School District.

In his church, he has served 27 consecutive years as Sunday school superintendent. □

WILLIS BROWN, Nazarene businessman from the Colorado District, was elected new metro director of the combined Chamber of Commerce program in the National Alliance of Businessmen. The Denver chapter, with which Willis Brown is associated, has provided 1,008 jobs for hard-core disadvantaged people.

Mr. Brown is employed as staff assistant in the employee-relations department for the Public Service Company of Colorado.

In addition to his vocational service, Mr. Brown has been active in church work through the district and denominational program. He served 25 years on the Colorado district advisory board, 23 years on the college board of regents, and eight years on the General Board. □

MR. GARY MOORE, music director of the "Showers of Blessing" radio broadcast, which is currently scheduled on more than 608 stations, was the guest soloist of the London Emmanuel Choir at their spring festival held April 17-19 in Central Hall, Westminster, London.

This venerable choir, consisting of Christians from many denominations, is engaged in a multitude of activities during the year, climaxed by two concerts, one at Christmastime and the other in the spring. The group is under the direction of Mr. Edwin Shepherd; it is probably the best known choir of its type in the entire British Empire.

Mr. Moore sang at all three performances in this spring festival, and Mrs. Moore, who accompanied him on this trip, was invited to sing at the Saturday night concert. There was a



Dr. George Coulter is pictured with the 1970 ordination class in Uruguay. From left to right—Rev. and Mrs. Miguel Rodriguez, Rev. and Mrs. Pablo Waszuk, Rev. and Mrs. Alberto Revelo, and Rev. and Mrs. Jose Pedro Lopez.



Dr. and Mrs. Coulter receive cowhide rugs from Uruguayan Nazarenes.

capacity crowd of about 2,500 each night. The Moores reported that this was a very inspirational occasion. □

SIX NORTHWEST NAZARENE CHURCHES participated in a baptismal service at the Fargo, Okla., church. Following a message by Jerald Locke, district superintendent of the Northwest Oklahoma District, each pastor baptized candidates from his church. The following churches participated: Fargo, Harmon, Laverne, Knowles, Shattuck, and Woodward. □

A NEW RECORD ATTENDANCE was set for the Columbia, Ky., church in March. A previous record of 325 was passed on March 8 with 334 and March 29 with 361. A peak monthly average of 316 was realized for the church. Lawrence Adams is pastor. □

DEBBIE PORTER distinguished herself on the Jacksonville, Fla., zone for

selling 67 *Conquest* subscriptions—most of them outside the church. Her closest competition was 15. She also sold the highest number of *Herald of Holiness* subscriptions at her church during the district campaign. She is a member of an IMPACT team and is actively involved in Bible quizzing and in various capacities with instrumental music. She is a member of Jacksonville Central Church. □



Debbie

CHAPLAIN BILL MARTIN was awarded the Bronze Star Medal, the armed forces honor medal from the government of the Republic of Vietnam, and the Legion of Merit. He has concluded a year of service in Vietnam. □

## Next Sunday's Lesson

# The Answer Corner

By John A. Knight

### CONFRONTING THE PAGAN WORLD

(May 24)

Scripture: Acts 17:16-33; 19:23-41;  
1 Peter 3:13-17 (Printed: Acts 17:  
16-19, 32; 19:23-29a)

Golden Text: Romans 1:16

Confrontation is a way of life in our times. It has been part and parcel of Christian faith from the beginning. Its earliest devotees "turned the world upside down," and wherever it has been preached in all its purity it has challenged the presuppositions and shallow living of sinful men and cultures. Power to disturb all easygoing selfishness has been its trademark.

#### 1. *The Gospel and Intellectualism* (Acts 17:16-33)

The world in which Paul preached was much like our own—questioning, unbelieving, contemptuous, and sometimes hostile. Upon coming to Athens, he found a city given to idolatry. Had it been possible for the world to know God by wisdom, Athens would have known Him, for it was the cradle of brains and philosophy at that time.

The apostle challenged the intellectual snobbery and paganism which he found in full bloom there, for he had experienced the *power* of Christ's crucifixion and resurrection. He knew that "after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

#### 2. *The Gospel and Materialism* (Acts 19:23-41)

The revival which came to Ephesus under Paul's preaching brought strong opposition. Worship of the goddess Diana flourished there, providing employment and income for many who were in the business of making idols. But the conversion of some upset the economic tranquility of the city, and brought resistance to Paul from vested economic interests.

Opposition to the Gospel always intensifies when questionable business concerns are threatened. Traffic in drugs, pornography, alcohol, tobacco is all big business; and, therefore, grows defensive when its selfishness is exposed.

But the Christian, like Paul, is not ashamed of the Gospel, and considers it better to "suffer for well doing, than for evil doing" (1 Peter 3:17). □

Conducted by W. T. Purkiser, Editor

**The word *Selah* occurs in the Old Testament some 70 or so times, especially in the Psalms. Why do preachers ignore this word by leaving it unpronounced?**

*Selah* is apparently a musical term intended to give direction to the musicians when the psalms were sung. It is not part of the thought of the text itself, and comes in some places in the middle of a sentence.

Most of the psalms in which *Selah* occurs are inscribed, "For the chief musician," and frequently contain notes

concerning the use of accompanying instruments.

The best educated guess is that *Selah* indicates a pause in the chanting of the hymn while instruments played.

Since it does not contribute to the thought or meaning of the psalms, it could well be omitted in reading.

**In Sunday school James 1:14 was quoted to show that there still remains in the sanctified heart an evil desire that is the source of temptation. Is this the correct interpretation?**

It is not.

James 1:14 reads, "But every man is tempted, when he is drawn away of his own lust, and enticed."

The friend in the Sunday school class who made the statement you cite was probably misled by the King James word "lust," which practically every Bible scholar says is too strong in terms of what "lust" now means.

According to my dictionary, "lust" in Elizabethan English meant personal inclination, wish, whim, or desire.

The Greek word is *epithumia*, and may be used for any strong desire, good or bad.

For example, it is the word Luke 22:15 quotes from Jesus, "With *desire* I have desired to eat this passover with you before I suffer."

It is the word Paul used in Philippians 1:23, "For I am in a strait betwixt two, having a *desire* to depart, and to be with Christ"; and in 1 Thessa-

lonians 2:17, "We . . . endeavored the more abundantly to see your face with great *desire*."

Evil desires are the root of some temptations. But good and legitimate desires may also be the root of temptation. When Jesus was tempted in the wilderness to make stones into bread, He was hungry. There was nothing sinful about the desire to eat. The sin was in the *means* suggested.

Sanctified people are tempted through desires that in themselves are perfectly proper and right. The sin lies in the wrong means chosen to satisfy the desires.

This is one reason why we can never accept the claim of the "new morality" that the end justifies the means. However legitimate the desire or end to be gained, if the only means available to reach that end is evil, the situation is a device of the devil and should be rejected out of hand.

**In view of what you say about God having a finite body (February 18 "Answer Corner"), Genesis 1:27 says God created man in His own image; Genesis 32:30 says that Jacob saw God face-to-face; and Exodus 33:11 says that God spoke to Moses face-to-face. This does not seem to square with the idea you express. Please let us have your comments.**

Not to unduly tire you, I will make just two comments:

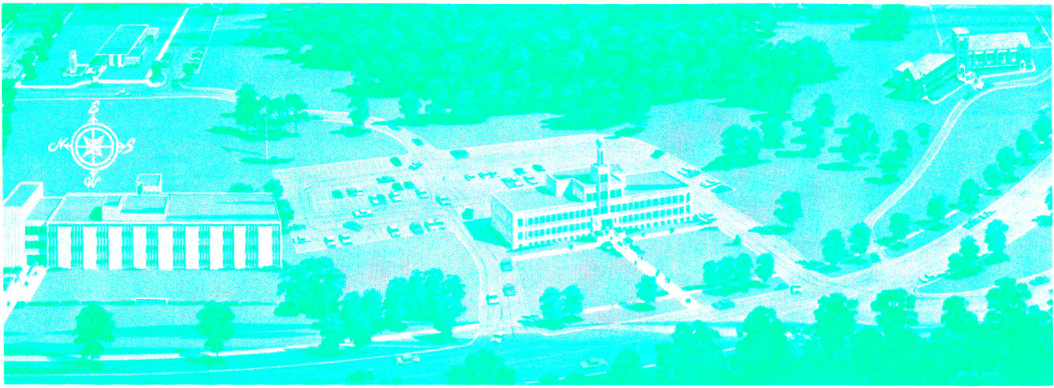
First, "image" in the Bible does not mean "little replica of" or "statue-like copy of." It means "a visible representation of." Thus Colossians 1:15 speaks of Christ as "the image of the invisible God."

Second, as to "seeing God" in the Old Testament, what you cite are instances (and there are a number of others) of what the Bible scholars call "theophanies"—that is, appearances of

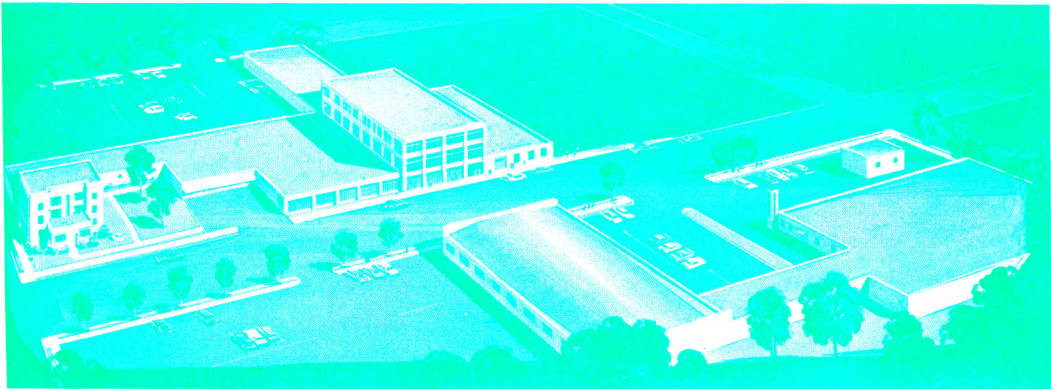
God in temporal form as accommodations to the limitations and needs of those to whom He appeared.

You must remember that in matters of Christian theology we interpret the Old Testament in the light of the New Testament, and not vice versa. John 1:18; 5:37; 6:46; Colossians 1:15; 1 Timothy 1:17; and 6:16 give you the Bible's definitive statement on the matter. The Scripture must not be so interpreted as to make it self-contradictory.

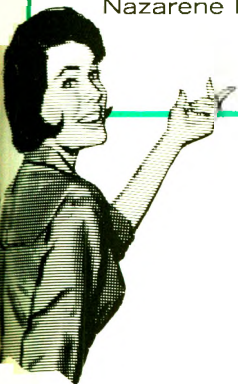
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—PHINEAS F. BRESEE

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## *“By All Means...”*

### WORTH THE RISK

**C**ALL it a bar, a nightclub, tavern, roadhouse, or a pub—it’s not a recommended hangout for a Christian. But one was there.

It was a risk that had to be taken—for Christ. It was 3 a.m. John was debating with God about the most effective way to lead Ed to Christ. God was saying, “Go to a certain bar. Get Ed out of there. Take him home with you. Sober him up. Talk to him about being a believer. Do it now!”

John drove to the bar. As he approached, some anxious thoughts stabbed his mind, almost numbing his senses. What if another church member would see him entering a bar at the masking hour of 3:30 a.m.? What if one of the men at the plant—one of the guys he was trying to witness to—would be there and recognize him, not realizing the real mission? He could see his Christian reputation being dashed and splintered. But it seemed a right thing to do. So he went in.

Through the dim light and haze of the smoke-filled room, John spotted Ed... drunk...hanging over the end of the bar. The bartender was trying to get him seated. John assisted. After some persuasive moments, Ed went home with John.

Hot, black coffee! Lots of it! At about 5:30, Ed began to come around. Conversation followed about Christ: how He could forgive sin, deliver Ed from wasteful habits, and give him new life.

It was 6:45 now. And God in Christ brought forth a new creation. Old things passed away. All things became new. Ed was born again—something new for him.

Somewhere the Apostle Paul talks about ambassadors going into the marketplaces of life to persuade men to be reconciled to God (II Corinthians 5:16-20). Try it! It’s worth the risk!

RICHARD NEIDERHEISER  
*Kansas City*

# SAVE SOME

1 Cor 9:22

