

SEPTEMBER 16, 1970

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

Herald of Holiness

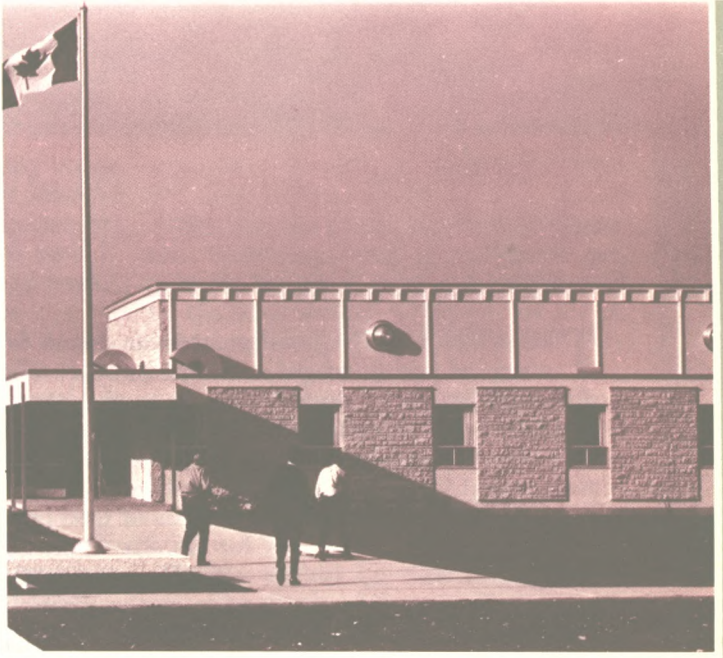
Let's Not Get Ahead of Ourselves!

(See page 3.)

CHURCH OF THE NAZARENE

THE LORD'S TOP-HIT PARADE

(See page 8.)



GOLDEN ANNIVERSARY CANADIAN NAZARENE COLLEGE (Winnipeg, Manitoba, Canada)



Anniversary Theme: **"PROVIDENCES YESTERDAY – OPPORTUNITIES TOMORROW"**

(See page 12.)



General Superintendent Young

THE BRIGHT SHADOW

THE STORY of the prodigal son as Jesus told it (Luke 15) is actually the story of two prodigal sons. In another sense, it is the story of the redeeming father as Jesus' answer to the grumbling Pharisees and doctors of church law who found fault with Him for eating with the tax gatherer and other bad characters. Jesus says by implication, "God is like this redeeming father, and I am like Him."

The depth of the extravagance of God is best expressed in the story of His redemptive provision for us. He "spared not his own Son" and also "delivered him up for us all" (Romans 8:32). The call of redemption to mankind everywhere is as wide as the divine provision. One of the keys to the fullness of redemption as given on the Day of Pentecost was, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

Who can measure the mercy of God's grace that always comes as a gift, in both forgiveness and cleansing? Then what of the fullness of redemption brought near in the gift of the Holy Spirit? Jesus is our clearest Teacher here, "If you then, bad as you are, know how to give your children what is good for them, how much more will the heavenly Father give the Holy Spirit to those who ask Him!" (Luke 11:13*)

The strength and resourcefulness of God are demonstrated in His patience with sinful men. He cannot be badgered or cajoled and He is not at His wits' end. "The Lord is not dawdling about His promise as some think of dawdling; instead, He is exercising patience with you, desiring as He does that none should perish, but that all should come to repentance" (II Peter 3:9†). Surely, "the hardness of God is kinder than the softness of men."

C. S. Lewis acknowledged his great debt to George MacDonald, whose writings assisted in his spiritual emancipation. At first Lewis could not discover the real meaning of the "bright shadow" that overhung the Scottish minister's writings. Later he saw clearly that the overtone that attracted him was the voice of holiness. Herein lie the strength and resourcefulness of God. There is no variation in Him or shadow cast by turning (James 1:17). □

*NEB.

†The Berkeley Version.

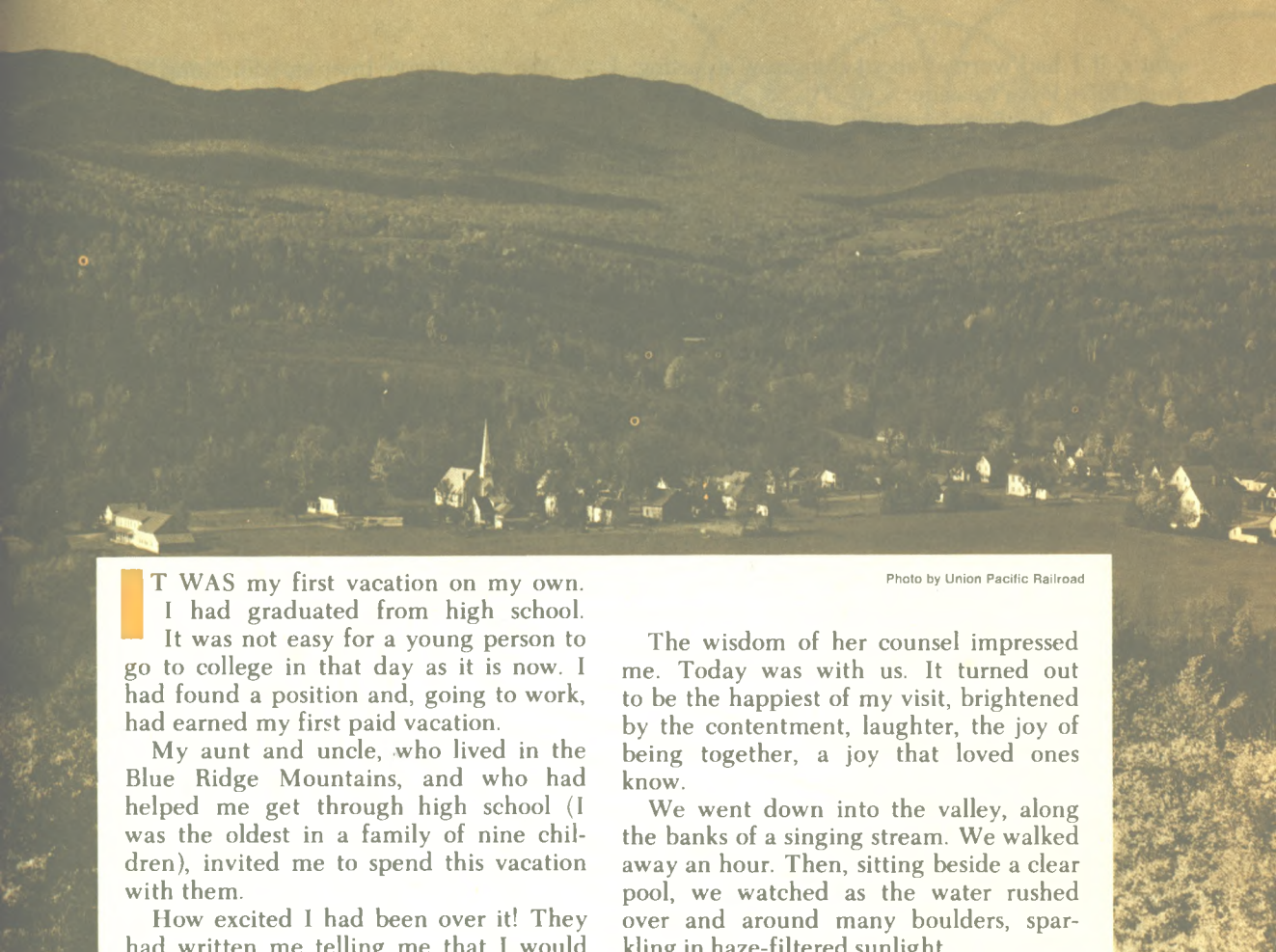


Photo by Union Pacific Railroad

IT WAS my first vacation on my own. I had graduated from high school. It was not easy for a young person to go to college in that day as it is now. I had found a position and, going to work, had earned my first paid vacation.

My aunt and uncle, who lived in the Blue Ridge Mountains, and who had helped me get through high school (I was the oldest in a family of nine children), invited me to spend this vacation with them.

How excited I had been over it! They had written me telling me that I would be their houseguest and my only expense would be my transportation. So there I was with the hours ebbing fast, for my vacation was drawing quickly to a close.

That last morning as I stood with my aunt and uncle in their flowered yard and looked out across a deep valley toward emerald-green peaks, I said, "Oh, it's so hard to end such a wonderful visit, to leave all this beauty! But I know I must go. And I'm sure my work will be piled high when I get back to my job."

My aunt smiled at me, as only she could smile, as she said in her soft voice, "Let's not get ahead of ourselves, Kathy, not while today is before us."

The wisdom of her counsel impressed me. Today was with us. It turned out to be the happiest of my visit, brightened by the contentment, laughter, the joy of being together, a joy that loved ones know.

We went down into the valley, along the banks of a singing stream. We walked away an hour. Then, sitting beside a clear pool, we watched as the water rushed over and around many boulders, sparkling in haze-filtered sunlight.

In the afternoon we sat in the yard in the cool shade of a majestic oak. Not once was tomorrow's parting mentioned.

Many times in the years that have passed, I have recalled my Christian aunt's wise counsel. Many times, when I have gotten up in the morning still carrying over the old, doubting, fearful thoughts of yesterday, and thinking of her words, I have said, "Whoa! Kate! Back up and start over! You're on the wrong road because you 'got ahead' of yourself."

Let's not get ahead of ourselves, not while today is before us!

That day, back there at my uncle and

■ **By Katherine Bevis**

Houston

LET'S NOT GET AHEAD OF OURSELVES!

aunt's, if I had worried about tomorrow's parting, I would have lost a treasure.

This day, this hour, even this moment are jeweled with happiness, if only we'll seek it and not get ahead of ourselves. Much happiness is lost by projecting thought into uncertain tomorrows and difficulties that may never come. Jesus taught us better in the Sermon on the Mount.

You know your blessings. You know what you have to be thankful for. Our Heavenly Father gives each of us according to our needs, and promises so much more if we will only accept it.

We are always inviting something into our lives. Nothing comes without an invitation. Faith can become a habit if we make it so.

Let's refresh our memories with the words of Jesus in Matthew 5; 6; and 7, and then thank God that we know He will guide us in following this sermon in detail. And let's remember, should we stray into the wrong path, to call out, "Whoa! Back up! Let's start this all over again!"

Let's not get ahead of ourselves, not while today is before us. □

■ By Floyd Pounds

Peoria, Ill.



SOUL EROSION

SCARCELY anyone outside of Knox County, Illinois, has ever heard of "The Grand Canyon of Chestnut Township." In fact, many folk who could, with pride, show you Carl Sandburg's birthplace, the site of a Lincoln-Douglas debate, a historic covered bridge spanning the Spoon River, and a building used as an underground railroad station during the Civil War, would look questioningly at your inquiry of the whereabouts of the "Grand Canyon."

Can it be that there really is a canyon in this flat prairie state? There is. As I stood on the edge of this canyon, now 200 or more feet across and 50 to 75 feet deep, it was hard to believe that people there could recall when this chasm was so small one could jump across.

As I looked at the debris (car bodies and junk) at the bottom, it was apparent that the fence line had to be moved back every few years. The road itself had to be rerouted to miss the ever widening gulf as the rich, black topsoil of Illinois was washed away and exposed the unproductive clay.

Yes, all of this devastating erosion in less than the space of one man's lifetime!

As I drove away from the "Grand Canyon of Chestnut Township," I reflected on memories of other "canyons."

I saw a home being eroded by discord and problems. Fences had to be moved as the chasm began to widen. A problem that could have been easily hurdled by communication and understanding was now too wide to jump and was fast filling with wrecks of the past and debris of human unhappiness . . . all in less than a lifetime.

I saw a church that had been the center of happiness and holiness, but a "wash" started. Misunderstandings, that could easily have been bridged, had eroded fellowship to such an extent that the "roads" had to be moved farther and farther from the widening chasm. Where men once shouted together in victory they were now shouting at each other from opposite sides—unable and unwilling to stop the erosion . . . all in less than a lifetime.

I saw a life, once more productive than Illinois soil, once faithful in service to Christ and the Church . . . until erosion set in. The care of the body became more important than the care of the soul. Not too noticeable, at first, but the chasm widened into a giant canyon. Fences of restraint were moved back periodically. The roads were changed because of "conditions."

It's happening every day . . . all in less than a lifetime. □



Needed:

DOUBLE VISION

TO HAVE double vision is usually considered an affliction and a condition to be corrected by properly fitted glasses.

For a Christian to have double vision, however, is never an affliction, or even a handicap; it is a help—a help that has never been more desirable and needed than now.

The first verse of the sixth chapter of Isaiah reads, "In the year that King Uzziah died, I saw also the Lord."

Please notice, will you, that word "also." For it suggests the double vision that is so necessary today if we are to keep our sanity and our faith and our hope and optimism in a world of confusion and conflict and catastrophe.

Isaiah's day was also one of disruption and decay and disturbance. And added to all the other turmoil of his times was dismay at the death of the king. As Isaiah looked out upon the deteriorating situation, it seemed hopeless. But then he looked up and saw the "Lord, high and lifted up," and that vision of God and of the vast sweep and scope of God's purposes made the vital difference.

Such double vision of *realism* plus *faith* is desperately needed today.

It is needed, for instance, as we look out upon the conflicts and confusions of our world, with its Vietnams, its explosive Mideast, its tensions, its

Radio Sermon of the Month

hatreds, its population and pollution explosions, its campus riots, its alcohol and drug addiction, its spiraling crime rates, its deteriorating morals. Nothing is to be gained by shutting our eyes, or looking the other way, because any direction we look there is trouble and turmoil.

Except, that is, when we look up. And, oh, how we need to look up and see the Lord in days like these!

To look *out* is to be *depressed*, but to look *up* is to be *impressed*—impressed with the fact that God is still on His throne and that no one—be he dictator, philosopher, theologian, politician, campus rebel, or liberal preacher—*no one* is going to push God off His throne or out of His universe.

This double vision of realism plus faith is also needed as we look upon the turbulence of the Church today.

This hour is surely one of the most crucial hours in the life of the Church up to this time, with the Church's relevance being questioned, its authority challenged—with bishops and popes and ministers of all churches being put to the test as never before by an aroused, impatient, and increasingly independent laity.

The sight of thousands of ministerial dropouts; of church officials issuing conflicting statements about doctrine and standards, or yielding to the arrogant demands of militants; the declining church attendance, even with all the gimmicks and cheap come-ons; the erosion of faith until even many of the professionals are not sure what they believe; the enormous debts for newer and bigger buildings to house dwindling congregations—the sight of all this is disturbing and distressing indeed to those who still care.

How urgent, then, is the need for Christians everywhere and in every church to look up and see the Lord and to see that He is still confidently saying, "I will build my church; and the gates of hell shall not prevail against it"!

If we as Christians think of the Church as our work, only, the outlook has seldom been more depressing. But if we view the Church as *His* work, and see ourselves as laborers together with God, and remember that His arm is not shortened and His ear is not heavy and that the battle is the Lord's and that if God be for us, who then can successfully be against us?—if we keep on looking until we see *that*, then inspiration and hope and optimism will again flood our souls and in renewed faith we will sing:



Herald of Holiness

W. T. PURKISER, Editor in Chief
JACK M. SCHARN, Office Editor

Contributing Editors:
SAMUEL YOUNG
V. H. LEWIS
GEORGE COULTER
EDWARD LAWLOR
EUGENE L. STOWE
ORVILLE W. JENKINS

General Superintendents
Church of the Nazarene

Volume 59, Number 37

SEPTEMBER 16, 1970

Whole Number 3047

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. 64109. 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: Canadian Nazarene College photos

*How firm a foundation, ye saints
of the Lord,
Is laid for your faith in His
excellent Word!*

*Fear not; I am with thee. Oh, be
not dismayed,
For I am thy God, I will still
give thee aid.*

*I'll strengthen thee, help thee,
and cause thee to stand.*

*Upheld by My gracious, omnip-
otent hand.*

But then again, the double vision of realism and faith is desperately needed as we look into our own hearts and view our own lives in the light of the provision and availability of God's grace and power.

It is no use to blink the fact of our sins, or our sin. Before any help can come, before any forgiveness can be experienced, we simply must face up to our sins. *Sins*—not weaknesses, or glandular imbalance, or mistakes, or disease, but *sins*—our lies, our hypocrisies, our blasphemies, our sexual sins, our thieveries—our sins against God and others.

God didn't say if we hid our sins, or looked the other way, or shut our eyes to the evil within us, that He would forgive us. He said, "If we *confess* our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Look, then, not only upon your sins—if you do no more than that, you will be depressed. Look up! Look up past your sins, your evil habits, your hang-ups, your hateful attitudes, past dogma or church or hypocrites or friends or all the things that might distort your vision—look up until you see Christ.

And if you will really see Him, if you get a clear, sure vision of God in the face of Jesus Christ, your doubts will dissolve, your faith will take hold, and you will surely say in reverence and gratitude and love: "My Lord and my God."

Shall we pray? We thank Thee, O God, that even, and especially, in times like these, we can look above and beyond the chaos of a disintegrating society and see Thee, and find that with that perspective we can not only endure, but overcome the present difficulties. Accept our thanks in Jesus' name. Amen. □

LOU, I SEE THEE

I see Thee in creation's loom
Devising all things made;
I see Thee in a desert's bloom,
Where wonders are displayed.
But, Lord, I see Thee most of all
In human life set free
From consequences of the Fall—
Transfigured utterly.

In crooked rivulets that pace
Their way in wooded land,
I see a quiet, sparkling trace
Of Thine inventive hand.
But when a twisted life's made straight
And lives for Christ the Lord,
I see inventiveness more great
Than aught in nature's world.

In mountains high and jagged peaks
I see a strength rough-hewn,
A view like this God's power bespeaks;
I hope a hour
But fall above the things I see
In mountains great and bold
Are God's men set at liberty
From sin and Satan's hold.

—J. Kenneth Grider
Kansas City

Photo by Union Pacific Railroad

Please Turn the Page

A SIGN on the desk of a well-known writer asks, "Will the reader turn the page?" The author is constantly reminded that her task is to make the reader want to keep on reading.

Paul makes an interesting statement in II Corinthians 3:2, "Ye are our epistle written in our hearts, known and read of all men." Whether we like it or not, people read us.

What kind of books are we? Challenging? Boring? Colorful? Really, it all depends on the central character. If *Jesus* is center, there will be a winsomeness and appeal that will satisfy the reader. If *we* are the center, reading gets mighty dry and boring.

I like what Robert Murray McChesney said, "Men return again and again to the few who have mastered the spiritual secret, whose life has been hid with Christ in God. These are of the old-time religion, hung to the nails of the Cross." Jesus Christ "reads well."

Many writers are overly concerned with style. One teacher says, "To achieve style, begin by affecting none—that is, place yourself in the background." That is fine advice to a Christian as well.

Nowhere is this matter of being good reading material more important than in the home. Insincerity comes through loud and clear.

Children do not turn us off because we are old-fashioned. They turn us off because we are not real. If we love, we keep the page of communication open and our children will turn the pages because they will find honesty and warmth there. We may not approve, but we ought to accept and not to reject. Love never fails.

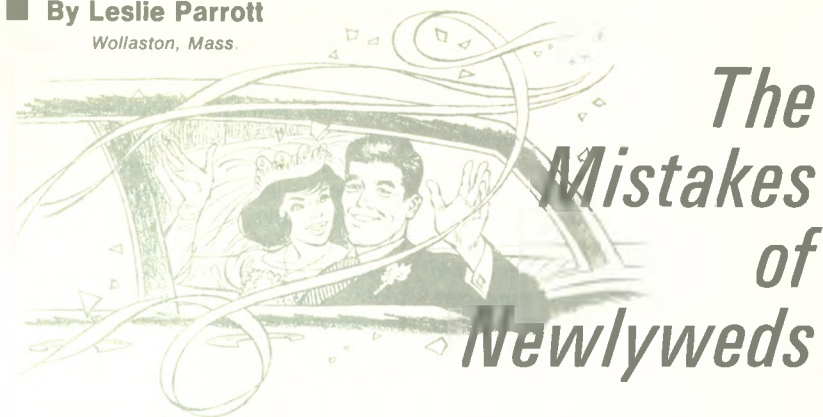
It is the material, not the title, that makes a book.

How do we read?

Earl G. Lee
Pasadena, Calif.

■ By Leslie Parrott

Wollaston, Mass.



The Mistakes of Newlyweds

MANY people make the mistake of idealizing a picture of a highly perfect home which they accept for normal.

A young couple going together talk and dream about the home they will establish one day. After the wedding is over and the honeymoon is finished, they settle down to the practical problems of building a home and a life together. Then the first time they come to a sharp disagreement on ideas, the entire foundation of the home is threatened. They have made the mistake of expecting the ideal in life to be the normal standard.

Homes do not operate ideally. We are still members of the human race living together in the same house. We all have our fears and joys and problems, our history of family living and our personal goals and ambitions.

Just the fact that we are married and have a family does not mean that everyone in the house is going to see alike or feel alike about every joy and sorrow which becomes a part of the family experience.

There is no such thing as an "ideal" home in which everything runs smoothly, where there are no cross words or where problems never arise. If any claim a home like that, somebody is hiding something.

Second, many people forget that **one main function of the home is to provide a place where the members of the family may let down**, press the button on the safety valve, and let off tensions which have been building during a day at school or work.

If the relationships in the home are so fragile that an honest expression of tension-releasing behavior cannot be absorbed, then the family foundation is faulty. The home is the one place where we may express ourselves honestly without fear of retaliation, because we know and understand each other in love.

Also, many people forget that living

close together over long periods of time can be very exasperating.

One of the men on the first expedition of Admiral Byrd to the South Pole reported the difficult circumstances of a dozen men living together in exceedingly close quarters for the winter night which lasted six months. They learned each other's idiosyncrasies. They learned how a fellow tied his shoelaces, cleared his throat, or hummed an old tune. They learned to know each other so well that their close quarters drove them to the brink of despair and madness. In later years the bonds of friendship were lasting and fulfilling, but during the long months of living very close together the men were irritable and constantly exasperated with each other.

Does not the same thing happen in families? Have you ever tried to take a cross-country trip of several thousand miles with three schoolchildren in the back seat? Or have you ever tried the same trip with one wife in the front seat!

A man and his wife recently visited me in despair over their deteriorating family relationships. At least part of their trouble was the fact that a family much larger than average size was endeavoring to live in a home which was small and cramped.

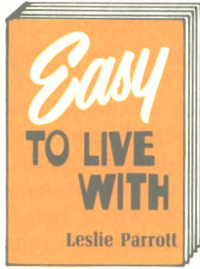
Even vacation times can be periods of extreme family exasperation. Or a long weekend with everyone at home can sometimes be more irritating than fulfilling. Part of the reason is because the family is thrown close together in unstructured relationships over long periods of time.

Unprepared for the actual facts of living together, newlyweds go through an adjustment period. It may last for as much as two years or longer. Some marriage partners never do learn to accept marriage like it is and adjust. But for most couples the adjustment is well-implemented in the second year.

During this adjustment period argu-

ments develop. Honest differences of opinion and feelings of domination complicate the problems of personal adjustment. Add to these feelings the additional stress of fatigue, sickness, unpaid bills, and in-laws and the situation can get rough.

These misunderstandings are handled in one of two ways. Either the argument centers on each other or on the issues. If the debaters attack each other, deflating egos, destroying confidences, and using as clubs, matters which cannot be changed, the result is disastrous and totally negative. As the wedge is driven in, the love gap is increased until it breaks. The couple either ends up in a divorce court or for personal reasons tolerate each other and live unfulfilled in the same house.



However, if the newlyweds center their arguments on the issues—money, sex, and in-laws being the most popular issues—the debate can be constructive and helpful. Their arguments actually draw them closer to each other through better understanding.

Theoretically the debates become less disruptive and farther apart as the process of adjustment gains momentum. Once the adjustment is complete, marriage becomes a great, fulfilling experience.

The dynamics of this adjustment do not come easy to anyone. But there are couples who bridge the adjustment gap more easily than others.

Dr. Lewis Terman did an exhaustive study of nearly 800 married couples. He then isolated factors which facilitate adjustment:

1. Superior happiness of parents
2. Childhood happiness
3. Lack of conflict with mother
4. Home discipline that was firm, not harsh

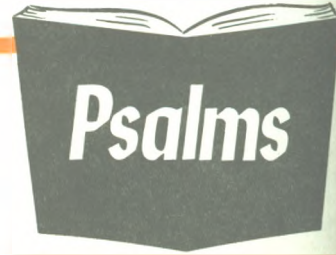
5. Strong attachment to mother
6. Strong attachment to father
7. Lack of conflict with father
8. Parental frankness about matters of sex
9. Infrequency and mildness of childhood punishment
10. Premarital attitude free from disgust or aversion toward sex

For the marriage partner who recognizes his own liabilities in this list, there is not despair but hope. Recognition of personal need for help is the first big step toward a better marriage adjustment. Then practice the presence of Christ in the personal interactions at home. And last, seek help from an understanding, non-judgmental person who practices the love of Christ and understands the psychological dynamics of marriage adjustment. □

From *Easy to Live With*, Beacon Hill Press of Kansas City, Kansas City, Mo., 1970. 128 pages, paper, \$1.25.

The Lord's Top Hit-Parade Number

(Psalms 23)



■ By Neil Hightower

Downsview, Ontario, Canada

PERHAPS no more comforting words have ever been spoken than the inspired words, "The Lord is my shepherd." High on the list of every Christian's top Bible-songs is the Shepherd Psalm.

It was for the old Lutheran man, a coal miner, who lay dying in his home in a little mountain village of central Pennsylvania. The small Lutheran church was without a pastor for many months and I had been asked to visit and comfort their sick. When I had been called to his side at his last breaths, he said to me: "O Preacher, say the twenty-third psalm with me."

This psalm must have been high on another saint's list, for at my last visit before her death she requested I read Psalms 23, and repeated from memory almost every word with me.

Henry Ward Beecher, a prince of American preachers, said that this psalm "is the nightingale of the Psalms."

The Book of Psalms was the hymnbook of the Old Testament church and the Early Church. Music is the universal language of the soul, and by it men are moved to God. Billy Sunday, Dwight L. Moody, Billy Graham, all have known the power of music in evangelism. Who of us were there will ever forget the 1960 General Assembly service when DeVerne Mullen sang with great anointing "Little Is Much when God Is in It"—and the blessing of God electrified the congregation!

Psalms 23 is the "top tune" of God's Word. It reveals, in three stanzas, God as the Shepherd who cares, man's simple and basic needs cared for by the

Shepherd, and the truth that man's ultimate trouble is in his soul and requires a spiritual cure.

The theme of stanza one is PROVISION. Our attention is immediately centralized on the Shepherd, who is able to provide; and then upon His children.

As Dr. F. B. Meyer once said: "The oriental shepherd was always ahead of his sheep. . . . Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrow . . . that fills men with dread. But God is already there, and all tomorrows of our life have to pass Him before they can get to us."

The heavenly Shepherd knows when rest is for my good. He knows where water that suits my nature is sufficient. He leads me in the paths that are safe. He refreshes my confused mind and spirit.

The theme of stanza two is PROTECTION. The divine Shepherd knows my fear of the glen of gloom or the deathlike valley, and though He doesn't let me pass it by, He walks ahead of me.

On life's pilgrimage I find protection in the rod of His Word. In the hands of my Shepherd the Word is able to defend me against every enemy. And should I fall over the precipice of spiritual ignorance, the staff of His promises in the Word are sufficient to get under me, and lift me out of the danger.

The divine Shepherd of the soul is as wise as the oriental shepherd, who each spring would tour through the habitual pastures of his flock, searching for poisonous weeds and prickly bushes. These enemies of his sheep he would grub out and destroy.

Likewise the shepherd examined each sheep for cuts and bruises as it entered the fold each evening. To those injured he applied oil, and filling the vessel with cool water until it spilled over, he gave the sheep to drink.

So does Christ search for poisonous weeds, and examine the injured of His children, through the faithful ministry of pastors and teachers. They have always at hand the oil of the blessed Spirit and the cool draught of His promises.

The theme of stanza three is PRESERVATION. That in which the Shepherd has invested, He protects and preserves. In the fellowship of God's people is to be found the ministry of preserving grace.

In our walk through the day, God gives two gracious companions to surround us: Goodness and Mercy. We are not left as vagabonds, homeless and helpless. We have the constant company of His goodness and mercy, who walk beside us in the household of faith.

What a great hit number is this psalm! Through it we find ample provision to meet and master life. There is shown here adequate protection to maintain a happy life. Here we are reminded of the preserving grace of God, enabling us to find our way through the maze that leads to heaven. And if we have a personal relation of salvation with the Shepherd, we can have a reflection of heaven here and now in our hearts.

There was once a great gathering of people at a



Photo by Strickler

dinner honoring an old missionary. During the course of the program an actor was called on to give a reading of the twenty-third psalm. With the effective use of words and skillful emphasis, the actor gave a moving presentation that brought thunderous applause.

Later the missionary rose to speak a few words, and he also repeated the Shepherd Psalm. When he was through, there was a hushed and tearful reverence on the crowd.

Asked by one of the guests what made the difference in the two presentations and their audience responses, the actor replied: "I know the twenty-third psalm. He knows the Shepherd!" □

Editorially Speaking

• By W. T. PURKISER

On Hoisting the Sail

A small boy asked an old sailor, "What is the wind?"

There was a long pause.

The elderly man said slowly, "I don't know. I can't tell you. But I know how to hoist a sail!"

There are those who know a great deal about the wind. But they do not know how to hoist the sail.

Understanding the wind is important. Most of us don't. We remember the words of Jesus to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

But meteorologists study the wind. They learn to chart high and low pressure systems in the atmosphere. They can predict, sometimes accurately, the direction and speed of the air currents across the face of the land.

It is another thing to know how to hoist a sail. Meteorologists may be sailors, and sailors may understand something of meteorology—but when you are on the ocean in a sailing vessel it is better to be able to hoist a sail than to know everything there is to know about the wind.

There are many aspects of the life of the Spirit we may not understand. We need to remember that Jesus never said, "Understand Me," or, "Explain Me," or, "Theologize about Me." He said, "Follow Me."

Daniel Webster was once in conversation with a Unitarian minister.

"Mr. Webster," the minister asked, "can you comprehend how Jesus Christ could be both God and man?"

"No, Sir," replied Mr. Webster. "I cannot comprehend it. If I could comprehend Him, He would be no greater than I am. In fact, such is my sense of sinfulness before Him, and such is my knowledge of my own incapacity to recover myself, that I feel I need a superhuman Saviour."

The same truth was put in verse by Harry Webb Farrington:

*I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.*

*I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.*

*I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.*

MUCH IN LIFE depends on accepting what we do not fully understand. If the use of electricity depended on our understanding of its real nature, most of us would sit in darkness.

Even the food we eat comes to us through processes we only dimly understand. Who really grasps the marvellous power of a single grain of wheat to reproduce itself 30, or 60, or 100 times over?

Yet what we take for granted in daily life seems to create problems for people in the spiritual life. Many who enjoy the benefits of electricity and eat bread made from wheat flour will quibble at the "mysteries" of God's workings in human life.

I do not understand how God in love reaches down to redeem men and women bound in sin. But I know He does, for He did it for me and I have seen Him do it for a multitude of others.

I do not understand how divine grace can so condition a sin-stained heart that God himself can now call it "pure" and "cleansed" (Matthew 5:8; Ephesians 5:25-27), but I know He does, for He did it for me and I have seen Him do it for a multitude of others.

I do not understand the sovereign workings of the Holy Spirit within the body of Christ, the Church. Like Ken Anderson, in his parody on famous lines, I have waited for the Wind from heaven:

*Day after day, day after day,
We struck nor breath nor motion,
As idle as a painted ship
Upon a painted ocean.*

*Week after week, week after week,
We worshipped without fail.
Yet never did our souls invoke
The Wind upon our sail.**

Then comes the fresh, sweet breath of the Spirit that fills the sail and sends us on our way with lifted hearts and broadened vision.

There is still a great difference between knowing the Word of God and knowing the God of the Word.

I would like to be able to explain the wind. It would be nice to be able to predict its comings and its goings. But it is still better to be able to hoist a sail. □

* From *Stains on Glass Windows*. Copyright, 1970, Word Books, Waco, Tex. Used by permission.

Stain or Shadow

The brightness of the soul may be darkened in two ways. One way is by stain. The other is by shadow.

Stains are caused by sin. They darken the luster of life. They can be washed away only in the fountain opened to the world at Calvary, where "Christ died for our sins."

Shadows, on the other hand, come from conditions or circumstances quite beyond our control. They are cast upon the life of the spirit by human sorrow, bereavement, betrayal, sickness, and a thousand sources in the life of man on earth. Almost always, they pass with the passing of time.

There is nothing but mischief in confusing stains and shadows. Bad people may go on for years passing off deep moral stains as if they were but shadows. And good people may fall into condemnation by thinking of shadows as if they were stains.

For evil people who treat stains as shadows, there is hope only in the conviction of the Spirit. When the Holy Spirit comes, Jesus promised, He convicts of sin, of righteousness, and of judgment.

Mel-Thomas Rothwell has rightly said that philosophy would long since have solved the problems of human life but for one fact. That fact is the fact of sin. No rationalizing can explain it away. No covering can hide it—except the covering that God himself has provided.

For good people who think of shadows as stains, there is hope in the comfort of the Spirit. While it is true that the term "Comforter" in our King James Bibles comes from Latin terms that mean "with power" or "with strength," it is also true that one of the blessings of the Spirit's presence is comfort in the ordinary meaning of the term—solace, ease of heart, balm for the bruised soul.

UNTOLD HARM has been done by identifying the spiritual life with feelings or emotion. If personal ecstasy is the goal of religion, then the various drug cults of our day meet the test.

Drug religion is what Elton Trueblood has called "a new form of pietism." "It stresses rapture," he says, "but rapture is very far from being the major or sole aspect of healthy religion."

A clinical psychologist, Dr. James Dolby, of Baylor University, has written: "From a psychological point of view the emotions often can mislead because they are volatile, dependent upon physical and environmental conditions, and susceptible to conscious and unconscious manipulations by ourselves and by others. It is easy to allow the emotions to overwhelm the rational processes, permitting a person to become the victim of his fickle whims. I am not disparaging feeling in the healthy, mature Christian experience, but I believe that such feeling should be tested by Biblical truth, be consistent with a Biblical perspective, and be kept in balance with mature reason."

Emotion is an authentic part of our human response to the goodness and grace of God. Love, joy, and peace come first in the list of the fruit of the Spirit.

But emotion is only part of our human response to God, and to make it all of the response is to make an idol of it. Love, joy, and peace come first in the list of the fruit of the Spirit, but they are not the whole list. It also includes long-suffering, kindness, goodness, faithfulness, meekness (or resilience), and self-control.

Shadows come to the soul from a great variety of sources. Most of the sources are quite beyond our control.

But shadows never extinguish the sun. In fact, they are the best proof that the sun is still shining.

And in terms of the familiar gospel chorus, standing somewhere in the shadows we find Jesus. He is the only One who fully cares and understands. You'll know Him—in this case, not by the crown on His head, but by the nail prints in His hands. Say it however we will, He has walked this way before us, and the fragrance of His presence lingers near.

Mark well the difference between stains and shadows. In the sufficiency of sustaining grace, stains need never come to the soul of the child of God. If ever they do, they must be cleansed away in "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). The intercession of our Advocate with the Father is ever available (I John 2:1-2).

We cannot so surely avoid the shadows. But when the shadows come, we can hold to the assurance that the sun still shines and will soon break through the clouds. □

Perfection

When we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," we are praying the most important prayer that life can pray. You see, we are the earth—yes, our individual lives. And we are saying that, as God's will finds perfect, unhindered expression in heaven, so might it be in our own hearts. We go out from praying that prayer either to realize its answer or to renounce its possibility. For us the prayer bears meaning or mockery. Faith, surrender, obedience, and love—these four words are the path to perfection in Christian experience. "Be ye therefore perfect," said our Lord, "even as your Father which is in heaven is perfect." And as He said on another occasion, so well He might say it here, "All things are possible to him that believeth." You must be. You can be. Will you repeat it again? "Thy will be done in earth." and in the miracle-working power of Christ, let it be so.

Forrest W. Nash

DISTRICT REPORTS—ASSEMBLY NEWS

CENTRAL OHIO

The twenty-seventh annual district assembly of the Central Ohio District was held at the Columbus campgrounds, July 15-17.

Dr. Harvey S. Galloway has served the district for 27 years as superintendent. He has just completed the first year of a three-year extended call.

Presiding General Superintendent Samuel Young ordained a class of seven men and recognized the credentials of an eighth minister. The service was held on Thursday evening of the assembly.



Pictured left to right with their wives are men ordained by Dr. Young as follows: Martin J. Bass, Billy E. Coots, Richard E. Gatlin, Robert E. Jacob, A. L. Kishbaugh, Gerald L. Morgan, R. L. Owsley. The credentials of Chester F. Todd were recognized.

The district report revealed that 972 members were received on profession of faith. Total membership has reached 13,680 in the 138 district churches—a net gain of 423. Forty-one of the churches were on the Evangelistic Honor Roll. The total missionary giving reached 10.6 percent, setting a new record of \$262,837.

Elected to the district advisory board were D. E. Clay, E. K. Richey, Miles A. Simmons, Paul K. Hayman, Jr., James E. Oberlander, and Paul Forgrave.

Mrs. Harvey S. Galloway was reelected to head the NWMS, and Rev. Wesley B. Frederick was reelected district NYPS president. □

NORTHWESTERN OHIO

The eleventh annual assembly of the Northwestern Ohio District was held at the district center in St. Marys, Ohio.

District Superintendent Carl B. Clendenen, completing his tenth year of service to the district, reported a gain of 239 church members, which placed the membership at 5,610. The average attendance in Sunday school reached 6,734 for a gain of 249, and enrollment peaked at 16,629 for a gain of 602. With \$152,000 given for world missions, the district reached 12.44 percent. In addition, the district spent \$29,145 for home missions. For all purposes \$1,338,113 was raised, with 22.3 percent of the income spent on others.

Presiding General Superintendent Edward Lawlor ordained Ronald Emptage, Virgil Lloyd, Larry Stevely, and recognized the credential of Dene Anstine.

Elections to the advisory board include (elders) Virgil Applegate and M. G. Martini; (laymen) George Jetter and Vincent Seely.

Rev. Douglas McAdams was elected to head the NYPS and Mrs. Doris Clendenen was elected by a unanimous vote to head the NWMS. Rev. Virgil Applegate was elected chairman of the church schools board. □

CHICAGO CENTRAL

Bourbonnais (Ill.) College Church was the meeting place for the sixtieth annual assembly of the Chicago Central District.

Presiding General Superintendent Orville W. Jenkins ordained Gary A. Jones, Dennis H. Headley, Ellsworth

J. McCracken, Donald E. Bowers, Wayne R. Hilburn, and Ardin R. Crandall.

District Superintendent Forrest W. Nash reported 434 members received on profession of faith. He said 35 churches gave from 10 to 30 percent for world missions, bringing the district total to \$195,750 for a gain of \$2,834. The district is a "10.5 percent for missions" district. The district raised \$1,761,577 for all purposes.

The membership goal of "701 in '71" was introduced to the assembly.

Elections to the advisory board included the following: (elders) Don Irwin and Jay Foster; (laymen) Leonard Anderson and Delbert Remole (all reelected).

Mrs. Forrest Nash was reelected as president of the NWMS, and Rev. Wayne Hilburn became the newly elected NYPS president. Rev. Glenn Evans was reelected as chairman of the church schools board. □

ROCKY MOUNTAIN

The forty-third annual assembly of the Rocky Mountain District was conducted by General Superintendent Edward Lawlor at Billings (Mont.) First Church.

After 24 years of faithful service in which he travelled more than a million miles across Montana and Wyoming, Rev. Alvin McQuay presented his resignation as district superintendent. The district presented the McQuays with a "money map" of Montana and a check for \$2,000.

Dr. Ross E. Price was elected new district superintendent on the fifth ballot of the assembly. He was flown from Kankakee, Ill., to be presented to the assembly and inaugurated into office at the close of the Friday session.

The resigning district superintendent reported an increase of 71 in membership, making a total of 1,898. The district's total giving was \$466,748.

The NWMS convention reelected Mrs. G. H. Saffell president. Rev. Glenn R. Raw was elected NYPS president. Rev. Byron Conrad was reelected chairman of the church schools board.

(Elders) elected to the advisory board were Darryl Slack and Walter Murphy; (laymen) elected were Harold Saffell and Fred Erdman. □

NEW FAR EAST CHURCH DEDICATED

Within walking distance of the passenger terminal at Yokota Air Base, where most military people arrive when assigned to Japan, is the new Far East Church of the Nazarene. The church was organized on May 30, 1960. Ground-breaking ceremonies

ABOUT THE COVER

Canadian Nazarene College, Winnipeg, Manitoba, Canada, is currently celebrating its fiftieth year of service. The college started in Calgary and moved in 1927 to a campus at Red Deer. It relocated at Winnipeg, Manitoba in 1960 and in 1966 occupied the present spacious campus. The property with its buildings is valued at \$1,250,000. CNC campus is adjacent to the University of Manitoba. Dr. Arnold Airhart is president.



for the present building were held in August, 1969. The first worship service to be held in the new church was on Easter Sunday, 1970.

The building was dedicated on May 29 with District Superintendent Sakurai offering the prayer of dedication. Chaplain Curtis Bowers presented the dedication message. Rev. Ross Kida interpreted the message for the Japanese guests attending the service.



Chaplain Curtis Bowers at pulpit is shown with Interpreter Rev. Ross Kida. District Superintendent Sakurai is seen in the background.

The succession of pastors from the time of organization include the following: Gerald Bohall, air force sergeant; Ralph Wynkoop, missionary; Merrill Bennett, missionary; and the present pastor—Hubert Helling, missionary.

Serving on the church board are John and Joyce Ayers, Bob and Judy Castro, Mel and Marge Reynolds, Marvin and Grace Weaver, Eral Shipler, and Elsie Peoples.



Far East Church of the Nazarene
803-1, Musashino, Ishihata
Mizuho Cho, Nishitama Gun
Tokyo, Japan 190-12

Japamer Heights, Yokota Air Base □

CARAVAN AND SCOUTING LEADERS AGREE ON COOPERATION

This fall marks the beginning of a new period of cooperation between the Church of the Nazarene and the Boy Scouts of America. Action of the General Board in January of 1970 approved the following arrangements to benefit boys who have earned the

Phineas F. Bresee Award as follows:

1. The citizenship and camping achievement projects in achieving the Phineas F. Bresee Award are equivalent or exceed the Tenderfoot requirements of the Boy Scouts of America in Flags, Knots—provided he has attained the Knot achievement award—and Outdoor Code and are recognized as ample preparation in these steps to be reviewed by the Scoutmaster.

2. The Phineas F. Bresee Award may be worn centered above the left pocket of the scout uniform.

3. Protestant relationships of the Boy Scouts of America will send a letter of congratulations to each boy and explain the transition from Caravan to Boy Scouts.

Caravan is the official church program for boys through the sixth grade. During this time they work on a catechism, the Articles of Faith, and Bible as well as rank and achievements.

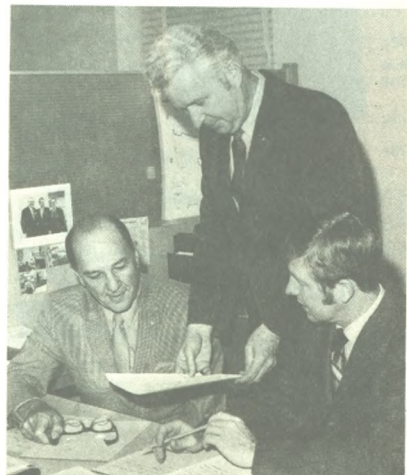
When a boy enters Scouts his religious training is continued through the "God and Country" program.

The local church may decide to have its own troop. In this case the change is just another arm of the local church ministry to its boys.

If the local church does not have a troop, boys will be welcomed into community troops and receive official recognition.

A new local church guidebook for Caravan and scouting will be coming out in January with all the details on how the two programs augment each other. The book will be published and made available through the Nazarene Publishing House.—Bill Young, general director of Caravans. □

Pictured left to right at Scout Headquarters, New Brunswick, N.J., are Ernie Hogan, director of Protestant relationships, BSA; S. Dwight Curtiss, director of religious relationship services, BSA; and Bill Young, general director Caravans, Church of the Nazarene.



The dynamic musical sung by a 400-voice choir the last night of the Estes Park International Institute



NOW ON STEREO

this same Jesus...



TEN SONGS OF THE SECOND COMING OF CHRIST, including "When He Shall Come," "Some Golden Daybreak," "It May Be Today," "When We See Christ"

Performed by PAUL MICKELSON Choir and Orchestra

From the record sleeve . . .

... listening often to the Choir and Orchestra of Paul Mickelson repeating the promise of His return will be an excellent introduction to what's ahead . . ."

PAUL SKILES

L-2064

\$4.98

Price slightly higher outside the continental United States

ORDER YOUR RECORD TODAY and share some of the excitement and blessing experienced by the 2,000 youth attending International Institute.

NAZARENE PUBLISHING HOUSE

KANSAS CITY, MISSOURI 64141
Pasadena, California 91104
IN CANADA: Toronto 9, Ontario

MOBILIZE FOR MILLIONS

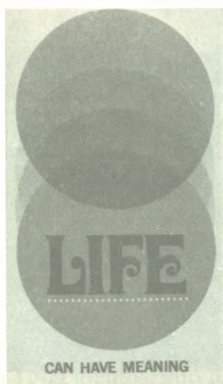
A Denomination-wide Invasion of a
"Decade of Impact"

Nazarenes Share the Good News

** LIFE **

CAN HAVE MEANING

with 2 million others during October



By the tens of millions people are asking, "What's life really all about?" This little book will help you *show them* the answer. In five simple steps the wonderful plan God has for their lives is explained. It's the answer to *all* searching for *peace, freedom, and love*, giving the assurance that *life can have meaning*.

A unique, contemporary presentation of the plan of salvation designed to get instant attention and give vital facts that can really *make a difference* in this life and the next.

Recommended quantity—four times your church membership

VE-24A *Life Can Have Meaning* Booklet

5c; 100 or more, 3c each

The TEEN Approach

W.O.W. Workshop On Witnessing

Introduced, tested, and tried at International Institute. A new, fresh boldness in expressing one's faith. It's not taught...it's experienced as teens share together in six training sessions.

W.O.W. Student Book (1 for each teen) 50c

VE-24A *Life Can Have Meaning* Booklet (four or five for each teen) See prices below

N-1675 W.O.W. Leader's Packet (includes Student Book, VE-24A, and Guide) 75c



PASTOR: A witnessing tool that can prove a natural tie-in with this fall's "GO...Fill My House" Sunday school emphasis.

Prices slightly higher outside the continental United States

MOBILIZE Every Member NOW!

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

Washington at Bresee, Pasadena, California 91104

In Canada: 1592 Bloor Street, West, Toronto 9, Ontario



District superintendent and board members present, pictured left to right, are: Dr. D. S. Somerville, district superintendent; Columbus Hobbs, church treasurer; Rev. George Riggs, with the shovel; Dr. Paul Gray, youth director; Stanley Carter, board member; Paul Elam, Sunday school superintendent; Bob Steenbergen, building committee chairman; and Dr. E. C. Oney, board member.

KENTUCKY CHURCH BREAKS GROUND

Ashland (Ky.) Plaza Church of the Nazarene held its ground-breaking ceremony recently, with the pastor, Rev. George Riggs, turning the first shovel to begin construction of the first two buildings (chapel and Sunday school education building). These units are scheduled to be completed and occupied near the end of September. The master plan calls for a total of five buildings to be built in a campus style.

Under the leadership of the present pastor the Plaza Church has doubled its membership with a Sunday school average attendance for the month of June at 127. With a large number of new members by profession of faith, the church was awarded the "Outstanding Small Church" award for the district.

Mr. Riggs accepted the pastorate in September, 1969, to run through his college graduation at Marshall University in June, 1970. He has been accepted as a student at the Nazarene Theological Seminary at Kansas City, and has accepted the call to pastor the Lee's Summit Church while pursuing his education.

Rev. Jesse C. Middendorf has accepted the call to pastor the Plaza Church. He formerly pastored the Clarksville (Tenn.) Memorial Drive Church.

He served as NYPS president of the Tennessee District for two years.

Mr. Middendorf received the B.D. degree from the Nazarene Theological Seminary in 1968 and served as president of the student body. He is a graduate of Trevecca Nazarene College in Nashville.

Mr. Middendorf and his wife, Susan, daughter of General Board Member Ralph Marlowe, have one son, Jonathan Carl, age three. □

FATHER OF MRS. G. B. WILLIAMSON SUCCUMBS AT 102

Mr. W. C. "Papa" Johnston, father of Mrs. G. B. Williamson, passed away on Thursday, August 6. Mr. Johnston, who was 102 years of age, had been confined to his bed for the last several years.

In 1968, Dr. and Mrs. Williamson began their work at the Nazarene Bible College in Colorado Springs. Mr. Johnston was flown to the city by air ambulance, where the Williamsons continued to care for him until his passing.

Although Mr. Johnston was ailing and blind the last few years, he had a clear mind and his life was a witness to God's grace and keeping power.

The funeral was conducted on Monday, August 10, in the chapel of the Foster Funeral Home, Webster City, Ia. □

HE STILL SPEAKS

Few Christians encompass in a lifetime as many major assignments and do them as well as *Rev. Frank H. Bugh*, of Austin, Tex., who went to his heavenly reward, March 26, 1970.

Many Nazarenes know of his career as a holiness college professor, pastor of several large Nazarene churches, and an evangelist. Not as many are aware of his exemplary stewardship in the local church, district, and general church, with particular emphasis on overseas home missions.

Endowed with a keen, retentive mind and unusual insight in the area of finance, Brother Bugh, after retirement from the active pastorate, began giving stocks and securities to the church.

His first gift of \$100,000 came in 1958. The news story appeared on page 1 of the *Kansas City Star*. The Associated Press broadcast the article coast to coast.

Mr. Bugh continued his gifts to the church until his benefactions totaled \$363,000 at the time of his death. The designated department receiving the contributions was Home Missions.

A financier acquainted with Bugh's stewardship said: "Of Mr. Bugh it could be truly said that he paid the church more than it ever paid him during a lifetime of service."

He was a faithful and devoted member of the First Church of the Nazarene in Austin, Tex., and he was a

major contributor when the present sanctuary was constructed.

On one occasion during his last hospital stay, his pastor, Rev. Pearl Keeton, told Mr. Bugh about a new family that had started coming to their church.

As the pastor was leaving, Mr. Bugh said: "You have made me feel much better, for I always feel good when I hear of new people coming to our church."

Brother Bugh was converted while a teen-ager and began preaching in his early twenties. He was ordained in 1912 by Dr. Hiram F. Reynolds, general superintendent.

Bugh graduated from the Ruskin Cave College in Ruskin Cave, Ky. He taught at the Arkansas Holiness College, Vilonia, Ark., before it merged with Peniel Nazarene College, and he taught at Peniel Nazarene College for six years.

His first pastorate was the First Nazarene Church in Greeley, Colo. He pastored North Little Rock (Ark.) First, Hutchinson (Kans.) College, Oklahoma City First, Wichita (Kans.) First, Waco (Tex.) First, and San Angelo (Tex.) First.

His last two pastorates were in Jonesboro, Ark., and Waco (Tex.) Central.

Upon leaving the pastoral ministry, he became an evangelist and held many revivals. He preached a challenging message at the 1969 district assembly of the San Antonio District.

His enthusiasm and Christlike spirit endured to the end.

A few days before his death Mr. Bugh talked from the hospital on the telephone to Dr. John L. Stockton, a lifelong friend, in Kansas City.

Bugh told Dr. Stockton that the doctors hadn't seemed to be able to find what was wrong with his physical condition and that he was "looking forward to going home in a few days."

Brother Bugh was correct in his projection, but as his condition took a turn for the worse, and as he was unable to rally at the age of 85, it was to his heavenly home that he departed. —Joe Olson, director, Nazarene Information Service. □

YOUTH SERVE SOUTH OF THE BORDER

NYPS President Jim Deering from the Grover City, Calif., church planned a trip to Mexico as a summer ministry involving his youth. Two station wagons loaded with teens, sponsors, and supplies bounced over miles of rough

road toward El Rosario, Mexico. Occasionally they stopped along the route to distribute religious tracts and to give candy and gum to curious and grateful children.

After traveling 230 miles south of the border, the group was welcomed by Pastor and Mrs. Victor Sepulveda at the El Rosario Nazarene Chapel. The workers combined their evangelistic endeavor to reach the community through visitation and in public services. Mrs. Lupe Rubio, who accompanied the group as interpreter, bridged the language barrier.



Teens from Grover City with their sponsors mingle with the youth of the El Rosario church.

Evening worship was conducted in the lantern-lit chapel. There was no electricity in town. Worshippers crowded in to hear the testimonies, messages, and songs. Rev. Richard Scharn, pastor of the Grover City church, dedicated the four-month-old daughter of the Sepulvedas.



Susie Evans, teen-ager, tells the story of Christ's birth.

As part of their mission project, the youth group presented a baby bed to the parsonage family. They also gave the pastor a guitar to be used in chapel services. □

VITAL STATISTICS

DEATHS

REV. CHRISTIAN DAVID ERB, 99, died July 18 in a nursing home in Eugene, Ore. Funeral services were conducted by Rev. Ralph Neil and Rev. Vern Lewis in Molalla, Ore. He is survived by five sons, Nathan, Paul, Leslie, Ralph, and Horace; two daughters, Mrs. Ruth Shelton and Mrs. Helen Edmeister; several grandchildren and great-grandchildren.

REV. DOTTIS B. JACKSON, 43, died July 23 in Magnolia, Miss. Memorial services were conducted by Revs. Anderson Newton, Bill Jetton, and W. M. Lynch. He is survived by his wife, Jonnie; one son, Richard Glenn; one daughter, Sharon; his mother; five sisters; and three brothers.

BIRTHS

—to Lt. Kenneth L. and Sheila (McCloud) Erwin, Oregon, Ohio, a boy, Kenneth Lee II, June 26.

—to Earl and Betty (Benson) Robertson, Kansas City, a boy, Shawn Paul, Aug. 2.

—to Bobby D. and Veronia (Luttrell) Sloan, Enid, Okla., a boy, Bobby Dean, Jr., Aug. 5.

ADOPTED

Bernard F. and Jo (Kreie) Paden, Rockville, Md., a girl, Pamela Jan, born May 22, 1969, adopted Feb. 19, 1970.

MARRIAGE

Gayle Elaine Rinebarger, Bourbonnais, Ill., and John R. Burlend, Griggsville, Ill., at Kankakee, Ill., July 25.

Miss Janet Louise Solberg, Overland Park, Kans., and Wilbur Eugene Mowen, Jr., Shawnee Mission, Kans., at Stafford, Kans., July 18.

Lydia Sheridan, Lookout Mountain, Ga., and Dan Benson, Sebring, Fla., at Fort Oglethorpe, Ga., June 20.

Kathy Lun Garrison and Gary Dean Unruh at Bethany, Okla., July 10.

ANNOUNCEMENT

RECOMMENDATION

Rev. Walter Masters resigned the pastorate at Harvey, Ill., to enter full-time evangelism. Besides his pulpit ministry he has worked in an industrial school for delinquent boys. His wife, Mrs. Anna S. Masters, singer and song director, will travel with her husband where needed upon request. Mr. Masters may be contacted at Box 527, Kansas City, Mo. 64141.—Gene Fuller, Virginia district superintendent.

Rev. B. N. Wire, elder on the Northwest Oklahoma District, is leaving the pastorate for the field of evangelism. Mr. Wire is a strong holiness preacher. Write him at 6711 N.W. 48th St., Bethany, Okla. 73008.—Jerald R. Locke, Northwest Oklahoma district superintendent.

EVANGELISTS' OPEN DATES

C. T. Corbett, Olivet Nazarene College, Box 215, Kankakee, Ill. 60901, has open date October 12-18.

CORRECTION

The name of Richard Salisbury should have been included in the list of those ordained on the Northwest District (July 8, *Herald*).

You Should Know About . . .

"LARGE" SUNDAY SCHOOLS PREDICTED FOR THE SEVENTIES. The 1970's will be the "decade of the large Sunday school," according to a prediction made in Wheaton, Ill., by Elmer Towns, Sunday school editor of *Christian Life* magazine.

In the third annual survey of the large U.S. Sunday schools, published in the August issue of the monthly publication, Mr. Towns reported that the 75 biggest Sunday schools in America increased their weekly attendance more than 10,000 over last year.

"There seems to be no secret or 'inside' information that causes these Sunday schools to grow," he said, adding:

"They simply apply the New Testament pattern of soul winning, prayer, teaching the Word of God and constant revival. They are led by an aggressive, gifted pastor, who heads up a militant program of evangelism." □

VIETNAM WAR EFFORT IS NOT ALL NEGATIVE SAYS CHAPLAIN. The chaplaincy director of the Southern Baptist Convention declared in Atlanta that servicemen in Vietnam "are not murderers, warmongers, nor are they immoral individuals because they are serving the military."

George W. Cummins, director of the Home Mission Board's Chaplaincy Commission, said Americans in Vietnam are building faster than they tear down. He recently returned from a tour of military installations in southeast Asia.

"The road our servicemen are blazing in Vietnam today is paved with new hospitals, new orphanages, new homes—all built by our American servicemen," Mr. Cummins noted.

He described the American soldier in Vietnam as "a young man who hates war and fears it, but fights it because he knows there are worse things." □

POSTAL REFORM MAINTAINS SPECIAL STATUS FOR NONPROFIT PAPERS. Victory in the long battle for continued preferential rates for nonprofit religious publications and organizations has finally been achieved, according to Dr. Russell T. Hitt, editor of *Eternity* and postal watchdog for the Evangelical Press Association.

After weeks of pleading their cause before members of the Senate and House post office committees, representatives of the religious press have been assured that the historical principle of reduced second- and third-class postage for nonprofit publications will be maintained in the pending postal reform legislation.

The postal reform law will create a new, independent entity to be known as the U.S. Postal Service. The law will provide for sweeping reforms of the postal system which now handles more mail than all the other postal systems of the world combined. □

WALK, DON'T RUN, DOCTOR TELLS MISSIONARIES. Dr. Gustav Hemwall, prominent physician on Chicago's west side, suggests that those who have been jogging to aid in trimming the waistline may do themselves a favor if, instead, they take a brisk walk each day.

Dr. Hemwall discussed jogging and other medical subjects during a special summer "family reunion" of Compassion, Inc., a nonprofit child welfare agency in Chicago. He is chairman of the board.

"A good steady walk will do more good for you physically than jogging the same distance," he said. One of his objections to jogging is that it has a jarring or shaking effect on the body, which at times will aggravate certain chronic back problems.

"If one must jog, he should slow down gradually and walk the last block while the heart gets a chance to adjust to the change of pace." □

DEAN RONALD F. GRAY of Canadian Nazarene College has been asked to write the report of the Provincial Mathematics Council summarizing the work of 20 Canadian educators on curriculum projections for Mathematics K-12 in the province of Manitoba. The report is expected to have major significance in Manitoba for at least the next 10 years and will be widely read throughout Canada. Dr. Gray will be one of the speakers at the National Council of Teachers of Mathematics in Winnipeg in October, at which 1,500 mathematics educators from the United States and Canada are expected to be in attendance. □

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS

—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.



"Showers of Blessing" Program Schedule

Dr. William Fisher

September 20—"Can Anyone Be a Christian?"

September 27—"Can Anyone Be a Christian All the Time?"

October 4—"Happiness Is Having a Humble Heart"

CURRICULUM COMMITTEE PLANS PROGRAM

Eight members of the Senior High Advisory Curriculum Committee met in Kansas City, August 6-7, to study Sunday school materials for senior highs. Members are (see above photo left to right)—J. Paul Turner, editor of senior high materials; Norm Shoemaker, Youth Department; Keith Wright, minister of education, Bethany (Okla.) First; Ernie McNaught, minister of youth, Wichita (Kans.) First; Wesley Tracy, editor of *Teens Today*; Dr. A. F. Harper, executive editor, Department of Church Schools; Don Hughes, public-relations director, Pasadena College; and Robert Troutman, assistant executive editor.

The committee is recommending to the General Board: (1) two-color printing in *Senior High Insights*; (2) enriching *Senior High Teaching Resources* by adding contemporary teen posters with a Christian message; (3) including new units in the 1971-74 cycle as follows:

- A four-session salvation unit, 1972
- Six sessions of New Testament biography, 1972
- Three months of "Bible Teachings on Teen Issues," 1973
- Six sessions of Old Testament biography, 1973
- Three months on "Communicating the Gospel by Christian Living and Christian Witness," 1974

A comparable committee met on August 4-5 to study materials and program for junior highs. □

Senior High Curriculum Committee



The Answer Corner

Conducted by W. T. Purkiser, Editor

In the "Herald" of June 24, 1970, there is an article that says, "None of our human desires and drives are sinful." The New Testament in *Good News for Modern Man* has something to say about that. Romans 7:18 puts it as follows: "I know that good does not live in me—that is, in my human nature." In Galatians 5:16-17, "This is what I say: let the Spirit direct your lives, and you will not satisfy the desires of the human nature. For what our human nature wants is opposed to what the Spirit wants, and what the Spirit wants is opposed to what human nature wants: the two are enemies, and this means that you cannot do what you want to do." Does this sound as if our human "desires and drives" are not sinful?

Why didn't you quote from the same version, Galatians 5:24, "And those who belong to Christ Jesus *have put to death* their human nature, with all its passions and desires"? Or Romans 8:3, "What the Law could not do, because human nature was weak, God did. He condemned *sin in* human nature by sending his own Son, who came with a nature like man's sinful nature *to do away with sin*"?

I would just say that "human nature" as a translation for the Greek *sarx* in those passages contrasting *sarx* and *pneuma* (Spirit) is about the world's worst.

I wrote Dr. Robert G. Bratcher, translator of *Good News for Modern Man*, about this. I do not think he would object if I quote part of his reply: "It seems to me that *sarx* means man as he is, apart from God's grace; man on his own, man without God—all of him, and not just a part of him. Perhaps 'natural man' would be the best expression . . ." With this I quite agree.

The problem in identifying redeemed or unredeemed human nature with sin is twofold:

(1) If to be human is *per se* to be sinful, then Jesus either was not human or He was sinful.

(2) Again, if to be human is *per se* to be sinful, then when we finally get to heaven we shall be something other than human.

What does the star printed after some verses mean? You will find it in Genesis 3:15; Ezekiel 34:23-24; and all through the fifty-third chapter of Isaiah.

You evidently have an edition of the Old Testament in which prophecies of the coming of Christ are marked in this manner. It is quite commonly done.

But there is not a shred of scripture to support either of these ideas.

Adam and Eve were as fully human before they sinned as they were after they sinned. Human nature is the creation of God (Genesis 1:27; 2:7), and God is not the Author of sin.

The question is not one of the intrinsic sinfulness of our human desires and drives. It is the infection of these human desires and drives with sin that is the question.

What the Bible calls "the carnal mind," "our old man," "the body of sin," "the root of bitterness" is humanity corrupted, warped, fevered, diseased. The sanctifying grace of God cleanses the corruption, straightens the warp, reduces the fever, and heals the disease. It does not destroy the humanity.

As the article from which you quoted went on to show, human desires and drives that are not in themselves sinful may still lead to sin. This is why the Christian who lives in the Spirit must discipline and control the urges, needs, and instincts of the body.

This is also why the same apostle who said in Romans 8:2, "For the law of the Spirit, which brings us life in union with Christ Jesus, *has set me free* from the law of sin and death," also wrote in I Corinthians 9:27, "I harden my body with blows and bring it under complete control, to keep from being rejected myself after having called others to the contest."

Genesis 3:15 is called the "proto-gospel," that is, the "first gospel."

The Ezekiel passage and Isaiah 53 are both outstanding "Messianic" passages and find their fulfillment in Christ.

Letters to the Editor

PRO to the **CON**

Pro: Accuracy in Reporting

"Joshua's Long Day," or "The Sun Did Stand Still," titles for an article in various newspapers describing a Mr. Hill at the Curtis Engine Company of Baltimore, Md., and subsequently printed by the *Herald of Holiness*, apparently is a hoax.

Various people wrote to Mr. Hill and received his reply, a form letter, that said he did not write the article as it appeared in the press.

Dr. Davidheiser, associated with the Bible-Science Association, a pro-creationist organization, contacted NASA offices at Greenbelt, Md., and received the reply that none of their

personnel was connected with the "lost day" story.

The *Bible-Science Newsletter* (June 15, 1970, p. 3) concluded that the story was an updated version of an 1890 story. Apparently the computer added credibility to us "moderns" who will believe anything if it can be somehow measured by a scientist in a white lab coat.

Next time when a story of this momentous significance to Christians who believe a long day historically happened is printed, it might help if the *Herald* did a little checking as to its authenticity. At least the reader could be warned that the *Herald* is endeavoring to track down the source of the intriguing story. But it was exciting to read, even if untrue.

ROGER B. MILLS
California

Con: Too Much Program

Your letter from Mr. Copeland (July 15 *Herald*) commenting on the article "The Allurement and the Lament" was most interesting and brought back many memories.

Having seen the church at the height of revival fervor (and I am far from middle-aged), I can share Dr. Smith's lament for present-day conditions within our churches. Truly we must be experiencing the "falling away" in the last days which Paul prophesied.

The churches I recall where people found the Lord en masse were hardly run as businesses. In fact, they were often started in old store buildings or in tent meetings, and probably some of the people hardly knew how to add and subtract. Applying sales principles never crossed our minds. . . .

When the Spirit of the Lord came upon the services, time meant nothing, and I have seen generals and district superintendents step aside to allow the presence of God to sweep up and down the aisles. Indeed, one would have been foolish to talk about "selling" at those moments.

Now I am not advocating that we should throw out all organization or planning, but perhaps we have been guilty of not allowing God to have supreme authority in operating His own "business" in this economy age. Recently, in too many services, I have seen the doors rudely slammed in His face by programs and, yes, by "organized" services.

Perhaps I am out of date, but I still believe the secret of growth and suc-

cess is found in II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

LINDA PIERCE PETERS
Illinois

NEW CHURCHES ORGANIZED

ARIZONA, Douglas, Ariz. Kenneth Lynn, pastor. M. L. Mann, district superintendent.

EAST TENNESSEE, McMinnville, Tenn. Earnest Atwood, pastor. Victor E. Gray, district superintendent.

MISSOURI, Wellston Church, St. Louis. Ivan Solomon, pastor. Donald J. Gibson, district superintendent.

UPSTATE NEW YORK, Hamburg, N.Y. W. G. Kerstetter, pastor. Jonathan T. Gassett, district superintendent.

NAZARENE COLLEGE STUDENTS INVADE GAMBLING TOWN

Spring break, 1970, found some college students on ocean beaches or mountain ski slopes, but 15 students from Northwest Nazarene College,

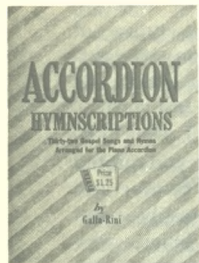
Nampa, Idaho, chose to invade a small gambling town in Nevada. Contemporaries in worldly-minded enthusiasm may have spent spring break "boozing it up," lying in the sun, or seeking "breathtaking thrills or spills." Fifteen Nazarene students and their sponsor, Rev. Irving Laird, gave 400 hours of hard labor to rebuild a "burned-out" church.

The Elko, Nev., church burned to the ground two years ago, and for 18 long months the few Nazarenes in Elko attempted rebuilding. The partially finished building, still not yet enclosed, was a constant and stark reminder of an uncompleted assignment. A temporary place of worship was occupied throughout these long months.

Isolated more than 200 miles from the nearest church on the district, lack of time, lack of money, uncooperative weather, all were factors to slow the progress of the small congregation in Elko. *But they had not given up.* They were optimistic and full of faith. Fifteen students and their sponsor, with hammers and saws, during five days of spring vacation from college, helped cement their faith.—Reported by Raymond W. Hurn. □



Music to make the heart sing!



ACCORDION HYMNSCRIPTIONS

The progressing accordionist will enjoy playing these arrangements by Gala-Rini. Among the 32 hymns and songs are "Master, the Tempest Is Raging," "It Is Well with My Soul," "The Beautiful Garden of Prayer."

\$1.25

CRUSADE HYMNS FOR ACCORDION

Ideal book for the piano accordion student! Moderately simple arrangements of 13 familiar numbers by Pietro Deiro, Jr., master teacher and artist. "Saved, Saved," "Balm in Gilead." "He Brought Me Out."

\$1.50

For a full range of Sacred Music rely on Lillenas MUSICREATION

Kansas City, Missouri 64141

Prices slightly higher outside the continental United States

**DR. RAYMOND McCLUNG
REELECTED**

Dr. W. Raymond McClung, superintendent of the Houston District since 1957, was reelected for a one-year term at the district assembly on August 26.



McClung

Dr. McClung had announced his withdrawal from the superintendency last year, and had accepted the pastorate of Miami (Fla.) Central Church. However, the serious illness of Mrs. McClung made a change of plans necessary.

Dr. Samuel Young, presiding general superintendent, reported the reelection by an overwhelming vote of the members of the assembly. □

DR. EWELL TO GARDEN GROVE

Dr. Cecil D. Ewell, formerly vice-president for finance at the Nazarene Bible College, Colorado Springs, accepted the pastorate of the Garden Grove, Calif., church and began his ministry there September 13.

Dr. Ewell served pastorates in California at Brea, Ontario, and Pasadena Bresee Church; at Nashville First

Church; and at Chicago First Church, before going to the Bible College when it was organized in 1967.

Dr. Ewell was a navy chaplain in World War II, and holds the rank of commander in the Chaplains' Corps, USNR. □

**HENDERSHOT TO HEAD
TENNESSEE DISTRICT**

Dr. H. Harvey Hendershot, superintendent of the West Virginia District since 1948, was elected superintendent of the Tennessee District at the assembly, August 26-27, in Nashville First Church.

Dr. Hendershot replaces Dr. C. E. Shumake, who was appointed superintendent of the Northwestern Ohio District early in August.

Dr. Hendershot served pastorates at Elkins, Belle, and Parkersburg First Church in West Virginia for 16 years prior to the superintendency.



Hendershot

OF PEOPLE AND PLACES

REV. KENNETH MARTIN of Camrose, Alberta, Canada, was awarded a Graduate Teaching Fel-

lowship by the department of psychology, University of Alberta, Edmonton, Canada. The fellowship will enable him to continue work he started two years ago toward the M.A. and Ph.D. degrees in social psychology.

Mr. Martin has resigned his pastorate at Camrose with plans to move to Edmonton the first of September. In addition to his work at the university, he will serve as assistant pastor of the Edmonton Southside Church. □

NELLIE BOLEY officially became a member of the 25-year club at the Nazarene Publishing House on July 3. M. A. (Bud) Lunn presented her with a gold watch and expressed appreciation for her faithful service. □



Nellie Boley

CERTIFIED TEACHER AWARDS were received by Mrs. Sue Almond and Mrs. Coleen Wyatt (sisters) of the Chanute, Kans., church. The local CST director, Mrs. Elsie Barker, made the presentation.



Pictured from left to right are Mrs. Elsie Barker; Mr. Delmar Miley, Sunday school superintendent; Pastor Robert F. Gaut; Mrs. Sue Almond; and Mrs. Coleen Wyatt.

**SECOND INTERNATIONAL LAYMEN'S
CONFERENCE COMPLETED**

Hundreds of Nazarenes met in Hollywood, Fla., August 18-23, to attend the second International Laymen's Conference on Evangelism. From Mexico, Ireland, Canada, and the United States, laymen converged to the conference center at the famous Diplomat Hotel with its beautiful setting by the sea.



Diplomat Hotel

Dr. John L. Knight, executive secretary of the Department of Evangelism, stated a twofold purpose for the conference as follows:

"1. To meet again with friends of other days, to meet and make new

friends, and to share in the total rich fellowship of the gathering.

"2. To become better equipped to do the great work for which God has called—namely, the winning of souls and the extension of the work of Jesus Christ."



Laymen visit in lobby

During the week, laymen were involved in general sessions, seminars, special interest groups, informal discussion sessions, planned recreation, and dinner meetings.

A pictorial story of the conference will be featured in the October 7 issue of the *Herald*. □

PASTOR STEPHEN BEALS reports from Nome, Alaska, that summer attendance is averaging near 50. Migration of families from the St. Lawrence Island area has helped double the average from the last summer.

During the winter and spring of this migration, a church-wide appeal made for quilts was met by many churches. The Bealses stated that all the families assisted have been attending the Nome church.

The migration introduced an additional dialect from the St. Lawrence Eskimo families. To minister to Mainland and St. Lawrence Eskimos, the church now operates trilingual.

Dr. Raymond Hurn, executive secretary of the Department of Home Missions, has requested prayer for a spiritual outpouring among these people. □

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

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means...”

“GOD CARES, GOD REALLY CARES”

THE atmosphere of the funeral was different than I thought it would be.

I had met the 41-year-old man 16 months before as I buckled under the burden of a new pastorate. His Christian wife was a little hesitant to invite me to her home. Her husband wasn't known to be overjoyed by the presence of a minister, and I dreaded that first visit. We sat together in general conversation. He was drinking and smoking. I felt out of place and unwanted.

After the brief visit I knew he was a very sick man. He had been given only a few months to live and he needed God. How do you approach a man with his relationship to Christ when you know he doesn't want to be approached?

He and I began to enjoy one another's company. Sometimes I would go over just to relax and retreat from the hustle of a metropolitan ministry. I came to know him as a real fine gentleman of integrity. He was fair and considerate and mentally sharp. I enjoyed these occasional visits but I felt they were useless as far as getting him any closer to Christ. Our conversation seemed so trivial in view of the pending issues. But his wife had warned me that I should not be pushy for fear of offending him.

One Wednesday evening I found myself rushing to the hospital in response to an emergency call. In the car I agonized in prayer. What would I say? How would I begin? Would I offend him? How would he respond? Could he respond?

I was met by a tearful wife. He was still conscious. I leaned over him and the Holy Spirit showed me what to say in that selfsame hour. “Ken, I have come to pray for you. In a time like this you need Jesus. As I

pray, I want you to pray and accept Christ.” We prayed together and he touched Jesus. His wife had prayed for him for years and now he prayed for himself.

Ken's condition improved and he was able to return to his home.

Ten months later he was in the hospital for the last time. He asked for me. Again I rushed to his side. “Don't pray,” he said, “I have been praying for two hours. I just wanted to see you.”

Shortly afterward he went into a state of semi-consciousness. I thought he had forgotten me. “Ken, do you know me?” He answered with muffled words, with phrases that could not be understood. But then he repeated several times as clearly as I could have, “Though I walk through the valley of the shadow of death...”

His pain was intense and so was his new faith. Our last conversation went something like this: “Ken, God cares, God really cares!”

“I know He does, Pastor, I have always wanted to be independent but now I know I can't be. I want to thank you and I want you to know that every moment you spend with me is precious. Everything is all right.” We looked deep into one another's eyes, saying more than when we talked.

“Good-night, Pastor.”

“Good-night, Ken.”

A few days later his wife and I saw him die a death without a sting and placed him in a grave that will never know victory. “God cares, God really cares!”

—BUDDY SCOTT
Aurora, Colo.

SAVE SOME



LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC