

Herald of Holiness

CHURCH OF THE NAZARENE

JULY 15, 1970

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Paradise Here and Hereafter

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THE PITCHER OF GRACE

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General Superintendent Orville W. Jenkins

NO VACATION WANTED

A CHANGE of pace, leisure, rest, new perspective – we call it “vacation”! At this season of the year, people in many parts of the world are rushing to the mountains, beaches, national parks, historical points of interest, cities, countryside, fishing streams, overseas to distant lands – just about any and every place to “get away from it all.”

But there is no vacation from holy living and full obedience to the Lord for the child of God. The Spirit-filled Christian has no desire to escape the responsibility of personal righteousness and obedience to Christ. We all need times of physical relaxation and rest which a well-planned vacation can bring. But every true follower of Christ is just as much a Christian while a thousand miles away where he is unknown as when at home where he is known.

It is the living Christ, in the person of the Holy Spirit, in our hearts and lives, who creates within us this desire to honor and represent Him wherever we are. This is the mighty “love of Christ [which] constraineth me,” of which the Apostle Paul wrote. This is the great compelling and motivating force in the hearts of God’s holy people.

Often while traveling or while on vacation we are given opportunities to witness for Christ. Only last night I had such an opportunity, and I earnestly endeavored to take advantage of my time with the medical doctor acquaintance as we traveled home by plane.

No doubt you will meet new people and make new friends this summer. Earnestly pray that the Lord will enable you to be His representative, His contagious witness! He wants to use each one of us to win others to himself. And once you have tasted the joy of leading another to Jesus, there is never a desire to have a “vacation” from this!



WHILE he operated a clinic for disturbed children in downtown Columbus, Ohio, Dr. Missildine became disenchanted with the long, tedious route of help for children through psychoanalysis. There must be, he said, a way to help these children without endless and expensive sessions which involve techniques and vocabulary that often are frightening to children and sometimes even to the parents. After considerable study and practice he came forward with this approach:

Babies are born with two fears: of loud noises, and of falling or loss of support. From this starting point, almost everything else in human personality is learned. It is learned during the growing years by interaction with the meaningful adults in the life of each child.

These adults generally include mother and father, a possible grandparent, pastor, Sunday school teacher, uncle or aunt, or even a neighbor. But from the small group of meaningful adults in the life of the child this growing youngster seeks to get a clear-cut picture in answer to this basic question of life, "What kind of person am I?"

Through the years the child or young person listens to these adults respond to his questions, actions, and conversation. Through their words, gestures, silences, touch, and other means of communication his mind—operating like a computer—stores away information on the kind of person the important adults in his life indicate he is.

The child learns that he is smart or dumb, fast or slow, acceptable or unacceptable, pretty or ugly, pleasant to have around or always in the way, lov-

able or repulsive, and on ad infinitum. By the time this child has become 13 to 15 years of age, his "data processing" has made clear to him the kind of person he is. With this mental picture in mind children basically have

their inner equipment in attitudes for facing life.

Dr. Missildine then asks the ringing question, "What happens to this inner child when the person becomes an adult? Does the child die? Does this inner child just fade away and cease to be?" His answer is a resounding "No."

The child never dies. All that is done is to wrap the child of the past with the layers of adult sophistication that covers this childhood picture of self like layers of an onion. Around this child's concept of self goes the layer of sophistication in an adult body, layers of adult responsibility, of education, of vocational preparation, and finally of adult life responses.

But all the time, in spite of the layers of sophistication on the outside, the child of the past is still dominating the attitudes and directing the behavior of this adult human being.

This may mean that the effectiveness or ineffectiveness of many adults is determined by the attitudes they have developed during their first 15 years of life. Some who work with human beings constantly find that the saddest situations in human experience are those adults trying to face the challenges of the middle years with a set of emotions which became crystallized during the junior high period of development.

Having finished with Missildine's book, my mind turned immediately to the words of a wise old man who wrote a letter to some friends of his, living in a frontier outpost of the Roman Empire: "When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things" (1 Corinthians 13:11).

LOVE

and the Mature Person

■ By Leslie Parrott

Portland, Ore.

First of all, St. Paul said he thought like a child.

It is not necessary to tell you who are raising families, or have raised families, how a child thinks. You know by experience: *a child thinks only and absolutely about himself.* He is self-centered to the very fullest extent and has almost no feelings for the problems of others.

When a new baby comes to the home—particularly if it is the first child—the entire schedule is changed. Rooms are redecorated. A quietness prevails which was not there before. As the baby begins to grow, he must learn he cannot always have his own way.

If other children come to play, the two-year-old wants whatever they want. Little by little the socializing process goes on until the child is past five years of age and ready to go off to kindergarten and get along with all the other little "monsters" who have been kings on the throne in homes where they were born. In fact, some educators define the process of education as being nothing more than the process by which children are taught how to live with others in the world.

St. Paul said, When I was a child I thought just like that. I was completely self-oriented and cared for nobody else's problems. But when I became a man, "I put away childish things." The mature person then is the individual who has been saved from the sin of self-centeredness, temper tantrums, pouting, and has been filled with the power and purity of mature love.

St. Paul further said, When I was a child I talked like children talk. There is no group of human beings on earth who are more devastating and destructive with their tongues than children. They can deflate an ego and puncture a self-image, leaving their victim in tears.

When they have run out of their resources for more vindictives, children will turn to accusations against other youngsters' parents. They say, "My dad can beat your dad . . . my mother

is smarter than your mother." And as a last resort, children will sit down on the curbs on opposite sides of the street and make up nasty little rhymes which are hurled back and forth at each other.

St. Paul said that he talked like a child when he was one, but since becoming a man he had put away childish speaking. The person who allows himself the luxury of backbiting, criticizing, and projecting the blame for his own problems on others simply has not put away childish speaking.

The person who begins his conversation by saying, "He is a nice fellow, but . . ." really means, "When thoughts of him come into my mind I feel very uncomfortable. If you will give me a moment or two I will trim him down to my size, so I can feel better about discussing him."

There really is no other explanation for backbiting and criticism. The person who stoops to these tactics has reverted back to childhood. He really is putting a neon sign high above his head which says, "I feel inadequate

when I think of certain people. Give me time so I can cut down some of their stature by my criticism."

Only the mature person has enough love to escape the childish trap of destructive criticism.

St. Paul also said: When I was a child I understood as children understand. There is only one way a child understands and that is by conditioning, not by reasoning. By spankings and kisses, by punishment and reward, adults guide the behavior of children. As the child moves ahead into maturity, the conditioning gives way to reason, and fear to fellowship.

Many sad adults have never caught the idea of a personal religion which is based on fellowship with God. They have been conditioned by ritual and rules. Their experience is primarily

emotional or is understood in terms of insurance against punishment. Paul once thought in these terms, but when he became a mature person in Christ he put away childhood conditioning for a deep, abiding fellowship with God.

Church, whether it is formal or informal, is a ritual to the person who only has been conditioned by childhood experiences in it; the conditioning must give way to a mature fellowship with God and with people.

Church can be a frightening, restrictive set of do's and don'ts to the person whose mind has been conditioned but whose heart has never been transformed. Church becomes a vital, alive, meaningful experience to those mature persons in Christ who have set aside childhood conditioning for the maturity of Christian love.

The unhappy homes are those dominated by the inadequate attitudes and ideas of childhood. Self-centered thinking is acceptable among children, but it is completely destructive when practiced by adults. Strong negative feelings of criticism and backbiting are expected from boys and girls. But among adults, this kind of conversation in the home, whether directed to members of the household or those outside, will bring nothing but depression and unhappiness.

The religious training of many children has centered around the two concepts of secondhand ritual and authoritarian legalism. Many of these children, when they come to adult years, are not able to make the transition to a meaningful adult faith based on love in Christ. Therefore there are many who withdraw from the church and become unreachable. Persons easy to live with have a mature love of self, others, and God. Maturity has made the transition from self-centeredness, negative criticism, and conditioned reactions to an attitude of divine love shed abroad in the heart by God's Holy Spirit. □

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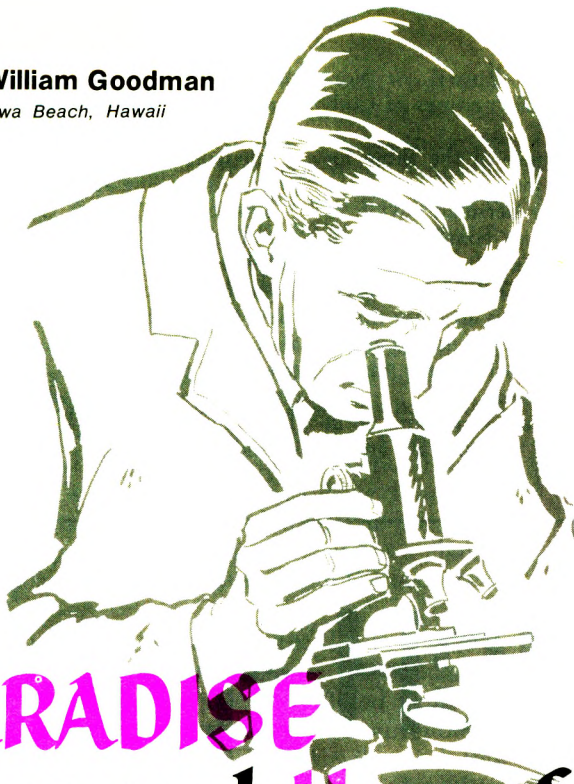
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■ By William Goodman

Ewa Beach, Hawaii



PARADISE Here and Hereafter

THIS is the scientific age, when it's more fashionable to be scientific than religious. This is an age when a man would rather be found looking in a microscope than in the Bible, an age when science will bring the material answer here and now rather than in some future order.

Science promises man a better, easier living. It promises eventually to bring paradise to earth through logical, practical, understandable means.

Science's donation to paradise will be:

- a computer to work a problem in two seconds that would take man 38 years to solve
- aerodynamic autos powered by fuel cells
- electronic beams that will quarry granite in minutes
- climate-controlled cities under domes two miles in diameter
- knowledge and memory pills
- travel from Chicago to Tokyo in one-half hour
- men with artificial plastic gills attached to their lungs living under the sea
- icebergs transplanted to aid nations
- laser beams to broil steaks in seconds
- pinhead-sized stereo micro-circuit radios in ears

• identimats to identify ID cards with owners' hand geometry. But that's future talk. What about the present?

Science presents a bill of \$140 million for each space vehicle launched but it hasn't found a cure for cancer, cystic fibrosis, muscular dystrophy, the common cold, or what to do with five and one-half pounds of garbage per person per day.

It took 350,000 people to put three men on the moon. Yet in Hawaii a swimming pool for children cannot be opened because there aren't any life-guards.

What is science doing about 3,200 tons of sulphur dioxide, 280 tons of dirt, and 4,200 tons of carbon monoxide daily in New York City, which is civilization's display city?

Businessmen will spend \$73 billion to expand their factories, but who will be accountable for the 325 million gallons of raw waste poured into rivers every day?

This world may be a paradise for some already. A basketball player is offered a 40,000-acre ranch stocked with 3,500 cattle and \$1 million if he will play pro-basketball for a certain team. A golfer can make \$1 million a year, and a ski champion received \$2 million endorsing products. Barbara Streisand receives \$500,000 plus

stock for four weeks' work. J. Paul Getty's valued net worth is \$1 billion or more. There are 153 Americans worth \$100 million, 66 worth \$150 million or more. Mr. "Playboy" is having a personal airplane built for \$5 million.

This may even be a paradise for animals. Last year \$500 million was spent for hay and grain for pleasure horses. Drugs and cosmetics for pets totaled \$100 million.

"Paradise" spent \$30 billion on gambling, \$20 billion on crime, \$9 billion on liquor, \$5 billion on tobacco.

On tobacco, the U.S. Government spent \$2 million to study better tobacco plants, \$5 million to study tobacco plant disease, \$30 million for tobacco that couldn't be sold, \$30 million to promote American tobacco in foreign lands. Under the food plan, the U.S. gave Ghana, Israel, and Turkey money for tobacco crops. Yet it spends other millions to warn the public that smoking is harmful to one's health. (Christians gave less than \$135 million to support all religious activities in the world.)

What has science done for transportation in paradise? Los Angeles has 700 miles of freeways and still has traffic jams. Our federal government spends \$32,000 a minute on roads and yet realizes that many of the roads are obsolete before they are finished. It takes an auto just as long to travel the length of Manhattan Island, New York, as it did a horseman 50 years ago. Many commuter railroads are slower in service now than they were during World War I.

I will let the daily newspapers and magazines point out social ills such as rising rates of crime, illegitimacy, divorce, child abuse, pornography, abortions, venereal disease, suicides, drugs, alcoholism, homosexuality, bankruptcy, and even rise in skirts!

It is very interesting that our courts can define God and get Him out of the schools, but cannot define obscenity and get pornography off the newsstands. I am sure our society has to be a changing society, but man is basically the same, and his needs are basically the same whether he be a movie star in a million-dollar mansion or an American Indian squatting on Alcatraz.

It is easy to see that a man without God and His Word is an empty person; that he is lonely, confused, and insecure in his heart. I met a man in an old log house on the Blue Ridge Mountains who knew God. He read a Bible with stained pages by a kerosene lamp and he had a full life. I met a

man in Pittsburgh, Pa., who had wealth, power, prestige, and was an alcoholic. He had no contact with God; he was empty, bitter, and lonely and finally committed suicide.

Our nation got a good start by trusting in the Word of God with faith and assurance. America has forgotten her foundational belief and prides herself on scientific achievement. We need not outer space but inner peace; not revolution but revival; not moratoriums but prayer; not a political resistance movement but a resistance of evil; not the writings of Dylon, Mao

Tse-tung, Bertrand Russell, or Norman Mailer, but the writings of God-inspired men.

The main purpose of the Bible for today is to lead men to accept Jesus the Christ as their personal Savior, to get men to let Him come into their hearts or, "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5). Utopia is an inner thing. It comes within when a mortal being will surrender his will to the higher will of God, his Creator.

There is a spiritual war going on in this universe and we mortals are at

the center. Forces of evil pull us; forces of righteousness or God pull us. It is our decision. We may gain the whole world, but if we lose our souls, it profits us nothing at all.

Science will do its thing to bring paradise here. Some will find temporary personal utopia through money or pleasure. But those that let God be their God, and Jesus the Christ enter as Lord of their lives, will find the deep peace of paradise in their hearts now and eternal paradise out there. The mortal who doesn't have it shouldn't knock it. □

■ By C. William Fisher

WATCH THOSE DETOURS!

And we know that all things work together for good to them that love God, to them who are the called according to his purpose (Romans 8:29).

ANYONE who travels much by car is familiar with "Detour" signs—those signs directing traffic around road repairs or bridge construction or even some accident that has temporarily blocked traffic.

Barricaded roads and blocked highways and detour signs with arrows pointing to a bypass are common not only in traffic but in life. No one lives very long, or travels very far, without being confronted with a detour.

Sometimes, as on interstate highways, there is ample warning and one can make gradual adjustment to the changed route. At other times, as in a sudden washout or accident, there is little warning of the approaching detour, and traffic comes to a screeching halt.

But sudden, or gradual, detours—in traffic and in life—are inevitable.

While detours can be, as one defined them, "rough roads around even rougher ones," they can also be bypasses of self-will that lead to the main roads of God's purposes and the fulfillment of His will.

One thing is certain: while detours are often disruptive, they are not always disastrous.

They were not disastrous, for instance, for the Apostle Paul. It was while Paul was on his second missionary journey that he had an intense desire to go to Ephesus and preach the Gospel in that notorious center of idol worship. But he ran smack into a detour sign, so he turned northward toward



the great cities along the Black Sea. But again he was detoured by the Holy Spirit and directed down to Troas.

But while there, in Troas, he learned the reasons for the detours—for it was there that the man from Macedonia appeared to him and begged him to bring the Gospel over into Europe, and thus the Christian faith came to Athens and to Rome and to the Western world.

And so it has been through the years—a Phillips Brooks wanting to teach school but detoured into the ministry and finding not only fame but fulfillment in pulpit mastery.

Or a Franklin Delano Roosevelt whose public ser-

RADIO SERMON OF THE MONTH

vice came, literally, to a paralyzing halt: but who found that what seemed to be unmitigated disaster was only a temporary bypass and that, when he returned, in a wheelchair, to the main road, sympathy and steel had seeped into his soul and had given to him the stuff of leadership until he was better prepared for the demands of national and world responsibilities than he ever would have been without the detour called polio.

So a detour in life is not always a disaster—if one meets it wisely and well. But how does one do that?

Well, the first thing to do is to slow down. That is always advisable on a detour. And that could be a very healing, wholesome thing in the hectic, feverish rush of today's living. Thousands have found, as Moses did, that the real fulfillments in life often come in the quiet times when the soul has a chance to catch up and, in the stillness, catch the accents of the eternal.

But slowing down is not enough. If a detour is to be a blessing instead of a blockade, those changed plans, restricting experiences, altered circumstances, and blocked passages must be surrendered—*completely* surrendered to God's will. And this has been the only successful way to deal with a detour.

Job, for instance, confronted in quick succession enough detours to last a lifetime. His children killed, his property destroyed, his body covered with boils—all this, and a nagging wife and critical friends!

But even though the detours seemed disastrous, Job still knew where the highway was, and believing in a God who had not only built the highway but was permitting the detours, Job, in a spirit of surrender and faith, said, "Though he slay me, yet will I trust in him."

And when the combined forces of evil threw up a barricade to block even the Son of God in His redemptive purpose and made the way so difficult that He cried, "My God, why hast thou forsaken me?" as three worlds listened to what would come next, they heard Jesus say, "Into thy hands I commend my spirit." And in that moment even devils knew that victory for God's redemptive purpose was assured, and that the detour they had thought would defeat even God's purpose had now become a highway—the highway of holiness—and that that road leading to Calvary would forever be the only way that would be provided for men to make it from earth to heaven.

That was 1,900 years ago, but the way of the Cross is still the only way that leads all the way home.

Whatever the barricade that has blocked your way . . . whatever the experience that is making life a rough go of it—whether the detour is man-made, or of the devil's devising, or of God's permission—surrender the entire situation over to God's will and find that, even though the barricade is in the shape of a cross, God will see you through and, with gratitude and praise in your heart, you will realize once



Pen Points

He Left Too Soon

A YOUNG man came running to Jesus to inquire the secret of eternal life. He was a good Jew whose religious observances seem to have brought him rather naturally to Jesus, at a time when most of his countrymen were turning against Him.

No wonder Jesus loved him! He stood on the very threshold of the Christian life. What a disciple he would have made! Jesus answered him in characteristic fashion: "Follow me."

The young man was doubtless pleased with the invitation to become a disciple of the Master, but he faltered when Jesus began to explain what following Him would mean.

As he listened to the words, "Sell all you have and give to the poor," his eagerness changed to distress. In disappointment he hurried away as abruptly as he had come.

It was Jesus' turn to be sad and He remarked, "How hard it is for those who have riches to enter into the kingdom of God!"

The crucial mistake of this near convert was that he failed to stay long enough to hear all that Jesus had to say.

He heard, "Sell all . . . give," and took it as the entire Christian credo.

But Jesus continued for the sake of those who remained: "There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake who will not receive manifold more in this present time, and in the world to come everlasting life."

How different might have been the results! "Sell all, give—receive manifold more." The two components of well-balanced discipleship! As natural as left and right, plus and minus! As necessary as two feet for walking!

Half a creed can never stand by itself. The rich young man is not the last person who has missed the truth of the gospel by going away too soon.—
J. H. BLANEY, Quincy, Mass.

again that "all things [do] work together for good to them that love God, [and] to them who are the called according to his purpose" (Romans 8:28).

Shall we pray, *O God, whatever the temporary bypass, whatever the sudden setback, may we be strengthened and encouraged by the truth that permanent disaster can never come to anyone whose trust is in Thee. This we ask in Jesus' name. Amen.* □

Weight Watchers

THEY all propound the same message: mutual support, lavish encouragement, week-by-week accountability, reeducation of eating and thinking habits, undeviating honesty and rewards."

My mind leaped when I read this paragraph from a recent *Reader's Digest* article. The one message of this club is to lose weight. That's what it's all about.

What is our one message as a church? The creed of the Early Church is still the message of today summed up in three living words: Jesus is Lord!

I can still see E. Stanley Jones hold up three fingers before his audience in India as he said it: "Jesus is Lord." That means He is my Owner, my Possessor, and my Dispossessor. Indeed, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." What an idea to be sold out to! How it changes the entire way of life!

The drawing in *Good News* for Paul's admonition in Galatians 6:2, "Help carry one another's burdens," is a fine illustration of mutual support. The little girl at the end of the line has her burden piled up on her head as she holds a portion of her brother's burden, for she knows "everyone has to [also] carry his own load!" Contradiction? Not at all. . . . the redemptive way of life!

Everyone likes to feel he is playing to some kind of gallery and I mean a warm, human, "you re-doing-a-great-job" sort of thing! The weight watchers lavish encouragement on each other. "Encouragement, not nagging, is what a person needs." Church member, are you listening?

Willpower, that's what they've got. This course makes no room for a yaw, no deviation off the course. It's too costly in many areas. These people are surrendered to an idea. And because they are sold on an idea, they make it work!

What idea are we surrendered to?

Earl G. Lee
Pasadena, Calif.

The Conquest of Inner Space!

THEY faced one another, the man of the deserts and the farmer's son. This was the climax of a relationship which had begun years before.

Elisha had been following the plough on his father's farm, watched by the great prophet of Israel—an Athanasius, a Martin Luther, a John Wesley, and a Francis Asbury all rolled into one. As he passed, Elijah the prophet threw his mantle over Elisha's shoulders and walked off.

Elisha knew what it meant, bade farewell to his loved ones, and began a course of humble service as Elijah's servant. He became known as the one "who poured water on the hands of Elijah" (II Kings 3:11).

How often Elisha was tempted to go back to the plough we do not know, but as often as he was tempted he resolved to stay.

Something of his tenacity is indicated by the journey to the place where they now stood. At each place Elijah had given his young lieutenant an opportunity to remain behind. He knew what was in the offing. He did not need others to tell him that his master was going to be promoted to heaven—though they did, nevertheless.

Elisha knew that he was in the direct succession of the man who had had a price on his head and who journeyed over the mountains of fame and through the valleys of death. And this was the point of departure, the moment of decision.

"Ask what I shall do for you before I am taken from you," said Elijah. "Let me inherit a double share of your spirit," was the prompt reply.

The years with Elijah and the renunciation, the humility, and the tenacity which they involved had given insight into the real priorities of life. It wasn't Elijah's dramatic appearance, his genius for timing his actions, his speed of movement, his strength of body which were the secret of his success. It was his spirit,

indwelt by the Spirit of God—the man he was inside. Only a spirit like Elijah's, a spirit of fearless faith and utter dedication, could qualify Elisha to be his successor.

This is an age of externals. One of our great achievements is the conquest of outer space—and I do not belittle it. I heard of a minister the

other day who preached on "The Conquest of Inner Space."

What a refreshing emphasis! A woman said, "My life is like an onion. If you take off the layers, you will find nothing inside." What a commentary on our day and generation! So much surface—so little heart!

It seems to me that One greater than Elijah is confronting His Church and saying, "Ask what I shall do for you."

What is our answer?

Do we ask for more organization, better methods of communication, greater learning, a *face lift to improve our image* in the present age? There is no harm in asking for such things—in their place.

But Christ's representatives in any age can represent Him only if they have His Spirit. "As my Father hath sent me, even so send I you." He said to His apostles. "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:21-22).

To qualify for this unspeakable privilege you must, like Elisha, renounce all that hinders and follow the Master in humble and determined service.

But the compensation will far outweigh the cost. You will join the company of men and women our sin-sick, superficial world is waiting for.

And, what is more, in the words of Rudyard Kipling, "You'll be a man, my son!" □





Photo by Union Pacific Railroad

The Pitcher of Grace

GET that piano off my foot!" It was a holiness preacher's voice. His tones were not soft and gentle but loud and urgent.

With some other brethren he had been called to move a piano. It was heavy! One of the men had tired and had let the weight down on Brother R's foot.

It would be easy for me to sit in a rocking chair and condemn Brother R for not speaking more calmly. I don't have a piano on my foot.

I think that old Brother Job in the Old Testament would have understood He had to go through some things that squeezed out of him some hasty words. Remember, though—he was under pressure.

He had lost his wealth, lost his health, lost his children (what a blow that must have been!), and worst of all, he lost his religious feelings. He was tempted to believe that God did not love him and had gone off and left him.

Why do good men like Job have to suffer?

Philosophers puzzle over such questions without reaching any very satisfactory conclusions. The Lord does better than that. He gives us a little inside view as to why Job faced affliction. Unknown to him, Job was on dis-

■ **By Louis A. Bouck**
Vancleve, Ky.

play to show Satan and all the world how a sanctified man can keep victory in trouble.

Job was a sanctified man. The Bible says so three times. *Perfect* is the word that the Scripture uses. The complete account illustrates the meaning of that term.

Some, of course, do not accept the divine testimonial.

Folk claim that Job must have been a sin-hiding hypocrite. This is what the three "friends" said, but the Lord rebuked them for saying it!

Others suppose that he was a moral but unconverted person, who had to learn the hard way his heart-plague of self-righteousness.

Would God have said, "There is none like him in all the world for righteousness," if Job had been a sinner, or even unsanctified?

One "scholar" calls Job a hothouse flower, who did very well with God's hedge about him but could not help sinning when that cordon of protection was gone.

This, however, is the very point of contention between God and Satan. "I can break him," was the devil's boast.

"Try it," the Lord replied.

If Job broke under pressure, then Satan was right, God embarrassed and defeated, and none of us can now hope to stand under heavy trials. Unthinkable!

Job did not break. He was patient under trial. (Remember, the word *patient* means, not serene, but steadfast.) Job took the devil's worst without budging an inch. So, by God's sustaining grace, can I.

The Lord has an invisible secret weapon, unknown to the powers of darkness, with which He strengthens the sanctified in time of need. It is His pitcher of grace. Without that grace Job would have fallen.

For example, the devil brought Job into darkness where he felt no lift in prayer. All was black.

"Oh that I knew where I might find him!" the tested saint moans.

God lifts the pitcher of grace and lets a little trickle of its crystal contents fall into Job's soul. His tortured features relax in a smile. Job cries, "He knows where I am, anyhow, and when he hath tried me, I shall come forth as gold."

Satan tried another tactic—deceit.

"You'll die and be lost anyhow, Job. You might as well have some fun

(Continued on page 12)

Editorially Speaking

By W. T. PURKISER

Temptations of Older Christians

We have often been told to expect temptations as long as we live in this world. But we seem to forget that our enemy does not give up when we win our first few battles.

Bishop Stephen Neill has written a striking statement at this point. He said: "The life of the individual Christian will always be marked by conflict and temptation. Each age, each stage of life, has its own problems, its own pitfalls, its own subtle occasions of failure."

Dr. Neill goes on: "It is usually supposed that youth is the period of the most dangerous temptations. I would say rather that it is the time of the most *obvious* temptations."

The bishop explains: "The besetting weakness of middle age is self-complacency and unadventurous acceptance of things as they are."

Again: "The besetting weakness of old age is an unwillingness to accept the fact of being old, refusal to recognize that one cannot now do the things that one was able to do twenty years ago. With this goes often an inner querulousness about life as God has made it, self-pity, a kind of resentment against the young for being able to do the things one can no longer do oneself, and a consequent refusal to see any good in anything that is new."

The conclusion is: "The existence of all these possibilities of failure is a reminder, if any reminder is still needed, that Christian holiness involves an ever-repeated self-committment to the exacting demands of the holiness of God in ever-changing situations."

EACH PART of this quotation is important. Youth is a time of temptation, both obvious and strong. It is largely in the area of the physical and social—the temptations of the younger son in the parable of the prodigal, who claimed his heritage and wasted it in riotous living in a far country.

But middle age has its temptations too. They are, like those of later years, more in the realm of the spirit than of the flesh. The struggle for security, the temptation to provide more for the future than is right or necessary, driving ambition for recognition and status—these may be added to the bishop's list.

Certainly "self-complacency and unadventurous acceptance of things as they are" must be counted among the temptations of mature years. The idealism of youth tends to give way to a paralysis of ef-

fort that masks itself as realism. In Dorothy Parker's lines entitled "The Veteran" this is vividly described:

*When I was young and bold and strong,
Oh, right was right, and wrong was wrong!
My plume on high, my flag unfurled,
I rode away to right the world.
"Come out, you dogs, and fight!" said I,
And wept there was but once to die.*

*But I am old; and good and bad
Are woven in a crazy plaid.
I sit and say, "The world is so;
And he is wise who lets it go.
A battle lost, a battle won—
The difference is small, my son."
Inertia rides and riddles me;
The which is called Philosophy."*

NOR ARE THE LATER years free from "conflict and temptation" and "subtle occasions of failure."

For one thing, there is the difficulty we have in facing the fact that age has taken its toll, that we "cannot now do the things that . . . [we were] able to do twenty years ago."

Lillie Buffum put it in some charming lines:
*My get up and go has got up and went.
How do I know my youth is all spent?
Well, my get up and go has got up and went.
But in spite of it all I am able to grin
When I think of the places my get up has been.*

As we grow older, we have greater difficulty adjusting to change. It is easy to live in the "good old days," forgetting that they are gone and cannot be brought back.

Hanna Whitall Smith, the Quaker author of the all-time Christian classic *The Christian's Secret of a Happy Life*, lived to be 80 years of age. She wrote to a friend as she faced the declining years:

"I am convinced it is a great art to know how to grow old gracefully, and I desire to practice it. One secret of it, I am sure, is to *take the side of the young people*, and I mean to do this just as far as possible. When I remember my own youth, and recall the immense power any old person, who believed in me and sympathized with me, had over me in those days, I cannot but think my influence for good over the young people of my day will be far greater by the road of sympathy than by the road of antagonism."

That Mrs. Smith's secret may be more difficult to practice now than it was in her generation could well be admitted. But it is still true that there is

A lady who was nearing the end once said, "I have such a lovely robin that sings outside my window. In the early morning as I lie here he serenades me." Then as a smile spread over her face she said, "I love him because he sings in the rain." That is one fine thing about the robin; when the other birds are silent, he sings on. So with the promises of God; they are good at all times.—Exchange.

greater influence in understanding and sympathy than in resentment and antagonism.

THE TEMPTATIONS of older Christians, like those of any age, are best met by direct attack rather than by passive endurance. Missionary-Evangelist E. Stanley Jones, who is himself the best example of his own suggestions, has given a list of directions for making age a blessed period:

1. Don't retire. Just change your occupation.
2. Learn something new every day.
3. Set yourself to be gracious to somebody every day.
4. Don't let yourself grow negative; be positive.
5. Look around you to find something for which to be grateful every day.
6. Now that your bodily activities are slowing down, let your spiritual activities increase.
7. Keep laying up as the years come and go "the good store"—the depository of thought, motive, action, and attitude which we drop into the subconscious mind.

An unknown penman has inscribed a fitting prayer through advancing years:

*God, keep my heart attuned to laughter
When youth is done;
When all the days are gray days, coming after
The warmth, the sun.
God, keep me then from bitterness, from grieving,
When life seems cold;
God keep me always loving and believing
As I grow old.* □

The Challenge of the Church

One of the strange facts of our day is the volume of criticism levelled at the Church. It comes from both without and within.

Yet while the Church has many critics, it has no rivals. No other organization even so much as attempts what the Church alone can do.

The Church is the channel through which the saving truth of God is brought. Other organizations are concerned with social welfare, community betterment, and service activities almost without number. These are commendable and very important. But they all fail to minister to man's deepest need, the need of the soul.

Only the Church is concerned with the root problem in human life. Richard Halverson has asked us to suppose that years ago the medical doctors decided that it was wasting time and money to do research into polio—that the time and money should be used to mass-produce iron lungs. Then it would have been possible to give iron lungs free to those who contract polio. Somewhere off in the future we might have had an entire civilization sustained in iron lungs.

The picture is ridiculous, of course. Yet this is exactly what those people propose who would turn Christianity into an agency for nothing more than social betterment.

Dr. Halverson comments: "Jesus Christ knew that poverty, prejudice, human wretchedness, illness, tragedy, war and death, were due to a malignancy in the human heart which could be cured only by His own sacrifice on the Cross. He entered history and determined a course that ultimately took him to the Cross to solve this root problem, once and for all—forever."

But the church does not succeed apart from the contribution of each member. The failure of even one cripples its effectiveness by so much.

And the added effort of even one may make that vital margin of difference between success and failure. George S. Halas, longtime coach of the Chicago Bears, once said, "Football is a team game. There never has been a one-man team. But sometimes the addition of one man can make all the difference in a team."

You can be the one who makes the difference if, under God, you rally to accept the challenge of the Church. □

*In *Enough Rope*. Copyright 1926. Boni and Liveright, Publishers

What Is Thanks?

*Thanks is silent meditation
And a prayerful attitude.
Thanks is song or tear or laughter
That expresses gratitude.*

*Thanks is measured in man's living,
Not in word or lofty phrase.
Thanks is spoken deep within us
Through a life of loving praise.*

—Jack M. Scharn

The Pitcher . . .

(Continued from page 9)

while you can. Go ahead and sin a little."

Down falls that invisible stream of grace from the Lord's ready pitcher, and Job declares, "My righteousness will I hold fast, and will not let it go."

"I'll have to use my strongest tool," growls Satan grimly. "Discouragement is sure to get him!"

Our hearts ache for Job as we hear him begging for sympathy from his hardhearted friends. Discouraged? He was near the precipice of despair.

I do not know what changed him from despondency to delight, unless the Lord poured out an extra portion from that pitcher of grace!

"I know that my redeemer liveth," shouts Job. "One of these days I'll see Him with my own eyes."

In marvelous grace God lifts us and our burdens too.

A truckload of feed had to be unloaded. The boys assigned to the task had to carry the sacks across the river on a swinging bridge and up a hill. Each lad took a sack and started. Before long one rather small fellow gave out and sat down to rest.

A big boy came along.

"What's the matter?" he inquired. "Can't you carry your load?"

Then the big fellow reached out, picked up boy and bag, and, swinging both atop the load he was already carrying, marched sturdily up the hill.

Jesus lifts me like that. I need not

faint under heavy burdens. No matter what the temptation or depression, He will not fail to bring me needed help. The Lord will solve my problems as He did Job's, by a sparkling stream from His great pitcher of grace. □

LAY MISSIONARIES SPRING BRANCH CHURCH OF THE NAZARENE

Generation gap. Racial gap. Credibility gap.

Each of these is a modern indictment made by a segment of society against authority.

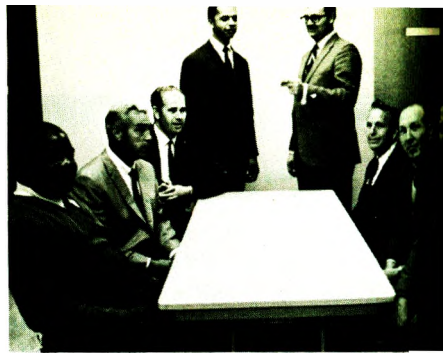
In a country where "In God We Trust" is stamped on its coinage and where "under God" is tucked within the heart of its pledge of allegiance, the Church of Jesus Christ is struggling with its own religious gap.

Like a battering ram the public, universities, laity, and even the clergy have laid siege against the institutional Church and left its fortress suffering visible wounds. Only the stalwart Christians dare to stand in the religious gap and fill it with meaningful action.

In late 1969 the *Houston Post* headlined: "Nazarenes trying to bridge the gulf." Ron Durham, *Post* religion writer, told the story of a white suburban church that bridged the gulf between themselves and a "disadvantaged" area of the city.

Before the headlines hit the news, a congregation and its pastor experienced a new zeal for an old call.

"It began," Pastor Nathan Price said, "when suddenly we realized that there were 250,000 Negroes in Houston and not a single Nazarene church to serve them. We at Spring Branch Church of the Naza-



MISSIONS COMMITTEE for Lockwood Chapel in Houston: left to right, Raymond Jockson, new convert; Walt Langer; J. D. Maples; Rev. Ken Barbour, pastor of Lockwood Chapel; Rev. Nathan Price, pastor of Spring Branch Church of the Nazarene; Alton Donalson; Merlin Moore; and Kelly Shipes.

rene felt a tremendous burden for these people."

The solution was to go to prayer for four months requesting that God provide property free and clear and \$5,000 cash before the work would be initiated.

The NWMS president joined the pastor in this searching prayer of faith until the day when they felt it was time to present this revolutionary plan to the church itself.

"The response was overwhelming. Immediately one family offered to give a piece of property. The general church allocated \$2,500 of Alabaster funds, and our own people privately pledged and gave an additional \$2,000."

Price adjusted his dark-rimmed glasses and smiled. "God had answered our prayer.

But where to begin? But what to do? And how to do it?"

These questions in a mushrooming metropolis had to be handled wisely. They wanted no misunderstanding to mar the project of faith. How would the blacks respond to their plan? Would they question the church's motive? Who would work the community? What was a workable strategy?

"Our chosen strategy," Pastor Price explained, "was to give the responsibility for the project to all our people. It has to be personal. We did not want them just to give; we wanted them to get involved individually."

Spring Branch people did just that. A vacation Bible school and revival were conducted in the Lauri Koppe area. The congregation worked as willingly and actively as if it were their own local effort.

"When the people got into the community and saw the crying needs, suddenly the idea of missions became a living reality, not a remote field of work." Pastor Price praised his people. "The church board even appointed a missions committee to steer the project."

The desire of Spring Branch had always been to develop indigenous leadership in the black community. The people of the parent church began to take less and less responsibility as each new convert was able to assume leadership.

Today Lockwood Chapel Church of the Nazarene is a growing ministry. Its pastor, Ken Barbour, reports of the new church,



EL PASO (Tex.) First Church celebrated its fiftieth anniversary April 8-12. Dr. Eugene L. Stowe, general superintendent, was the special speaker. Following the theme "From Vision to Victory" the history of the church was presented in a printed booklet. A narrated program of historical slides was presented on Saturday evening. Through scale models, the four buildings which the church occupied during the 50 years were displayed. The models were made by John Taylor, a member of the local church. Seated on the platform from left to right are: Rev. Harold Morris, who pastored the church for 23 years and is now superintendent of the New Mexico District; Dr. Stowe, at the pulpit; Peter De wetter, mayor of El Paso; and Rev. Jerry W. White, the present pastor.

"Our work is growing. We thank God for the results we are seeing. We are now conducting services in our new building and had the privilege of seeing four young couples converted in one service."

A day-care center, directed by Mary Louise Toney, was also a part of the project. The center met another community need for the black area.

The reaction in the Negro community has been gratifying and its hunger for the Gospel has been real and searching.

"We feel that the gap has been bridged between our community and theirs by good communications and a real spirit of Christ-likeness."

Ezekiel wrote, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land." In 1969, God found an entire congregation with a lay missionary-heart ready to stand in the religious gap.—**WALEA RENEGAR, Fort Worth.** □



EUROPEAN BIBLE COLLEGE PRESIDENT

Rev. and Mrs. Bill Prince and son, Shelburne, left Kansas City at 3 p.m., May 11, 1970, to assume responsibilities of the European Nazarene Bible College near Zurich, Switzerland.

Mr. Prince is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He pastored for a number of years in California prior to his recent pastorate at First Church of the Nazarene in Minneapolis. □



COUPLE CELEBRATE 68th WEDDING ANNIVERSARY

Mr. and Mrs. Harry Taylor, Nazarene couple from Canada, recently celebrated

their sixty-eighth wedding anniversary. They are members of the Sault Ste Marie church in Ontario, Canada.

Their pastor, Owen F. Underwood, reports—"The Taylors give a warm and glowing testimony of an up-to-date experience with the Lord that has lasted the entire period of their lives together. Mr. Taylor is a lay preacher. They attend church faithfully every Sunday."

DISTRICT ASSEMBLY REPORTS

BRITISH ISLES SOUTH

General Superintendent V. H. Lewis presided over the seventeenth annual assembly of the British Isles South District. He ordained John T. Desmond and recognized the elders orders of Rev. F. Bissett.

Eleven certificates of the Evangelistic Honor Roll were awarded to pastors, and 10 percent certificates were given to five of the churches.

District Superintendent T. W. Schofield has just completed the second of a four-year call. He reported on building programs completed in Weston-Super-Mare and London Clapham Junction. He said the Atherton church would open in August. Plans are completed and work is to begin soon in Southmead Bristol. He announced that the Eccles church has purchased new property for its future location.

Elections included the following: NWMS president, Mrs. E. Grace; NYPS president, Mr. W. Tranter; church schools chairman, Rev. A. Spence; advisory board members—(elders) L. Evans and A. J. Lowe; (laymen) H. E. Wood and L. C. Shepherd. □

MISSISSIPPI

Increases on the Mississippi District in church membership, Sunday school enrollment and average attendance, NYPS membership, and NWMS membership were reported by District Superintendent W. M. Lynch. Mr. Lynch was reelected for a four-year term.

The fifty-seventh annual assembly for the district was held in Jackson First Church with General Superintendent Orville W. Jenkins presiding. He ordained Robert Russum, Dayon Huffman, and Bob Lothenore.

Elected to the advisory board were (elders) Bill Jetton and Joe Holladay; (laymen) Sam Davis and John Wilkerson. □

Mrs. W. M. Lynch was elected president of the NWMS and Rev. Tom Cox was elected to the presidency of the NYPS. Rev. W. J. Blackmon was elected church schools board chairman. □

SAN ANTONIO

For the first time, the San Antonio District reached the 10 percent goal in giving for world missions. Presiding General Superintendent Eugene L. Stowe raised nearly \$3,000 for a missions special in a spontaneous offering for Cape Verde Islands.

The report of District Superintendent James C. Hester was his twelfth to the district. He has just completed the third year of an extended call. He stated that the Sunday school enrollment has shown an increase of 89. A total of 232 church members have been received on profession of



DR. CURTIS SMITH, president of Mid-America Nazarene College, looks at the bronze eagle just presented to MANC by an Olathe businessman, **R. R. Osborne**. The eagle was presented to the college to emphasize the school's program of American Heritage Education and to honor **Dr. Curtis Smith**, under whose leadership the college was founded in Olathe. Two additional eagles were given to the college by Osborne honoring **Dr. Donald Metz**, dean of the college, and associate dean, **Dr. Robert Lawrence**. They are located on either side of the main approach to the campus. The eagles measure 48 inches from wing to wing and weigh 250 pounds each. The casting process required approximately six months.

faith. A gain of \$49,211 was shown in total giving. The district also showed a net membership gain of 79.

Elected to the advisory board were (elders) T. A. Burton and B. J. Garber; (laymen) Erwin Davis and J. W. Sethiff.

Presidents elected to NWMS and NYPS were Mrs. Avis Lynch and Rev. Richard Young. Rev. B. J. Garber was elected chairman of the church schools board. □

ALASKA

Fairbanks (Alaska) First Church was the scene of the twentieth annual assembly of the Alaska District. General Superintendent Samuel Young presided.

Rev. Roy J. Yeider, completing the first year of a four-year term, reported a gain of 39 members by profession of faith. An increase of \$57,000 in giving represented a gain of 28.9 percent over the previous year. Mr. Yeider announced plans to bring the Anchorage Jewell Lake Church to completion and to launch another home missions project during the new statistical year.

Elected to the advisory board were (elders) Harley Cash and Dwayne Hilde; (laymen) Harry Reimer and Dr. Edward Spencer.

New presidents for the NWMS and NYPS are Francis Cash and Rev. A. L. Woods. Rev. A. A. Miller was elected chairman of the church schools board. □

CANADA PACIFIC

The fifteenth annual assembly of the Canada Pacific District was held at Abbotsford, British Columbia, with General Superintendent Samuel Young presiding.

In his report, District Superintendent Roy Yeider stated that the district had shown increases. Thirty-six members were added on profession of faith and 11 percent

of total income given was specified for general interests. Mr. Yeider challenged the district to strive toward a goal of 1,000 members by the time of the General Assembly in 1972.

Mrs. Roy J. Yeider received a unanimous election to the presidency of the NWMS. Rev. David A. Stryker was unanimously elected to head the NYPS. Gerald Wood was elected as chairman of the church schools board.

The following were elected to the advisory board: (elders) Warren Boyd and Eugene Culbertson; (laymen) Dr. Robert A. Collier and Lawrence Falk. □

SOUTHERN CALIFORNIA

The Southern California District held its sixty-fourth annual assembly at Riverside, Calif., in the Municipal Auditorium. Presiding General Superintendent Edward Lawlor brought devotional messages during the meetings. He ordained four men—Richard H. Harrison, Carl W. Lytle, John M. Smece, and Kenneth Wilson.

District Superintendent Nicholas Hull gave his fourteenth report to the district and was reelected for a new four-year term. He reported membership at 13,396, representing an increase of 366. He said 960 were received on profession of faith. The district's Sunday school enrollment is 28,735 with an average attendance of 14,759. Total giving for general interests totaled \$369,190. The total raised for all purposes was \$3,258,965.

A district program called SPACE (Site Procurement and Church Extension) was reported to be advancing with present giving and pledges reaching \$65,000. A goal of \$1 million is projected as a 10-year goal.

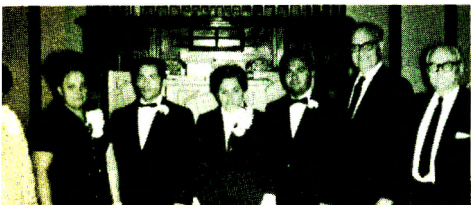
A spontaneous pledge offering of \$5,000 was received during the assembly for a prayer chapel on the campus of Pasadena College.

Presently, the district has \$250,000 in their Home Mission Revolving Fund.

The district advisory board for the new year will be composed of (elders) Ponder Gilliland, Robert Scott, and Hermon Burton; (laymen) Paul Crosby, J. R. Partee, and Mrs. Lowell White. □

SPANISH EAST

The thirteenth annual assembly of the Spanish East District was held in Rochester, N.Y. Dr. George Coulter was the general superintendent presiding over the session. He ordained two ministers—Manuel Rivera and Enrique Rivera—and consecrated Mrs. Lilly Espada as deaconess.



Dr. Coulter with class of candidates for ordination and consecration: left to right, Mrs. Lilly Espada, candidate for consecrated deaconess; wife of assistant superintendent of district; Rev. Albert Espada-Matta; Mrs. Cristina Rivera; Rev. Manuel Rivera; Mrs. Lydia Rivera; Rev. Enrique Rivera; and Rev. Harold L. Hampton, district superintendent.

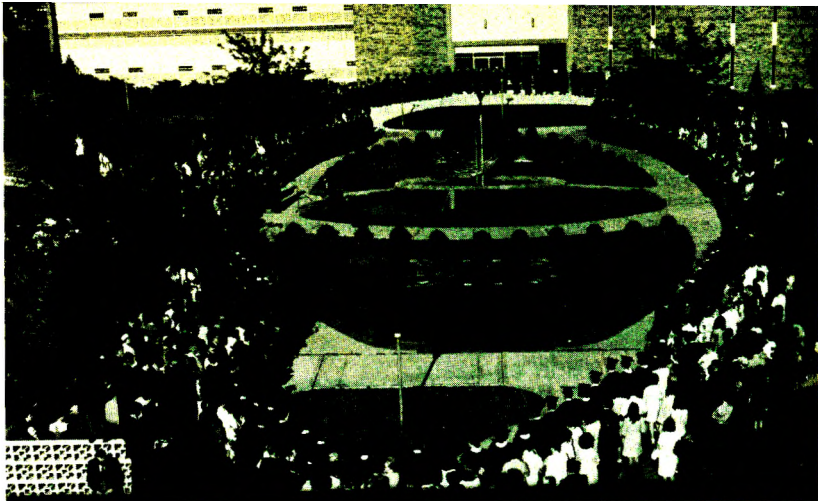


PHOTO BY WICKERSHAM

Bethany Nazarene College, Bethany, Okla., graduated 314 students, May 19, and awarded one honorary doctorate degree. A campus photo of the graduates shows the library building in the background. The baccalaureate sermon was delivered by Dr. C. A. McClain of San Diego and a member of BNC 1945 graduating class. Dr. W. T. Purkiser gave the commencement address on the theme "Creative Living in a Changing World."

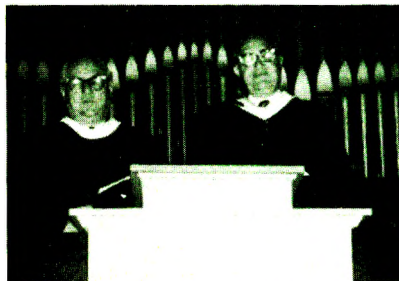
Harold L. Hampton is serving as district superintendent and is assisted by Alberto Espada-Matta. Both are appointed by the Department of World Missions.

Reports indicated that 80 new members were received by profession of faith. In total giving there was a \$17,000 increase over the previous year. There were two churches that reached self-support status. The appointment of Rev. Alberto Espada-Matta as assistant district superintendent represents the first step toward district election of a superintendent.

For the first time on the Spanish East District, a minister of music license was issued to Mrs. Margarita Padon. During graduation exercises from the Bible Training School, four received diplomas for the Manual course of study.

The following were elected to the advisory board: (elders) Hector Martinez-Mena and Jose M. Bolland; (laymen) Mr. Emilio Rivera and Mrs. Luisa Rivera (not related).

Mrs. Angelica Latacona was elected to head the NWMS and Rev. David Iglesias was elected to the presidency of the NYPS.



Rev. Harold L. Hampton serving as interpreter for Dr. George Coulter.

NEWS OF REVIVAL

THREE ALTARS WERE FILLED on the Sunday morning of the first spring revival to be held in the newly constructed sanctuary of the Chattanooga (Tenn.)

Grace Church. Many commitments were made to Christ.

Rev. John Howald, Jr., from Davis Creek, W. Va., was the evangelist. Pastor Cecil Wells, Jr., said—"What we have experienced here will no doubt prove to be a definite turning point in the future progress of our church." □

FASTING AND INTERCESSORY PRAYER marked the earnestness of the spring revival effort at the Des Moines Eastside Church. The workers were Forrest McCullough and Wally and Ginger Laxson. It was a time of refreshing, renewal, and spiritual victory with seekers finding God's grace. □

A TOTAL OF 46 SOUGHT SPIRITUAL HELP in a recent revival at the Eaton, Ind., church. Pastor Charles E. Bertram said—"The Sunday night preceding revival and the first night of revival we had no preaching, with the altar lined with seekers." □

Rev. Leonard Hubartt was the evangelist and the Sunshine Trio from Muncie, Ind., were the musicians. □

DURING A 10-DAY REVIVAL in the McArthur, Ohio, church 20 seekers found spiritual help at the altar. About half of the seekers were visitors (prisoners) from a nearby state prison camp.

Rev. James McClung of Sugar Grove, Ohio, was the evangelist. Rev. Clifford Church is pastor. □

THE WALBRIDGE, OHIO, CHURCH experienced what it felt to be one of the deepest moving revivals in its history. Many were reported sanctified and in every service souls prayed through and seemed to become firmly grounded, according to Pastor Walter W. Smith. Rev. O. V. Mewbuorn was evangelist for the meeting. □

1970

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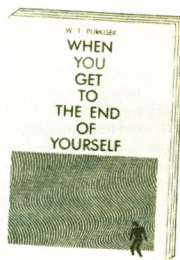


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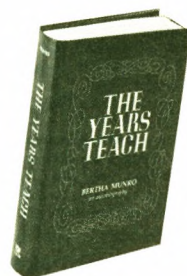


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By A. F. HARPER. *Completely revised!* A blueprint for the teaching ministry in the Church of the Nazarene giving a fresh, updated approach. Workers will want this replacement edition. 256 pages. Paper. \$1.75



Prices slightly higher outside the continental United States

NOTE: For Adult and Junior Missionary Books, see April *Other Sheep*.

Other new publications listed in the July 1 and 8 issues of the "Herald of Holiness."

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"Showers of Blessing" Program Schedule

Dr. William Fisher

July 19—"The Gold Rush Is On Again"
July 26—"Imagination Is Not Enough"
August 2—"Seeing Is Believing"

VITAL STATISTICS

DEATHS

ROBERT G. TALMAGE, 88, died Feb. 21 at Temple City, Calif. Funeral services were conducted by Rev. H. Bonner and Dr. H. B. Wallin. He is survived by his wife.

REV. JOSEPH F. RANSOM, 84, died May 8 in Pasadena, Calif. Funeral services were conducted by Dr. George Taylorson. He is survived by two sons, Harold and Paul.

MRS. BARBARA BEDSWORTH MCGRAW, 42, died June 8 in Kansas City. Funeral services were conducted by Revs. H. J. Powers, Willard Taylor, E. E. Reep, and David S. Wayman. She is survived by her husband, Fred; one son, Larry; two daughters, Kathy and Debbie; her parents; and one brother.

BIRTHS

—to Rev. Dennis and Jane Brenner, Lawrence, Kans., a girl, Lisa Ann, Apr. 5

—to Robert and Sharon (Finkbeiner) Larsen, Marsing, Idaho, a boy, Corey Lee, May 22.

—to Rev. David and Linda Myers, Logan, Ohio, a boy, David Keith, Apr. 23.

—to Larry and Linda (Barr) Zurcher, Forth Worth, a girl, Emilie Kaye, May 22.

—to Rev. and Mrs. Jacob Kanis, Lourenco Marques, Mozambique, Africa, a boy, Johannes, May 25.

—to Weldon and Mary Lou (Strickland) McClung, Natchitoches, La., a girl, Barbara Jean, May 25.

—to Stuart and Mrs. McWhirter, Cordova, Ala., a boy, Charles Stuart, June 1.

ANNOUNCEMENT

Evangelist "Chic" Shaver reports his slate filled through December, 1972. At present, he is not slating any further meetings beyond that date.

DIRECTORIES

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

DISTRICT ASSEMBLY SCHEDULE

Samuel Young

Illinois July 29-31
Southwest Indiana August 6-7
Dallas August 13-14
Houston August 26-27
Georgia September 3-4

V. H. Lewis

Northern California July 22-23
Iowa August 5-6
Louisiana August 12-13
Minnesota August 27-28
South Arkansas September 9-10

George Coulter

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

Edward Lawlor

Akron July 30-31
South Carolina August 5-6
Wisconsin August 20-21
Tennessee August 26-27

Eugene L. Stowe

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

Orville W. Jenkins

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...

"RELIGIOUS REVOLUTION" WITNESSED AT WORLD-FAMOUS BEACH. Twenty-five students recently returned to the Eastern Nazarene College campus (Quincy, Mass.) after spending six days in Daytona Beach, Fla., in "Operation Sunshine."

The students were among 1,400 college students participating in the program which is a special outreach sponsored by Campus Crusade for Christ to introduce vacationing students to the claims of Jesus Christ. Campus Crusade for Christ is an interdenominational, student Christian movement which was founded in 1951 and has subsequently spread to over 450 college and university campuses in the United States and 51 foreign countries, and now has 1,650 full-time staff members.

The ENC'ers participated with students from 35 states and over 120 college campuses in the program of "Spiritual Revolution" as they shared their faith with nearly 2,500 students on the beaches, in the streets, and in the motels of Daytona, "the world's most famous beach."

Since their return the students have shared their witness and experiences in the college church services and dormitory prayer meetings, and their contagious spirit has spread throughout the campus, and beyond the campus to the community and area churches.—"ENC News Service." □

PRESIDENT AND WIFE VISIT CRUSADE—More than 100,000 people overflowed the University of Tennessee's Neyland Stadium, Thursday, May 28, to welcome President and Mrs. Nixon to the Billy Graham East Tennessee Crusade. President Nixon shared the platform with Evangelist Graham and in speaking 13 minutes declared "I can tell you America would not be what it is today, the greatest nation in the world, if this were not a nation which has made progress under God." The President also cited spiritual needs for young people today and exhorted them with the words, "If our young people today are going to have a fulfillment beyond simply those material things, they must turn to those great spiritual resources that have made America the great country it is." The President's address from the platform of an evangelist was a first in history and his appearance helped the Crusade draw what was thought to be the largest crowd ever in Tennessee for any event. More than a half million people attended the 10-day crusade—May 22-31—with nearly 12,000 responding to Dr. Graham's invitation to "commit their lives to Jesus Christ."



PHOTO BY RUSS BUSBY □

YOUTH LEADERS IN SUMMIT MEETING. A four-day meeting in San Diego, October 5-8, is billed as a "summit meeting of today's new breed of youth workers," according to Youth Specialist Mike Yaconnelli.

The meeting is designed to allow Christian workers to evaluate their ministry, their goals, and their priorities.

Sponsored by Youth Specialties, the "National Youth Workers Convention" will feature seminars, workshops, and encounter sessions led by such notables as Jay Kesler, Joe Bayly, Sonny Salsbury, Mel White, Lyman Coleman, Bufe Karraker, Bill McKee, Bob Kranning, John MacArthur, Jr., Bob Vernon, Ken Poure, and many others. □

ABS INTO OWN BACKYARD. The American Bible Society will soon begin distributing the Scriptures in New York City, a field formerly served exclusively by the New York Bible Society.

A cooperative arrangement between the two societies will serve to meet the needs of poverty pockets and to expand distribution ministries to the foreign-speaking community. □

LINKLETTER PUSHES YFC BOOK ON DRUG SCENE. Art Linkletter, businessman and television-motion picture personality, has teamed up with two Youth for Christ directors to publish and promote their book on the youth drug scene, *High on the Campus*, released May 8 by Tyndale House.

Linkletter, who wrote the introduction, will promote the book on his television shows, guest appearances, and a series of more than 20 major addresses he will give on drug abuse this year across the country. The book, written by Gordon McLean and Haskell Bowen of San Jose, Calif., gives basic facts about drugs, their causes and effects, advice to parents, and, in the words of McLean, "presents a positive, realistic answer to drug abuse through commitment to Jesus Christ." □

The Book Corner

MORALS AND THE MOVIES

By Carl S. McClain. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 30 pages, paper, 50c.

This little book has already sold into the thousands of copies. It is written on a very timely and contemporary theme. It treats of such related subjects as "Crime and Delinquency," "Sexual Immorality," "Television," the "Breakdown in Censorship," "Plays and the Passions," "Where the Evil Lies," "Sex Exploitation," "The Influence of Group Psychology," "Movies on Television," and, finally, "What to Do About It."

This potent little volume is filled with very valid reasoning. It is well-written in cogent arguments. It goes to the heart of the problem and calls sin by its name. But its arguments are scientific and not a mere set of legalistic prohibitions.

This is a work that every thinking adult should read. Enquiring youth will find answers here to their most frequent question, "What's wrong with the movies?"

Carl McClain has associated with young people all his life and has been a stabilizing influence for good in many a classroom. He is a loyal churchman, the father of three fine daughters, and an educator of first rank.

Every Christian bookseller should stock this book in quantities. Sales are already running high. Minds are being informed. Buy it! Read it! Pass it on! You will never spend a half-dollar more wisely.—Ross E. PRICE. □



Con: Lament for Evangelism

... The January 7 issue of the *Herald* carried an article highlighting the "era of lament" in evangelism. . . . This article not only did not give the reader insight into the real reasons for the apparent lack of congregational support during revival meetings; it did not give any solutions.

I agree with the writer that there are some problems; but I also know, as many other readers do, that other denominations are showing a good growth through the efforts of evangelism. I would go a step further and say that many Nazarene churches that I have personally visited are involved in a full-time evangelistic effort and showing good gains in attendance.

Being a part of a highly motivated

The Answer Corner

Conducted by W. T. Purkiser, Editor

Why do so many of the Jewish people today keep Saturday as a rest day, and worship on this day? Does history record how many years they have observed this day?

The Jews keep Saturday as their Sabbath because it appears as day number seven on our calendars as they are now arranged.

The present arrangement was formally adopted by the Jews in the fourth century of the Christian era. But, of course, its antecedents go back much farther than that.

The Sabbath principle was first explicitly mentioned in the Bible in Exodus 16:23 and formally given as the fourth of the Ten Commandments in Exodus 20:8-11. It is the principle that, following six days of work, the seventh is the Sabbath of the Lord.

Because of the confusion introduced by Saturday Sabbath Christians, it is important to note that the fourth commandment does not say, "Saturday is the Sabbath," or, "Day number seven is the Sabbath," or, "The seventh day of an unvarying weekly cycle is the Sabbath."

It says simply and completely, "Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord

thy God." The ordinal number "seventh" means only and always the next after "sixth."

There is considerable evidence in Leviticus 23:4-41 that the Sabbath was originally based upon the New Year's Day, and that each New Year's Day began a new cycle of sevens. Since the New Year's Day was fixed by the solar calendar (the movement of the earth in relation to the sun), it was a fixed date such as Christmas or our present New Year's Day.

This would mean that the Old Testament Sabbath would occur on different days of our present-type unvarying weekly calendar, just as Christmas occurs on different days of the week.

The historical evidence is that the present Jewish custom of observing Sabbath on Saturday (or on the seventh day of an unvarying weekly cycle) began about the fifth century before Christ. However, the idea that our present unvarying weekly cycle with Saturday as day number seven goes back to Moses or to creation is pure mythology.

Is there any Scripture basis for the song "Will There Be Any Stars in My Crown?"

Only Daniel 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to

righteousness as the stars for ever and ever."

At our annual church meeting a motion was made, before we started, to elect those receiving the highest votes. This helps in some cases not to prolong the meeting. But what I don't understand is how you could elect people without getting a majority.

If the congregation votes to elect by plurality vote (which is what you did), then a majority is not necessary.

One point should be checked, however. Where a local church is incorporated (as most of them are), the laws of the state may require election of trustees by majority

rather than plurality.

Unless someone knows for sure, this should be determined from an attorney or qualified legal adviser. The election of the trustees by plurality would be invalid if the corporation laws of the state require a majority.

management team in my company affiliation, it is my management responsibility to know why my sales team isn't clicking and why the buyer has gone to the competition. It is also my responsibility to find new methods and solve problems. After reading this article I question whether or not we have really done all we can to keep up to date in this ever changing world of "mad garb and sophisticated vulgarity" to meet the competition and attract the masses to the revival meetings. After all, if the

church members are not going to support the revival and bring about the "travesty" in the meetings, then the "faithful few" should put forth every effort to attract the people outside the church.

Almost every successful businessman today is a firm believer in planning and then evaluating those plans and again reevaluating the plan after the action has started. In planning revivals we can be successful only if the planners are dedicated, planning with purpose and with prayer. If

they are not, you could call it as one notable minister puts it—"carnal fundamentalism." If we will seek the righteousness of God first in our preparation of a revival I'm confident that we will see the "modern day" church members becoming active.

Maybe an old sales principle might apply to the absentism problem. It's known as A.I.D.A. First you get the customer's *Attention* (and you can't do this by telling stories about the good old days—they don't relate). Second, you develop *Interest*. Third, you create *Desire*; and you end up with *Action*.

America's number one salesman, Elmer Wheeler, once said, "Don't sell the steak; sell the sizzle." The sizzle has sold more steaks than the cow ever has, although the cow is of course mighty important. Let's not look back to the past allurements of evangelism; let's look to the future with the "sizzle" of new methods of outreach in evangelism.

I can see nothing but the continued allurements of evangelism. After all, the Greatest Salesman in the world, Jesus Christ, gave the formula when He said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He must have told the truth or a lie. The fact is that He uttered a tremendous truth, for that is exactly what we are getting, every one of us.

We are actually getting what we really and truly desire in our lives because our minds are stayed on that. We are concentrating upon it and we are expecting the results of it. I'm praying along with thousands of other Nazarene laymen, and with expectation, for a great revival in our Zion.

ROBERT W. COPELAND
Kansas

DISTRICT ASSEMBLY INFORMATION

KENTUCKY, July 21-22. Lafayette Church of the Nazarene, Lafayette Pkwy. and Rosemont Garden, Lexington, Ky. 40504. Host Pastor: C. E. McGracken. General Superintendent: George Coulter.

NORTHERN CALIFORNIA, July 22-23. Church of the Nazarene, 3305 Linda Vista Ave., Napa, Calif. 94558. Host Pastor: Bernard F. Colby. General Superintendent: Dr. V. H. Lewis.

NORTHWEST OKLAHOMA, July 22-23. Herrick Auditorium, Bethany Nazarene College, 6749 N.W. 39th Expressway, Bethany, Okla. 73008. Host Pastor: M. Harold Daniels. General Superintendent: Dr. Eugene L. Stowe.

PITTSBURGH, July 23-24. Nazarene District Center, Rte. 5, North Rd. in Mt. Chestnut (five miles west of Butler off Rte. 422), Butler, Pa. 16001. General Superintendent: Dr. Orville W. Jenkins. □

NAZARENE CAMPS

July 27—August 2, FLORIDA. Suwannee campground (three miles north to White Springs on U.S. 41), White Springs, Fla. 32096. D. I. Vanderpool, R. V. DeLong, evangelists; Ray Moore, singer. A. Milton Smith, district superintendent.

July 27—August 2, ILLINOIS. Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Mel-Thomas Rothwell, evangelist; Allen Killen, singer. District superintendent, L. S. Oliver.

July 29—August 9, Long Island Holiness Camp Meeting Association, Freeport campgrounds, 106 Prince Ave., Freeport, Long Island, N.Y. Warner P. Davis, Hollis F. Abbott, evangelists; Paul S. Moore, youth director; Paul D. Mullen, singer; J. W. Patton, camp president.

July 30—August 9, NORTHERN CALIFORNIA. Beulah Park Nazarene Camp, Santa Cruz, Calif. 95062. Hardy C. Powers, Stuart McWhirter, Nelson G. Mink, Lane Zachary, evangelists; Warnie Tippitt, singer. E. E. Zachary, district superintendent. □



YOUTH WIN FIRST PLACE AWARD FOR FLOAT

Youth at Ashland (Ky.) First Church entered a float entitled "Hope of the Nation" in the St. Patrick's Day Parade on Saturday, March 21. The theme was developed through three scenes depicting the Garden of Gethsemane, Calvary, and the empty tomb.

The young people were informed on March 29 that the float had taken first place in the youth division. A \$300 scholarship was awarded. The scholarship will be given to one of the graduating seniors of the church. □

MOVING MISSIONARIES

Rev. and Mrs. Richard Cornelius, 5809 Treaty Ln., Indian Heights Subdivision, Kokomo, Ind. 46901.

Rev. and Mrs. Kenneth Crow, P.O. Box 56, Paxton, Neb. 69155.

Miss Betty Cummings, P.O. Box 14, Manzini, Swaziland, South Africa.

Rev. and Mrs. Jerry Demetre, Box 312, Montego Bay 1, Chatham Cottage #3, Jamaica, West Indies.

Miss Carol Dimbath, P.O. Box 14, Manzini, Swaziland, South Africa.



SUNDAY SCHOOL Superintendent Robert Oldford of Concord (N.H.) First Church presents Mrs. Helen Fellows a gift certificate entitling her to a free airplane ride, courtesy of Ferns Flying Service. Mrs. Fellows secured promises from 135 people that they would be in Sunday school and church on Easter. The church set a new attendance record with 238 present. The pastor is Rev. Jon Gray (center).

Rev. and Mrs. C. Dean Galloway, Apartado 302, Managua, Nicaragua, Central America.

Rev. and Mrs. Larry Garman, Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Clyde Gollther, Apartado 193, Chiclayo, Peru, South America.

Rev. and Mrs. Marshall G. Griffith, 1431 S. Sherman St., Denver 80210.

Rev. and Mrs. Cleve James, c/o Dept. of World Missions, 6401 The Paseo, Kansas City, Mo. 64131.

Dr. and Mrs. Donald Miller, 3561 Polk Ave., San Diego 92104.

Rev. and Mrs. Robert Perry, 505 Pkwy., Fultondale, Ala. 35068.

Mrs. Lyle Prescott, 1461 Wesley Ave., Pasadena, Calif. 91104.

Rev. and Mrs. George E. Rench, 5508 Bushnell Way, Los Angeles 90042.

Mrs. Lillian Cole Short, 215 14th St., Coleman, Tex. 76834.

Miss Judith Slater, P.O. Box 15, Acornhoek E. Transvaal, Republic of South Africa.

Rev. and Mrs. John Smee, 1562 E. Howard, Pasadena, Calif. 91104.

Rev. and Mrs. Samuel Taylor, P.O. Box 253, Bridgetown, Barbados, West Indies.

Rev. and Mrs. Harry Zurcher, 306 E. Main St., Berne, Ind. 46711.



A GROUP of young people from the Coorparoo Church of the Nazarene, Brisbane, Australia, are shown in their camp at Warwick, Queensland. They are typical of a great host of young people throughout Australia preparing to take their places in our churches of that growing district. Several youth were sanctified at the camp. Rev. A. A. E. Berg is district superintendent.



DR. LOWELL HALL is pictured presenting President **Edward S. Mann** of Eastern Nazarene College a copy of his book, "Group Theory and Symmetry in Chemistry." The book, published recently by the McGraw-Hill Book Company, is a text for advanced chemistry students. Dr. Hall is chairman of the department of chemistry at ENC.

MINISTER'S WIFE AND SON KILLED IN ACCIDENT

Mrs. Ridgely P. (Ruth) Ireland, 29, and son, Paul, one and a half, died in a car accident outside of Delano, Calif., on June 22. The Irelands were en route to Salem, Ore., where they were moving. Also killed was Renee Katanjian, who had gone along to baby-sit.

Rev. Ridgely P. Ireland, surviving husband and father, had been driving ahead of his family in a truck loaded with their personal belongings. The accident occurred while Mrs. Ireland was attempting to pass another vehicle. She lost control of the car and hit a tree.

Funeral services were conducted by Dr. Nicholas Hull in Buena Park, Calif. Interment was in Dayton, Ohio. Survivors include Rev. Ridgely P. Ireland, Jr., parents and grandparents, and Mrs. Ireland's three brothers.

Funeral services for Renee Katanjian were conducted by Rev. Paul E. Hagemeyer in Buena Park, Calif. Interment was in Cypress, Calif. Renee is survived by her parents, Mr. and Mrs. George Katanjian, and one brother. □

MOUNT VERNON NAZARENE COLLEGE GRADUATES FIRST CLASS

The first commencement exercises for Mount Vernon Nazarene College, Mount Vernon, Ohio, were held June 15. The ceremony took place on the lawn in front of the Campus Center Building.

General Superintendent Eugene L. Stowe delivered the commencement address to an audience of over 900 students, faculty, trustees, parents, and other guests.

More than 100 students received the Associate in Arts degree and nine others re-

ceived the Associate in Science degree from the new two-year college.

Members of the graduating sophomore class donated an eternal flame and two flagpoles which have been erected on the college mall. Much of the labor and most of the materials for the eternal flame were donated to the class. It is valued at \$1,200.

The two flagpoles were dedicated to the memory of David Nease, nine-year-old son of President Stephen Nease, who drowned in a small lake behind the president's home last February. □

CHAPLAIN SUCCUMBS TO HEART ATTACK

Word has been received from Mr. Paul Skiles, director of the Nazarene Servicemen's Commission, of the death of Chaplain William M. MacKay, 49.

Chaplain MacKay succumbed to a heart attack on June 18 in Danville, Ill.

He has served the church as a Veterans Administration chaplain for 12 years. His latest assignment was in the Veterans Administration Hospital in Danville.



MacKay

Surviving are his wife, Florence; a son, Terry, who is a student at Olivet Nazarene College, Kankakee, Ill.; and a brother, Rev. H. Leslie MacKay, pastor of Flint (Mich.) Southside Church.

Funeral services were conducted Saturday, June 20, at 10 a.m. by Rev. Sam Smith of Danville First Church. □

PIONEER SENIOR CLASS GRADUATES

The first commencement exercises for Nazarene Bible College, Colorado Springs, were held May 31. Sixty-eight members of the original class of 119 enrolled in 1967 received diplomas presented by President Charles H. Strickland and Dean Norman R. Oke.

The commencement address was given by General Superintendent George Coulter.

Classes beginning in the fall of 1967 were held in the old building of Colorado Springs First Church, located in the downtown section. In October, 1968, the church and college moved to the new campus.

Pioneer Senior Class—Nazarene Bible College



New facilities valued at \$1.2 million were formally dedicated at the time of occupancy.

The Bible College was created to supplement the church's educational program. Courses offered cover the areas of ministerial training and adult education. The school also provides training for educational programs in the church and for missionary work.

Graduates are: Wayne Albright, Robert R. Appleby, Gene Baldassare, Raymond O. Ballard, James P. Barnard, Ted L. Barnes, Hugh B. Bauer, Rufus E. Beckum, Bob L. Billings, John E. Booth, Ronald G. Brandes, Edgar S. Campbell, John Cayton, Jr., Edgar W. Commandella, Willis Cook, Earl D. Copey, Jr., Paul E. Couch, P. Lindsay Faris, Dick R. Ferguson, John G. Forster, Roy Foster, Jimmy D. Graham, Lewis P. Grimm, Orville Griswack, Larry Dean Hancock, Richard L. Handy, Kenneth Lee Heller, James Heverling, Lonnie C. Hill, Raymond L. Hines, John G. Hoffman, Robert L. Howard, George Allen Hurst, J. B. Kincaid, Delbert Barton King, Darrel W. Krebbiel.

Paul E. Lants, Robert Alvin Martindale, James R. Mayes, Marvin L. McKinney, David C. Meade, Roger Kenneth Moore, Tom W. Moser, Harry E. Myers, Ray Carl Owens, Donald D. Perkins, Clifford Howard Pervea, Robert James Premus, Jon F. Rasch, James D. Reeves, William S. Rigel, Norman L. Rose, Edith Nell Smith, Roy W. Smith, Kenneth Darrell Spencer, Ben Ray Stout, Paul A. Toepfer, James I. Tripp, Richard Joseph Unger, Sr., Ray Vinson, Bob C. Viser, Carl J. Walker III, Henry Lester Wells, Thomas M. Whitten, L. A. Wisenbaker, Jack Wolverton, David L. Young, and J. David Young. □



MRS. ORION RAMSEY, Sunday school teacher and NWMS president at Nashville Inglewood Church, was honored for 25 years of faithful churchmanship. A corsage was presented by Mrs. L. L. Patterson, who was chairman of arrangements for a program and reception in recognition of Mrs. Ramsey's services.

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

• WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

“By All Means...”

HE LOOKED LONELY

MY MOTHER warned me never to pick up hitchhikers. And I don't normally. Most of the time I do listen to what Mother tells me. However, this time it was different.

It was my sophomore year at Bethany Nazarene College. That spring I did a lot of traveling, holding Sunday services with a group of fellow collegians. This particular weekend we had been down in a small town in southeastern Oklahoma.

After the Sunday evening evangelistic service, four of the fellows climbed into my 12-year-old blue Oldsmobile for the trip back to Oklahoma City. It was an unusual night—just five fellows in “Old Blue” when the group usually included some female college students. But maybe the Lord had planned it that way.

A few miles out of town the car headlights spotlighted a hitchhiker. As we roared past his outstretched thumb, someone asked, “Should we pick him up?”

Those fellows who had listened to their mothers chorused, “NO.” However, the “yes's” won; we turned around and stopped to let the young hitchhiker in.

He got into the front seat next to Bill.

Then an amazing thing happened. We didn't bother to tell that farmhand that we were members of the Church of the Nazarene. And we were pretty proud of that. We didn't even tell him of the glories of that grand old school, Bethany Nazarene College. And were really proud of it.

Instead, Bill turned the conversation to spiritual things. Before I realized what was happening, Bill had his Bible open on his lap and was reading to our new friend by the dash light.

A few minutes and miles later we stopped to let the young Mormon out. But just before he got out of the car, we had a word of prayer together. Then he disappeared into the darkness of that Sunday night.

I've never seen him again. But I'm sure God has used the words of Bill that night to open spiritual truth to him. What about us? Oh, we were happy. For once we hadn't just talked about weather and sports—we had shared Jesus Christ.

—HOWARD CULBERTSON
Kansas City

SAVE SOME

1 Cor. 9:22

