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### Herald of Holiness Volume 62 Number 06 (1973)

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*Nazarene Publishing House*

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Divet Nazarene College  
KANKAKEE, ILL.

APR 5 '73

# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 14 '73





# JESUS PAID IT ALL

**T**he hymn writer has it right! "Jesus paid it all; all to Him I owe. Sin had left a crimson stain; He washed it white as snow."

The tremendous price that Jesus paid for man's redemption is referred to often in the Apostle Paul's letters. In II Corinthians 8:9, pointing to Christ's first advent and final death on the Cross, Paul declares, "Though he was rich, yet for your sakes he became poor." Again in Philippians he writes of Jesus that, "though he was in the form of God, [He] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient to death, even death on a cross' (2:6-8, RSV).

Why did He divest himself of heaven and His preexistent glory to come down to earth in the form of a babe born in Bethlehem? Why did He finally tread the way to Golgotha, there to suffer shame, bleed, suffer, and die on the awful Cross? Why did He arise the morning of the third day? There is only one answer—He

did it all to pay the price to redeem us from sin and evil! He did it because He loves all men everywhere!

This is the good news of Easter—Christ has paid the price for every man's full and complete redemption from sin. The personal transgressions of the vilest sinner, He can blot out. The terrible inbred nature of carnal sin, He can cleanse and purge from the heart through the power of His indwelling Spirit.

But the redemption story doesn't end with our personal salvation. Every Spirit-filled Christian, happy in the Lord, realizes that there are multitudes of people who must also hear the good news of redemption if they are to know Christ as Saviour and Sanctifier too.

So this Easter season we rejoice in the living Christ, whose we are; and we will give our money, and pray our prayers, and give our witness at home, and send our finest missionaries to tell others about Jesus. Both He and they are dependent upon our faithfulness if they are to know Him as we know Him! □



# THE BEST THINGS IN LIFE ARE NOT FREE

Whoever said it originally coined an expression which the world today would gladly adopt as its anthem. "The best things in life are free," they chant.

What are the best things in life? Peace, love, health, freedom. Add anything else you wish to the list. Then sit down and study your list.

Are *any* of these "best things" really free? It is true they may all come without money. They are priceless treasures. They are not for sale at any price. But not one of them is free.

Peace in the sense of absolute world peace is a fantasy of which we all dream. But it will never be realized until the Prince of Peace, Jesus Christ, establishes His rule on earth. But the individual peace which God's salvation brings to the heart of man, though free to us, cost God the Diadem of Heaven. It cost Jesus the glory of heaven and the curse of sin. Salvation and the peace it bestows did not come without price. Jesus paid the price in our stead.

Does love cost anything? Free love is not love. It is lust. There is nothing that costs more than genuine love. It costs self-denial and always gives itself for others. One who has never learned to give himself has never learned to love. And he who loves not is seldom loved.

Is good health free? Its price tag is discipline and temperance. Abuse the body with harmful substances or neglect it by inadequate rest and exercise or intemperate eating and it will begin to deteriorate.

And that wonderful status called freedom. Is it free? Does it grant freedom from all restraint? Freedom from all regulations? Freedom from responsibility? Freedom to do as I please without regard to the rights and feelings of others? If this is freedom, then freedom is chaos.

Freedom for nations and individuals has cost the life and blood of the sons, fathers, husbands, and sweethearts of every generation as they have served their country. Freedom has cost submission to civil law and authority, and we will either pay this price or we will have no freedom. It is not free.

Perhaps your list includes friends. You must be one to have one. They are not free.

Happiness, contentment, rest, and repose cannot be purchased. But they too have a price tag. We must learn the art of *investment* of time, talent, character, and intellect if we would possess the best things in life. Indeed they are *not* free! □

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By Eva J. Cummings, *Lincoln, Neb.*



# HERALD of HOLINESS



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## "The Earth Is the Lord's"

All moods of earth spring from Your mind,  
And this land, too, lies in Your love.  
A white horse crops; green hills behind  
Are rimmed with firs; clouds mass above.  
The tangled buttercups and snow  
Lie in sleek hollows rich with grass,  
And just a little dream ago  
I saw a swirl of blackbirds pass.  
Lord, here You made such blue of sky,  
With streams that run like laughter's tone,  
And purple mountains reaching high,  
And quick-flung rain, and clean air blown—  
Enough to make us shout to praise  
This sacrament of sun-filled days!

—Jean Hogan Dudley  
Oxnard, Calif.



## MY TESTIMONY

Graciously He saves; contentedly I walk.  
Constantly He abides; gratefully I rejoice.  
Beautifully He confides; excitedly I respond.  
Safely He hides; blissfully I repose.  
Continually He leads; confidently I follow.  
Paternally He corrects; obediently I bow.  
Calmly He quiets; securely I rest.  
Surely He protects; perpetually I trust.  
Daily He communicates; gladly I listen.  
Nightly He giveth His beloved sleep.  
Hourly He whispers His love to me.  
Omnipotently He reigns.  
Securely He holds me in the hollow of His hand.  
Majestically He perfects that which concerneth  
me.  
Magnanimously He anoints with oil.  
Blessedly He assures me of His love and care.  
Surely His goodness and mercy follow  
me all the days of my life;  
and I shall dwell in the house  
of the Lord forever!

Gertrude S. Farrell  
Falls Church, Va.

Volume 62, Number 6

MARCH 14, 1973

Whole Number 3124

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published biweekly (every other Wednesday) by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Editorial Office at 6401 The Paseo, Kansas City, Mo. 64131. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene.

Printed in U.S.A.

Cover photo: Fred Slab



**T**o many of us, Sunday morning follows a familiar pattern.

Our six days previous have been filled with activity, tension, and moving about in a workaday world. We stay up late on Saturday night and arise wearily on Sunday morning. After a gulped-down breakfast we hustle off to church. We arrive breathlessly to try to catch the opening hymn.

After that we sit back to observe the minister, choir, and our fellow worshippers with a dull sense of being spectators.

We cannot expect to arrive late for the service and be prepared for the profound experience of worship. To try to join in a hymn when you are out of breath is a painful experience.

To come early enough for a brief period of silent prayer, listening to the organ prelude, and clear-

ing the mind of the cares of life is a very important preparation for worship.

There are many tasks that we must perform in a hurry. We live in a world that is characterized by the rush and hustle. We run into the presence of our friends and associates, panting and out of breath.

Too often we hasten into the presence of God and expect to communicate with Him when we have made too little preparation to do so. I have many times been guilty and have been the loser thereby.

Jesus said, "Where two or three are gathered in my name, there am I in the midst of them." Worship might be said to be "a rendezvous of man with God." It seems rude to race into this sacred presence.

Whether the sanctuary be a cathedral or a tiny chapel, a prefabricated home mission church building or the stone parish church structure, we can feel God's presence when we come to truly worship.

Just a bit of an early start on Sunday can enable us to arrive at the place for meeting God with relaxed bodies and open minds ready to enter His gates with thanksgiving and His courts with praise. Try it! It will make a difference. □

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By Ross W. Hayslip, Tucson, Ariz.





# cancer? HEALING!

By Doris Ruleman, *Glenn Dale, Md.*

**F**or some time I had been vaguely aware of pain and tenderness in the breast area. In the beginning, I wasn't too alarmed.

However, I finally decided this discomfort had been going on too long. Pressing around the place that felt sore, I was shocked to find a lump about the size of a 50-cent piece.

The next evening I went to our family doctor. When he examined me, he found the lump easily. The first thing he said was, "It will have to come out."

Then he told me he wanted me to go to a specialist who was the best in the field, in case the tumor was malignant. He said he would only be guessing if he tried to tell me what it was, but he wanted to prepare me for what probably lay ahead of me.

He said he felt sure the specialist would send me to the hospital. I would be put to sleep while a biopsy was done. It would be sent to the lab while I was still asleep. If it was benign, only the tumor would have to come out. But if it was malignant, the breast would have to be removed.

I went home wondering if this could really be happening to me. Somehow it seemed unreal.

For the next three days I lived through the awful anxieties of those who suspect that they might have the dreaded disease—cancer.

My mind started racing ahead to the possibilities of what this discovery could mean.

At the very least I faced a stay in the hospital, and surgery to have the lump removed. Having had five operations in the past, I wasn't anxious to face number six.

Then I started thinking about my family. There were my husband, my daughter who is married, my son-in-law, and their precious eight-month-old baby boy. Also our two sons, aged 17 and 12; and a little six-year-old girl whom we had had since she

was 18 months and were in the process of adopting.

I guess all mothers think they are indispensable. I know that's how I felt. I knew that if anything happened to me, my daughter (because she is a good, conscientious, Christian girl) would do her best to care for the family. However I knew what a burden it would be for her to take care of her family and mine too.

One thing I had no doubt about. I had no fear of dying. I loved my Lord, and aside from leaving my loved ones behind, I had no reason to be sorry to leave this world for a better one. If God decided this was my time to go, I was ready.

Then I started thinking of the suffering that might follow, if my tumor was malignant. Would I have the courage to face it?

These were some of the thoughts that kept me awake the first night.

At first my husband and I thought it would be best not to tell anyone until I had seen the specialist. But that night he went to a meeting at the church and felt led to tell those at the meeting what had happened. They had special prayer for me.

Then I decided to tell my parents, my daughter, and a couple of close friends. They were all so kind and sympathetic. They assured me of their prayers.

We made an appointment with the specialist for the following day. I remember thinking after that phone call, No matter what happens in the next few days, my life will be changed.

That night while I was praying, a wonderful, calm feeling came over me. I felt good knowing prayers were going up in my behalf.

I remembered something that a friend had said not long before: "Anything that happens to me is

for my good or God's glory," and I applied this saying to my own life.

I felt completely resigned to God's will. I said, "Lord, whatever happens is all right with me. As long as You stay close to me and hold my hand, You can lead me anywhere." I completely surrendered myself to Him. Then I slept soundly the entire night.

The next morning my daughter came over and we had a wonderful talk. She told me she had been worried about me, but after praying for me the night before, God had assured her I was going to be all right.

That afternoon my husband took me to the specialist.

After a thorough examination, he said, "I can't find anything abnormal. You show me where the lump is." To my amazement I couldn't find it either. It was gone.

When I got down from the examining table, I was in a daze. I remember going in and out the wrong doors, trying to find the waiting room, where my husband was waiting for me.

I can't begin to tell you how I felt on the way home. I can only say it was wonderful.

When I got home I couldn't get to the phone fast enough to start calling people to tell them about the miracle God had wrought for me.

I think what amazed me the most was that I hadn't even asked God to remove the lump! I had always thought that whenever God completely healed a person it was when saintly, dedicated people gathered around the afflicted person and prayed for his or her healing.

I believe now, in my case, I was healed because I had reached the place where I was completely surrendered to God's will.

I praise His name to the highest. I just hope I can be worthy of what He did for me.

I believe one way to repay Him is by telling as many people as possible. I feel that is why I was led to write this article.

Incidentally, the specialist told me he wanted me to have a mammogram just to be sure.

It wasn't any surprise to me when the test came back negative. □



## THE TIMELESS QUALITY OF GUILT

She has everything a woman could want except a happy marriage. She is young, attractive, intelligent, educated, creative, and energetic. Her children are bright and healthy. Her husband is successful and wealthy. She has a large, beautiful home in the country, her own sports car, several horses, a trail bike, and all the money she needs. But she is unhappy because she is not fulfilled in her marriage.

This unhappiness was the excuse for seeking the companionship of another man, which culminated in an illicit sexual relationship. Torn by guilt, she sought the help of a Christian counselor. She told him of her guilt and how she tried to find relief by engaging in her hobby of oil painting. She stated, "But when I clean out my brushes, there's life again." By this she meant that her knowledge of guilt returned.

Here is an age-old attempt to handle guilt by diverting the mind to other matters in the hope that it will go away. Guilt cannot be disposed of that easily. It has a way of coming back after the brushes are cleaned out. Of course, it is there all the time, but temporarily submerged through diversion.

Some believe that guilt will lose its power with the passing of time. But guilt has a timeless quality. Each year the Internal Revenue Service receives money from guilt-ridden persons who pay back taxes. In some cases the cheating was done years earlier but the guilt persisted until the payment was made.

The timeless quality of guilt is clearly illustrated in the biblical story of the brothers of Joseph who sold him into slavery. In spite of the passing of time—possibly as much as 20 years—they confessed, "We are verily guilty concerning our brother" (Genesis 42:21). They did not say that they *were* guilty. The act which produced guilt was in the past tense but their guilt was in the present tense. "We *are* guilty." Their guilt was present, painfully present. Guilt is always in the present tense.

Man is not capable of handling his guilt. That is why Christ came, to give us a means of resolving sin and guilt through His atoning blood. Through confession, repentance, and faith in Christ the sin is forgiven and the guilt is removed. That is the way to handle guilt and it is the only way.



# UNEXPECTED REWARDS



By Nancy Wahonick, *Lakewood, Ohio*

Last summer my family and I vacationed at a farm in New Hampshire. It was our first visit to New England; and for the children, the first trip to the mountains.

Each time we would come to a bend in the highway where there was a lovely view, we would exclaim almost in unison, "Aren't the mountains beautiful!"

The farm we visited was in a valley on a lake surrounded by woods, so our glimpses of the mountains in the distance would come on our occasional trip to a nearby town, or on a sight-seeing jaunt.

When we had first arrived, I mentioned to the farmer's wife how much we enjoyed our brief glimpses of the mountains. Her reply was, "You should see the view from the pasture."

But the pasture was up the side of a hill covered by coarse grass and a few scattered bushes and topped by one or two trees, and certainly did not look like an inviting climb. So I ignored her advice

until one afternoon shortly before the end of our two-week stay, when she prevailed upon me to climb the pasture with her.

The trail was not a good one, steep and uninspiring, and the climb of several hundred yards was difficult for me. But when we reached the top, the mountains lay before us.

The sun was setting over Mount Kearsarge and in the distance the mountains were purple and green against the red-and-orange sky. Far below us lay a lake, still and mirroring the sky and tall trees surrounding it.

It was a breathtaking view, and involuntarily I cried, "I've never seen anything so beautiful! Why didn't I come up here before now?"

I knew the answer to my question. I had been too lazy to climb the pasture, and I had almost missed the most beautiful view of the vacation. Just a little effort to climb the trail had been rewarded with an unforgettable moment.

So often in our lives a little effort to climb an



uninspiring trail rewards us with an unforgettable moment—a mountaintop of Christian experience.

That morning when the snow was deep and we really didn't want to teach Sunday school was the morning when the child who had been sitting silent all year long finally took an active part in the class and began to inquire about salvation.

That hot summer afternoon when we chaperoned the NYPS picnic was the occasion a young man chose to dedicate his life to God and the ministry.

That rainy night we attended NWMS simply

because we were to give the study lesson, and afterwards a woman said, "I've never really understood our work there before. Now I'll be more generous about giving money for that field."

That Sunday morning we had almost "skipped" church, and went only because we felt we might be needed in the choir, was the morning the pastor prayed a prayer that "touched heaven" and we have never felt so close to God.

Unexpected rewards often come at the end of uninspiring trails, and then the view is worth the climb. □



# FAITH UNDAUNTED

By Harold R. Crosser, Owosso, Mich.

**T**he other day a man got busy and with a shovel dug himself an oil well. It happened at Newcastle, Wyo. There was no fanfare when Al Smith's oil well came in. Actually, nobody was present except Al and his shovel.

Now everybody in Newcastle, and especially the man at the United States Bureau of Land Management, knows Smith as a man not easily discouraged. He took a lease on government land and, having explored the area, believed oil could be produced at a shallow depth. But time on the lease was running out, and it looked as though he would lose it.

Everyone but Al Smith thought he had failed. But in the few days he had left he used a shovel, a pick, and few sticks of dynamite—and found oil. It took a lot of doing to get his well into production. Now he merely uses a water-well pump jack and an old washing machine engine to bring up the black gold.

"It sounds wacky," he says, "but that's all the power it requires." Peak production has been two barrels or 84 gallons a day. And it appears Al Smith is the first man in history to hand-dig an oil well.

What some have done for wealth, others have been willing to in the realm of the spiritual. Faith

is a divine gift, and yet the capacity to believe God in quiet confidence has often called for the exercise of resolute will.

Robert and Mary Moffat labored as pioneer missionaries in Africa for 12 years without a convert. It appeared that the directors of the English Missionary Society sponsoring them considered their work fruitless and were going to drop support.

When the letter arrived from England, the Moffats thought the end of their work had come. But a personal friend of Mrs. Moffat's had sent the letter, asking what gift the missionaries would most appreciate.

Her faith still high, Mary Moffatt asked the friend to send a Communion set, "for we shall surely need it soon." No outward signs indicated there would be anyone to partake of the sacrament. But within the next six months there were converts.

The new believers were formed into a converts' class and duly organized into a makeshift service for the occasion. A day before the appointed gathering, a package arrived from England. In it was the promised gift.

In all of life "faith is the victory." □



**WERE YOU A SLAVE WHEN YOU HEARD THE CALL?  
DON'T LET THAT WORRY YOU . . . YOU HAVE  
BEEN REDEEMED, AT TREMENDOUS COST;  
DON'T THEREFORE SELL YOURSELVES AS  
SLAVES TO MEN!**

(I Corinthians 7:21, 23, Phillips\*)

# "NEVER MIND.."

**W**hen we were in Lebanon recently, we often heard the word *mallish*, which is a unique and expressive Lebanese word meaning, "Never mind," or, "Don't let it worry you," or, "Don't bother about it."

That would be a good word for all of us to add to our vocabularies. For in a world that is so often up-tight and tense and worried about so many things, *mallish* could have a calming, easing effect. Its possibilities in reducing the tensions that can build up in families and churches and neighborhoods and among nations are almost unlimited.

There are times, of course, when such a word could express a fatalistic attitude destructive to any attempt to change intolerable situations. And the word *could* be used in a flippant, offhand way to dismiss any and all infractions of the laws of decency and morality and even gross and despicable sins.

In a day of situational ethics and the so-called "new morality," there is the ever present tendency to minimize all compromises and to excuse all irregularities of conduct—whether by teen-agers in their permissiveness about drugs and sex, or by adults in their financial or political or social shenanigans—by saying, "So what?" or, "Don't let it worry you," or, "What difference does it make?"

Perhaps you heard of the woman on a cruise ship saying to the captain, who was worried about the loss of his ship's rudder, "Never mind, Captain; it was down there where nobody could see it. It won't make any difference."

It is so easy and tempting to say about easy compromises and loss of direction and erosion of standards, "Oh, that's not important," *mallish*—"Never mind." But there are other areas in which that attitude would be helpful and discriminating and reinforcing.

At least the Apostle Paul seemed to think so. For in answering some questions put to him by the

Corinthian Christians as to how they could live the Christian life in their situation, Paul said, "Never mind your present circumstances," or as Phillips translates it, "Don't let that worry you . . . You have been redeemed, at tremendous cost; don't therefore sell yourselves as slaves to men!" (I Corinthians 7:21, 23)

In other words, no matter what the situation or the environment or the pressures or the temptations, don't let any earthly condition be your first concern. Let your first concern be that of living for Christ and paying whatever price you have to pay to be true to Him.

And what a bracing, urgently needed word *that* is!

For there are so many today who try to blame their failures to live a Christian life on external conditions.

Some, for instance, say they cannot live a Christian life in their kind of home.

And yet thousands are living for Christ in homes where they are ridiculed, mistreated, and sometimes brutally beaten. There is the woman in the Midwest whose husband not only criticizes and ridicules her, but physically beats her and makes fun of religion and the church in front of their children; and on at least one occasion, when the wife stayed at church a little longer than usual, that big, brave husband met her at the door and poked a gun in her back and marched her home. And yet that woman continues to live a radiant and victorious Christian life.

Or there is that lovely Chinese Christian girl in Hawaii who lives with her aunt and uncle, and whose uncle beats her every time she attends a Christian church—and yet the girl is not only in church every Sunday; she lives a Christian life the

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**RADIO SERMON OF THE MONTH**  
*By C. William Fisher*

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\*The New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, N.Y., and Geoffrey Bles, Ltd., London.

other six days as well, proving that God's grace really is sufficient—no matter where, or with whom, one lives.

Others say they cannot live the Christian life where they work.

And yet many thousands of men and women refuse to be intimidated or discouraged, much less defeated, by those who call them "deacon," or "preacher," or a "Jesus freak." Instead, they go right on serving Christ, refusing to laugh at the filthy jokes or become involved in the lewd, suggestive familiarity or "go along" with illicit or shady business policies.

A friend of mine is the head of a chain of discount houses. But what is more important, he is a dedicated Christian, and he has refused to open his stores on Sunday. Other businessmen say he's crazy, and of course keeping the Sabbath Day holy is sometimes costly. But God has prospered him, and while closing Sunday has undoubtedly cut down on his profits, he has kept his integrity, and his influence as a Christian has increased enor-

mously.

Others of course say that they can't live a Christian life where they go to school, or while they are in the "service"—and on and on go the excuses.

But the truth is, if *you*—wherever you live or work or play—if you cannot be a Christian *where* you are, you cannot be a Christian *anywhere*. But with God's grace, you can serve Christ no matter what your station or occupation or age-group or social or economic or educational class.

No one, of course, can live a Christian life *without* Christ's help. But *anyone* can live a Christian life *with* Christ's help. It is Jesus in the heart that makes the difference!

And He is willing to come into the hearts of any who are open to Him. And His help is available to everyone who is willing to say, "Never mind" the circumstances, "never mind" the handicaps, "never mind" the pressures or persecutions. "I can do *all* things through Christ which strengtheneth me" (Philippians 4:13). □

## PEN POINTS

### "AND WE KNOW . . ."

Romans 8:28 says, "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."

I was a child of nine when I heard my mother quote this verse.

We had just received word that my brother had died with polio. He had died in a hospital miles away, alone, in an iron lung, paralyzed from his neck down. I can remember how he sobbed and told Mother he did not want to be a cripple, a week earlier, when the doctor told him he had polio and must go to the hospital. I could share his burden, because polio had left its crippling effects on me seven years earlier.

These were depression years, and our family of eight had suffered severely. My father turned away from God.

But my dear mother, whose faith in God could not be shaken, in her grief quietly quoted Romans 8:28.

I can remember thinking, *How* can she trust God when He has let so many bad things happen to her? But because of my brother's death my father did some soul-searching and turned to God—so God did take this and make some good in our lives.

Little did I realize then that one day,

years later, I would be able to look at Romans 8:28 with the same faith in God that Mother had.

I always desired the kind of strength and faith that Mother had. But after I became a Christian, I had never committed my life fully to God. Mine was an on-again-off-again relationship with Christ that had not brought a victorious life.

But thanks be to a God of mercy and compassion, in May, 1971, at the close of a revival in our church, I found myself at an altar of prayer—realizing that without Christ controlling my life, it would never be the one of victory I so desired.

I prayed and asked God to forgive me for falling Him, to cleanse my heart from sin, and to take my life and use it for His service. At that moment a grand and wonderful grace was wrought in my life and it was changed completely. In a second work of grace Christ sanctified me and filled my heart with the fullness of His love and Holy Spirit. Through His love I was able to love even those who I had felt were unlovely, before.

Through the power of the Holy Spirit I was able to witness for Him in a way I had never been able before. I had wanted to testify to others of the grace

that He had brought in my life. Now I was able to do so.

Through the leading of the Holy Spirit I was able to help our pastor organize a lady's Bible study. We chose for our studies the Book of Romans.

This study has been a blessing for all who have taken part, but special blessing came for me as we studied Romans 8:28, and I found I could look at it with the same attitude Mother had years before.

I could see now that God doesn't send the heartaches into our lives that we so often blame Him for. Every one of us sooner or later will have trials and tribulations to face, since they are part of life. We can let them be stumbling blocks, blaming God, and thus robbing ourselves and others of a blessing. Or we can stand firm on the promises of God and become a blessing and inspiration to others.

When we stand firm in our faith and love toward God, He can take our trials and use them for good, because He is a God of love. When we love Him, nothing can separate us from that love, and we can say with Paul in Romans 8:28, "*And we know . . .*"—

Glenda L. Wilcox, Independence, Mo.





# *more than a motor oil additive ...* **STP**

By J. Melton Thomas, Mount Vernon, Ohio

**A**s I stood as a guest minister in a small church in a small town, I commented on the Sunday school bus I had seen at its arrival. The man who drove the bus spoke to me about it at the close of the service. He said he had not wanted to be a "bus pastor." As he prayed about it, however, the Lord clearly spoke His will. So he was now happily and successfully engaged in the work.

He told me of his growing success, and then let me know the secret of that success. He had heard someone speaking whose intent was to stir the church to some kind of outreach ministry. The man was using as his slogan, "S.T.P." He told his hearers that S.T.P. is much more than an additive to motor oil for one's car. It is, he said, a slogan for successful outreach and soul winning. The initials S.T.P. stand for "Speak To People."

This speaker had come upon a simple but fundamental truth. Whatever else we do we must, if we are to see harvest, sow gospel seed by *speaking to people*.

We may build beautiful, spacious, and adequate buildings. They may be arranged according to the latest concepts of building needs for Christian education. They may be filled with furnishings and equipment geared to the needs of the varied age or interest groups. They may be provided with the best of teaching aids: blackboards and tack boards, charts and maps, the best in audio-visuals.

But unless the church which meets in those buildings and has access to those furnishings has learned the art of S.T.P., speaking to people, the buildings and furnishings of the buildings will be money wasted.

The Sunday school under consideration may have the best of staffs. It may have a full-time director of Christian education. It may be adequately organized and fully departmentalized. It may conduct all the expected meetings, and analyze itself until it knows itself thoroughly. The teachers and workers may be well trained, and very loyal to their appointed times and tasks.

Even such an ideal organization and such a splendid group of workers will fail, however, unless the S.T.P. philosophy has invaded them. There is no way forward unless we *speak to people*.

There are things which keep people back from the S.T.P. way of life. Unresolved spiritual needs will hinder one's speaking to people. Inertia will hold one back from it. Lack of resolve to make a place, to set a time, to put trips out to the people in the schedule will certainly spell defeat. An effective S.T.P. flow is stopped by filling life so full of other things that only spare time, frayed energies, and fag ends are left for seeing absentees, welcoming visitors, sharing with the lonely and needy.

The Scriptures are replete with teachings about speaking to people as the norm for effective Christians. When Isaiah had his wonderful vision, his personal character was changed, and from that change grew the impelling S.T.P.: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people . . ." (Isaiah 6:8-9).

The same imperative was the driving force of the disciples in the New Testament. Peter and John are examples. After the healing of the lame man as recorded in Acts 3, and the subsequent conversion of about 5,000 men, the religious leaders became greatly concerned. They arrested Peter and John, and thought to stop them by intimidation.

The following charge and answer resulted: "And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:18-20).

When Peter was imprisoned on another occasion, his miraculous deliverance carried this charge from the attending angel, "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20).

There are ways of making the S.T.P. way of life your way of life. The following considerations may help in this regard:

1. *Believe in it.*

As long as we subscribe, consciously or otherwise, to the feeling that personal contact with others is not important, we will never enjoy its blessings nor enter into its rewards. As long as we try for some less demanding way; are willing to rely upon public efforts, however good; or depend on the actions of others, however much they may need involvement, we ourselves will never be S.T.P. people.

It is only when we come to some firm conclusions, adopt for ourselves some firm convictions, allow the motivation of some inward compelling to move in regard to personal involvement with

others, that we will be thus involved.

We must believe that God's Word for us is, "Go, stand and speak." We must feel that He will indeed give us the tongue of the learned, that we should know how to speak a word in season (Isaiah 50:4). We must come to believe the truth of such passages as, "Cast thy bread upon the waters; for thou shalt find it after many days" (Ecclesiastes 11:1). We must be able to see with the Psalmist that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:5-6).

2. *Organize for it.* There is a place, certainly, for "wayside witnessing." We are to be alert at all times to the needs of those whose paths we cross. What may seem a chance encounter often turns out to be God's planned opportunity. This is what we can call "unstructured witnessing." It is keeping an open heart and a watchful eye for any way we may help, anywhere, anytime.

There is a place, as well, for a more organized type of speaking to people. Those who subscribe to the S.T.P. way of life have found that it does not come about accidentally, even as Bible study and prayer are not usually done unless they are consistently and regularly done. So witnessing, working, and speaking require stated times, deliberately arrived at and carefully planned for.

I knew a businessman who closed up his business a half day each week and dedicated that half day to calling on and working with the boys of his community. He brought them into a Sunday school and developed exciting weekday activities with them. Is it any wonder that his life touched the lives of hundreds of boys? He made a place for them.

It may be a half day a week. It may be one night a week. It may be one hour on a given day. If we are to add S.T.P. to our lives, we must plan to do so; we must organize our lives to make it possible.

3. *Dedicate yourself to this way.* A hundred things will interfere. A hundred voices will clamor for our time. A hundred tasks which need to be done will call.

The flesh will call out its weariness. The world will hold forth its pleasures and promises. The devil will provide his hindrances. There will be things to do. There will be places to go. There will be a shortage of time. But the one who has adopted a plan for life which calls for speaking to people will steadfastly resist all of these.

It will sometimes seem a futile way, sometimes a fruitless exercise. One day, however, a person in whom you are interested will be persuaded. One day the one will come to whom you have often gone. One day some who have seemed so wayward will be won.

At that day you will be glad that being involved became a belief and that witnessing became a way of life. □



# Law

## THE RELATION OF LOVE AND LAW

**T**he irreducible minimum for any holiness which can properly be called Christian is a definite and conscious aim to obey God. Such an intention will submit to God's own revelation of His will. That will is expressed in divine law. Divine law structures the basic framework of holiness in behavior; therefore a holy intention will aim at keeping this law. It is as "obedient children" that we are to aim at holiness in all our "behavior" (I Peter 1:14-15, NASB\*).

Ignorance of the specifics of the law may result in the so-called ethical gap; but this gap will progressively close, for a true intention to obey God cannot rest in ignorance of God's will.

Just as the law of God will determine the framework of ethical behavior, so love will assure the actual performance. Love is the motive power of holiness, while law determines the ethical content.

Love desires the honor of God and the good of men. Such desire cannot possibly aim at doing ill. It is this which enables love to be "the fulfilling of the law" (Romans 13:10).

This is true in two respects. First, it fulfills the spirit of the law rather than merely the letter. Love desires that the fairness which is the intent of the law be fully achieved, not subverted by loopholes and technicalities. The aim of love is the same as the aim of law, which is justice.

Second, love fulfills the law by exceeding the letter. There is a generosity and magnanimity in love which transcends minimal duty. Love has in it an element of cheerfulness in the performance of law's demands; for if *this* is the direction wherein lies the neighbor's happiness and welfare, then this is what love *wants*.

It is clear therefore that *legal* rightness, in and of itself, may fall far short of Christian holiness. It is love which puts the Christian quality into our legality.

But while love fulfills law in these respects it does not cancel law, nor does its possession dispense with the need to know the law. Love determines direction and impulse, but does not impart knowledge. It takes more than a loving driver to assure a pleasant and successful cross-country trip. There must also be roadways, traffic rules, maps and signposts, and perhaps officers. While love will not knowingly work ill to the neighbor, it cannot by itself intuitively know in every situation what will work ill.

Many people today, who have severed their thinking from the Judaic-Christian ethic, insist that extramarital sex by consenting adults (including the consent of the spouses) is harmless. Our disagreement cannot be traced simply to a superior love which we may claim, but to the preconditioning of our moral judgment by divine law. We believe that promiscuity works ill to the neighbor. But God's law originally taught us that, not love. Love's role is to prompt us to observe those ethical insights and standards which belong to our Judaic-Christian heritage.

Divine law is essential therefore, for it prescribes that kind of conduct which is inherently right—the knowledge of which we do not now have and cannot acquire without divine revelation. This "inherent rightness" may be defined as the equilibrium between the claims of God, the Creator, and the needs of man, the creature. In this equilibrium there can be neither unfairness to man nor dishonor to God.

With God this inherent rightness is perceived intuitively and infallibly. Since we cannot thus pin-

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# A Way of Loving

## IN CHRISTIAN HOLINESS

point this equilibrium, God must give us guidelines and rules (law) and further give us the direct guidance of the Spirit in the application of the law to the situation.

There can be no inherent conflict between love and right, and therefore between love and law. However, real conflict arises when sin enters. Sin demands judgment, because it is intrinsically right that disobedience should bring painful consequences, both judicial and natural. If we turn the coin over, we can say it is intrinsically right (i.e., it belongs to holiness) for God to react radically against the sinner. But it is just as intrinsically right for love to seek to save the sinner.

It is through atonement that love and judgment can mutually secure their rightful ends and the unnatural conflict between them be resolved. In this context it can be said truly and meaningfully that "mercy triumphs over judgment" (James 2:13, NASB).

Mercy has not set judgment aside. Mercy has fulfilled judgment by taking judgment's blows. And while from one standpoint it is the triumph of love, it is not a triumph at the expense of judgment. Rather, now the propitiated Holiness can remain "just" even while being the "justifier of him which believeth in Jesus" (Romans 3:26).

But while in the eternal order of things (and as reaffirmed in the atonement), love and right are in perfect agreement, life on earth as we know it tends to separate them. To reunite them as Joseph Fletcher attempts to do by the simple dictum that the most loving thing is the right thing is pragmatically disastrous, due to the moral astigmatism of our finiteness, compounded by depravity. We are creatures of emotion and sentiment, who tend to confuse the loving thing with the generous and per-

missive way we feel at the moment. The most loving thing may be the opposite of our emotional compulsions.

Therefore as Christians we must love by principle, not feeling. Since this is elementary to God's love, it must be fundamental to ours also.

For this reason the preaching of love from the pulpit must never be separated from the preaching of law. God's revelation is the only safe guide as to what is the most loving thing to do. Only when love has in it the iron of law will we find ourselves loving by principle. We will then be loving people in the way God wants us to love them, which may be quite different from the way they want us to love them. Our "vertical" love must control our "horizontal" love.

By "law" we do not mean "rules" *only* but the total revelation of God's authoritative will. This is seen not only in written statutes and prophetic proclamations but supremely in Jesus Christ.

In our Lord we see the meaning of a holiness which is at once subject to the rule of God and individually free and authentic. In Him is the perfect union of being and doing, of character and behavior, of fixed principle balanced with mercy, which God desires to be in us.

Law takes on flesh and blood when we read that Christ was our Pattern in these very exact particulars—"who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously" (I Peter 2:22-23, NASB).

Holiness, in which love is shaped by the iron of principle, becomes concrete also when we watch how Jesus related to men day by day. His holiness was not in social isolation, but in heart purity. How perfectly did He exemplify the pure religion of James, which keeps itself "unspotted from the world," yet visits "the fatherless and widows in their affliction" (James 1:27)! In the midst of teeming corruption Jesus remained unspotted. And though devoted in prayer, He was also involved with real people in real life.

Furthermore, as virtue flowed out from Him it was not sentimental but discerning—forgiveness to the penitent but scathing rebuke to the hypocrite. The love of Jesus was never gushy and never flat, as is that kind of abstract love which sees all men as equally good. In His eyes the distinctions of character were very real and very determinative. His was never a love which overlooked or minimized sin. He saw without illusions what men were, but also what they could be.

The perfect will of God revealed in Christ is not in the least an abridgment of the demands of the written moral law. But in Christ we see those demands fulfilled, with that kind of love which transforms law into liberty. For Jesus, God's law was not a straitjacket but a way of loving. In the long run any other way to love destroys both the one who loves and the one who is loved. □





# GOD UNDERSTANDS

**W**e all have a deep need to be cared for—to know that someone is concerned for us—not for our money, or our influence, but for our very selves. So different companies will “put us in safe hands,” or assure us, “*OUR COMPANY UNDERSTANDS!*”

When you stop to think about it, isn't there something pathetic, almost funny, about the whole business? Our insurance company understands. One day Policyholder John Smith dies; so a young girl, chewing gum, punches a hole in his card and feeds the card into a machine. Inside the machine, while she chews her gum, the insurance company settles accounts with the estate of John Smith. Then another machine bangs out a check made out to the estate of John Smith—247H-321. John Smith is dead! Our company understands!

Fanny Edna Stafford listened intently to her pastor's sermon. A sentence in his message went like an arrow to her heart: “The great need of this weary world is to know that somebody cares and understands!”

Late that Sunday night the pastor's message lingered in her thoughts. So deeply impressed was she with the thought of God's love and concern for His children that she resolved to put the truth into a poem. That night and the following day she wrote her poem—“SOMEBODY CARES”:

*Somebody knows when your heart aches,  
And everything seems to go wrong;  
Somebody knows when the shadows  
Need chasing away with a song.  
Somebody knows when you're lonely,  
Tired, discouraged, and blue;  
Somebody wants you to know Him,  
And know that He dearly loves you.\**

We have a High Priest who *can* be touched with the feeling of our infirmities (Hebrews 4:15).

God understands the broken heart. Has tragedy struck like lightning? Have all the moorings been broken, casting you adrift at the mercy of the angry waves? Is your heart wounded and bleeding? God understands whether you are weak or strong, when you are right or when you are wrong.

Wilfred Grenfell, the great medical missionary to Labrador, tells of a day when he saw a fishing vessel with a distress signal flying. He put out a boat and found an 18-year-old girl on the schooner who had shipped aboard as a cook. A few days earlier she had given birth prematurely to a baby boy and was at the point of death.

Dr. Grenfell saw that medical skill could not save her. Her life was slipping away. He spoke to her gently of the Christ who said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” and she found the peace that passes all understanding.

He said, “We laid her tenderly away on a headland jutting out into the Atlantic, and from its summit one could see far across the restless waves. Over the grave I planted a rude wooden cross on which were carved the compassionate words of Jesus, ‘Neither do I condemn thee.’”

Jesus suffered for us, and endured many sore afflictions while here in the flesh. He is keenly aware of our temptations and the cruel shafts of trial that pierce us to the quick. Knowing “how it feels,” He will ever keep His loving promise, “I will not leave you comfortless.”

Christ is willing to accept you at your best or worst. God understands you. He will lift your burden with the tender hand of love.

*Jesus knows all about our struggles;*

*He will guide till the day is done.*

*There's not a friend like the lowly Jesus,*

*No, not one! no, not one!*



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By Aarlie J. Hull, Seattle

# A Christian Woman's World

## A "LOVE THY NEIGHBOUR" STORY

*The following is a condensed version of a speech given by Ruth Weber to the students at Northwest Nazarene College. Ruth is the wife of Hal Weber, director of student recruitment at NNC. Her remarks speak to all of us in a very poignant way—A. J. H.*

My mother was a social worker and a few years ago called me from her office to see if I would help care for a lady who was very ill with cancer. The strange thing about this case was that the woman had not let another human being inside her house for two years.

Representatives of the cancer society had been coming to her door to take her to the doctor. But now she was too weak to care for herself. She refused to go to the hospital, and her doctor had called to see if someone would help.

The first day I was supposed to go, Mother called to say that a visiting nurse had been there and found that the reason she wouldn't let anyone in her house was because there was a dead dog on the foot of the bed under the bedclothes. Detailed welfare records showed that the animal, her only friend, had died two years before.

I drove to her house with some apprehension. I turned into a long driveway that led to the shack which had been her prison for two whole years. I entered the kitchen.

I have never seen or smelled such squalor. Ahead of me was the bedroom and a small, lightless bathroom. The walls were grimy with grease

and cobwebs. The only two windows were pasted with layers of newspaper. The floor (what little there was that wasn't covered with junk) was filthy. As I walked past the stove I lifted a lid off a pan and the stench was awful!

Then I saw her—the most emaciated, pitiful human being I have ever seen! Beside her on the bed was a fat purse, which I soon learned I was to stay away from.

As I looked at Madonna Briggs, my heart reached out to her. I forgot about the dead dog, the filth, and the odor.

I quickly proceeded to meet her needs, making dumb conversation about the weather or whatever was at hand. The cancer had centered in her face and neck, so her speech and hearing were both impaired. Nevertheless, I soon learned that she was 64 years old, had been a nurse, and had a son with whom she hadn't communicated for years.

As we talked I literally dug into the cleaning. She could eat only soft foods, so I prepared Jello-O and soups. It was when I opened the refrigerator that I discovered what she had done with all the prepared meals that had been delivered to her door—she had jammed them into the refrigerator.

On my second or third visit she started giving orders. I was delighted! It was a spark of humanity revived.

My days with Mrs. Briggs were spent scrubbing and picking up, emptying her ash trays (she smoked continually), bringing her pills, lifting her to the bathroom, urging her to take one more bite of food, and being careful not to get near that purse.

One day I was dressing her for a visit to the doctor. I sat beside her on the bed, pulled a stocking on her incredibly thin leg, looked into her face, and said, "Mrs. Briggs, God loves you." Before she had a chance to stop me, I was telling her about what Jesus had done for me, about the joy and peace I knew through Him. She changed the subject. But I told her the plan of salvation again . . . and again . . . and again. I could, you see, because I HAD EARNED THE RIGHT TO WITNESS TO HER.

On Friday, I stopped by with a piece of cake and we visited and even laughed a bit together. The next day she died. She left, to no one in particular, a fat purse with \$1,400 in it.

We are all surrounded by people, but how many have we loved? Really loved! Do we listen? Do we look past the words they are saying to the cry of their hearts? Do we love unconditionally as God loves us?

Thielicke said, "Tell me how much you know of the sufferings of your fellowmen and I'll tell you how much you have loved them."

Jesus Christ said, "Love your neighbor as yourself." □



# editorially SPEAKING

By W. T. PURKISER

## Another Fraud

A high school boy in Washington was asked to write about what he planned to do in life. His reply is classic:

"I would like to be a psychologist. I plan on taking as many psychology courses in college as I can. Who knows? Maybe someday I will emerge as another Fraud!"

A high school lad's mistake may call for some small apology to the much cussed and discussed Sigmund Freud and to long-suffering professors of psychology. But the sad fact is that altogether too many "Frauds" are emerging.

There are secular frauds—as phony as three-dollar bills. Much of the criticism today's youth directs towards its elders is that they are hypocritical—preaching one thing and practicing another. Like pins, they point one way and head another.

When this is not a clear case of the kettle calling the pot "black," it is a criticism that hurts because it has so much truth in it.

But the spiritual frauds are our chief concern here. "Hypocrisy" is a bitter charge, and never more so than when made in the context of a Christian profession.

Michael Novak describes the reaction of many to organized Christianity: "The ordinary congregation of Christians in the ordinary American town—good folks, nice folks—are not credible. For the world they live in is violent and absurd, and they are comfortable. They talk about being twice-born and godly, when in fact their predominant characteristic is that they are safe and well-to-do."

It really isn't enough to answer the charge, "The church is full of hypocrites," with the reply, "You'd better come in, Brother; there is always room for one more!"

Nor does it quite satisfy to say, when people complain that hypocrites get in their way, "The only time a hypocrite can get in your way is when you are travelling the road to hell faster than he is."

True, as Leonard Griffith once said, "The existence of poor Christians no more discredits Christianity than the existence of careless motorists discredits the internal combustion engine."

But the fact still remains that, while religion is the best armor a man can have, it is the very worst cloak. It is just no good, as one of the old Dutch

masters said, to howl with the wolves in the woods and bleat with the sheep in the fold.

**T**he other side to the situation is that all of us need ideals that are presently beyond our achievement. To aim at nothing and hit it is no great test of skill.

The eminently quotable Uncle Bud Robinson used to say that it is better to shoot at an eagle and miss than to aim at a skunk and score a direct hit.

When we put the ceiling where the floor is, we have no room to live. The old-fashioned sailor never expected to reach the stars, but he still plotted his course by them.

The danger lies in our tendency to make our ceiling the floor for other people. We can easily make our ideals their standard. When this happens, the Pharisee moves in and the Spirit of Christ moves out.

Ken Anderson prods all of us with his lines:

*How quick we are in hymnal rhymes*

*To pledge our full devotion!*

*How slow we are at other times*

*To show the slightest motion!*

The world, by and large, is never impressed with synthetic sainthood. It does respect genuineness.

It is quite true, as Bruce Larson insists, that "there is no way you can speak about Jesus Christ evangelistically without also speaking about yourself honestly. It is impossible to present Jesus Christ in His perfection without giving people yourself in your imperfection."

In no sense does it weaken a holiness testimony to recognize that God does not deliver us from our human limitations and frailties within the span of this earthly life. We may indeed be cleansed "from all sin" (1 John 1:7) and still suffer "often infirmities" (1 Timothy 5:23).

Nor are holiness and hilarity necessarily synonyms. Those fully "kept by the power of God through faith unto salvation ready to be revealed in the last time" may yet be "in heaviness through manifold temptations," their faith "tried with fire" (1 Peter 1:5-9).

In all this, more than orthodoxy is needed. We must "know the music as well as the words." Right doctrine is like a doctor's prescription—it doesn't do us much good unless we take the medicine.

*All of us need ideals that are presently beyond our achievement. To aim at nothing and hit it is no great test of skill. The eminently quotable Uncle Bud Robinson used to say that it is better to shoot at an eagle and miss than to aim at a skunk and score a direct hit. When we put the ceiling where the floor is, we have no room to live.*

"The hope of glory"—here and hereafter—is always "Christ in you" (Colossians 1:27). This is reality. This alone can save any one of us from emerging as another fraud and help us to "ring true" in all the sounding circumstances of life. □

## ***Holy Spirit, Purity and Power***

The names and titles used of God in the Bible are amazingly revealing. There is a whole theology in each. "Father," "Saviour," "Friend," "Teacher"—these are but a few.

None is more striking than the use of the words "Holy Spirit" to denote the Third Person of the triune Godhead. Both the adjective "Holy" and the noun "Spirit" convey volumes.

"Holy"—as one scholar has said—is the symbol of intense purity. One of the very first things God taught His people about himself was, "I the Lord your God am holy" (Leviticus 19:2).

That God is holy means, to be sure, that He is exalted in majesty and radiant glory, separate from all that would defile. But it means more. It means that God is the Source of all that is good, and true, and right, and pure.

Since God is holy, His Spirit must also be holy—the Source of goodness, truth, righteousness, and purity. It is by God's Spirit that obedience to the command of both Old Testament and New becomes possible: "Ye shall be holy: for I the Lord your God am holy" (Leviticus 19:2; I Peter 1:15-16).

It does no justice to the Spirit of God to suppose that He will baptize or fill unclean vessels. He is the refiner's fire that burns away the dross (Malachi 3:2-3; Matthew 3:11). One of His great purposes in the lives of God's people was forever stated by Peter to be "purifying their hearts by faith" (Acts 15:9).

This does not mean freedom from test and temptation, from weakness and the possibility of failure. It means that we are to become "partakers of the divine nature" (II Peter 1:4), as tiny rays of sunlight are partakers of the fire of the sun in the heavens and as little grains of sand are partakers of the substance of the entire earth.

**B**ut along with the adjective

"Holy" is the noun "Spirit." Here we are apt to miss a very important truth. For us, "spirit" suggests something fragile, intangible, perhaps not entirely real.

The biblical meaning of "spirit" is almost the exact opposite. "Intangible," to be sure, in the sense that spirit cannot be grasped with one's hands or seen with the physical eye—but tremendously powerful and more real than stones or mountains. Electricity cannot be seen, tasted, smelled, heard, or handled—but it is real, and full of power.

With us, "spirit" is apt to suggest weakness and "flesh" strength. In Scripture, the reverse is true. In typical Old Testament parallelism, Isaiah wrote: "The Egyptians are men, and not God; and their horses flesh, and not spirit" (Isaiah 31:3). God himself is "Spirit" and those who "worship him must worship him in spirit and in truth" (John 4:24).

Wherein lies the power of the Spirit? In dynamic for service, for one thing. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The power of the Spirit may be manifest in "mighty signs and wonders" (Romans 15:19). But always it is manifest in "all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans 15:13).

Purity and power are therefore the sure evidences of the Holy Spirit. No secondary sign has any real meaning. It is not the crowing of the cock that brings the light of day, but the rising of the sun. You need not light a candle in the morning to see if the sun has come up.

We live in the age of the Spirit, and in a particular segment of that age in which the Holy Spirit of God is moving across the face of the deep like a clean, refreshing breeze. In some areas, the breeze has become almost a hurricane—in Indonesia, where half a million Moslems have been converted; in the Congo; on the plains of Saskatchewan; on college campuses; and in local churches.

Glory for what the Spirit does must go to God and not to men or movements. The secondary and derivative must never be allowed to crowd out the primary. As our Saviour before us, let us go in the purity (I John 3:3) and power of the Spirit (Luke 4:14) to the tasks He has set before us. □





# Rejoice! Rejoice! O Christian

## THE DISTURBING CLAIM

It was an unforgettable moment for everyone concerned.

It happened during the one-day orientation for the newly appointed missionaries, in the recent session of the Department of World Missions. At noon, the announcement was made that the list of appointments would be read. This was it! A moment of real drama. High expectancy replaced the warm fellowship of the luncheon.

A group of men and women had deliberated where these young missionaries were needed most. Divine guidance had been sought. Finally a decision had been made. A list had been typed, and now the Church of the Nazarene was sending these fine families to places near and far. I was struck with the meaning and yet the simplicity of it all. The voice started to read:

"Rev. and Mrs. John Hall, Ecuador."

I turned toward John and Sheila, and wondered what they felt. Likely their lives and their children's lives would be permanently affected by this one decision. The voice read on:

"Miss Elizabeth Batubbs, Swaziland."

I turned toward her. A broad smile lighted her face. Africa! Everyone was tense. This was an intimate moment. I felt like an intruder. Many choices had led to this instant, and many more would issue from it. The voice jolted me back to reality . . .

"Rev. and Mrs. Stephen Heap, Brazil."

Stephen was stunned. He was no stranger to this situation, for his parents are missionaries. Brazil, a superlative challenge!

"Dr. and Mrs. Albert Ainscough, India . . ."

Because of my friendship with the Ainscoughs, this was one case of which I knew a little more. In fact, their appointment was unique. They are the first Latin-American couple to be appointed as Nazarene missionaries. Both Albert and his wife are medical doctors. If visas are obtained for them to enter India, the fact that she too is a doctor should open doors of vast service to the countless women who come to our hospital in India asking for a woman doctor.

"Mr. and Mrs. Edwin Boadway, New Guinea . . ."

The voice went on. But by this time I was busy thinking of some of the issues—spiritual issues that

were involved in this one appointment. India! What a change from the magnificent city of Buenos Aires, where Albert and his wife had grown and where they practice their profession . . .

"Miss Marylin Coffman, New Guinea."

India. With its seemingly endless multitudes. People, people, people! India, with its impenetrable walls of mystery and paganism . . .

"Dr. and Mrs. Jack Patton, South Africa . . ."

India. Where, by necessity, the children of the missionaries have to be sent far away from their parents for their education . . .

"Rev. and Mrs. John Harvey, general appointment."

India. Send the children away. The most sensitive spot. A painful question started to rise in my heart . . .

"Rev. and Mrs. Richard Reynolds, Swaziland . . ."

Why? Was this upheaval—and upheaval is the word—really necessary? The Ainscoughs, although both are laymen, have pastored in greater Buenos Aires for more than 10 years . . .

"Rev. and Mrs. Dale Stotler, Republic of South Africa."

But even that had not been enough. Christ had made a claim also upon their medical skill. Would they both dedicate and use their profession, completely, for the sake of Christ? . . .

Even if it meant Africa? or India? One can imagine hours of prayer as they faced that claim, that disturbing claim. The claim of Christ to take it all, to own it all, so that He could use it all as He deemed best . . .

"Miss Venus Ward, Swaziland."

The voice stopped. But another Voice had spoken. *This is the meaning of stewardship.* The claims of Christ, and the needs of the countless, growing millions of human beings will not be met simply with our tithe. God wants it all! He needs it all! He can use it all to minister to the suffering multitudes of India in the case of the Ainscoughs, and to many around each of us. These 19 Christians had accepted fully the claim of Christ. Nineteen lives entirely yielded! How marvelous!

But Christ makes a claim on each of His followers.

He makes a persistent claim for my all—and for your all.

—By Sergio Franco  
Book Editor, Latin Publications Division

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### GENERALS ON ASSIGNMENT

DR. EUGENE L. STOWE left Los Angeles, March 8, for an official overseas assignment to the Orient. He will preside in the district assemblies of Japan, Korea, and the Republic of the Philippines.

Dr. Stowe will also visit the work

in Taiwan. He is expected to return to the United States about April 12.

DR. EDWARD LAWLOR left Kansas City, March 2, for an official assignment to Europe and the Middle East. His itinerary includes visits to Lebanon, Israel, and Jordan. He is scheduled to conduct assemblies in Europe (Middle European and Northwest European) and Italy.

Dr. Lawlor will also visit the European Bible College. He expects to return to Kansas City about April 2. □

### NAZARENE COLLEGE NEWS

#### BETHANY "HAMS" USE HOBBY AS CHRISTIAN SERVICE

The Nazarene Amateur Radio Fellowship (NARF) is endeavoring to interest future Nazarene pastors, missionaries, and evangelists in amateur radio ("ham" radio) by forming amateur radio clubs at Nazarene colleges. Through these amateur radio clubs, student members learn the thrill of "fellowship and service through radio"—the motto of NARF—and learn the importance of amateur radio in the missionary work of the church.

Under the sponsorship of NARF and Professors Dr. Forrest Ladd and Gary Lance, an amateur radio station has been set up in the psychology department at Bethany Nazarene College, Bethany, Okla. Club Members Dan Bowers, Steve Budensiek, Dave Jacobson, Barry Carden, Don Niccum, and Paul Perryman are kept busy making "phone patches" for fellow students. They are providing a Christian witness by handling messages for area residents, particularly in times of disasters, such as the recent Nicaraguan earthquake.

Bethany students also enjoy a time of fellowship with Nazarene college students, missionaries, pastors, and laymen in many parts of the world through regular schedules conducted by NARF. □



Bethany amateur radio club station

#### GRAHAM ASSOCIATE IN LECTURES AT NTS

Rev. Armin Gesswein, an associate evangelist with the Billy Graham organization in several of the Graham crusades, delivered the Heinmiller Lectures on the Devotional Life at Nazarene Theological Seminary, Kansas City, February 6-9.

Gesswein conducts crusades and conferences on prayer and evangelism. He ministered in the Norway revival of the late 1930's. At the Berlin World Congress on Evangelism in 1966, he conducted one of the plenary sessions.

Gesswein witnessed in the NTS chapel to having been filled with the Holy Spirit as a young Lutheran minister after seven months of searching for a spiritual fullness.

The lectures at NTS were scripturally based presentations of the number one place that prayer has in maintaining sonship and in discharging servanthood. □



Rev. Armin Gesswein

#### MANC RECEIVES GIFT

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**Easter Greetings**

**Easter Greetings**



President Curtis Smith (right) presents plaque to Mr. and Mrs. Robert Kramer

Mid-America Nazarene College, Olathe, Kans., by Mr. and Mrs. Robert Kramer, of Gardner, Kans. The couple expressed their desire to faithfully serve Christ and to continue the high ideals of Christian education.

A lovely plaque was presented to Mr. and Mrs. Kramer by Dr. Curtis Smith, MANC president, as an expression of appreciation. This gift represents the second largest individual donation received by the college.

Mr. Bob Broadbooks, senior student from Beatrice, Neb., presented a copy of the yearbook, the *Conestoga*, expressing the appreciation of the students.

Mr. Kramer, in his response to the students' expression of gratitude, said he became interested in the college because "the businessmen of Olathe and surrounding area spoke so highly of Mid-America's students."

The Kramers received a standing ovation from all present in the chapel service. □

## TNC PLANS NEW RESIDENCE HALL FOR MEN

The board of trustees, Trevecca Nazarene College, Nashville, unanimously approved the construction of a 238-capacity residence hall, at a

mid-December meeting. The proposed building will cost \$1.1 million with 80 percent of the funds provided through private loan and the remainder to be secured through a fund-raising drive.

The new residence hall for men will be located on a three-and-one-half-acre plot west of McClurkan at the corner of Hard and Donelson streets. It will be 250 feet by 64 feet with four floors on the west side and three on the east. It will contain a counselor's apartment, a formal and informal lounge, a recreational room, laundry, and a large storage area.

A 200-car parking lot will be provided between the new residence and McClurkan Chapel. □

## WEDDING ANNIVERSARIES

MR. AND MRS. ARTHUR F. CLARE recently celebrated their sixtieth wedding anniversary. Family and friends hosted a reception in the new facilities of the Edmonton, Alberta, Canada, First Church. The Clares are pioneers of the area. A section north of the city named Clareview was named in their honor by the Edmonton Regional Planning Commission.

The couple are active members of Edmonton First Church. They re-

ceived messages of congratulations from Her Majesty Queen Elizabeth, Lieutenant Governor Grant MacEwan, and Alberta Premier Peter Lougheed. Greetings were received from Canadian Nazarene College and Dr. A. E. Airhart, president, in appreciation of the Clares' faithful support through the years. □

MR. AND MRS. LESLIE HAYES, of Mannington, W. Va., observed their forty-fifth wedding anniversary in November. The Hayeses have five children—two boys and three girls. □

REV. AND MRS. HARRY MOYER, of Crescent, Okla., celebrated their fifty-fifth wedding anniversary on November 21 at the home of their daughter, Mrs. K. C. Jones, in Bethany, Okla. The Moyers have six children. One son is a Nazarene minister.

The couple spent 40 years in the ministry. They joined the Church of the Nazarene in 1917. Presently they are members of the Bethany (Okla.) First Church, pastored by Ponder W. Gilliland. Parents of Pastor Gilliland attended the Sayre, Okla., church, where Rev. Harry Moyer first pastored. □

REV. AND MRS. M. L. TURBYFILL celebrated their golden wedding anniversary, December 23. A reception, hosted by members of the Harrah, Okla., church and the couple's two children—Mrs. Paul R. Nesmith and Howard Turbyfill—was held in the new fellowship room of the church.

After serving 40 consecutive years in the pastoral and evangelistic ministry, the couple are residing in Bethany, Okla. Rev. M. L. Turbyfill is still active as an evangelist. □

MR. AND MRS. WEBSTER J. CRABTREE, members of the Springfield (Ohio) First Church, celebrated their golden wedding anniversary on December 18. The couple joined the Church of the Nazarene in 1945. They have four living children, 10 grandchildren, and five great-grandchildren.

Two sons of the Crabtrees are ministers in the denomination—James C., an evangelist; Robert E., director of financial affairs and librarian at Nazarene Theological Seminary, Kansas City. □

MR. AND MRS. GEORGE GRAWBURG, members of the Ontario (Calif.) First Church, celebrated their sixtieth wedding anniversary, hosted at their home church. They have lived in their present home for the past 57 years.

The couple have three children, two sons and one daughter. One son, George, is a minister. □

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Four couples from the Glasgow (Ky.) First Church celebrated their wedding anniversaries on Sunday, December 24. They have been married a total of 158 years. From left to right are Mr. and Mrs. Lynn Woodcock, thirty-second anniversary; Mr. and Mrs. Russell Bailey, thirty-eighth anniversary; Mr. and Mrs. Paul Bailey, thirty-eighth anniversary; and Mrs. Tompie Young, fiftieth anniversary. Mr. Young could not be present for the picture because of his health. James C. Baker is pastor.

MR. AND MRS. JOSEPH R. GRIGGS, SR., of Wallace, S.C., were honored on their fiftieth wedding anniversary by a reception at their home hosted by their children—Mrs. Lucille Leviner, Newport News, Va.; Mrs. Jeanette Moskal, Florence, S.C.; Mrs. Virginia Taylor and Mrs. Nina Gunter, Hartsville, S.C.; J. R. Griggs, Jr., and James Griggs, Wallace, S.C. □

### COUPLE CELEBRATE SIXTY-FIFTH ANNIVERSARY

Mr. and Mrs. Carl Powers were honored on the occasion of their sixty-fifth wedding anniversary by Boonville (Ind.) First Church. A program centered around the theme

Mr. and Mrs. Carl Powers are pictured with their pastor, Charles M. Scott



Mr. and Mrs. Harry Smith, members of the Mannington, W. Va., church since 1921, will celebrate their sixty-second wedding anniversary on April 1. They have eight children, 30 grandchildren, and 14 great-grandchildren. Both enjoy good health at their ages—87 and 80 years young, according to their pastor, Robert L. Green.



## NEWS OF REVIVAL

REV. AND MRS. ASA SPARKS, full-time evangelists of Nashville, report a fruitful year (1972), with 25 meetings and other services on 15 districts. Their report stated: "Several hundred have knelt at altars of prayer, and the most we have seen in 12 years of evangelism joined the church. We are not finding it harder to have revivals today." □

McALLEN (TEX.) FIRST CHURCH held a revival series, November 27 through December 3, with Rev. John Price as evangelist. Over 40 people bowed at the altars and found victory, Arlie L. Kyzer is pastor. □

THE CHARLESTON (W. VA.) CAMPBELLS CREEK CHURCH held a January 1-7 revival with Evangelist Russell Bowman of Columbus, Ohio, and Singer Richard Baker. Several souls were reclaimed and some were sanctified. The church witnessed inner renewal. Carl D. Smith is pastor. □

MARKSVILLE, LA., CHURCH used spot advertisements on radio, distributed 1,000 handbills, placed 200 posters, and announced its revival in the local newspapers. The meeting was held November 26—December 3.

Dr. Gene Phillips was evangelist and God's Quad Quartet from Bethany Nazarene College, Bethany, Okla., provided the special music. There was a gratifying response in attendance. More than 90 seekers came to the altar. Nine new members have been taken into the church and additional members were scheduled to be received.

Pastor Robert L. Chason reports that the revival spirit has continued. Services are now being held in three rest homes and in the local jail every Saturday and Sunday. □

THE OLIVET, ILL., CHURCH had 36 seekers who were saved during a recent revival with Rev. Robert E. Fortner, of Carmi, Ill. The meeting, originally scheduled for one week, was extended through a second week. Nineteen people were sanctified and 10 new members were received as a result of the meeting. William Shotts is pastor. □

EVANGELIST J. W. SWEARENGEN reports that he conducted 33 revivals in 11 states and on 17 districts during 1972. Many seekers responded during evangelistic meetings. Most of his 1973 dates are filled, but there are two dates open in October and November. □



Rev. and Mrs. James Tripp (left) are pictured with Evangelists Rev. and Mrs. Jonathan Sparks. They display the extensive newspaper advertising of a recent revival. Five pictures were published and a total of 17 spots used in a total of six newspapers. Leesburg, Fla., and the surrounding area were made aware of the meeting. The result—an outstanding revival. Over 20 seekers came to the altar. Over 50 visitors attended from outside the local church family. Some of the denominations represented were: Catholic, Episcopal, Presbyterian, Methodist, Baptist, and Church of God.

THE NEW ORLEANS WEST-BANK CHURCH reports a continuing revival spirit following a meeting with Evangelists Roy and Lilly Ann Norris and their daughter, Chrystal. Many found spiritual help. New members were received into the church. Frank Rowlen is pastor. □

## OF PEOPLE AND PLACES

THE HAMPTON, VA., CHURCH honored A. E. Leviner with a "This Is Your Life" program. He has served the church as Sunday school superintendent since its organization in 1958.

Leviner has served as a Sunday school superintendent in Nazarene churches a total of 24 years. He has retired for health reasons. The Hampton church presented its honored member a camera. R. Gene Anspach is pastor. □

MRS. GRACE PAINTER, member of the Monroe, Wis., church, was recently presented the Distinguished Service Award by the Monroe Jaycees. The honor recognized Grace Painter's services in serving the ill of her community by performing various nursing duties in the hospital and in private homes.

For years, Mrs. Painter's home has been open for foundlings and foster children. She has given free time in nursing duties for the elderly, sick, and poor who could not afford other professional services.

Grace married Burnett Painter in 1939. The couple have kept an "open house" policy and have continued to care for foster children.

Mrs. Painter has taught primary children in her home church over the past 16 years. Though she and Mr. Painter are both in their seventies, they faithfully attend all church services. □

G. ROBERT ARNOLD, Florida attorney, was the recent recipient of the Orlando Jaycees' Faith in God Award as the 1972 outstanding young religious leader in central Florida. He is a member and trustee of Orlando (Fla.) Central Church, a member of two Florida District committees, and a past chairman of the Orlando Zone NYPs. □

IN THE NOVEMBER ELECTION, Miss Marcia Agee was elected city treasurer of Jonesboro, Ark., a city of 30,000 with an annual budget of \$300,000. This is a "first" for the state of Arkansas. Marcia is only 20 years of age.

Miss Agee is a member of Jonesboro (Ark.) First Church and she is active in the North Arkansas District NYPs work. She is a senior business

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major at Arkansas State University, where she is an honor student. She was elected over her opponent by a two-to-one margin.

Jonesboro also has a Nazarene mayor. □

CORCORAN (CALIF.) FIRST CHURCH held its first missionary conference during the Thanksgiving season. Mrs. Louise Robinson Chapman was guest speaker. The congregation, composed of 29 people, raised

\$1,000 for the missionary offering.

In addition to their giving for world evangelism, the Corcoran church raised \$1,475 in pledges to pay all budgets in full. A goal of five new converts and five new members to be reached by April was set. Ron Crain is pastor. Mrs. Francis Miranda is NWMS president. □

DR. LAWRENCE B. SANBERG, member of Salt Lake City First Church, has been working with a re-

search team at the University of Utah. He is associate professor of surgery and associate research professor of pathology at the hospital.

The medical team has discovered clues to the elasticity of healthy arteries which may "ultimately enable man to delay the aging process in blood vessels," according to a Salt Lake City newspaper.

Dr. Sanberg observed that the cause behind hardening of arteries, or arteriosclerosis, is "a loss to the 'oiliness'"—"... a chemical property similar to that of motor oil" which keeps arteries flexible and elastic. The team has isolated "an elusive substance called 'tropoelastin.'"

The breakthrough in findings may bring significant results in reducing and delaying the aging process in years ahead.

Sanberg teaches the college class at his church and he and his wife Joyce are teen sponsors. The couple spent three years in Nigeria as medical missionaries with the Sudan Interior Mission. Recently their family spent nine months in Australia. En route home, they spent two weeks as guests at the Nazarene hospital in New Guinea. □

MRS. GERTRUDE MORRISON celebrated her one hundredth birthday with friends of the Beebe (Ark.) First Church on December 16. In her younger years, she worked at the Vilonia Holiness College and at Peniel College.

She was well acquainted with early church leaders—Dr. J. G. Morrison, Dr. J. B. Chapman, Uncle Bud Robinson, and many others. □

AL BIRT, FROM THE LONDON, OHIO, CHURCH, used his talent as a newspaper advertiser for the *Madison Press* (daily) newspaper to design a one-page display covering holiday events at his church. The ad highlighted a revival with Rev. Norman Ford, the Christmas program, and the IMPACT team presentation of the musical *Love*.

A total of 110 visitors attended the revival. There were 59 seekers, including four people saved for the first time.

The Christmas program attendance reached 189. The Sunday school averaged 133 during the past year. S. Oren Woodward is pastor.

Upon invitation, the IMPACT team presented the musical at the London Correctional Institution, which has a population of over 1,000 men. Following the December 31 afternoon presentation at the institution, the teens gave an 8 p.m. concert during the New Year's Eve service at the London church. □

(Continued on page 28)



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NOTE  
This page represents only a few of the examples shown outreach materials you will want to use during this Key 73 emphasis. For other important items, consult your Church Office Copy of our latest "Master Buying Guide" or send for a free personal copy.

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# MARCH

# BOOK OF THE MONTH

BY W. T. PURKISER



## WHEN YOU GET TO THE END OF YOURSELF

A timely book written to encourage "trust in times of trouble and reliance on the God who is too wise to make a mistake and too good to be unkind."

The provocative chapter titles reveal the varieties of testings encountered in life which raise the eternal "Why?" And here are some answers which, in their universality, will be of great help to those now being similarly tested and those who will be. "Why Did It Happen to Me?" "The Value of the Testing Times," "Turning Troubles Into Triumphs," "Is Sickness in the Will of God?" "Feelings

and the Physical." "How to Make Life Worse than It Is," are six of the 10 titles which deal with this human predicament.

Of encouragement to all and an incentive to read on will be the summary remarks at the beginning of each chapter: "An untested faith is an unsure faith"; "God . . . offers us a way through the testings of life, and that makes all the difference"; "Our relationship to God never depends on feelings. It depends on faith." "God . . . wants to teach us that there are no rainbows without storm clouds."



### LAURISTON J. DU BOIS

Sooner or later, everyone's faith is tested by the frustrations, anxieties, heartbreaks, or sorrows of life. Where we come out is largely determined by our concept of God. Here, Dr. Purkiser has helped us see God as He really is, and assured us that God is very, very near.



### NEIL E. HIGHTOWER

An authentic "position-paper" on applied soul-honesty. Dr. Purkiser underscores, in a simple and readable manner, that there are no such things as "papier-maché" saints. They are made at the intersecting point of real and raw human experience with God's adequate grace. Whispering through this uplifting book is the singing of the Psalms, reminding us that God "knoweth our frame." Excellent spiritual stimulation.



### RHODA OLSEN

There is no exemption. Every Christian must face it sooner or later—the cloud; the testing of physical and spiritual fiber.

Never doubt in the dark what you have learned in the light.

Unreservedly I recommend Dr. W. T. Purkiser's *When You Get to the End of Yourself*—a spirit lifter of faith, confidence, inspiring a deeper consciousness of PEACE within the will of God.



### GERARD REED

God's ministers have been entrusted with the ministry of consolation, and Dr. Purkiser pours healing oil on aching sores of the Christian life. Honestly admitting God permits His own to suffer, Purkiser nevertheless shows how grace enables one to endure anything triumphantly.



### WIL M. SPAITE

Every thinking person will someday ask, "Why must I suffer?" There are no easy answers. Dr. Purkiser's answers are real, written during his time of personal sorrow.

In giving this book to people in trouble, I have discovered that these written words bring comfort when spoken words do not.

A young wife read this book aloud to her dying husband. Later she confided, "It helped us face death. It now helps me face life." Another in sorrow testified, "It brought me through my dark season of self-pity."

Suffering is an often neglected and seldom discussed reality of life. Adult Sunday school classes using this book have found it to stimulate unusual interest. The author's clear Bible insights communicate to the heart as well as to the head.

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REV. AND MRS. A. S. LONDON, residents of Oklahoma City, celebrated their sixty-sixth wedding anniversary on January 30. The couple report that they have traveled a million miles together in the work of Sunday school and evangelism.

The Londons have participated in local, county, state, and national conventions and have touched every state in the Union except two. They have a record of 25 years without missing a single Sunday in Sunday school work.

TWO EVENTS AT THE HIGHLAND, MICH., CHURCH highlighted the Christmas season. A banquet held early in December featured as guest soloist Steve Van Court, of Clawson, Mich.

On December 10, the Milford High School vocal ensemble presented a Christmas concert. Under the direction of Mr. James Cutty, the ensemble included such selections as "Noel, We Sing," "Silent Night," "A Joyous Christmas Carol," "Go Tell It on the Mountains," and seven selections from *The Messiah*. □

THE NORFOLK (VA.) CALVARY CHURCH received a pledge offering for world evangelism on Sunday morning, November 19. The NWMS president, Mrs. Marie Beard, represented the \$1,000 goal by a set of steps. A candle was placed on each level and was lit when the goal for that step was reached.

The top step held a large candle to be lit when the \$1,000 mark had been achieved. In just a few minutes the top candle was lit. During the presentation, appropriate mood music was played. Dianne Dove is NWMS secretary of the Calvary Church. James Hackathorn is pastor. □

DR. JAMES KNOX, member of the Grove City, Ohio, church, was a guest of NASA as a member of the educators' VIP group who observed the "Apollo 17" launch at the Kennedy Space Center, Fla. He was the only public school administrator, nationally, included in this group.



Dr. James Knox

Dr. Knox is the assistant superintendent of schools in charge of curriculum for the Southwestern City Schools, with headquarters in Grove City, Ohio. He is music director and NYPS president in his local church and also serves on the church school board, Central Ohio District. □

THIRTY TEENS FROM THE MARION (OHIO) FIRST CHURCH and the Central Ohio District IMPACT Team invaded the Southland

Mall Shopping Center in Marion on January 27. While the IMPACT team sang with the background accompaniment of a sound track, other teens distributed *Life Can Have Meaning* booklets and witnessed for Christ.

Associate Pastor William Cole reported that a special service on Sunday at Marion First Church climaxed the weekend. Glenn W. Flannery is pastor. □

REV. CURTIS COBURN has retired as pastor of the Cincinnati Montana Avenue Church after serving the congregation for 38 years. He had been their first and only pastor.

Under Coburn's leadership, the church purchased six acres of choice property, erected a Bedford-stone sanctuary, educational building, and parsonage. The Coburns were honored by members, friends, and relatives with farewell gifts and expressions amounting to thousands of dollars. □



Rev. and Mrs. Curtis Coburn

## URBAN MINISTRIES WORKSHOP HELD

New England Nazarenes are interested in helping city people where they hurt. They are currently developing programs to assist in multiple types of ministry.

Seventy-three people representing 23 churches and including 21 pastors were present at the first Urban Ministries Workshop which was sponsored by the Urban Ministries Committee of the New England District (see

MISS SUSAN J. SLAUGHTER was recently appointed principal of the trumpet section for the St. Louis Symphony. Miss Slaughter received a B.A. in music from Indiana University. She was a member of the Toledo Symphony before coming to St. Louis in 1969.



Susan J. Slaughter

Miss Slaughter has served the St. Louis Symphony as fourth trumpet in 1969, assistant principal in 1971, and now principal trumpet in 1973. She is a native of Indianapolis, a dedicated Christian, and a longtime Nazarene. She is serving as minister of music at St. Louis Webster Grove Church, where James R. Blankenship is pastor.

THE EDGEWOOD, ILL., CHURCH was one of the first to become actively engaged in the program of Key 73. Led by Evangelist Harold C. Frodge, members began distribution of literature at one and four-tenths seconds past midnight on January 1. A stopwatch was used to determine exact time.

News of the Nazarene congregation's attempt to launch its thrust as a first for the new year was announced in the *Clay County Republican*, Louisville, Ill., paper and the news appeared in local papers in Effingham, Flora, and Fairfield, Ill. □

picture) on January 20. The following topics were discussed: day-care centers, coffeehouse ministries, ministry to the elderly, tutoring programs, and Big Brother/Big Sister programs. Sessions lasted two hours and were repeated in the afternoon, allowing attenders to participate in more than one discussion group.

Kentucky fried chicken was on the luncheon menu. Coffee and doughnuts were provided for guests by the Beverly, Mass., church (hosting the workshop). □

(Left to right): Rev. James E. Baker, host pastor, day-care panelist; Rev. Alexander Ardrey, coffeehouse panelist; Dr. Donald Reed, tutoring panelist; Rev. Donald Strong, panelist on elderly and Big Brother/Big Sister ministries; Dr. Alvin H. Kauffman, committee chairman; Dr. Clifford Anderson, day-care panelist. Dr. Lowell Hall, committee secretary, was unable to be present.





Pictured with youth from Richmond First are students from Mount Vernon Nazarene College, Mount Vernon, Ohio. An elderly man at the prison was won to Christ on the day this picture was taken.

## OUTREACH—KEY 73

The high school and college age-groups of Richmond (Ky.) First Church are reaching out to many new people.

On Sunday mornings, volunteers drive the church bus—bringing in elderly people and children.

At 10 a.m. Sundays, one group ministers at a rest home for elderly people. They share the gospel through song and witness.

A second group ministers inside the county jail—preaching, singing, and witnessing for Christ. □

## BRAILLE CONSULTANT HONORED

Rev. P. J. Smith, unsighted minister of the gospel, was recognized at the General Board meeting in January for his labor of love rendered to the Publishing House as a consultant in the development of its Braille program. This is a free service provided by the church to the visually handicapped. Words of appreciation were expressed, after which he was presented with an ultramodern, combination eight-track tape deck and AM-FM radio console by M. A. (Bud) Lunn, manager of NPH.



Rev. P. J. Smith responded by speaking encouragingly and optimistically of God's grace and leadership through the years. He closed his remarks with a challenge that he would run a footrace with anyone his age. The 82-years-young minister was given a hearty ovation by an appreciative General Board audience. □

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## ANNOUNCEMENTS

The Havana (Ill.) church will be celebrating its fiftieth anniversary, June 8-10. They would like to hear from all former pastors and members of the church. Address: 328 S. Broadway, Havana,

Ill. 62644.

Dr. T. Crichton Mitchell, dean of the British Isles Nazarene College and longtime homiletics professor, is to make his seventh U.S.A. preaching and lecturing tour this summer from mid-June through August. Anyone wishing to schedule him should write Dr. J. K. Grider, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

## RECOMMENDATION

R. Don Sanders, 325 S. Walker, Olathe, Kans. 66061, an elder on the Kansas District, has entered the evangelistic field.—Ray Hance, Kansas district superintendent.

## MOVING MISSIONARIES

Rev. and Mrs. Daniel Brewer, Casilla 1757, Cochabamba, Bolivia, South America.

Miss Nita Clegg (Swaziland), c/o Mr. J. F. Clegg, Box 863, Rotan, Tex. 79546.

Rev. and Mrs. Elvin Douglass (Peru), c/o Casa Robles, 6355 N. Oak, Temple City, Calif. 91780.

Miss Lois Drake, P.O. Box 14, Manzini, Swaziland, Southern Africa.

Rev. and Mrs. Ronald Grabke (Argentina), 19143 Berkeley Dr., Detroit, Mich. 48221.

Rev. and Mrs. James Graham, P.O. Box 302, Lilongwe, Malawi, Africa.

Miss Rose Handloser, 65 Kingfisher St., Hori-son, Transvaal, Republic of South Africa.

Rev. and Mrs. Jay Hunton (Central Africa), 7800 Noland Rd., Shawnee, Kans. 66216.

Rev. and Mrs. Reginald Jones (Republic of South Africa), c/o Mrs. Diane Curtis, 500 Cook Blvd., Bradley, Ill. 60915.

Rev. and Mrs. Jakob Kanis (Mozambique), 210 S. Water St., Apt. 11, Olathe, Kans. 66061.

Miss Irma Koffel (Republic of South Africa), 1550 Skippack Pike, Center Square, Pa. 19422.

Miss Carolyn Parson (New Guinea), 93 Nance Ln., C-17, Nashville, Tenn. 37210.

Miss Juanita Pate, Blouberg Mission Hospital, Private Bag 7412, Pietersburg, N. Transvaal, Republic of South Africa.

Rev. and Mrs. Joseph Penn (Swaziland), c/o Casa Robles, 6355 N. Oak, Temple City, Calif. 91780.

Rev. and Mrs. Maurice Rhoden (Japan), 1321 Cummins Dr., Nashville, Tenn. 37217.

Rev. and Mrs. Duane Strader, Apartado 134, Mindelo, Cape Verde Islands.

Mr. and Mrs. Ken Walker, 36 Mills Circle Dr., Pietermaritzburg, Natal, South Africa.

Miss Mary Wallace, Apartado 387, Rivas, Nicaragua, Central America.

## MOVING MINISTERS

Stewart Abel from Indianola, Ia., to Oregon, Ill.

Marvin E. Appleby from Lexington (Ky.) Ken-wood to Memphis (Tenn.) First.

A. J. Arbuckle from Edinburgh, Ind., to Vevay, Ind.

Edward Base to Fremont (Calif.) Central.

Robert E. Boden from Humphrey, New Brunsw-ick, Canada, to Barrie, Ontario, Canada.

Joe Brown from Sioux Falls, S.D., to Nazarene Theological Seminary, Kansas City.

Cecil F. Cook from Princeton, Fla., to asso-ciate, Ashland (Ky.) First.

Jerry D. Deathrage from Bingen, Wash., to San Anselmo, Calif.

James P. Foster from Cabot (Ark.) Russell Chapel to Prescott, Ark.

David Good from Larimore, N.D., to Sioux Falls, S.D.

Michael Hampton from London Earlsfield to Camelon, Falkirk, Scotland.

Max Jetton from Austin (Tex.) South to Her-ford, Tex.

Lester Johnson to Peoria (Ill.) Faith.

Robert E. Johnson from Bellingham (Wash.) First to Anchorage (Alaska) Jewell Lake.

Bill F. Lambert from Siloam Springs, Ark., to Bentonville, Ark.

Richard H. Leffel from Collinsville (Ill.) First to Valparaiso, Ind.

William Masters to (supply) Mena, Ark.

Allen Midcap from Marianna, Ala., to High Springs, Fla.

Anderson Newton from Arkadelphia (Ark.) First to Chattanooga (Tenn.) East Lake.

Cyril Palmer from Penticton, British Columbia, Canada, to Elmsdale, Prince Edward Island, Can-ada.

Eldon Russell from Spokane (Wash.) First to Scott City, Kans.

Ward Satterlee from Spencer, S.D., to Pierre, S.D.

Ron L. Thornton to Coal Valley (Ill.) Plainview.

## VITAL STATISTICS

### DEATHS

MRS. MARY E. MICHAEL, 61, died Feb. 4 in Ashland, Ohio. Funeral services were conducted by Rev. Ivan Beatty. She is survived by her husband, Howard; three daughters, Violet Schmetzer, Gallie Warner, Bonnie Duncan; two sons, Otto and James; six grandchildren; and one sister.

KATHY WHEELER, 79, died Jan. 31 in Pasa-dena, Calif. Funeral services were conducted by Rev. Henry B. Wallin.

KEVEN R. DUNCAN, five, died Jan. 27 in Cleve-land, Ohio, by drowning. Funeral services were conducted by Rev. E. Rhodes and Rev. K. Martin. He is survived by his parents, Richard E. and Iola Duncan; a twin brother, Keith; one sister, Heidi; and maternal and paternal grandparents.

NELLIE SCHRIBER died Aug. 25, 1972, in Upland, Calif. Services were conducted by Rev. Lee Mansveld. Survivors include her husband, Robert A.; son, George R.; six grandchildren; one brother; and one sister.

JAMES BARRY GAULT, 13, died Jan. 24 in Cleveland, Ohio. He is survived by his parents, Ronald and Doris Gault; and two brothers, Steve and Darryl.

MRS. MAUDE M. SMITH, 79, died Jan. 29 in San Bernardino, Calif. Funeral services were conducted by Rev. Paul W. Urschel and Larry Max-well. She is survived by her husband, Hiram; one daughter, Mrs. Opal Ward; several grandchildren; one brother; and one sister.

LEWIS GUY RADEBAUGH, 87, died Oct. 26 in Henryetta, Okla. Survivors include his wife, Anna; two daughters, Mrs. Elaine Tippie and Mrs. Marion Foster; one stepdaughter, Mrs. Billie Ann Meek; four sons, George, Jarrette, Bob, and Roland; four stepsons, Morris Jones, Leon Jones, Gordon Jones, and Harold Jones; 25 grandchildren; 27 great-grandchildren; three sisters; and two broth-ers.

GEORGE U. ARMSTRONG, 99, died Jan. 5 in Delta, Colo. Funeral services were conducted by Rev. Clarence Griffin. Interment was in Cedar-edge, Colo.

MRS. JULIA K. MASON, 79, died Jan. 26 in Lake Havasu City, Ariz. Funeral services were conducted by Rev. Myron C. Morford. She is sur-vided by three sons, one daughter, 15 grandchil-dren, and 15 great-grandchildren.

WAYNE SHELTON SPIVEY, 26, died Nov. 28



# NEWS OF RELIGION

in San Jose, Calif. Funeral services were conducted by Rev. Paul Simpson and Rev. Kenneth Vogt. He is survived by his wife, Shawn; one daughter, Sherri Lynn; one son, David Wayne; his parents; and two sisters.

**MRS. GERTRUDE STANLEY MORRISON**, 100, died in January in Beebe, Ark. Funeral services were conducted by Rev. Billy Ferguson and Rev. Marvin Simpson. Survivors include a son, Marvin; and a daughter, Miss Cecile.

**REV. ARTHUR F. GROBE**, 76, died Jan. 28 in Drumheller, Alberta, Canada. He had been a minister for over 40 years. He pastored Modesto (Calif.) First, San Diego First; Kokomo (Ind.) First; Frankfort (Ind.) First; and Victoria First in British Columbia, Canada. Survivors include his wife, Deborah; one daughter, Mrs. Jane Sheldon; three sons, Robert, Donald, and Rev. Elwyn A.; 10 grandchildren; three great-grandchildren.

**REV. THOMAS AHERN**, 83, died Nov. 9 at San Diego. He had pastored many years in New Mexico and Texas. Services were conducted by Rev. J. Thomas and M. Wells. He is survived by his wife, Rev. Rosie Myrtle; one son, James; one daughter, Mrs. Edith Myrtle Browning; four grandsons; two granddaughters; and two great grandsons.

## BIRTHS

—to George and Martha (Reed) Garvin, River Forest, Ill., a girl, Lisa Ann, Dec. 10.

—to Dick and Karen (Johnson) Wilson, Homestead, Fla., a girl, Dawn Eileen, Dec. 4.

—to John and Maxine (Andrews) Smith, Orlando, Fla., a boy, Clayburn Thomas, Jan. 17.

—to Larry and Jackie (Ford) Moore, Blacktown, Australia, a girl, Linda Lucille, Jan. 23.

—to Ray and Charlotte (Smith) Lohry, Austin, Tex., a boy, Flash Photon, Feb. 1.

—to Gary and Deborah (Greeson) Gentry, Flatwoods, Ky., a girl, Stephanie Louise, Nov. 19.

—to Geoffrey and Sharon (Haakitt) Gunter, Kansas City, a boy, Jason Stuart, Jan. 30.

—to Jack and Linda (Baxter) Pound, Oklahoma City, a boy, Bryan David, Dec. 17.

—to Glynn and Betty (Hall) Thomas, Corbyville, Ontario, Canada, a girl, Elizabeth Louise, Nov. 7.

—to Ernest and Vicky (Hall) Quissy, Fort Langley, British Columbia, Canada, a boy, Stephen Paul, Jan. 11.

—to Marshall and JoAnn (Arnold) Allen, Decatur, Ga., a boy, Gregory Marshall, Nov. 7.

—to Rev. and Mrs. Cecil Jones, Gardiner, Me., a boy, Shawn Michael, Jan. 31.

—to Rev. Harvey and Carlyn (Armstrong) Miller, Gardner, Kans., a girl, Kendra Sue, Dec. 5.

—to Mr. and Mrs. Louie Bustle, Virgin Islands, a girl, Beth Ann, Jan. 1.

## ADOPTED

—by Craig and Cathy (Vickers) Simons, Bourbonnais, Ill., a boy, Jeremy Vaughn, Jan. 20.

## MARRIAGES

Joan Elizabeth Theresa Levitt, Langley, British Columbia, Canada, and Stanley Roy George Hall, Jr., Surrey, British Columbia, Canada, at Guildford, British Columbia, Canada, Dec. 27.

Yvonne Smitley and Gene Allen in Quincy, Ohio, Nov. 25.

Virginia Gay Mosteller, Campinas, Brazil, and James Arthur York, Montague, Calif., in Eugene, Ore., Nov. 18.

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 8401 The Paseo, Kansas City, Mo. 64131. Edward Lawlor, Chairman; Eugene L. Stowe, Vice-chairman; Orville W. Jenkins, Secretary; George Coulter, V. H. Lewis, Charles H. Strickland.

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**875 ENJOY VARIED FARE OF THIRTIETH NRB CONVENTION.** Delegates from all over the world swelled to 875 registration in Washington, D.C., of the thirtieth annual convention of the National Religious Broadcasters. They participated in a four-day series of workshops, seminars, and inspirational speakers for mass-media types.

NRB shared the Key 73 theme, "Calling Our Continent to Christ." Speakers included W. Clement Stone, of Chicago; T. A. Raedeke, of Key 73; the Honorable Benjamin Hooks, newest FCC commissioner; Clay T. Whitehead, director of the Office of Telecommunication in the White House; Vincent Wasilewski, president of the National Association of Broadcasters; David Foster, president of the National Cable Television Association; and Dr. Stephen Olford, Calvary Baptist Church of New York City.

NRB now has 515 members, according to Executive Secretary Ben Armstrong. The present slate of officers was voted in again. Rev. Stanley Whitcanack, from Nazarene Communications Commission, Kansas City, was reelected national treasurer of NRB. This year's meeting was held at the Washington Hilton Hotel.

Gary Moore, singer on "Showers of Blessing" broadcast, was a special soloist during the convention. Pat Boone and Billy Graham were guests at the closing banquet.

The NRB executive committee—on which Dr. H. Dale Mitchell, executive director of Nazarene Communications Commission, and Rev. Stanley Whitcanack serve—received a special White House tour. The group was given a briefing concerning the Vietnam War by Father McLaughlin, presidential aid.

Gary Moore and Stanley Whitcanack attended the welcoming ceremony held by President Nixon for Prime Minister Heath of Great Britain. A special state welcome was given with a review of troops, gun salute, and speeches. The ceremony was held on the White House lawn.

During the NRB convention, Dr. H. Dale Mitchell received a special certificate of honor for distinguished service in the field of communication. □



Mitchell



Moore



Whitcanack

**"HAVEN OF REST'S" "FIRST MATE BOB" DEAD AT 76.** Paul Myers, founder of the internationally aired Christian broadcast "Haven of Rest" as its "First Mate Bob," died January 28 in Tustin, Calif., at 76. Both he and his wife, Thelma, were stricken with influenza, which developed into pneumonia. Mrs. Myers is recovering.

"Haven of Rest," heard 750 times each week on 165 stations, was founded in 1934 by Myers, who was well known in the West during radio's pioneering days. He started the broadcast after he was converted to Christ from a life of drunkenness.

Myers was influential in the lives of Bob Pierce, founder of World Vision; of Robert Bowman, president of the Far East Broadcasting Company; and of many other Christian leaders.

There will be no change in the "Haven of Rest" ministry, according to President Val Hellikson. "In keeping with the expressed wishes of the 'First Mate,' 'Haven of Rest' will continue its daily broadcasts worldwide." He indicated that support of overseas missionary projects would not be affected either.

Paul Evans, vice-president of "Haven of Rest," is currently the speaker on the 30-minute broadcast. A former pastor in Fresno, Calif., Evans joined the crew approximately five years ago. On the staff also, as writer and researcher, is Helen Koolman, noted book author. □

**BOOKS ON DEVIL, WITCHCRAFT "MOST STOLEN" LIBRARY ITEMS.** Georgetown University's main library, Washington, D.C., loses more than \$10,000 a year because of books and periodicals that are stolen, damaged, or misplaced through forgetfulness.

Such deeds will cost more than \$8,000 this fiscal year for book replacements and more than \$2,000 for missing periodicals.

More books on the devil and witchcraft have disappeared than those on any other subject. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ Is the "Herald of Holiness" to be considered as representing the position of the church or can some articles represent individual viewpoints?

Each issue of the *Herald* carries the words in the "flag" (the identification of the publisher and relevant publication date, usually on page 4): "Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene."

The "official positions" of the church are expressed in broad outlines, agreed upon by the quadrennial General Assembly. Within those outlines there is room for a great deal of individual interpretation. Obviously, no single individual interpretation can be presented as an "official position" of the church.

The editors would never consciously print points of view subversive of those broad outlines of consensus. But within the outlines, they welcome fresh insights and distinctive points of view.

■ It seems that many times the commentators leave perplexing passages alone. One commentary I have says concerning Numbers 5:27, "The most scholarly treatment of this text still leaves much to be desired." What kind of an enlightened comment is that?

Not very enlightening, but it may be about as "enlightened" as we can get.

The verse you cite reads: "And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall en-

ter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people."

The whole context deals with a "trial by ordeal" in the case of a woman suspected of adultery. It is a culturally conditioned practice that is part of the ceremonial law of which

"Christ is the end . . . to every one that believeth" (Romans 10:4).

The best we can now do is to surmise that the "trial by ordeal" worked because of psychosomatic factors. A guilty conscience would cause the effect produced by drinking the water that had been mixed with the dust of the Tabernacle floor.

■ I have a critical relative who says she believes in a "sinning religion." She says the Apostle Paul sinned after his conversion, and she uses Romans 7:16-21 to prove her point. I have given her the last two verses of Romans 7, also Romans 8:1-10 and Romans 6:15, but it seems to be of no avail.

Apparently your relative thinks she has found a way to "eat her cake and have it too," to enjoy the pleasures of sin and the rewards of righteousness at the same time.

Romans 7:14-24, as the context in both Romans 6 and Romans 8 clearly shows, is a flashback into Paul's experience as an awakened but unregenerated Pharisee. It represents the condition of all who strive to do the will of God apart from the grace of God.

Paul's Christian experience is clearly indicated in Romans 8:1-17.

Your choice of scriptures is excellent. You might add the following:

"Thou shalt call his name JESUS: for he shall save his people from [not in] their sins" (Matthew 1:21).

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid" (Romans 6:1-2).

"But if, while we seek to be justi-

fied by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor" (Galatians 2:17-18).

"Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (1 Thessalonians 2:10).

"For if we sin wilfully [literally, if we are sinning wilfully] after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Hebrews 10:26-27).

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4).

"He that committeth sin is of the devil . . . Whosoever is born of God

doth not commit sin" (1 John 3:8-9).

"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18).

In all fairness, I should say that some adopt a philosophical definition of sin that calls all human frailties, failures, mistakes, and imperfections "sins."

The only thing, our use of words ought to be in harmony with the way the Bible uses them. One can't use the term "sin" as it appears in these passages and honestly talk about living in sin and being a Christian at one and the same time.

There is plenty of "sinning religion" in the world, but it isn't New Testament Christianity.

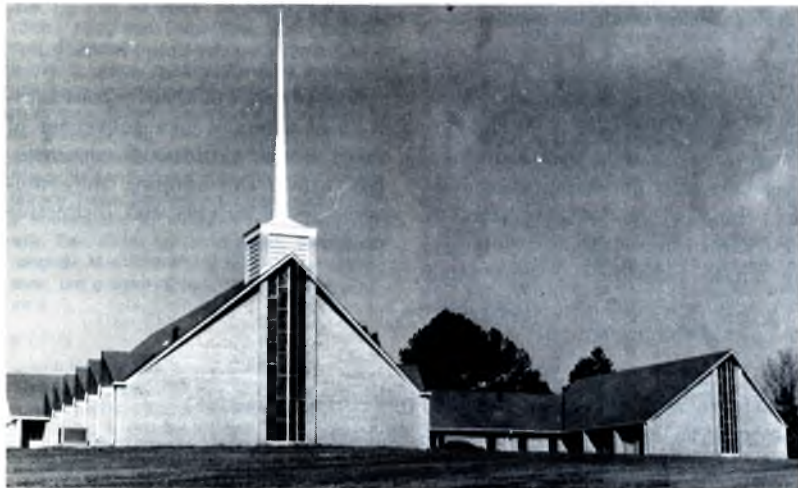
The term "sinning Christian" is as self-contradictory as "honest thief" or "truthful liar."



## CHURCH DEDICATIONS

General Superintendent V. H. Lewis was speaker for the dedication service of the new Jasper (Ala.) First Church on January 28. Other participants in the dedicatory service were Pastor John W. Banks; District Superintendent Reeford L. Chaney; Ralph W. Marlowe, member of the advisory board; H. H. Hooker, former superintendent; and Audie Wilson, chairman of the trustees.

The new church is located on a 10-acre site south of the Holiday Inn, off U.S. 78. The building (15,000 square feet) includes a sanctuary seating over 600 and a chapel that seats 136. A closed-circuit TV is provided for the nursery. A large foyer, drive-in shelter, and ample parking space add convenience to worshippers. The facilities are valued at \$500,000.



The Valley City, N.D., church was dedicated October 8. General Superintendent V. H. Lewis gave the dedicatory address, and District Superintendent J. Wilmer Lambert participated in the act of dedication. The church was built with help from the Dakota District home mission funds and a LANDS grant from the Department of Home Missions, Kansas City. Pastor Paul Lantz is standing in front of the new church built at a cost of \$40,000.



Summerville, W. Va., church has completed the remodeling of its sanctuary. In a special service, held January 26, District Superintendent M. E. Clay reaffirmed the mission of the church in the community. William Bradshaw is pastor.



## REPORT OF BRAZILIAN YOUTH CAMPS

During January, God's Spirit moved in on three Nazarene youth camps in Serra Negra, São Paulo, Brazil. An atmosphere of oneness in the Spirit made the children's camp an exciting experience.

The tween-teen camp also experienced a powerful moving of the Spirit which seemed especially real each morning during the breakfast hour as the chaplain spoke. After a particularly refreshing visitation from God on Thursday morning, preparations for other activities were postponed. Campers met God in silence around the benches provided for them under the spreading mango trees.

A *vigilia* (watch-night service) was planned by those attending youth camp. Services were held in both boys' and girls' dorms the first night. Reporter Jaime Kratz stated, "Once again, the tender presence of the Holy Spirit overturned schedules and programs as dozens of young people found new faith and new dimensions for life at improvised altars of prayer."

Reporter Kratz continued, "All three camps were characterized by a beautiful spirit of Christian love and harmony that is being carried back into the local churches throughout the district. Great things are being anticipated as preparations are being made for two new camp adventures. We thank God for His marvelous grace and love poured out upon us during our *acampamentos*." □



### "Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

**Mar. 18:**—"Has Anyone Ever Told You the 'Facts of Life'?"

**Mar. 25:**—"More Facts of Life"

## CORRECTION

In a report entitled "Missionaries Transferred to New Field"—February 14 *Herald*, page 22—it was stated, "In 1946, the Mostellers opened Nazarene mission work in the Cape Verde Islands." Work in the Cape Verde Islands (one of the denomination's oldest mission fields) was opened by John Diaz in 1903. Diaz was supported by a church in the East that became part of the Church of the Nazarene in 1908 and included its mission field work with the union. Everett Howard went as a missionary to the Islands in 1935. Dr. and Mrs. Earl Mosteller joined the missionary staff in the Cape Verde Islands in 1946 and served this field for 12 years. □

# Alleluia! Christ is Risen

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**"BY ALL MEANS...  
SAVE SOME"**

# NOT BEYOND GOD'S REACH

**A**mong our new contacts on moving to De Ridder, La., was the Ezra Young family. The family had previously attended the church but now seldom came. They lived 24 miles away. It would take some real persuasion to get prospects to drive that distance.

Frequent visits in the home were rewarded with occasional appearances in the Sunday services. A warm friendship was cultivated. But many factors worked to keep this lovely family from attending.

On a Saturday afternoon I drove again to their home to give an invitation to services the next day, as I had done many times before. Having chatted a few moments with the mother and father, I told them of my concern for the family and extended the invitation to attend the services the following day.

Indifference and unconcern were shown by both parents. It seemed they could not have cared less. In no way was a promise to attend services even offered by either of the two.

Feeling quite helpless, I drove away, waving good-bye to the playing children. I told myself there was no use wasting my time, energy, and gasoline. "This is the last time I'm coming," I said out loud as I pulled onto the main road toward town.

A few days later in private prayer the Holy Spirit was probing me. "What did you say about the Youngs?"

Startled, I recalled my statement quickly be-

cause my attitude had been fixed; I would never go again! The convicting of the Holy Spirit, however, soon changed my heart and attitude.

Just a few weeks later the Ezra Young family began to attend Sunday morning services regularly and before long Mrs. Young and the children had been converted. What a thrill it was soon thereafter when a class of 10 were received into membership! Standing with that group were Mrs. Young and her five children, three of them teen-agers. Tears of rejoicing flowed freely as the church welcomed them into its fellowship.

Shortly after these were taken into membership, our family moved to another pastorate. Immediately Mrs. Young was asked to teach my wife's junior class. More eagerness and joy are seldom seen than were shown by this new teacher as she assumed a big task. The class has grown until another teacher has been added.

These three teen-agers quickly became active in youth activities, with one being elected vice-president of the local NYPS. Recently we received a late night telephone call which informed us that Mr. Young had been saved that evening. Now he too is involved—filling his car with new people for a growing church.

Many times I've asked myself this question, What would have happened to the Ezra Young family if the Holy Spirit had not prompted me to visit again? The impossibles are never beyond the reach of God. □



## A DECADE DEDICATED TO GOD THROUGH MISSIONARY SERVICE

Dr. Howard H. Hamlin, well-known layman and surgeon from Chicago, went to the South African mission field in 1963, where he served his first term at the Manzini Hospital and a second term at the hospital facility in Acornhoek.



Dr. Howard Hamlin

He will become associated as a surgeon with Dr. Otto Theel, a Nazarene internist, who has been president of Kansas City's Trinity Lutheran Hospital. Dr. and Mrs. Hamlin will make their home in Kansas City. □

## IMPACT CONFERENCES RESUME

The "other half" of the 1972-73 IMPACT Conferences resumed February 22-23 with the conference at Mid-America Nazarene College, Olathe, Kans., and Kansas City First Church. The remaining schedule is as follows:

- March 26-27—Minneapolis First Church
- March 29-30—Casper (Wyo.) First Church
- April 2-3—Northwest Nazarene College, Nampa, Idaho
- April 4-5—Beaverton (Ore.) First Church
- April 6-7—Spokane (Wash.) First Church
- April 9-10—Calgary (Alberta, Canada) First Church
- April 13—Canadian Nazarene College, Winnipeg, Canada □

## FIRE DAMAGES INDIANAPOLIS CHURCH

Fire at the Indianapolis Ray Street Church on Thursday morning, February 15, completely gutted the pastor's study and destroyed his personal library. Additional damage to the church was reported.

Police believe the fire was started by arson. They were searching for clues leading to the arrest of the person (or persons) involved. Duane Landreth is pastor. □

## HOLINESS CONVENTION HELD IN ST. LOUIS

The annual Greater St. Louis Holiness Convention was conducted, January 8-12, at the St. Louis Southwest Church.

Dr. Hugh C. Benner, general superintendent emeritus, was the special speaker. Over 100 people knelt at the altar for spiritual help during the five-day convention.

Special music for the convention was provided by local church choirs. Two choral groups sang in each service. District Superintendent Arthur Mottram directed the congregational singing.

Convention attendance ranged

from 355 to 545 with an average attendance of 445 per night.

Plans are being laid for another Holiness Convention next year. □

## FORTY PERCENT INCREASE REPORTED BY N.Y. CHURCH

Auburn (N.Y.) First Church has expanded its Sunday morning church schools program to accommodate a growing congregation. Effective February 4, the church has provided two Sunday school sessions. The first session is scheduled from 9 to 9:50 a.m. The second session immediately follows the 10 a.m. worship service from 11:10 until noon.

In the last year the congregation has experienced a growth rate of 40 percent in attendance and finances. Nineteen members were received by profession of faith several months ago. Another 25 are expected to unite

with the church before spring.

Pastors Paul A. Pierce and Kim L. Richardson have initiated a debt-liquidation program designed to eliminate the total indebtedness of the church over a 200-week period. A savings of over \$3,000 was realized by the church during the first 13 weeks of the program.

The pastors and people are involved in an in-depth study of expansion needs. Preliminary plans for a future building program are under consideration. □

## DR. RAY HANCE CONVALESCING

Following his annual preachers' meeting, Dr. Ray Hance, district superintendent of the Kansas District, was stricken with an ulcer attack which hospitalized him. He returned home on February 17 to continue his convalescing. □

The Albuquerque (N.M.) Holiday Park Church was organized January 1 by Superintendent Harold W. Morris (New Mexico District). He and Mrs. Morris are standing to right of photo. Twenty-nine members were received. The group has been meeting since October 15 in a private school. Rev. Henry Allmand (back row, extreme left), graduate of Nazarene Bible College, Colorado Springs, is the pastor. He and his wife, Connie, have four children.



## NPH PROOFREADER HONORED

Twenty-five years of finding other people's errors is an interesting profession. It has been especially true for a perfectionist such as Georgia Anderson, who is as error-free as anyone at the Nazarene Publishing House, Kansas City.

Georgia Anderson received a well-deserved accolade from M. A. (Bud)

Lunn, NPH manager. He complimented her upon her skills as a proofreader, but more importantly for extending her responsibilities beyond copy submitted. Lunn stated, "She has a penchant for ferreting out grammatical errors, doctrinal haziness, and deviation from church standards. Last but not least, she's occasionally referred to as the NPH Hayakawa, for semantics or the right word."

The man with the benevolent smile (left), an old friend of Georgia Anderson, is Bert Goodman, who has frequently felt the check of her blue pencil. Their association dates back to Bible school days, the Higley Press, and the NPH for the last 24 years.





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 Good Christian Men, Rejoice  
 Grace Greater than Our Sins  
 Great Is Thy Faithfulness  
 Guide Me, O Thou Great Jehovah  
 (Williams-Hoghes)  
 Have You Any Reason for Jesus?  
 He Lived Me  
 How Great Thou Art  
 How Sweet the Name of Jesus!  
 I Know Thy Name Redeems Lives  
 (Fillmore)  
 Hymns on Jesus

Jesus Is Coming Again  
Joyful, Joyful, We Adore Thee  
Let Thy Mantle Fall on Me  
Lord, Speak to Me That I May Speak  
Make Me a Blessing  
Nearer, Still Nearer  
Now Thank We All Our God  
O Come, O Come, Emmanuel  
O Love That Will Not Let Me Go  
O Perfect Love  
O Sacred Head Now Wounded  
(Hassler-Bach)

One Day  
Our Great Saviour  
Praise Ye the Lord, the Almighty  
Rise Up, O Men of God  
Rings at the Cross for You  
Spirit of God, Descend  
The Lord's My Shepherd  
(Crimmond)  
The Saviour is Waiting  
There's a Song in the Air  
To God Be the Glory  
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