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Church of the Nazarene

6-3-1970

Herald of Holiness Volume 59, Number 22 (1970)

W. T. Purkiser (Editor)

Nazarene Publishing House

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Recommended Citation

Purkiser, W. T. (Editor), "Herald of Holiness Volume 59, Number 22 (1970)" (1970). *Herald of Holiness/Holiness Today*. 1565.

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CHURCH OF THE NAZARENE

JUNE 3, 1970

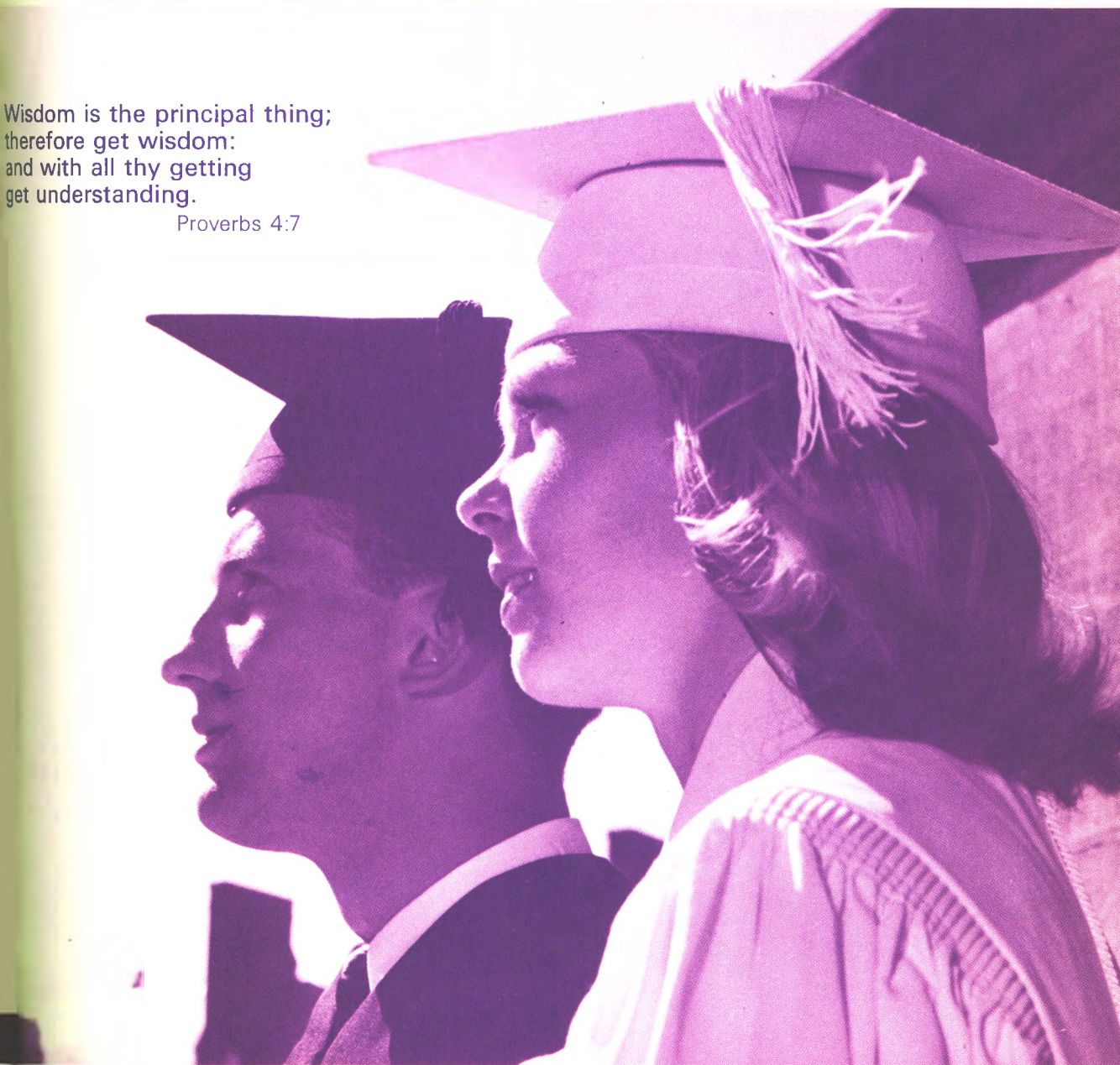
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Revolutionary Disciples in a Revolutionary Age

(See page 3.)

Wisdom is the principal thing;
therefore get wisdom:
and with all thy getting
get understanding.

Proverbs 4:7



General Superintendent Jenkins



Why Live a Holy Life?

WHY are we so concerned about the breakdown in adherence to moral law and moral standards? Because history teaches that no people can long endure without an ultimate moral standard. God's holy standards for living must be accepted as absolute, the betrayal of which is a tragic sin and leads eventually to moral collapse and destruction. When people deny that there are objective moral laws to which they must be loyal, repentance becomes impossible, for there is no sense of guilt to bring any realization of need of forgiveness. When this occurs, men sink to the animal level of living. Even the most primitive tribe is wise enough to teach its children that there is a final loyalty, and authority.

The situation ethics of our day – acting or responding as the particular situation demands – is already creating its tragic harvest. We can see now the dire results when every person becomes a law unto himself. The downfall of any nation begins when its people assume they can play fast and loose with moral laws and each person can do what is right in his own eyes.

The spirit of the age can pervade the church until some are tempted to feel that God's standards for holy living are either too demanding or archaic, and therefore should not be emphasized or should be discarded altogether. When this occurs, it is easy to rationalize and excuse ourselves by raising up a double standard and saying, "It is wrong for you to so conduct yourself, but right for me." Or else we reason, it is wrong today, but it will be right tomorrow. And all the time we forget that deterioration begins inevitably when we substitute subjective feelings for objective reality.

God's moral laws and requirements are not to be flouted or tampered with. When God warned, "Abstain from all appearance of evil" (I Thessalonians 5:22), centuries ago, His warning is just the same today. When God demanded, "Be ye holy; for I am holy" (I Peter 1:16), there is no variableness nor deviation in that requirement now!

As followers of Christ, let each of us be a holy person, living in obedience to God's requirements for a holy life. The world so badly needs the example of such a holy life! □

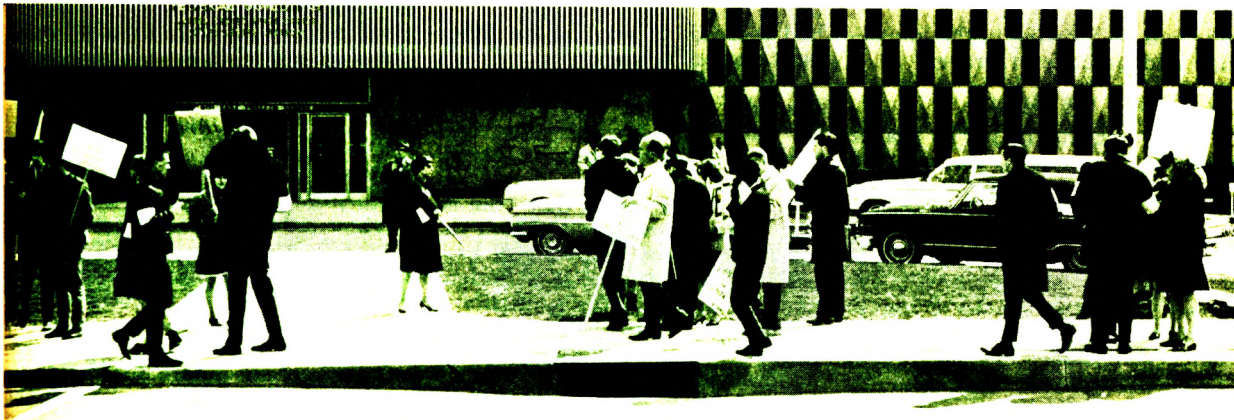


PHOTO BY ART JACOBS

REVOLUTIONARY DISCIPLES IN A REVOLUTIONARY AGE

• **By Clarence J. Kinzler**

Riverside, Calif.

TO MEET the demands of a revolutionary age, Christians must become revolutionary disciples. The soft-drink slogan, "Live and make every second count," should jar us from our spiritual complacency. Making every second count for Christ will mean to:

I. WALK IN THE POWER AND UNDER THE CONTROL OF THE HOLY SPIRIT.

It is not enough that we are able to point back to a time and place of being filled with the Spirit, but we must have power over sin *today*. It is the Holy Spirit who makes a Christian victorious. Our outward lives will begin to measure up to the New Testament standard only as the Holy Spirit makes us overcomers.

We must have power for service today. If our witness is to count for God, we must witness in the power of the Holy Spirit. We will be ministering either in the energy of the flesh or in the power of the Spirit.

Some steps to continual spiritual victory are:

- Honestly admit and confess our spiritual failures with God and man. If we have sinned, willingly recognize it and penitently confess with the assurance that we "have an advocate with the Father, Jesus Christ the righteous" (1 John 2:2).

- Renounce anything that would bring stress into our relationship with God.

- Surrender and keep surrendered all that we are capable of placing on the altar to be broken and used by Him (Romans 12:12).

- Be obedient every moment to His will.

- In faith believe that He fills us with himself, bringing to us power over sin and power for service.

II. INTRODUCE ANOTHER PERSON TO JESUS CHRIST.

One writer says that, "in the Kingdom of God, the surest way to lose something is to try to protect it, and the best way to keep it is to let it go." The point is that, when we are truly free in the Spirit and are obedient to His voice, He will lead us into involvement with people.

In the life filled with God, there is a calm, continuous outflow of witness. The late Sam Shoemaker described this kind of witness: "They have lost completely all shyness about speaking of these things. Shyness means you are pretty shy on religion itself. When your heart gets full of it, so does your talk. You don't talk dogmatically or self-righteously, but you lay your spiritual experience into your ordinary talk, and people get intrigued."

Many excellent soul-winning techniques are available to us today, and wise is the Christian who has some mastery of these. But techniques will not be substitutes for God's power flowing in and through us in genuine spiritual concern for our lost brother. Witness is more than technique—it is all that we are!

III. LOVE AS JESUS LOVED.

It sounds incredible to ask such a thing, for who could love as Jesus loved? But Jesus stated, "This

is my commandment, that ye love one another, as I have loved you" (John 15:12). One commentator says that "the love of Christ is . . . the atmosphere in which the disciple lives."

In the flesh our loves are self-centered, and we encounter personalities who are very difficult, even impossible, to love. Our loves can find fulfillment only as we love with God's love. "What the world needs now is love"—God's love—flowing through Christians who are living in the atmosphere of His love.

IV. PRAY AND RECEIVE ANSWERS TO YOUR PRAYERS.

"Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (1 John 3:21-22; John 15:7).

God wants us to pray and is anxious to answer our prayers, but we must meet His terms. In other words, we must make our requests in the known will of God for His people.

We must be living lives pleasing to Him. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3). James makes it clear that some requests are not granted because the requests are not morally worthy to receive answers.

To His obedient and praying people, God has promised specific answers to specific needs. We can trust Him! The revolutionary dis-



ciple will be growing in the knowledge and practice of prayer.

V. STUDY THE BIBLE.

At a recent mayor's prayer breakfast in our city, an assigned portion of scripture was to be read by one of the gifted political speakers. He was also noted for his bouts with alcohol and a life that would not reflect much rapport with the Bible. Upon taking the Bible in his hands, he began to read, slowed, then began visibly to tremble and shake, having to set the Bible down and physically lean on it. The Word

had pierced its way to the innermost part of a man.

What power the Word possesses! Disciples will see they must have its truth, its strength, its reprimands, its encouragement, its direction.

A. W. Tozer states that "the secret of the Lord is with them that fear Him. The impenitent heart will find the Bible but a skeleton of facts without flesh or life or breath. Shakespeare may be enjoyed without penitence; we may understand Plato without believing a word he says, but penitence

and humility along with faith and obedience are necessary to a right understanding of the scriptures." A proper attitude toward the Word is essential for our understanding of its truth.

With an abundance of Bible study helps and the formation of Bible study groups, a revolutionary disciple must become actively involved in the study of God's Word.

As we begin this decisive, demanding decade, may these principles of discipleship move us from the role of spectators into the arena of spiritual concern and action. □

• By Eva J. Cummings
Lincoln, Neb.

Respect Versus Love

LOVE is on the lips of almost everyone today. Yet acts of violence and hatred permeate our society.

Normally we think of love and respect as inseparable characteristics. We believe that each is dependent upon the other. But there are exceptions to this rule because of the broad use of the term "love."

President Nixon, in a campaign speech, indicated that it is time America ceases her attempt to persuade other nations to *love* us, and demand their *respect* instead.

Cultural backgrounds, for many generations, have established deep-rooted prejudices and misunderstandings. Violent opposition to the rights of minority groups speaks most eloquently of a lack of respect for humanity. It is not enough to love the soul of a man if personal respectability is denied to him.

Adults as well as teen-agers are in bondage to the quest for group acceptance. They want to be loved at any cost. The price tag is often virtue, convictions, and principles of truth and righteousness. Some thus forfeit respect for the "love" of the crowd.

There is nothing unchristian about the desire to be loved. It is a normal and natural desire, having its very origin in God. However, nowhere in Holy Writ does God promise Christians that they will always obtain the love of others.

In fact, Christians are warned that they will sometimes be despised. They are to beware when all men speak well of them. While love is never promised, those who consistently conform to Christian ethics and attitudes will command the respect of even their enemies.

Not a few Christians have compromised to gain or to keep the favor of family or friends; or remained silent or neutral on controversial issues to maintain the goodwill of everyone in the church—and in their pursuit of love have lost respect.

The world is desperately in need of all of the Christian love we have to give. Let us *give* love freely. But when a choice must be made between receiving the love (favor, approval, compliments) of others or commanding their respect (esteem and confidence), it is better to lose love than respect. □



Herald of Holiness

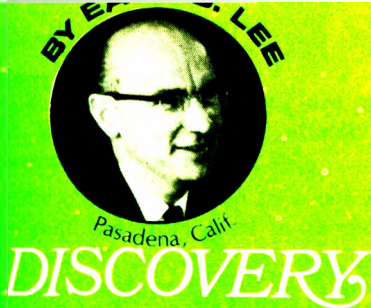
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Church of the Nazarene

Volume 59, Number 22 JUNE 3, 1970 Whole Number 3032

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64108. 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: H. Armstrong Roberts



• **By Paul Martin**
Berkeley, Calif.



I HEARD FROM 1,000

Forgiveness

RECENTLY I read about an American naturalist who found an eagle lying dead beside the sea, a metal strap fastened to one of its feet. In all probability the huge bird had dropped into the jaws of the trap many miles away. Because of its strength it had been able to lift itself in flight again; but fatally handicapped in its search for food, it had finally fallen victim to its burden and died from exhaustion at the shore of the sea.

In like manner, people carry around with them a crippling burden of guilt which saps their energy and depletes their resources until, exhausted and defeated, they finally give up the struggle and go down with the trap of torture still clinging to them.

Is there not release from such a burden? Does Jesus not have something to say to us concerning forgiveness? If so, we'd better hear it soon, for too many people are finding their world coming to an end, not from some great explosion, "but with a whimper."

Probation is man's idea; God's idea is total forgiveness. The woman accused of adultery was completely forgiven with a "Go, and sin no more." The prodigal son walked back into his home with his father's loving arm around his shoulder. But they had to allow the forgiveness to take place . . . they had to accept it. Such splendid forgiving shrivels the ego but expands the soul.

The one big requirement in God's plan is for us to forgive others. The woman had to forgive her accusers; the prodigal had to forgive his self-righteous, elder brother. Here's the hitch; for if we don't forgive, God can't forgive. But forgiveness is a miracle. It unhinges the trap of guilt, and the wings of life can lift in the wind again.

YOU heard of the wonderful revival spirit that moved across college campuses this winter and spring . . . It is real . . . It is continuing . . .

I was privileged to be at Olivet Nazarene College in March and heard what the students felt about it.

I asked them, simply, "What happened?" I had 966 responses. I read every one. It was wonderful. Here's what they said . . .

"I saw the fire fall. I watched as God—no human—built His Church. I cleaned up a few attitudes."

"The Lord has been very real to me. I've felt His presence with me. I went home last weekend, and testified to my parents. Praise the Lord for victory!"

"Ten days ago I found Christ as my Saviour, Lover, Guide, and Friend . . . for the first time in almost 22 years."

"Although I was saved and sanctified before this last revival, I find that I am even more determined to let Jesus Christ lead my life. I am sure, more so than ever, that Christ is the Answer for today's problems, and also my own."

"I've taken a second look at myself. I've tried to look at my motives and attitudes, and see if my ideas are really a search for what is real and true or are just a rationalization for taking the easy way out."

"I became very upset about the racial situation in Kankakee. I am an elementary education major. I pray every day that God will use me to help this in some way. I must take time, *make* time to pray more, go to church, and really put God first in my life."

"A real revival like I've never before experienced. A peace within my heart that only Christ gives."

"Since the revival, I have become

more of a true Christian instead of just an institutional Christian."

"I have seen so much change in so many people, faculty and students alike, that God has blessed me in allowing me to be a part of this revival and to see this change in other lives."

"I was convicted of talking about other people. I made restitutions to my home church and others."

"I've come to the realization of how cheap and worthless the things of the world can be and how the devil tries to make it seem just the opposite."

"God came in a mighty way. I saw something I had never seen before. I was overwhelmed with it. I am now feeling the Spirit of God in a tremendous way—just today and yesterday."

"I received spiritual help in the revival, quit swearing, and got a haircut."

"He showed me that Christians don't have to be stuffy and God is real. He showed me He can do everything. He showed me some good, old-time religion and this is something to get excited about."

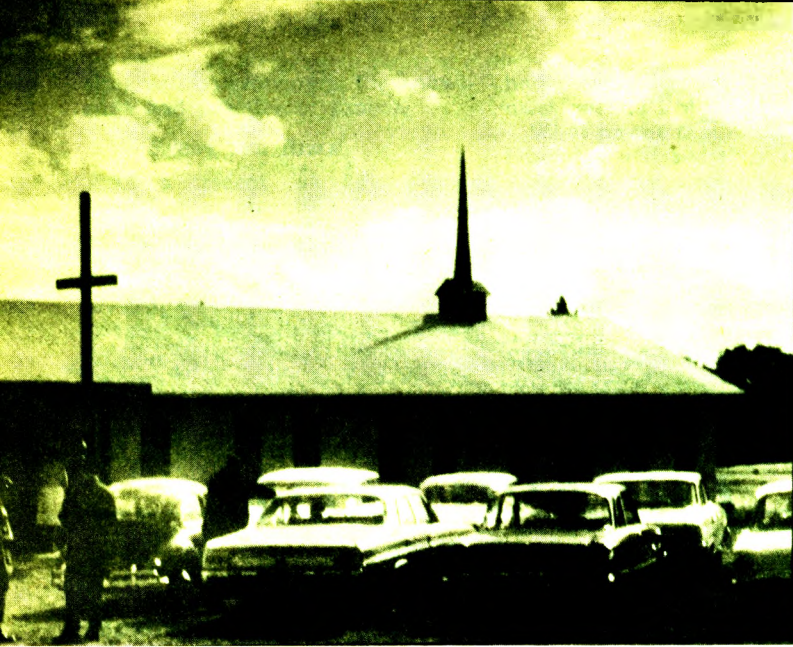
"God made me look into a mirror and see what a phony I really was. My attitudes are completely changed."

"I found a verse that has helped sustain me these past two weeks. I saw a friend saved for whom I have prayed three years, and have had two other definite answers to prayer."

"Grew greater than ever in my spiritual life. It has been rougher than it was before. I started tithing and I have less money than before. But my wife and I are much happier than before in our nine months of marriage."

Let's keep praying and believing for revival everywhere. And let it begin in your heart. □

Teach Them VALUES



PUBLISHERS are pouring out a stream of books telling us how to raise pets for the affluent and food for the poor. They tell us scientific ways to raise hamsters, poodles, and canaries; roses, cucumbers, and beans. This is all fine, but our biggest problem is knowing how to raise human beings.

We are going to raise human beings, plenty of them. That is a foregone conclusion. We are going to bear them. There will be more and more people. The question is bluntly whether or not we can rear them for effective places in the coming century. Can a human man and woman, knowing only this century, prepare their offspring for the radically different years that come? It will be a world of space, speed, and change; a world of revolutionary ideas, of kaleidoscopic sights and cacophonous sounds.

Obviously we cannot tell our offspring specifically what to do and not do throughout their lifetimes. The objects and opportunities for temptation for their day are not yet dreamed of. To give them a mere list of do's and don'ts would be like giving them our outworn garments to use as patterns for their clothing the next hundred years. Our responsibility is to teach them values. They can and must be equipped with wholesome knowledge of factors which constitute right and wrong in any age. They must know good and bad

from the predictable, unchanging values and learn to choose the good.

The Apostle Paul wrote of FAITH, HOPE, AND LOVE as the imperishables in human life. The centuries have proved him inspired. These last on. On such fundamental factors the Christian philosophy is projected. Rejecting these impoverishes life and including them enhances it. History has been fluid and fickle, but these values endure as the finest gifts to our children.

We cannot communicate what we do not have and must experience adequacy before we can help others to find it. Our lives must be permeated and our homes pervaded with the qualities we would project to the persons who will stride in our footprints.

Those who lack faith live in fear. Fear will teach our children to fear and will defeat them in their quest for the best. Faith must be our way of life. It must not be blind faith but real belief in God, in

people, and in ourselves. If we cower and slink, our children will not walk tall.

Hope must be cherished, experienced, and communicated. Hope is the adrenalin of the soul. It keeps life's blood pressure strong and its vitality high. It borrows from tomorrow without diminishing the future and without putting today into debt. Human beings who are projected into the mysterious morrows need to learn and cherish the values of hope. They must learn that extravagance today diminishes tomorrow. Dissipation of the body today is related to disappointment on the horizon. If cigarettes today diminish life eight and one-third years, it seems that tomorrow has 12 percent less hope and less adequacy. What destroys hope diminishes life.

Love has always been recognized as the unshrinking social fabric. Loving enlarges life. It blesses both lover and loved and enriches all who are environed by it. Children must learn to love early in life if they are to enjoy wholesome love throughout their years. They learn to love by being loved and by loving without rejection. The usability of their futures depends very much upon the quality of their homes today. The environment of the homes they have now is shaped by the man and woman who make up its adult population. If they live effectively and communicate well with the humans who cry, crawl, wobble, and



walk about their feet, they are on the way to rearing an effective generation of persons.

Our children will be in a world far removed from ours in tempo, in communication, in invention, and in human proximity. We cannot tell them what problems will punctuate their days. We cannot tell them what drugs to avoid, for their drugs are not yet discovered. We cannot tell them what national alliances or social attachments to make, for their future must emerge with their days. They must walk without us into their lonely

adventure as amateurs in each new experience.

We must prepare the people we rear to determine right and wrong in their situations by use of facts found firm through the centuries. Our homes must have the enduring warp and woof of divinely demanded moral and spiritual fibers. Only then will our children be prepared for tomorrow's surprising stresses.

Rearing humans with valuable futures must be done before the future is here. We cannot know the shape and shading of the temptations they will meet but we can

show them examples of disciplined living, dedicated godliness, and sanctified personhood. By life-to-life communication they will become imbued with what they see in us. They will learn the true criteria for identifying right and wrong. They will learn to recognize sin and evil as actual sin and evil. They will learn to identify the right and accept it as a mandate from God. Whatever the next century will present to them, they can be usable humans if they are guided by the divine influence translated by parents who live usefully. □

• By A. S. London
Oklahoma City

"How Old Art Thou?"

IT IS generally regarded as poor manners to ask a person his age.

I do not want to be disrespectful to any of our readers, but I am simply asking a question as found in the Bible—"How old art thou?" (Genesis 47:8)

The Psalmist said, "Cast me not off in the time of old age; forsake me not when my strength faileth" (Psalms 71:9). Again the Psalmist says, "I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power unto every one that is to come" (Psalms 71:18).

It seems that the Psalmist had some work that he felt should be done, even though he was an elderly gentleman.

"How old art thou?" I am not just talking about years. I want to know if you have stopped living—from the viewpoint of having visions, loving people, offering to help those who are not favored in life as you are, and living to help make the world better by having lived.

A lady in court was asked, "How old are you?"

She replied, "Twenty-seven."

The judge said, "You gave that same answer in this court two

years ago. How do you account for that?"

She said, "I am not the kind of lady who says one thing today and changes it tomorrow!"

The truth is, we are all getting older day by day when it comes to the matter of months and years. There is no escape. A man asked a friend how he could keep from getting old. The reply was, "Die when you are young."

We have our toiling twenties, our thriving thirties, our fiery forties, our faithful fifties, our sober sixties, our solemn seventies, our aching eighties, and then what?

We live in thoughts, in heart-throbs, and not just in years. We live when we love out of pure hearts. We live when we serve.

Pharaoh said to Jacob, "How old art thou?" He replied, "The days of the years of my pilgrimage are an hundred and thirty years."

The old father came a little later to the end of the long journey. He remembered Bethel, the place where God appeared unto him. It was where the heavens opened upon his life.

I too can remember. I was only nine years of age, but I can never forget when I was converted. Mother shouted, my Sunday school

teacher and our pastor praised God as I fulfilled a promise made to my dying father that I would become a Christian early in life. The heavens were opened for me that night.

At the age of 16, under the ministry of the late Dr. J. B. Chapman, I gave my life in consecration, for heart cleansing. The tent was crowded that night to hear my testimony as a teen-age boy. Among all the young people who were there was Mattie, who has been Mrs. A. S. London for more than six decades.

Nothing has been taken off the altar from that day until this hour. Things have not always been easy. But God's grace has kept us, as we have worked to the best of our ability to advance the cause of our Christ.

Methuselah lived to the age of 969 years. But what did he do to make the world better? He lived and he died. Enoch did not live nearly as long as Methuselah, but he walked with God while on the earth, and then God took him to live with Him forever.

It is said that "all the world loves a lover." Well, I can keep on loving the Lord with all my heart, soul, mind, and strength, and my neighbor as myself. □

LIFE'S INTERRUPTIONS

THE planned schedule of my hours has been altered numerous times today. My assistant has been in several times to work on mutual projects. My secretary has asked for numerous clarifications. A salesman, unexpected and uninvited, came along. One of my colleagues stopped just to offer a word of greeting. A student in whom I have a special interest sat on the chair by my desk and we talked together about his problem.

None of these people had been scheduled to see me, though some of them, of course, always have access by nature of our mutual task. Others of them apologized. They conceived of their visits as interruptions, and their time with me as possible hindrance to my work. They seemed to feel that because they had not made an appointment they were unwelcome, as if "welcome" must be scheduled for 2:15 p.m.!

It is true that one working in a public office can have persons come by who would kill their time by killing his. By and large, however, there is usually a good reason why each person comes. Granted, one may have to defer what he is doing. Admittedly, some tasks will be the longer in accomplishment. In the main, however, the interrup-

tions will usually pay off in the long run.

The hours of that day which is our life will also have their interruptions. Events, situations, circumstances which we have never scheduled will regularly barge through life's doors.

We shall often be baffled that the road is so rugged, and that there are so many stoppages along the way. There will be many detours. Our journey will never be quite as smooth as we would like, and often we will arrive later than we had planned. Indeed, the direction may be changed in mid-course, and we shall find our destination to be entirely different to original plans.

Life's interruptions, however, may turn out to be God's directives. Such was the experience of Paul. As recorded in Acts 16, his plans at a given period were thwarted again and again. "They were forbidden," we are told, "to preach the word in Asia . . . they assayed to go into Bithynia: but the Spirit suffered them not."

All of this, however, was designed to halt the apostle in order or him to make another journey in God's more perfect plan. While he was waiting, "a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The journey in one direction was halted in order for

the journey in another direction to begin.

My wife and I were travelling in high-speed traffic one holiday period in an eastern state. Suddenly the traffic began to be more congested, and the driver in front not only slowed his speed but turned on flashing signals, at first quite baffling to me. With not as much patience as I should have had, I started to whirl around him. Then I saw what he had seen. A very serious accident had occurred ahead; he had seen it and was trying to warn me that only being interrupted would keep me out of serious danger.

So, also, are the interruptions of God. He sees what we cannot see. His plans include not only today but also tomorrow, and all future days. When He blocks a path now, it may be that He designs to keep us from danger later. It may be that in turning us to another way He is opening for us the greater opportunity for usefulness. We do well to learn that "known unto God are all his works from the beginning of the world" (Acts 15: 18).

A very fundamental premise of the Spirit-filled life is that such a life is subject to divine direction. Sometimes the directive will come from quiet meditation on the Word of God. Sometimes the directive will come from the inward persuasion that becomes a clear conviction.

Sometimes the directive will come from the hard-to-understand and often troublesome hindrances which come to us all. Whatever the source, the happy Christian has learned to "let Jesus lead; He knows the way." And he has learned with an ancient wise man, "The path of the just is as the shining light, that shineth more and more unto the perfect day." □

*Director of Development and Church Affairs, Mount Vernon Nazarene College.



A Bride's Prayer

• By Ruth Vaughn
Oklahoma City

Dear God, I send my prayer tonight
And ask that You teach me
To be the woman that Bill's love
Already finds in me.

He says I'm beautiful and sweet.
Oh, may he never know
That I fall short of what he dreams!
O God, please help me grow.

I must be strong when he is weak,
Have faith when he has none;
I must have courage, wisdom, peace
When woes blot out the sun.

O God, please help me to maintain
The standards he holds for me;
And may I be to him the wife
That You would have me be.
Amen.

*And it came to pass, as he was alone praying,
his disciples were with him . . . (Luke 9:18).*

ALONE IN A CROWD



THIS statement is inserted between the accounts of feeding the multitude at Bethsaida with five loaves and two fishes and the dramatic affirmation of faith evoked by the question, "Whom say ye that I am?"

It is a passing statement, receiving little attention except recognition as an apparent contradiction.

This verse of scripture underscores, by contrast, the fact that multitudes were a part of the life of Jesus. He has been referred to as the "Christ of the lonely road" and "The exiled Christ." He was also the Christ of the crowds. People thronged after Him, seeking a word, a look, a touch.

But this verse states that "as he was alone praying, his disciples were with him." How could He be alone, in a room with 12 other men, not known for their silence? If this were a typical room of that day, it would seem to have been teeming with humanity.

Allowing for some awkwardness in translating, the fact that some commentators suggest a rendition that changes the picture a bit, the fact remains that Jesus was "alone in a crowd." Think of the significance of this phrase.

1. Jesus was alone in His knowledge of what was to come.

In verse 22 of the same chapter, Jesus spoke of His coming rejection. He

went on to stress cross-bearing, denying self, forsaking all, and losing one's life. Yet His disciples thought of seeking place and cutting off opponents' ears. He spoke of a heavenly Kingdom, but His listeners insisted on an earthly kingdom complete with the panoply and display of an Oriental potentate. Indeed, the Jews crucified Jesus because He was disappointing to their selfish Jewish nationalism.

Jesus knew full well that He came to the manger that He might go to the Cross. He stood in the stark shadow of Golgotha, but they did not know it and could not accept it. He came to earth as God incarnate to die for the sins of man, but those around Him could not grasp it. Despite the love of the disciples for their Lord and their close-knit fellowship, He stood alone in His knowledge of what was to come.

2. He was alone with the burden of man's sin.

The burden of sin is heavy and Jesus took this burden on himself. Isaiah portrays Him as "a man of sorrows, and acquainted with grief."

Though the Bible records Christ's weeping, it does not say that He ever laughed. He was no enemy of laughter, fellowship, or rejoicing. Doubtless there was laughter at the wedding at Cana of Galilee. He took laughter and rejoicing into account. In Luke 6:21, He promised laughter as a result of weeping and, later on, rejoicing to replace reproaches for Jesus' sake. Thank God, He wept that we might laugh; He sorrowed that we might rejoice. Yet He did not laugh.

He felt the weight of the sins of

mankind, taking unto himself this grievous burden. He "became sin," the Bible says, meaning that He identified himself with sinners, fully aware of the horror and desolation of sin.

Suppose you and I still felt the full weight of our own sins, now forgiven. It would be a heavy burden indeed. The sinless Son of God was alone with the burden of man's sins.

3. He was alone in complete consecration.

The Christian is admonished to consecrate all, an integral part of the experience of entire sanctification. But our consecration, mercifully, includes the "unknown bundle." Jesus was completely consecrated to the will of the Father and the plan of salvation, worked out in the council chambers of heaven, knowing full well the fearful cost. We are not called upon for consecration which includes foreknowledge.

In no place is His aloneness in utter consecration so vividly described as in His Gethsemane experience. Truly, "it was alone the Saviour prayed in dark Gethsemane." There, only a stone's throw from His sleeping disciples, He agonized alone, praying earnestly and sweating, as it were, "great drops of blood."

In that time of crisis, surrounded by the somber shades of darkness, when human strength was at its lowest ebb, "there appeared an angel unto him from heaven, strengthening him." He needed strength for the fearful ordeal before Him. The humanity within Him shrank from the bitter cup to be drunk at Calvary. But, thank God, He was willing to drink it to the dregs for your sake and mine.

4. He was alone in compassionate love.

Jesus loved every man, even the unlovely and the unlovable. It was a
(Continued on page 12)

Editorially Speaking

By W. T. PURKISER

When It Is Dawn

There is a story in the Talmud about three rabbis discussing the way one can tell when dawn has arrived.

One said, "It is dawn when you can tell a dog from a wolf."

The second said, "It is dawn when you can distinguish blue thread on green cloth."

But the reply of the third was, "You know dawn has arrived when you are able to see your brother."

So dark is the sky or so poor the eyesight of some that they cannot tell a dog from a wolf.

The alarmist is not a new phenomenon among men. The peril of our times is that there are so many of them.

He is not a good watchman who presses the panic button every time he sees a shadow or hears a frog croaking.

There is one obvious danger for us in listening to the cries of the rabble-rousers. When one hears the cry, "Wolf! Wolf!" time after time and finds only skulking dogs in the darkness, his attention is distracted and the way is open for the real wolf to invade the sheepfold.

Then, the light of day helps us make distinctions among the "blues" and the "greens" of the moral life.

The person who says, "I can't see anything wrong with 'it,'" may in fact be telling the truth. His error is in supposing that his inability to "see the wrong in it" makes the act or practice in question quite all right. That he cannot see the wrong is no guarantee there is no wrong there. All cows look alike in the dark.

But the real test of the dawn is when one can see his brother.

The clan of Cain has never died off from the face of the earth. When God asked, "Where is thy brother?" Cain's reply, with a shrug, was, "Am I my brother's keeper?"

But God still asks, "Where is thy brother?" Not "thy brother by natural descent," or "thy brother by a common color or language," or "thy brother by class or status or social affinity." Just, "Where is thy brother?"

THERE IS INDEED much confusion about the "fatherhood of God." Some people wrongly use

this phrase as an argument for a "divine spark" in the unregenerate, or as a plea for some kind of indiscriminating universalism.

But there is no uncertainty at all about the "brotherhood of man." "Where is thy brother" by common humanity? "Where is thy brother" who lives on the wrong side of the tracks, or who wears his hair too long, or who has a different skin pigmentation?

Is it not more than passing strange that some among us get tremendously concerned about their brothers and sisters in a jungle across the sea who have nothing but bitter contempt for the brothers and sisters in the concrete jungles of our modern ghettos?

Let's face it—too many of us are like Linus in Charles Schulz's often sobering comic strip *Peanuts*: "I love mankind. It's people I can't stand."

Not all our brothers are lovable, to be sure. But the criterion of Christian compassion has never been the inherent loveliness of its objects. After all, it was "while we were yet sinners, Christ died for us," and it is this which "commends" the love of God toward us (Romans 5:8).

One who has the Spirit of Christ loves the unlovely and has compassion on those who are "out of the way," simply because God loves them and has compassion on them.

But God's probing questions to Cain did not stop with the query, "Where is thy brother?" It was immediately followed with the question, "What hast thou done?" (Genesis 4:10)

Aye, there's the rub!

How comforting it would be if we were to be judged on what we have thought, or how we have prayed, or by what inner glow of feeling we have had! But while thoughts, and prayers, and feelings are important, our judgment will be based on the answer to the questions, "What hast thou done?" and "What do ye more than others?" (Matthew 5:47)

This is the meaning of IMPACT in this decade of the seventies: "Immediate Personal Action for Christ." Not only what we wish, or hope, or plan, or dream, but what we do is what counts for God and souls.

May God grant us the coming of the dawn until we can tell the dogs from the wolves, distinguish blue thread on green cloth—but more than all, be able to see our brothers and respond in Christian love to their need. □

Vocabulary Versus Experience

Speaking of the church of which he was a member, a leading layman in another denomination said, "We had inherited the vocabulary of the New Testament but little of the experience."

This, unfortunately, is not a unique situation. All too many Christians in today's world have the vocabulary without the vitality of New Testament life and faith.

It is a good thing to have the right vocabulary. Words do make a difference because words are the vehicles by which truth passes from one mind to another.

Especially is this the case in religion. It is important to speak in language other people can understand. But we need to take care that when we make our language simple we do not at the same time make our message seem silly.

Changing words can quite unconsciously change meanings. Rarely are two words exactly the same in meaning. "To consecrate" does not mean the same as "to sanctify." "Justification" does mean more than "forgiveness."

It is good to keep to the vocabulary of the New Testament, even at the necessity of explaining some of the words in the vocabulary. For terms do convey truth, and without the truth of the Gospel we are yet in our sins.

But having admitted the importance of the right vocabulary, it still remains true that reality is more than words. Words are symbols. The important thing is the reality they stand for.

Yet we are forever confusing the two. We are likely to think that when we can speak the right words in the right tone of voice we thereby have the experience about which they speak.

Just to put this notion in words should refute it. But still it dies hard.

Nor is the spiritual life the only place such confusion happens. In politics, there seems to be the feeling that when you talk about a problem you thereby have made steps toward solving it. Perhaps so, but more often not.

In popular science, there is the lurking belief that to name a process is to explain it. Witness here the fascination of such words as "instinct" and "evolution." They are often used but never explained.

IN THE CHRISTIAN WORLD it is possible to "inherit" vocabulary. Quite by nature we pick up words we hear constantly. Yet the fact that we know the words and can use them glibly in no way guarantees that we have the foggiest idea what they mean.

New Testament experience, on the other hand, is not "inherited." It isn't absorbed from the environment. We don't get it by going to church

any more than we get wisdom merely by going to school.

New Testament experience is not acquired by processes of learning, like we learn the words of a language. New Testament experience comes by obedience to the Gospel that is more than word—that is, in fact, "the Word . . . made flesh" (John 1:14).

Reality in the spiritual life is not verbal. It is vital. It is total response to God's total claim to be Lord of all of life. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). Or as Augustine later put it, "The Word of God belongs to those who obey."

This is true at every stage of New Testament experience.

The difference between the house that stands the storm and the house that falls is not that in one case the Word is heard and in the other case it is not heard. The difference, said Jesus, is that one person hears and does and thereby builds on a solid rock. The other hears and does not do and thereby builds on sand.

Cleansing from all sin by the blood of Christ does not come to one who simply receives the light. The "if" of obedient response is there. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Even further, there is a sense in which having the vocabulary without the experience is worse than not having the vocabulary at all. The light that is ignored has a way of turning to darkness. The truth not obeyed breeds confusion.

God's purpose is that His people shall know the truth and be able to articulate it to the point that they can give an answer to every man, a reason for the hope that is in them (I Peter 3:15).

But more important than knowing the truth is doing the truth. More important than vocabulary is experience—"a good conscience" and "your excellent conduct as Christians" (I Peter 3:16, Williams). □

Outside of God there is no place of safety. Abiding in Him, we are free from the one who would cast into hell. No power can move us from our dwelling place in Him without our consent. Therefore we need fear only God, who is greater than all our fears. We fear Him in that we take Him at His word. Our response is to trust and obey. Thus in fearing, we are delivered from our fears.

Margaret Bloom

(Continued from page 9)

love that opened mercy's door to the entire world, the "whosoever will."

Yes, "it was love that brought the Saviour" down to earth. It was a sacrificial love which robbed heaven of its brightest Jewel that He might die on a cross for your pardon and mine. It was love that led Jesus to forsake the company of angels to endure the temptings of devils and to walk among unbelieving men.

Jesus stood alone with a love that included His enemies. He was able to say, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake," for He had love to show in response to that kind of treatment. It was a divine, condescending love manifested by one who "is touched with the feeling of our infirmities." He was alone in such compassionate love.

Jesus was alone in a crowd: alone in His knowledge of what was to come, alone with the weight of man's sins, alone in utter consecration, alone in compassionate love.

Dr. Q. M. Smith, for many years president of Middle Tennessee State College, once told some of us about going to New York. Bewildered, far from the Tennessee hills, caught in New York's savage traffic, he found to his horror that, though he wanted to turn right, he was caught in a lane that was turning left. It was about to take him willy-nilly across George Washington Bridge and back to New Jersey. He was frustrated and alone in a great crowd.

In his distress, he appealed to a traffic officer and explained his predicament. He must have touched a tender spot in the man's heart, for the policeman blew his whistle, stretched out two white-gloved hands, which Dr. Smith said seemed to be eight feet apart, and six lanes of traffic came to a screeching halt so that one harassed soul could be freed from his predicament.

We don't want to dwell on the darker shades of life's picture too much, but there do come times of perplexity when the problems and decisions of life weigh us down. It does seem at times that we are alone. In such trying circumstances we have a Deliverer. God will step in, raise His mighty hands, and bring to a halt the forces that beset us.

Jesus was alone in a crowd but His Father gave Him strength. You and I also come to the place when we are alone in a crowd. In such a circumstance our Saviour has promised to go with us—even unto the end of the world. □

ARGENTINE DISTRICT CELEBRATES GOLDEN ANNIVERSARY

National dailies gave coverage to the golden anniversary celebration of the Argentine District on March 7. The district assembly was held in Buenos Aires. A rich spiritual tone gave depth to the sessions.

Miss Dorothy Ahleman presented a golden anniversary book containing a documented account of the growth of Nazarene work in Argentina to the district. The book was a culminating report spanning 50 years of missionary endeavor. It represented 20 years of research, review, recording, and compiling by Miss Ahleman.

Dr. and Mrs. George Coulter were present for the assembly and NWMS Convention which followed. Dr. Coulter presided, preached, and was available for personal chats with the delegates.

Reporter Beryl Edwards said—"... in so short a time the missionaries part—to travel west, north, and south—thousands of kilometers separating their respective posts." He said they leave with the same aspirations—to abound in the work of the Lord. □

A KIDS' CRUSADE

Months ahead, the Toronto, Canada, church organized for its evangelistic thrust toward the children of its community. A general committee headed by Sunday School Superintendent Lloyd Taylor gave careful direction in planning.

Rev. Frank Wellington, specialist in children's evangelism and a native Canadian, was engaged. Wellington uses five ventriloquist dummies along with flannelgraph stories to maintain the interest level of his special audience.



Rev. Frank Wellington, crusade evangelist, with two of his dummies.

Three thousand contacts were made prior to the opening service through "free pass" advertising cards. These

were distributed at three public schools in the area by 16 adults.



Partial view of the 250-300 kids waiting at 6:30 p.m. to get into the church.

Crusade attendance began at 927 and peaked with 1,218. There were never less than 924 present during a service; 325 unchurched children were registered. Follow-up by 25 workers in 136 homes resulted in 95 joining the Toronto Sunday school.



A view from the platform of the nearly 1,000 present in a crusade service.

Pastor Neil E. Hightower reports a new rapport with the community as a result of the campaign. Childish voices in teeming areas often greet him as "the pastor where the Kids' Crusade was held." The crusade has linked a number of unchurched families to the church. Toronto Nazarenes are reaping the dividends of a well-spent week's investment. □

The Book Corner

THE YEARS TEACH

By Bertha Munro, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 359 pages, cloth, \$3.95.

In his foreword for the book *Truth for Today*, by Bertha Munro (published in 1946), Dr. Chapman said, "Dean Bertha Munro is a scholar, and what is more, she is a Christian scholar. This book is the product of a life lived in the heights, and is useful to those who would ascend into

the hill of the Lord. The object of the book is to help the reader to think clearly, to love God supremely, and to serve faithfully in all places where the providence and Spirit of God may direct."

Now, 24 years later, we have another book by the same author with 24 additional years of living in increasingly higher heights.

Dean Munro's new book, *The Years Teach*, is an autobiography revealing to the reader the basic principles and guidelines which enabled Miss Munro to become such a stalwart and spiritual mountain climber.

Dean Munro was born in the nineteenth century, yet her insights are as fresh as the 1970's. We see a glimpse of this in the title of Section One: "Operation Headstart."

In retrospect, she takes the reader back, enabling him to understand some of the conflicts and difficulties in establishing holiness churches and holiness institutions. She relates the story of her life to the holiness movement in the East and the development of the holiness college of that section.

However, Dean Munro is not sectional in her viewpoint. Her life and teaching have influenced every phase of the Church of the Nazarene through her students, personal contacts, and writings.

Part Three: "Perspective: Purely Personal," will be especially interesting to those who know Miss Munro personally. To us who studied under her, Professor Munro had no weaknesses; but in these pages she confesses to some of the human frailties with which we all battle.

Every young person should read her chapter on "My Philosophy of Life." Modern trends cause many young people to wonder if God, the Bible, conscience, or reason really have any authoritative place in a world swayed by humanism and personal emotions.

Dean Munro's philosophy reveals that, however skillfully the present-day theorists lay bare the basic urges of the self, God alone can unify the divided and fragmented life, giving it a comprehensive purpose and objective.

Miss Munro also engaged in the intellectual and emotional problems of youth but found that the greatest steadying factor of life is the assurance of her own experience with God.

Reader and fellow traveler on the highway of life, I highly recommend that you purchase this book. Read it, incorporate into your life the lessons it teaches, and you too will be helped in your climb to higher heights.—E. S. PHILLIPS.



PICTURED IS THE NEW SANCTUARY of the Napa, Calif., church. It was mainly constructed by volunteer labor. Its cost: \$100,000 furnished. It is valued at \$195,000 by insurance engineers. It will comfortably seat 700. Mr. Ralph Stuart, construction supervisor, directed 6,000 hours of donated labor. The sanctuary was dedicated by Dr. George Coulter on April 26. This sanctuary completes a planned complex of buildings containing 14,000 square feet of floor space. Sunday school attendance averages 224. Church membership is 166. Pastor is Bernard F. Colby, Jr.



DR. T. W. WILLINGHAM WAS HONORED as the first scholar-in-residence at the Federal Executive Institute in Charlottesville, Va. The FEI is the staff college for senior federal executives. It is operated by the U.S. Civil Service Commission. While spending five days in residence at the Institute, he spoke during Holy Week on the subject: "There Is a Personal God Who Speaks with a Voice Men Can Hear and Understand." He participated in discussions with executives during mealtimes and through informal seminars.



Pro: Fellowship Buildings

I appreciate your answer to the three-way question in the *Herald* of April 15 relative to "eating in the church," etc.

I got into the church in an area where "eating of any kind in church-owned property was wrong." We did

allow eating in the basement of one of our largest churches in a big city, where there was a kitchen and equipment. However, that kitchen was padlocked after the assembly and NO MORE USING IT PERIOD, until the next assembly. This condition prevailed for years. Only the cooking of meals at a minimum cost made it permissible. Then "care" was closely given that no profit should be accrued.

It has been wonderful to see how our people have been saved from "old wives' fables" in this respect. I have built nine times for our Zion. Some of the best arranged quarters for fellowship and eating were provided in the building programs.

I have seen these fellowship buildings used to most wonderful advantage for class meetings, wedding receptions, church family dinners in which the church people furnished all the dishes for all the church people,

Do you have ideas for interesting projects and programs for Children's Church that you would like to share with leaders?

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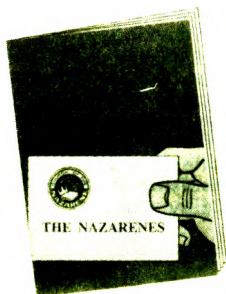
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and bonds of unity and love were made strong among the people.

We remember how the scriptures mentioned in the question were "read into this no-eating doctrine." Isn't it strange that the fellowship dining facilities of Dr. P. F. Bresee's first church of our Zion were allowed to be snowed under?

—J. G. WELLS
Kentucky



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says Rev. L. Wayne Quinn, pastor, First Church of the Nazarene, Stockton, California.

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Con: Church Kitchens

I respect your right of opinion concerning church kitchens ("Answer Corner," April 15). Furthermore, I admire you as a man of God and editor who also respects the right of opinion of others. Thank God for grace which enables those who see things differently to love and respect one another.

All things which are lawful (not sinful) are not always expedient or for the best of all concerned, as St. Paul has wisely written. Also, just who are the weak or the strong spiritually is not always easily ascertained in this world-conforming church age.

Furthermore, we can hardly justify the expense and the purpose of today's elaborate church kitchen by referring to the modest necessities in Dr. Bresee's church and the purpose for which they were placed there. A transportation problem existed. Facilities to warm food and drink and a place to eat lunch were needed by those who went soul saving Sunday afternoons, so they wouldn't have to make a laborious and time-consuming trip back to their homes by foot, carriage, or streetcar. Those who used these facilities out of necessity were also present Sunday evenings helping to get the glory down. This situation seldom exists today.

Therefore I am inclined to agree with dear old Uncle Buddy Robinson: "There is not a church on earth strong enough spiritually, financially or socially to support a church kitchen and an amen corner at the same time. When the kitchen comes in at the door the amen's go out at the window. They won't work together. Just why they won't work together is not so easy to answer as to ask, but we see there is no affiliation between them. The church kitchen has about the same effect on an amen corner that a snowstorm has on a flock of wild



"GOD AND COUNTRY" scouting awards were received by five young men who are members of Pasadena (Calif.) First Church. The church sponsors the troop, and the awards were presented during a public service on Sunday, February 8. Pictured with Staff Minister Jack Smith from left: Dale Graley, Bernard Sarafian, Mike Graley, Wayne Leech, Dale Brown, and Leader Gene Graley. The Pasadena "Star-News" covered the presentation.

geese; when the snow strikes them, they start for a warmer climate and you hear their sad, sweet song as they pass over you going to a warm south land, and how sad to hear the old saints talk of the good old days long, long ago. What a sad day for the church when she exchanged her amen corner for a kitchen." (*A Pitcher of Cream*, by Bud Robinson, page 61).

LESLIE WOOTEN
Illinois

Con: "Will"

It occurs to me that the article "Sinning Against the Will," by G. Edwin Lint (April 8), would have been considerably more valid had he referred back to his first paragraph and at least suggested the relevancy of his argument to many other kinds of behavior such as overeating, stealing, cheating, *ad infinitum*.

We who call ourselves by the name of Christ find it too easy to indulge in gluttony while looking down our noses at a drunk.

Weak-willed the alcoholic is not!



REFRESHING IS THE NOTE OF OPTIMISM seen on the faces pictured here representing the new church at Ocoee, Fla. The church was organized on August 17, 1969, with 26 charter members and Rev. R. Erwin Bush as pastor. Services are presently held in the Women's Club. Land has been purchased and building plans are nearing completion. Attendance and finances are good.

Anyone who can keep on drinking when he sees health, job, family—everything—being destroyed because of the drinking is horribly sick. An addicted will—yes. A will bent toward self-gratification—very probably. A will perverted toward self-destruction?—there probably is no better illustration to be found.

And while we are taking a furtive glance at the victims of addictions, let's remember it was the Pharisees who complained that Jesus loved fellowship with the drinkers and gluttons instead of wanting to be with all us righteous folks!

But please, let's not further propagate the false, hopeless, and unprofitable concept of the alcoholic as a weak-willed person.

ANDREW G. HANNERS
Oregon

NAZARENE CAMPS

June 3-7, NORTHWEST INDIANA. First Church of the Nazarene, E. Wabash and Maish Road, Frankfort, Ind. 46041. C. E. Shumake, evangelist; James and Rosemary Green, singers. George Scutt, district superintendent.

June 8-14, KANSAS CITY. District Center, 7600 Antioch, Overland Park, Kans. 66204. John L. Knight, Stuart McWhirter, evangelists; James and Rosemary Green, singers. Wilson Lanpher, district superintendent.

June 15-18, SOUTHERN CALIFORNIA. Church of the Nazarene, 13411 Euclid, Garden Grove, Calif.; June 19-21, High School Auditorium, 10331 Stanford Ave., Garden Grove, Calif. Charles Millhuff, evangelist. James T. Bohi, singer. Nicholas A. Hull, district superintendent.

June 19-28, SOUTH JERSEY ZONE. Campgrounds, Route 540 on Conansey Rd., one mile west of Rte. 77, near Deerfield, N.J. James McGraw, evangelist. James E. Hunton, district superintendent. □

DISTRICT ASSEMBLY INFORMATION

MAINE, June 9-11. Church of the Nazarene, corner of North and Leavitt, Skohegan, Me. 04976. Host Pastor: Donald Shelp. General Superintendent: Dr. Eugene L. Stowe.

NEW MEXICO, June 10-11. First Church of the Nazarene, W. 12th and Rencher Street, Clovis, N.M. 88101. Host Pastor: George Lake. General Superintendent: Dr. Orville W. Jenkins.

CANADA WEST, June 11-12. First Church of the Nazarene, 2 McVicar St., Red Deer, Alberta, Canada. Host Pastor: Vern A. Hannah. General Superintendent: Dr. Samuel Young.

ROCKY MOUNTAIN, June 11-12. First Church of the Nazarene, 8th and

Alderson, Billings, Mont. 59102. Host Pastor: Darrel Slack. General Superintendent: Dr. Edward Lawlor. □



"Showers of Blessing" Program Schedule

Dr. William Fisher

June 1—"Come Easy, Go Easy"
June 14—25th Anniversary Program

NEWS OF REVIVAL

HOBBS, N.M., CHURCH saw good attendance and response in a revival crusade with Rev. Ellis Lewis. Pastor Martin Arni stated—"Sinners were reclaimed, believers sanctified, and the level of Christian stewardship was raised." □

REV. AND MRS. ASA SPARKS were evangelists in the spring revival at the Philippi, W. Va., church. Seven years before, they held a meeting as the church was organized.

Signs of progress spiritually and growth in attendance are encouraging, according to Pastor Edwin L. Nelson. The congregation is planning extensive improvements on the present facilities which will include interior remodeling in a projected goal. A new nursery has been completed. □

MOVING MINISTERS

Carl M. Brown from Nashville Benson Memorial to Lebanon (Tex.) First.

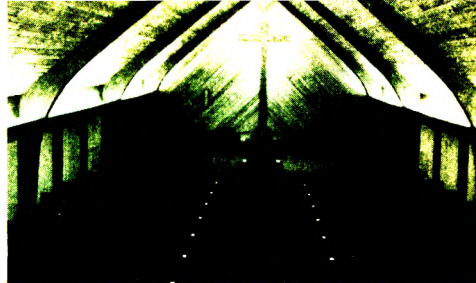
Orin L. Daniels from Beaumont (Tex.) North to Marshall, Tex.

J. K. French from Clearview, Wash., to Amboy, Wash.

Burl Hay from Dayton, Ky., to Olive Hill, Ky.

Laurence Jantz from St. Louis First to Grand Haven, Mich.

Harold Little from Beaverton, Ore., to Phoenix First.



THE NEW FACILITIES OF THE PERRYSBURG, OHIO, CHURCH were dedicated early this year. Buildings designed and constructed by B. W. Jones-Bateman give 6,400 square feet of floor space. Built at a cost of \$95,000, the building is valued at \$200,000. The sanctuary (pictured above) will seat 350. General Superintendent Edward Lawlor assisted by Carl B. Clendenen, district superintendent of the Northwestern Ohio District, and Pastor Gerald Jenkins led the service of dedication. The Mount Vernon Nazarene Collegians furnished special music.

Joseph T. Smith from Ravenna, Ky., to Dayton, Ky.

Norman D. Stueckle from Pomeroy, Wash., to Wenatchee, Wash.

Richard H. Thompson from Odessa, Tex., to Protestant chaplain for Brookhill Funeral Chapels in San Antonio.

VITAL STATISTICS

DEATHS

HELEN JOY (FIFE) McMULLAN, 38, died Apr. 13 in Ontario, Canada. Funeral and interment services were held in Winnipeg, Manitoba, Canada. She is survived by her husband, Frank; two daughters, Paula and Karen; her mother, three sisters; and two brothers.

T. J. McMINN, SR., 72, died Apr. 22 in Glade-water, Tex. Funeral services were conducted by Rev. Billy Grimes. He is survived by his wife, Mary; six sons: T. J., Jr., John, Vernal, Ollie, Jimmy, Jerry; two daughters, Martha Cronin and Nancy Alexander; 19 grandchildren; and four great-grandchildren.

REV. W. R. SESSIONS, 62, died Apr. 13 in Dadeville, Ala. Funeral services were conducted by Revs. Reeford Chaney, Wallace Bell, Gerald Woods, and Harmon King. Interment was in Camp Hill, Ala. Survivors are his wife, Lorene; two daughters, Mrs. Barbara Rugsdale and Mrs. Gail Story; two

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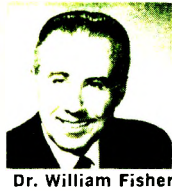
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Dr. William Fisher



Gary Moore

sons, Phillip and William R., Jr.; 13 grandchildren; two brothers; and three sisters.

OTIS B. STRAIN, 85 died Jan. 10 in Lamar, Colo. Funeral services were conducted by Rev. Donald Bland and Rev. Bill Gooden.

MRS. OMA B. STRAIN, 78, died Apr. 3 in Lamar, Colo. Funeral services were conducted by Rev. Bill Gooden and Rev. Sherman Nichols. Surviving are two daughters, Mrs. Beulah Bowen and Mrs. Elva June Graves; two sons, Clyde and Glen; nine grandchildren; and eight great-grandchildren.

MRS. WILLIAM D. FIELDS, 60, died Apr. 20 in Mansfield, Ohio. Funeral services were conducted by Rev. C. H. Harley. She is survived by her husband; two daughters, Betty and Mrs. Harold (Gayle) Dailey; three grandchildren; two brothers; four sisters; and four half brothers.

BIRTHS

—to Kenneth and Geri Fisher, Bismarck, N.D., a boy, Harold Dean, Apr. 4.

—to Jack and Marlene (Nelson) Suits, Georgetown, Ind., a boy, Todd Ames, Apr. 7.

—to Kenneth and Marcia (Williams) Gorton, Tacoma, Wash., a girl, Jennie Lynn, Apr. 13.

—to Harris and Yolanda Jamison, Belpre, Ohio, a girl, Barbara Lynne, Feb. 5.

—to Dennis and Judy Swisher, Grover City, Calif., a boy, Dennis Scott, Apr. 27.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Martin V. Bass, P.O. Box 130, Shelby, Ohio 44875, has an open date in October and November.

DIRECTORIES

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

DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Canada West	June 11-12
Upstate New York	June 25-26
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4

V. H. Lewis	
Canada Central	June 25-26
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10

George Coulter	
American Indian	June 4-5
Dakota	June 18-19
Nebraska	June 25-26
Kentucky	July 21-22
East Tennessee	July 30-31
Missouri	August 6-7
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11

Edward Lawlor	
Rocky Mountain	June 11-12
Northeast Oklahoma	June 17-18
Northeastern Indiana	June 24-25
Northwestern Ohio	July 8-9
Michigan	July 15-17
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27

Eugene L. Stowe	
Canada Atlantic	June 4-5
Maine	June 10-11
New England	June 18-19
Northwest Oklahoma	July 22-23
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12

Orville W. Jenkins	
New Mexico	June 10-11
Nevada-Utah	June 17-18
Southwestern Ohio	July 1-2
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-6
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

NEWS OF RELIGION

You Should Know About . . .

U.S. SUPREME COURT AGREES TO RULE ON CHURCH SCHOOL AID.

The U.S. Supreme Court has agreed to rule on the constitutionality of a state law that provides public funds for nonpublic schools which are largely church-related.

The Pennsylvania Nonpublic Elementary and Secondary Education Act provides substantial funds for the purchase of "secular" educational services from nonpublic schools.

Of the schools so aided approximately 97 percent are church-related. Of the 1,140 church-related elementary schools in Pennsylvania, all but 56 are Roman Catholic; and of the 276 church-related secondary schools in Pennsylvania, all but 27 are Roman Catholic.

The public funds allocated to the nonpublic schools come from a special tax on horse racing. Of these proceeds up to \$10 million is available. Beyond that, one-half of all proceeds above the \$10 million are available at the direction of the superintendent of public instruction.

The "secular" services in the nonpublic schools are defined as courses in mathematics, modern foreign language, physical sciences, physical education. The reimbursement is limited to the actual cost to a nonpublic school of the teachers' salaries, textbooks, and instructional material used in the teaching of the courses.

A three-judge district court for the eastern district of Pennsylvania dismissed the case in 1969, claiming that the complainants had no standing in the court and that the law did not violate either the state or federal constitutions. The case was then appealed to the U.S. Supreme Court.

In addition to individual taxpayers, the case was taken to the Supreme Court by the Pennsylvania State Education Association, the Pennsylvania Conference of the National Association for the Advancement of Colored People, the Pennsylvania Council of Churches, the Pennsylvania Jewish Community Relations Conference, Americans United, and the American Civil Liberties Union of Pennsylvania.

Defendants include the state superintendent of public instruction, Catholic, Jewish, and Lutheran schools, and the Pennsylvania Association of Independent Schools.

Among the eight questions presented to the Supreme Court in this case are:

- Does the Pennsylvania law violate the free exercise of religion by using the power of taxation to force persons to contribute to the propagation of religion by the supporting of sectarian schools?

- Does the statute violate the "equal protection of the law" clause of the constitution because the public funds are disbursed to racially and religiously discriminating schools?

- Does the disbursement of public funds to nonpublic schools, because of the increasing costs of public schools and the threat of an "intolerable financial burden on the state" if the nonpublic schools were to close, provide a subsidy to religious institutions to achieve a secular purpose, thus creating a forbidden interdependence between church and state?

The action of the Supreme Court to review this case promises to become a landmark decision in the field of education. The federal government provides many similar services for nonpublic schools and many of the states either have similar laws or are considering such laws to support private schools.

The rise of private schools as an effort to avoid the implementation of the Supreme Court's decisions on racial integration will likely be affected by this new decision.

Although the Supreme Court in the past has ruled on certain aids to children in nonpublic schools, this is the first case dealing with direct subsidies to the schools themselves.

The schedule for the hearing of the Pennsylvania case has not yet been announced by the Supreme Court.—"Baptist Record," April 30, 1970. □

LUBBOCK CHURCHES SURVIVE TORNADO

A freak tornado that ripped through Lubbock, Tex., on May 11 left a path of devastation. Many of the downtown buildings were damaged and destroyed. Twenty deaths and numerous injuries were reported.

No major damage occurred to Nazarene churches in the area. The Lubbock Parkway Church stood in the path pattern of the storm. The tornado's slight veering prevented a catastrophe to the church's buildings.

Some Nazarenes sustained minor bodily injuries and slight damages to their homes. The home of Mr. and Mrs. R. A. McQuary, a Nazarene couple, was completely demolished with a total loss of furnishings and contents. The city provided temporary shelter for its homeless. The Nazarene churches of the area were planning to stand by and assist the McQuary's in getting reestablished. □

NEWS OF REVIVAL

THE PALOUSE, WASH., CHURCH recently closed a revival with Dr. and Mrs. Joseph Gray. Dr. Gray majored on holiness preaching. Mrs. Gray presented meaningful object lessons and felfograph stories.

Results from the meeting included seekers being converted and believers being sanctified. George H. Briggs is pastor. □

REV. BILL HARRISON—reporting for the Greenbrier, Ark., church—stated that 28 people received spiritual help during a successful March revival. Rev. and Mrs. E. J. Bowers were the workers.

On the weekend, the Bowerses were

assisted in the meeting by their daughter, Becky, and son, Sammy. The younger members of the family were instrumental in leading several teens to Christ. □

EVANGELIST AND SINGER REV. PHIL HUFF conducted a revival at the Johnstown, Ohio, church. Sixty seekers found spiritual help. On the concluding Sunday, the Melody Men from Columbus, Ohio, assisted.

Pastor Willard Simpson said—"The local church is still receiving results. Attendance has almost doubled from last year and members are being received." □

FROM FAIRMOUNT, ILL., James P. Blue, pastor, reports a midwinter revival. Fifteen seekers found spiritual help. Among the seekers, Pastor Blue said, "the town drunk came in from the street, found the Lord at the altar, and testified to a glorious experience."

Mr. and Mrs. Raymond Makemson of Danville, Ill., were musicians through the crusade.

Following the meeting held by Evangelist C. D. Holley of Michigan, the church was planning to receive several new members. □

THE SCIENCE HILL, KY., CHURCH reports outstanding victories in a six-day meeting with C. B. Fugett. In the closing service people came to the altar five different times while the Spirit moved upon the congregation. Members were received by Pastor J. G. Wells after the meeting. □

THERE WAS NOT A BARREN ALTAR during an April revival at Kokomo (Ind.) First Church. Over 80 seekers found help. A Roman Catholic man was converted.

Naomi Meadows and Eleanor Reasoner were the special workers. G. W. Williams is pastor. □

NEW FAMILIES WERE REACHED at SALLISAW, OKLA., CHURCH in a revival crusade conducted by Royal Shultz of Eldorado, Ark.

Pastor Charles Jensen reported that the church was strengthened and encouraged. Many found spiritual victory and new members have been received by profession of faith since the meeting. □

THE ABBOTSFORD CHURCH—OLDEST NAZARENE CHURCH in British Columbia, Canada, saw a moving of the Spirit through the ministry of Rev. and Mrs. Michael Grimshaw in April.

Mr. Grimshaw directed a choir each evening, which gave support to the music program.

In several services the altar was lined with seekers. Rev. and Mrs. Eugene Culbertson pastor the Abbotsford church. □



MRS. AGNES GERY, pictured with Dick Anthony on the left and Jack Wyrzen right, was honored by the Philadelphia Area Sunday School Association as "Teacher of the Year." She has completed 51 consecutive years of teaching. Mrs. Gery was presented the coveted Silver Shield Award during a banquet where she was honored. The association is represented by 400 churches and over 40 denominations. Rev. Jack Wyrzen was the banquet speaker and special music was presented by Dick Anthony.

MOVING MISSIONARIES

Frances Vine, Box 14, Baguio City, Philippines.

Rev. and Mrs. Charles Childress, Apartado 28, Coban, A.V., Guatemala, Central America.

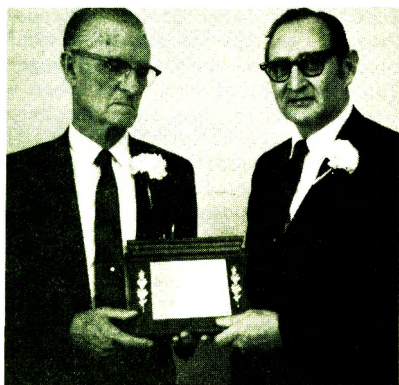
Rev. and Mrs. James Hudson, 34 Avenida 23-53, Zona 5, Colonia "Vivibien," Guatemala City, Guatemala, Central America.

Rev. and Mrs. Robert Latham, Rte. 1, Center Point, Ind. 47840.

Rev. and Mrs. Norman Salmons, 251 Coulsdon Road, Old Coulsdon, Surrey, England.

Dr. and Mrs. William Sedat, 420 Elder Dr., Claremont, Calif. 91711.

CHARLES DAVIS is pictured receiving a plaque presented by Floyd H. Pounds, superintendent of the Northwestern Illinois District. The award was given in recognition of over 50 continuous years that Davis served the St. David, Ill., church as Sunday school superintendent. Pastor R. James Bledsaw, the church board, and congregation shared in the tribute that honored Mr. Davis for faithful services.



GROUND-BREAKING CEREMONIES for Ruston, La., church were held Sunday, March 1. The new location site is a one-and-one-half-acre tract located on Interstate Highway 20. The new buildings will include a sanctuary seating 235 and approximately 6,200 square feet of floor space. Shown left to right are District Superintendent T. T. McCord, Pastor Wayne LaForce, and building and planning committee members—Mrs. Blondell Plunkett, Mrs. Laura Bonnette, James Bonnette, and E. E. Mayerle.

Next Sunday's Lesson

The Answer Corner

By John A. Knight

THE NATURE OF THE CHURCH

(June 7)

Scripture: Ephesians 1-2 (Printed: Ephesians 2:11-22)

Golden Text: Ephesians 2:13

Where Jesus is, there is His Church also. The Church exists where Christ is redemptively present. His Church is not a building, nor primarily an institution, but a redeemed people who "are builded together for an habitation of God through the Spirit" (2:22).

1. *The Church is a commonwealth.*
An alien is one who is not at home in a foreign country. His affections are remote, his communication is partial, his allegiance is passive, and his privileges are limited.

Apart from faith and devotion to Jesus Christ, we are "aliens from the commonwealth" of the heavenly Kingdom, "strangers from the covenants of promise, having no hope, and without God in the world" (2:12).

By Christ's reconciliation alone those in the Church "are no more strangers and foreigners, but fellow-citizens with the saints" (2:19).

2. *The Church is community.*
Aliens in a strange land are estranged from each other, as well as from the citizens. There is little basis for genuine fellowship and communion.

Christ is the Center of His Church, in whom the community of the faithful have believed and are made one. He is "the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (2:20-21).

3. *The Church is concern.*
The Church is God's "workmanship, created in Jesus Christ unto good works" (v. 10). It has been established by Him who "is rich in mercy," and whose great love, "even when we were dead in sins, hath quickened us together with Christ" (2:4-5). The Church is characterized by the Spirit of its Creator. It is *one, holy, universal, and apostolic*. □

Drugstore clerk, to a man who has just thanked him for making change for a quarter on a Sunday morning, "You're welcome, and I hope you enjoy the sermon."

Conducted by W. T. Purkiser, Editor

I do not find anything in the New Testament that shows that the fire of the Holy Ghost cleanses the heart from sin. It is the Blood that cleanses.

It is, indeed, the "blood of Jesus Christ" that "cleanseth from all sin" those who walk "in the light, as he is in the light" (1 John 1:7).

However, Matthew 3:11-12 and the parallel in Luke 3:16-17 speak of the baptism with the Holy Spirit "and with fire," the result of which is "purging" and burning up the chaff with unquenchable fire.

I realize that some understand the fire to be the unquenchable fire of hell, and the chaff to be the wicked. They would interpret the second verse in both these references as "eschatological"—that is, as dealing with the end time.

It is much more natural, however, to regard the fire in each of the two verses

as the same fire—namely, that of the Holy Spirit. When righteous and wicked are compared, the terms are usually "wheat" versus "tares" rather than wheat and chaff.

The entire reference of John the Baptist in these verses is to Malachi 3:1-3, where the moral cleansing is reasonably clear. Another Old Testament parallel would be Isaiah 6:1-8.

In the technical language of the theologians, the Blood is the procuring cause of our cleansing (Ephesians 5:25-27; Hebrews 13:12) while the Holy Spirit is the efficient Cause (Acts 15:8-9; Romans 15:16; 1 Corinthians 6:11; 1 Thessalonians 4:7-8; II Thessalonians 2:13).

A friend of mine said with strong emphasis that when the carnal nature is destroyed, or as he put it, "dies," it can never come to life again. He said when it's dead, it's dead for good. Doesn't a statement of this kind border on predestination? I would appreciate an answer.

Your friend evidently thinks of the carnal nature as some sort of entity or substance that has a sort of independent existence and identity of its own.

The carnal nature is not a "thing." It is the disease, darkness, poverty, corruption, or fever of the soul. It finds expression in attitudes, dispositions, tendencies, and propensities that are not subject to God's law, neither indeed can be (Romans 8:6-7).

Entire sanctification heals the disease, brings light in place of darkness, spiritual riches for poverty, takes away the corruption, and reduces the fever.

But if the sanctified believer grows careless and disobedient, the soul that was healed becomes sick again. The darkness is there when the light goes out. Poverty returns when the fortune is squandered. Corruption comes when the branch is cut off from the vine (John 15:1-6).

What your friend claims would be a sort of Wesleyan "eternal security," only at the point of heart purity rather than forgiveness. In some ways, it would be nice if it were true. But it isn't, as Hebrews 10:26-30 clearly shows (cf. "was sanctified" in v. 29).

My father died and left my mother with \$10,000 insurance. She gets about \$125 per month social security besides. My mother thinks she should tithe the \$10,000. I wonder if she should do this. I certainly wouldn't want to cheat the Lord out of anything, and I'm sure my mother will tithe it anyway. I just want to know if this is necessary, since this is all Mother has left to keep her in the years ahead.

I'm sure the Lord will bless your mother for her concern about His work in the midst of her own grief and need.

As far as the "letter of the law" is concerned, assuming that the premiums were paid out of income which had been tithed, only the difference between the premiums paid and the yield of the policy would be "increase" subject to the tithe.

For example, if your father paid \$300 per year for 20 years in premiums on the contract, then \$4,000 would represent increase. The cost of the policy would be the equivalent of savings.

The same principle applies to the social security income. A portion of this has already been tithed.

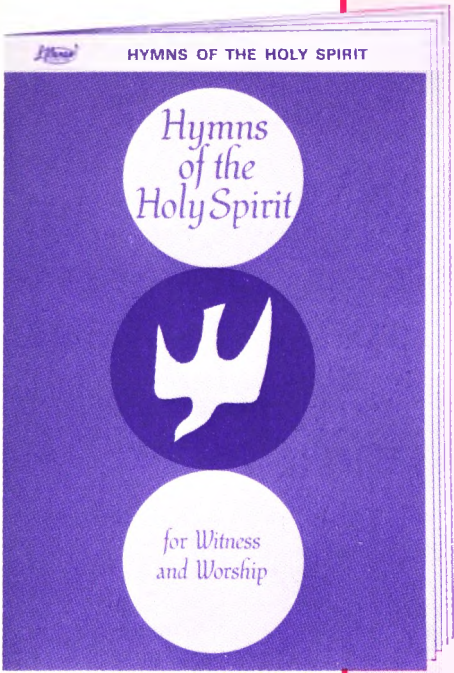
If your mother feels that she should tithe the totals of insurance money and social security income, then in a real sense she is giving "tithes and offerings."

Another option open to her would seem to me to be to tithe the \$10,000 as she draws on it.

If this seems like splitting hairs, I would still say that it never hurts to give God the benefit of the doubt.

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CLEANSE ME
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“By All Means...”

WON BY ACCIDENT

THERE had been an automobile accident. One of the men involved was hospitalized in serious condition.

As I was reading the story of the accident in the evening newspaper, a Voice from heaven spoke to me about seeing the man.

I obeyed the Voice and went to the hospital to see him—a person whom I had never met and who knew nothing about me or the Church of the Nazarene.

I found him badly mangled and crippled, and very much in need of God. The doctors had said he would not be able to walk for several months.

After several visits and many prayers, both he and his wife were saved. As soon as he could walk with a walker, they began to attend church regularly.

He progressed rapidly from the walker to crutches, then from crutches to a cane; and finally he was completely well. The doctors expressed amazement at his rapid recovery.

His answer to them was, “The God in heaven who forgave my sins has touched me.”

This man was won by accident; and yet, paradoxically, not by accident, for his salvation is the will and purpose of the Holy Spirit.

BOB LOTHENORE
Hattiesburg, Miss.

SAVE SOME”

