

*Herald of Holiness*

CHURCH OF THE NAZARENE

APRIL 15, 1970  
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**Is That All There Is?**

(See page 4.)

**EVEN IN THIS**

(See page 6.)



*"...even the wind and the sea obey him."*

Mark 4:41



General Superintendent Lewis

## "God Is Not Mocked"

**T**HE writer to the Galatians wrote timeless truth in chapter 6 and verses 7 and 8. It reminds us today that man cannot outwit or ridicule God.

The harvest is certain, the fruit determined by the seed sown and man, the planter.

One does not need to be unusually discerning to see this scripture being enacted before us.

We have lived in the day of the sowing. We have watched nations attempt to mock God. Mankind with his intelligence and the written story of history to teach him has again in this generation attempted the impossible—mocking God. Now with the modern media of instant transmission of information we can see the whole tragic drama being played before our eyes.

In the day of sowing which we have experienced, man chose to sow to his flesh. Flesh has been the pampered idol of the day. The ingenuity of man has turned to the inventing and using of commodities for fleshly pleasure, and our day has excelled in parading, indulging, and sating flesh.

Machines, music, art, sports, literature, by and large, have extolled the bodies of man. They have swept away with reckless abandon old inhibitions which threatened restraint on licensed, enjoyed, and socially accepted evil.

Money, work, business, and society have all given flesh the scepter.

Now is the time of the reaping—bitter hour!

Crime terrible—still to get worse. Drugs a way of life for so many. Schools being vandalized by youth whose hope of knowledge lies in the institution they would destroy. Parents in the bars and night-clubs. Nations—teeth bared in hate. War, riots, strikes, unrest, inflation—economic chaos ahead—yes, this is the mocker's hour of reaping. "Shall of the flesh reap corruption."

Corruption is an ugly word. It has always played its greatest role in history's record in the hour when a nation or nations have fallen. Corruption in politics, economics, society, and even religion parades across those fateful pages of history when men and nations fell in the mocker's hour of reaping.

This is a dismal picture. But those who read this paper will not deny that this is a dark hour.

*O God, come to us who love Thy name and seek Thy face. May this be our day of sowing in the Spirit as we strive with all our might to bring revival and rescue to the ravaged land. May the Church of the Nazarene be Thy instrument of salvation to many, many precious souls still out there in the gathering holocaust. Stir our souls to action—every one of us—and bring us through to the shining home of the Spirit when we come into "life everlasting."* □

# RENEWAL Rx for SURVIVAL

**O**UR lamps go out. Quickly. Quietly. They were burning. Last week. Even yesterday. The light was bright. But not now.

The lamps we still have. And hold. Or they sit as centerpieces in our family rooms. Conversation pieces. Their surfaces glisten. Polished to a high gloss. But the light does not shine.

How come? What went wrong? Does this happen to many? Is it serious?

Answer: Yes. It is the experience of thousands. Especially to those of the Wesleyan persuasion. It can be fatal.

Then let's face the danger. And find the answer.

In Matthew 25, Christ told of the foolish virgins who allowed their lights to go out. Who were they? Professors or possessors?

No doubt about it. They were genuine Christians. Their lamps (profession) burned (possession). Brightly. Virgins they were. Waiting for the heavenly Bridegroom. So far as we know, not one of them drank, smoked, gambled, used profanity, desecrated the Sabbath . . . or violated the commandments.

They started well. But missed heaven. Why?

They did not realize that a renewal of oil was imperative.

Oil is a symbol of the Holy Spirit. Hence this vital truth (found in God's Word and our lives): There is one baptism with the Holy Spirit. But many new infillings of the Spirit. These must come often. Else we wind up with a lamp, without oil. No oil, no light. The vessels of our souls are empty.

The tendency of the flame: to go out.

Oh, yes, we still testify. Hold up the lamp. Attend church. Read the Bible. Tell the truth. Live clean. Tithe. But the flame is weak. Flickering. An ember. A spark. Almost gone.

We grip the lamp more firmly. Lift it higher.



• **By Dallas Baggett**

*Louisville, Ky.*

Stand on tiptoe. To no avail. It is not the height or beauty of the vessel that produces light. Oil is the answer. And need.

The message from the "Ship of Church" on today's high seas of trouble: SOS. Short Oil Supply.

At this midnight hour we Christians face: danger, darkness, and damnation.

*Danger!*

We will rest on the false assumption that we are God's favored people. We don't lie, steal, commit murder or adultery. We

subscribe to a fundamental faith, orthodox doctrine, and respectable habits.

If we succumb to this subtle slumber (and have no oil in our vessels), it will be the sleep of death! From which we shall be awakened, too late, by the tones of the trumpet, "Behold, the bridegroom cometh; go ye out to meet him."

All of us—ministers and laymen—need a new anointing infilling of the Holy Spirit.

*Darkness!*

Daily surrounds us and presses out the light.

Yesterday: bright; today: dull.

Without renewal—no hope. Certain night.

One indication of this darkness is the presence of artificial light. We rely on our efforts and ability rather than on the Holy Spirit.

The searchlight of human intellect, a winning personality, fluency of speech, powerful logic—all these together cannot penetrate the soul of man and bring him under genuine conviction of sin. Without which he will not repent and be saved. Only the Holy Spirit can reveal to a man his true condition. And need of Christ.

*Damnation!*

Too strong a word?

Most of us won't believe it.

But the gravity of Christ's words and warning needs to grip us. Did He tell the truth? Did half the virgins in the parable knock on the door of heaven? Begging to get in? Expecting to be admitted? But too late. Turned away. Still clutching their burned-out lamps.

Will it happen to us?

Yes. Unless we experience renewal.

We've been saved. Sanctified. Thank God.

Now we bare our souls to the Almighty. We confess our need. In honesty, we admit our lights are not as bright as once they were—and as they need be.

"And these [who just let their lamps go out, etc.] shall go away into everlasting punishment" (Matthew 25:46). *This shall not be our destiny. O God. For we turn to Thee NOW in complete surrender and faith. Amen.* □

"I have seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit" (Ecclesiastes 1:14).

## "IS THAT ALL THERE IS?"

**T**HERE are sermons in songs, they say, and if that is true, there would surely be one in the currently popular song "Is That All There Is?"

After each recounting of a childhood pleasure or an adult enjoyment, there is the haunting question: "Is *that* all there is?"

But men and women have been asking that question for a long time now.

Solomon, for instance, asked it a thousand years before Christ.

If pleasures and possessions could add up to the complete and fulfilled life, Solomon would have had it made. For he was wealthy enough to indulge every passion, and powerful enough to be denied no imaginable pleasure. Yet he pronounced it all "vanity"—saying, "I have seen all that goes on in the world . . . it is a vain, futile business" (Ecclesiastes 1:14, Moffatt).

In other words, Solomon was asking, "Is *that* all there is?"

And there are millions today who share the same disillusionment and are asking the same question.

For in our affluent society we have more things—and fewer values; more money—and less meaning; more power—and less purpose than any generation in all history.

No wonder, then, that increasing numbers of people, young and old, look at it all in growing disappointment or disillusionment or

### • By C. William Fisher

disgust and say, "Is *that* all there is?"

J. Paul Getty was listed by *Fortune* magazine as one of the two wealthiest men in the world, with almost \$1.5 billion, and yet was quoted as saying, "I wonder what real achievement it is to make a lot of money."

What is he saying? Sitting in his English castle and surveying his oil fields, his art masterpieces, and his properties around the globe, he is saying, "Is *that* all there is?"

But it was a young Jew—and aren't Jews supposed to know about profit and loss?—who asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

In other words, Jesus was saying that *any* man whose primary goal was to tear down barns to build bigger barns was forgetting that no barn can hold what the human heart really hungers for; and that no man can ever have enough of what he doesn't really need; and that, no matter how big the barn, or farm, or bank account, or stock portfolio—in the end, he would have to say, "Is *that* all there is?"

But what about pleasures? Surely they will satisfy the heart's hungers and fulfill life's demands.

But do they?

Solomon didn't seem to think so. Listen to him as he says, "I got me servants and maidens . . . I gat me men singers and women singers, and the delights of the sons of men . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy . . . and, behold, all was vanity and vexation of spirit . . . [for] the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 2:7-11; 1:8).

In other words, after draining the wells of every conceivable sensual pleasure, Solomon was still saying, "Is *that* all there is?"

And millions echo that wistful, haunting question today. Even though the opportunities for sensual satisfactions have never been greater, or the emphasis upon sexual pleasures more blatant and continuous and suggestive—with pornography filling the newsstands and nudity filling the films—yet, after seeing and hearing and experiencing it all, increasing numbers are asking, "Is *that* all there is?"

Judy Garland was one who continuously and increasingly asked

## Radio Sermon of the Month



### Herald of Holiness

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that. Famous at 18 and a Hollywood star at 20, she was surrounded with the tinsel and glamour and the almost unlimited opportunities for sensual pleasure provided in show business. But when she stopped long enough to ask, "Is *that* all there is?" she would realize the emptiness, the sordidness of life lived merely for pleasure, and so would try suicide or liquor or narcotics to ease the disillusionment of that tortured emptiness.

But the good news of the gospel is that "*that*" is not all there is—for the Gettys or the Garlands or the Smiths or the Joneses—or for *you!*

Thank God!—in Christ there is an alternative to such futility. In His love there is a solution to such emptiness. And in His will there is an answer to all such disillusionment and discontent and disgust.

For God is still saying that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). And Jesus is still saying, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

The heart of every man is hungry for *more* life, not less; and Christ is the continuing Satisfaction of that hunger; for no matter how much life we enjoy, Christ has yet more to give. And His ability to give is limited only by our appetite for what He has to offer.

Don't go through life, then, singing, "Is *that* all there is?"—when you have the opportunity to experience the quality and quantity of life found only in that profound and satisfying love-relationship with Christ that enables you to sing.

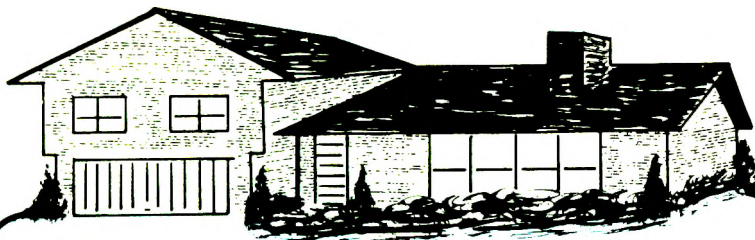
*Take this world and all its pleasures;*

*Take them, take them, one and all.*

*Give me Christ, my blessed Savior;*

*He is sweeter than them all.*

Shall we pray. O God, may that one who is most disillusioned with things and people and pleasures turn to Thee just now and find—not only salvation, but the only true security and satisfaction available in this world. This we ask in Jesus' name. Amen. □



## Faith at Home

### The Trip

**B**IG MAX twisted restlessly in his hospital bed and thought. That's about all he could do.

The pain was bad, but he'd taken it for months without flinching—driving that semi-truck across state and back. He had to admit it was getting worse in spite of the hypos.

Deep inside, Max had faced something else. *I'm not going to make it.*

Everyone was playing a crazy game with him. Max had come right out and said the words, "Doc, am I gonna die?" All he got was a lot of double-talk filled with 50-cent-sized medical terms.

The nurse had murmured, "Now, now, Mr. Gant. Mustn't get upset. Take these pills," and whoosh, she was gone.

*Okay! They don't need to tell me,* Max decided grimly. But it wasn't okay.

Tears? Tears rolling down Big Max's rough, black-stubbed face? *Yeah.*

"Why?" Max mumbled to himself; then in thought answered, *I don't know. Maybe I just want to talk about it; take it out in the open and look at it—with another human being.*

*They're all scared,* he reasoned. *Even the hospital chaplain.*

At first, Max had been glad to see him. *Maybe he'll listen and level with me,* he thought. *This is one guy who shouldn't think it's too horrible to mention.*

Five minutes later Max was alone and lonely, more lonely than he'd ever been in his life. The chaplain was playing the game too.

*That stinkin' game!* Max threw a magazine across the room, narrowly missing a pot of flowers—mums from the men at work.

When Jack Benchley's homely face came through the door, Max figured on more fake cheer and embarrassed silences.

"Hey, man," Jack boomed. "When they gonna let ya come back to work? I can't get used to drivin' with Pete."

"I ain't comin' back." Max said it quiet-like and waited for him to run. He gave Jack a long look—one that said more than words what he was getting at.

After a minute Jack said, "If ya gotta go, I hear it's a smooth trip for Christians. At the end of this one, ya get to see God."

Max started laughing. "I've got my ticket too, Jack. Got it five years ago at the altar of a little Nazarene church in Indiana." He grabbed his Bible and began leafing through. "Let me tell ya about heaven, Jack."



By Rosemary Lee  
Worthington, Ohio



PHOTO BY ROHN ENGH

# EVEN IN THIS

Nineteen days later—after many visits to the intensive-care unit—I stood beside his bed again. By placing his finger over the tube in his throat, Ted could speak.

“Brother Fallon,” he said, “I never had a chance to witness to so many people in my life as I have had in these 19 days in this hospital.”

He was trying to tell his pastor again that “even in this” he could see God’s plan for his life. Not one word of complaint nor question—only praise for his “wonderful Jesus” came from his lips.

“I prayed yesterday while you would be preaching,” he said. “I asked God to bless the services. I know you had good services. It has been like eternity—being away from church so long—but I wanted God to bless you and the people even though I could not be there.”

Then for the first time in all of this suffering I saw his eyes fill with tears—and he could not speak for a few minutes. No, they were not tears caused by pain—but they were caused by blessing. My own eyes became moist as I heard this suffering, patient, God-loving man testify in the midst of all of this experience.

I should have known better than to be too concerned about what to do to encourage Ted Alexander. He had lived so close to God for those 40 years that anyone who came near would be helped by simply being in his presence.

Along the way he had always accepted every experience in the spirit of Christ. Just a few months previously he had lost his faithful wife and companion, who had suddenly gone to be with her Lord. Ted never questioned God then.

Now—though he was lonely without his wife, his body was blackened by burns, his rib cage crushed and lung collapsed, and every bone in his body aching—his testimony was ringing clearer than any bell, though he could speak only quietly and with great effort.

Ted was shouting so that “three worlds” could hear—“even in this, God has His plan.” □

**I** WENT into the emergency ward of the Reading hospital to cheer up Ted a little. Just a few minutes before this I had been called and informed that he had been badly burned by the rollers in a large machine at his work. At least six ribs were broken; his lung collapsed; one of his ears had just been sewed by a doctor, and his head was now wrapped in gauze.

What could a pastor say to a man in this condition? For the doctor was not sure Ted would survive.

The night before was Wednesday night and Ted was always in midweek prayer meeting unless he was ill or had to work. He had said, “I’m 40 years old today. Forty years ago I gave my life to Jesus—and these have been wonderful years serving Christ.”

Now—less than 24 hours later—he was in this condition. Every breath he took was like a knife going through his body. Why did this have to happen to a man who was so faithful and happy in the Lord?

Could he still say, “It is wonderful to serve my Jesus”? Then I saw his smile. Ted didn’t need to say anything. I knew his Jesus was near—“Even in this.”

# SPIRITUAL DISCONTENT

**T**HERE is a stirring going on. A breeze is blowing. Sometimes just a faint breeze, but the rustle of leaves gives evidence that the wind of the Spirit is blowing upon us. At times it sounds like the rumble of a distant tornado.

It appears as though God may be ready to sweep across our lives to blow away the flimsy constructs of shallow Christianity. The wind, when it becomes a tornado, destroys—and so when the wind of the Spirit blows full force, some things that we have considered permanent may disappear.

As it is always impossible to identify the source of the wind, so it is difficult to identify the place where the Spirit of God is first evident. Is the source of this wind our own discontent with things as they are? In part, yes, but God seems to be moving not only as a result of our dissatisfaction and failure but also in response to a hunger for the living God.

Not all dissatisfaction and restlessness is good. We would not take seriously every criticism of the Church as the word of the Lord.

But we are not likely to find new life as long as we are content to leave things as they are. The wind of God's Spirit will leave us untouched if we are unwilling to listen to the restlessness among us.

Sometimes in the church we resist those who are discontented as being "critical." We fear any situation which would give opportunity for reaction or criticism. We are a little uncomfortable when questions are raised. Our anxiety is evidenced by the way we rush to defend the church, the pastor, or some member without really listening to sounds that disturb us.

What I seem to be hearing is not a criticism of the church intended to destroy us, but a concern often expressed in discontent about just meeting week after week like soldiers on dress parade, never engaged in real battle.

Some are concerned about our approach to evangelism. We are together beginning to hear the call of Christ to become "fishers of men" and to understand that the call does not mean that one man,

the evangelist, is to do the fishing for all of us in one place, the sanctuary, with one kind of bait, an evangelistic message.

There is some discontent over personal relations. Some of you are longing for deeper Christian fellowship and better understanding. You've grown weary of the pleasantries exchanged before and after meetings: "Hello, there. How are you?" and, "Good-bye, take it easy."

You want to know someone, at least one. And you want someone to know you, really know you.

Surrounded by a world of people who are interested only in what you can do and how much you have, you are discontented with a church which offers no more than that and sometimes less.

You want the church to provide what it alone has to offer the world, an atmosphere of Christian love and concern where all men are welcome and reconciled to one another through Christ. You'll not be satisfied until the church is the Church.

Maybe the stuffy air of closed relationships will get to us and our discontent will open a window among us through which the wind of the Spirit can invigorate if not fumigate the church.

If I hear correctly some seem to be saying:

"Let's have an altar, but not just for the unbeliever or prodigal backslider. Let's have a place where every Christian can pray, either alone or with others who will confess their common needs."

Others are saying:

"Let's have Bible study. Not just lectures when someone quotes the commentaries, but allow the same Spirit who inspired these words to illuminate our minds and then listen as the Word is interpreted through people who know what it means to hunger and thirst after God."

Still others have said:

"Let's worship, but not just out of habit or according to worn-out custom. Let's not pretend when we gather, but let us speak together the words that unite us into one body. And listen. Listen as if God himself were speaking. He is!"

The most annoying sounds of discontent are coming from our young people. Before we dismiss them as immature and irreverent, let's listen.

When Billy Graham spoke at Berkeley, Calif., among the signs of protest was one like this: "We hate the Church. We love Jesus." Not many young people reject Jesus or the gospel. But the majority of college youth and high school teens have little interest in a church muscle-bound with tradition, secure behind the barricades of its own interests which no wind can penetrate.

As I am convinced that the fault of a person sleeping through

• **By Tom Nees**  
Dayton, Ohio

my sermon is not his weariness but my dullness, so I am certain that the cause for young people filling the back rows of our churches with chatter and chewing gum wrappers is not simply disrespect but restlessness. They are discontented with churches and sermons somehow removed from the realities of their world.

If their restlessness helps us to understand that the church must minister to the young who comprise half our population or there will be no church tomorrow, then the stirring among them may be of God.

After a recent service a man said, "Pastor, for years I have been just playing around with

God. I am so dissatisfied with myself. I want God's best for my life."

If all would speak the truth about themselves he would not stand alone, for who of us has not sensed a dearth of reality in the routine of religion? There are many people around, probably more than you or I realize, who share this hunger for the living God.

I asked a man who has just begun attending church: "What is your impression of the church now?"

He answered: "The first thing that comes to mind is, I can hardly wait for the next Sunday to hear more of the gospel."

It's refreshing to talk to someone for whom the gospel is new and exciting. I believe he is not alone, either. Some of us who have heard the gospel for a long time have recently caught a new glimpse of how exciting the Word really is.

Like fire spread by the wind from one log to another, the wind of the Spirit is beginning to spread a flame about us.

We've tasted enough to have our appetite whetted again. Hungry hearts among us are demanding food. Physical hunger is certainly a curse, but our spiritual hunger may be our salvation. Those who "hunger and thirst," said Jesus, "shall be filled." □

## THESE RICH TREASURES

**T**HE hand-carved picture of the Last Supper in the chapel of The Upper Room, Nashville, Tenn., speaks a real message.

As you sit in the chapel, facing the picture, it appears that the eyes of Christ are closed. But as you kneel at the Communion table, just under the carving, and look up, the eyes of Christ are open and looking at you.

I knelt beneath this carving and shared the Lord's Supper at the close of a recent consultation on devotional life.

I was served the sacred elements, as were approximately 150 others, by Rev. W. Maurice King, dean of The Upper Room chapel. Mr. King is a Negro. Kneeling there and being served by one of another race was a glad reminder that in Christ we are all one. It was enriching to know that Christ had broken the barriers of prejudice and pride. We were one through Him.

I knelt by Dr. Oswald C. J. Hoffman, speaker for "The Lutheran Hour," and a contemporary voice of the evangelical church. It was a moment of personal privilege. But more. It was a moment of remembering that at His table there are no greats and non-greats. We are one in Christ. And because of Christ's redemp-

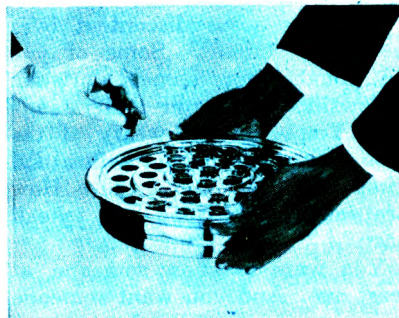
• **By C. Neil Strait**

Uniontown, Ohio

tion, we are all lifted to importance.

As I knelt at the Lord's table, I knew what all men know, that we come with nothing. We have no accomplishment to merit His favor. We have no goodness to lay at His feet. We stand, always, in His presence with nothing.

Yet we never leave His presence like we come. I knelt with nothing, but as I left His table, I knew I was carrying with me something real. Something of His presence accompanied me. Something of His strength surrounded me. Something of His love gripped me.



Then I realized the value of our kneeling together was not to be served by a certain person, nor to kneel by a particular individual. The real importance was being in His presence. The real value was having our minds quickened again and our hearts kindled with His presence. I left, then, with rich treasures indeed.

Upon our dismissal from the Lord's Supper, I looked up to see the eyes of Christ. What a personal reminder! This time, a reminder that Christ had shared himself with me in these precious seconds. A reminder that He does more than see my heart.

It was a reminder that He sees the humanity with which I was leaving the table and with which I would return to my tasks.

And something of that look was a glad reminder that I would not walk alone. I was encouraged to know that He was walking with me, ever mindful of my problems and always conscious of my burdens.

As I left that sacramental moment, I recalled something I read from Charles Kingsley's pen: "The comfort which poor human beings want in such a world as this is not the comfort of ease but the comfort of strength."

When you leave the Lord's table, you go in strength. You leave with rich treasures. □





**A** FEW days ago Satan got involved in one of the shortest conversations he has ever had with a member of the human race. He lost the argument.

It happened this way. Christian had made a mistake; a deed done with the best of intentions backfired. Now, it seemed, the well-intended was actually wrong and should not have been done.

Satan, of course, hurried to the scene fully equipped with a long line of ridicule and condemnation.

"Yeah," he sneered, "you sure made a mess out of that. Didn't you?"

"Yes," returned Christian. "And where were you, you hypocrite, that you didn't help me get out of it?"

Satan was last seen hightailing it in the general direction of hell.

How different human history might have been if Eve had had sense enough to give him the same kind of marching orders! He came to her with the question, "Has God said you shall not eat of every tree of the garden?"

What if she had said, "That is none of your business. Get lost!"

If she had said that to him, he would have broken branches off the shrubbery in his hurry to get out of the Garden, and she would not have become the first sinner in world history.

How do I know it would have happened that way? The Bible says, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7-8). But Eve chose to resist God and draw near to the devil.

True, at first she tried to talk Satan around by telling him what God had said, but Satan is not in the habit of agreeing with God. As he continued his oily, smooth-spoken claim to super wisdom, Eve began to listen to him. Finally she decided that he knew more about the situation than God knew, and with that decision she committed spiritual suicide.

Eve was the first, but she is not the only one who has ever fallen victim to an argument with Satan. How different our own lives would be sometimes if we would order him out instead of trying to reason with him!

It may hurt our ego to admit it, but Satan can usually outsmart us if we try to meet him on his own territory. He has been in business a lot longer than we have. No matter what kind

of temptation he throws at a Christian, he knows how to dress it up and make it look good. Whether he is tempting the Christian to discouragement, tempting him to cut corners on his moral standards, tempting him to exceed the speed limit without reason, etc., etc., he can make wrong look like right if we give him time.

He can quote and misquote the Word of God until it seems to say whatever he wants it to seem to say. Usually we are not smart enough to recognize the counterfeit.

Some years ago I was teaching a Sunday school class of alert, normally intelligent young adults. The subject was Christ's temptation in the wilderness.

When we came to the statement, "He shall give his angels charge concerning thee: and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone" (Matthew 4:6), I asked the class to turn to Psalms 91:11 and follow the statement as God's Word actually says it—while Satan's misquote was read aloud.

Then I asked, "What is wrong with the way he 'quoted' that bit of Scripture?"

To my astonishment, it was necessary to have the verse read about five times before anyone caught on. That, when they were deliberately looking for the treachery.

Yes, Satan is clever at the business of making wrong look right. He can usually out-reason us anytime we try to reason with him.

You know, I think my friend had the right idea. Whenever the devil shows up, the best thing to do is find the shortest way to tell him. "SCRAM!" □

## God's Saints

God's saints still bless this sin-sick earth—  
They minister with selfless care  
To burdened souls, and daily lift  
The troubled heart in earnest prayer.

I KNOW, for in life's trying hour  
I've turned to those redeemed by grace—  
And through their interceding power  
I've glimpsed anew my Saviour's face!

Dear God, may I in turn be used  
In some small, unobtrusive way  
To lift to Thee my brother's need,  
Until Thy perfect will holds sway!

Frances B. Erickson  
West Palm Beach, Fla.

# Editorially Speaking

● By W. T. PURKISER

## Caring for the Wounded

A thoughtful Christian recently commented to the effect that "the church is the only army that doesn't care for its wounded soldiers. If a man is shot down by the enemy, they feel he is a disgrace and leave him to suffer alone."

One could wish there were no basis for that observation. But honesty compels us to confess that there is more truth in it than we like to admit.

Military forces around the world have sharply reduced fatalities among their wounded by quicker and better medical attention. But the Church does not seem to have learned the lesson.

Part of it is that we seem to think we are engaged in a war in which no one gets hurt but the enemy. Wounds appear to us to be unnecessary.

Theoretically, perhaps, one should be able to go through the Christian's warfare from the new birth to heaven without so much as a scratch. Some *may* find ways to "be carried to the skies on flow'ry beds of ease." But most of us must fight "to win the prize, and sail through bloody seas." And some of the blood may be our own.

There is, to be sure, "the whole armour of God." Without it, we should be shot down in the first skirmish. Yet even armored soldiers—particularly in the front line—may suffer from fiery darts and the prick of enemy lances.

Failure in the Christian life and walk ought never to happen. All who begin the way with Christ should walk unscathed and unscarred. But not all do.

At our best, we can never avoid casualties. What we do about them is up to us.

The Bible gives us some suggestions for caring for the wounded.

THE FIRST NEED is for compassion. The writer to the Hebrews indicates that one of the qualities of Christ which should be shared by His followers is "compassion on the ignorant, and on them that are out of the way" (Hebrews 4:15—5:2)—or, as one recent translation puts it, "those who are wandering from the true way."

Some people seem to have the notion that compassion means compromise. They act as if to be compassionate with the sinner means to

condone his sin. They appear to feel that the only way to discourage falling is to kick the fallen.

Just to state such an idea is to disprove it. The medicine most needed by the spiritually wounded is a liberal application of old-fashioned, Christlike compassion.

Someone recalls a Christian worker whose negative personality belied his profession of divine love. A colleague summed it up: "He has a burden for souls; but he doesn't like people!"

There is pathos in the situation represented by the following lines from a letter written by one who once walked with the Lord:

"I wonder if anyone ever thinks or wonders how discouraged a backslider gets. Especially if he is a backslidden member still attending his own church, always hoping and sometimes praying that someone, anyone, will sometime utter just one encouraging word of hope. Always waiting for just one person to ask how things are going and just say, 'I'm praying for you; I've not given up hope for you.' . . .

"How can a backslider stay in the same church for years and get the impression that no one cares anymore?"

It's a good question. There should never be an occasion to ask it.

A SECOND NEED in caring for the wounded grows naturally from the first. In his great statement on the power of prayer, James makes the application exactly at this point: "Brethren, if any of you do err from the truth, and one convert him [literally, turn him back]; let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:17-20).

It is perfectly proper to talk about the failures of fellow Christians—provided we talk about them to the Lord and not to other people.

Gossip has been defined as "the fine art of saying nothing, and leaving nothing unsaid." It usually comes from a cold heart and a long tongue. The Christian answer to gossip is to surround the straying soul with a wall of intercessory prayer.

In it all, Paul tells us, we are to carry the attitude that "there, but for the grace of God,

am I": "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted" (Galatians 6:1).

In caring for the spiritually wounded, we ourselves become strong. The points at which they fell we may guard with greater care. The enemy who succeeded momentarily, at least, in defeating them will be attacking us and we will be better prepared.

This is not to plead self-interest as a reason for caring about the wounded. Those who are sometimes rejected and viewed with contempt are still souls for whom Christ died and who are worth more in the sight of God than the whole world itself. We must love them and pray for them because Christ loves them and prays for them even as He did for Peter: "The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted [or as it has been better translated, when you have returned to Me], strengthen thy brethren" (Luke 22:31-32).

But the truth is that wounded ones, restored through compassion and prayer to the battle again, do strengthen the fellowship of the people of God.

God grant that we who do not fight with carnal weapons but spiritual may not be less concerned about our wounded than those who serve in the armies of the world. We can and we must cut the casualty rate in the army of the Lord. □

## A Footnote

In the *Herald* dated the day before Christmas, 1969, the editor expressed what he called "A Personal Note of Praise." It told of our daughter Joyce Ingram's two-year battle with one of the most dreaded forms of cancer and a remarkable remission that brought her back from the door of death in answer to many earnest, believing prayers.

The *Herald* of March 18, 1970, carried a news note written by Office Editor Jack Scharn headed simply "Daughter of Dr. Purkiser Dies."

This is a footnote to both these items, separated as they were by just three months.

In her last letter before Christmas Joyce had written, "I feel my life may be short, but it is going to be the most beautiful and victorious life a person can live. And strangely enough, I'm just bursting with happiness. Many people have asked Clint [Joyce's husband, Clinton W. Ingram] on the sly, 'What happened to Joyce?' But I feel free, happy, and accepting of myself."

January brought an attack of virus which a weakened frame could not throw off. The

struggle was brief, and at 2:40 a.m., Wednesday, February 25, Joyce passed into the more excellent glory. The doctor's note on the death certificate read, "Purulent broncho-pneumonia and congestive heart failure."

Joyce has now experienced the ultimate healing. And she whispered in her radiant, vibrant way in her mother's heart—one of those rare but wonderful experiences of "the communion of the saints"—"Mother, why are you sad? I'm so happy!"

We will never know why the added 14 months were given, or why the remission was not permanent. We can only trust the God who is too wise to make a mistake and too good to be unkind.

At the onset of her last illness, Joyce wrote a letter to her daughter Joan. It was with her papers after she died. It read:

*My dearest, darling Joan:*

*I have asked God to spare my life for at least 10 years because by then you and Eric will have your wings and not need me so much. And I trust God to do just that, but He hasn't promised the way will always be easy—and as you know, many times I have been sick, but God has always been there to help. And you, my darling, have been sympathetic, compassionate, and understanding. Eager and kind to help out.*

*You are the most beautiful, precious daughter any mother could wish to have. You are very special indeed, because you didn't just happen, but God helped us in choosing you! I hope you will always be as happy and well-adjusted as you are as a little girl. You are the loveliest of little people, and the whole family adores you, but most of all God loves you.*

*My golden haired, blue-eyed princess with the merry laugh—I write this letter to you in case I am not there and you need me. Aim high; never settle for anything cheap or secondrate. Remember your body is God's temple, so be a cathedral for Him. Don't be a follower—this means that sometimes you will have to choose: the choice won't always be easy. You will be surrounded by temptations. What a hard walk to choose against the millions going the other way! But you will never be sorry.*

*In Genesis, Abraham had great faith which is an inspiration to me. The Lord said to him, "I am thy shield." I like to think that means He is my invisible Barrier. Like the guy on the commercial at whom things are thrown, and yet they can't touch him because of the plastic barrier. And so God is my Strength, Help, Hiding Place, Glory, and Reward. He can be yours, too—when ever the going gets rough.*

*With greatest love, my darling,*

*s Mom* □



FROM left to right, Harlin Lawrence, Rev. Harry Flinner, Jim Rohrer, and Wade Loveday as they load equipment needed for their Thanksgiving mission to a tiny Mexican village.

STOCKTON RECORD

## MISSION TO MEXICO

"GIVE US A CHURCH in the tiny village of Ojos Negros." For several years Pastor Moises Esperilla and his people of the Ensenada, Mexico, church had prayed this prayer. Ojos Negros, a faraway community, had no church. Scores of adobe hovels with dirt floors and mud roofs evidenced the fact that men, women, and children were in need of the light and love of Jesus Christ.

Pastor Esperilla thought of the isolation of the people. At the only store in their community, people would gather in the evening. Under the light of a Coleman lamp, their night life centered around cockfights and card games. They needed the light which would soon shine from the selected church site.

Stockton (Calif.) Fremont Church heard about the need. Twenty-two men volunteered for a weekend mission. They were ready and qualified—builders, carpenters, electricians, plumbers, contractors, and painters. Their pastor, Harry G. Flinner, organized the men and assisted with the equipment preparation—hand tools, power saws, a light plant, an air compressor, bedrolls, camp stoves, cooking gear, pickup trucks, campers, and cars.

District Superintendent Kenneth Vogt (Sacramento) was among the men as they left for their mission to Mexico. It was an all-night drive through the state of California. The crew crossed into Baja, California, through Tijuana at daybreak. They sped on 50 miles to meet Pastor Es-

perilla. He guided them the remaining 30 miles over a rough, winding, dusty trail through dry, brown hills to the tiny village which was to experience a miracle.

At 10 a.m. (Thanksgiving Day) the men were ready for action. The concrete slab had been poured a few days before. There was no time to rest. There was work to do. Equipment was unloaded. Frames were quickly put together, and even the rafters and roof began to take shape before the evening sun began to sink.

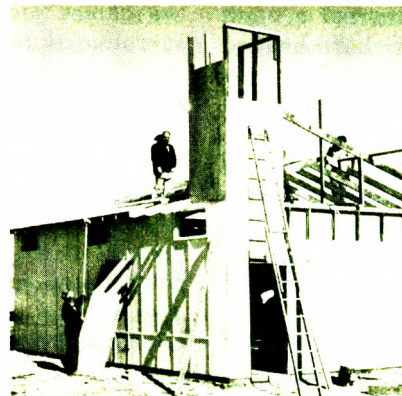
Thanksgiving dinner was waiting at Ensenada. Before the dinner was finished, worshippers had filled the church. The men from Stockton sang and testified. Rev. Harry G. Flinner preached to the congregation in Spanish.

It had been a long but profitable day as 22 men rolled out their sleeping bags and were soon fast asleep on the floor of the Ensenada church.

The crew rolled out at 4 a.m. the next day and headed back to Ojos Negros. By sunset the little church building was virtually finished. The exterior had been painted snow-white. A cross on the steeple was illuminated by a floodlight which could be seen for miles around from all directions.



Unloading tools at the new site



The church nearing readiness for the first informal service.

That evening, while the men finished taping and texturing the inside walls, the villagers gathered for a service. It was not only the very first service held in the little church, but was the first time those gathered had been in a gospel service. They heard for the first time the good news of Christ in the plan of salvation . . . in a church that didn't exist two days before.

As a cold wind swept down from the snowy peaks, 22 tired, hungry men partook heartily of tostadas and burritos prepared by the Mexican women. This night, they would sleep on the concrete floor of the Ojos Negros church.

About 120 villagers crowded the church on Sunday afternoon to hear the dedicatory message by Juan Madrid, superintendent of the Western Latin-American District. Others stood outside and looked in through windows and doors. A young Mexican couple, living within sight of the chapel, were the first converts.



This couple—first converts in the Ojos Negros church.

The men from Stockton Fremont Church returned with a new zeal, fervor, and enthusiasm for the work of God's kingdom. Pastor Flinner says—"Fremont Church of the Nazarene will never be the same."

The mountain plateau, the tiny village, and a weekend of concentrated service have put a new meaning into missions for 22 men who for three days discovered what it is like to be missionaries.—Reporter, HARRY FLINNER. □



The 22-man crew are pictured in front of the completed church.

## NAZARENE CAMPS

May 24-26, ALASKA. First Church of the Nazarene, 402 11th Ave., Fairbanks, Alaska 99701. A. C. McKenzie, evangelist. Roy J. Yeider, district superintendent.

May 27-31, NORTHWEST INDIANA. First Church of the Nazarene, 157 Lafayette St., Valparaiso, Ind. 46383. Eugene Stowe, evangelist; James and Rosemary Green, singers. George Scutt, district superintendent.

June 3-7, NORTHWEST INDIANA. First Church of the Nazarene, E. Wabash and Maish Rd., Frankfort, Ind. 46041. C. E. Schumake, 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 R. Lanpher, district superintendent.

June 26—July 5, NORTHWESTERN ILLINOIS. Nazarene campgrounds, Rte. 1, Manville, Ill. 61339. G. B. Williamson, Mel-Thomas Rothwell, evangelists; James and Rosemary Green, singers. Floyd Pounds, district superintendent.

June 27—July 5, SPANISH EAST. District campground, Rte. 2, Box 236, Red Hook, N.Y. 12571. H. O. Espinoza, evangelist; Mrs. Stella Hughes, children's worker; Bill and Elizabeth Sedat, missionaries; Seale Sisters, singers. H. L. Hampton, district superintendent.

June 27—July 5, UPSTATE NEW YORK. District campground, 120 White Church Rd., Brooktondale, N.Y. 14817. Ralph Earle, Charles F. Shaver, evangelists; DeVerne Mullen, singer. Jonathan Gassett, district superintendent.

June 29—July 5, ALABAMA. District campground, Calera, Ala. 35040. Charles Millhuff, Curtis Smith, evangelists; James Van Hook, singer. Reeford Chaney, district superintendent.

June 29—July 5, DAKOTA. Nazarene campground, Sawyer, N.D. 58781. C. B. Cox, Paul Orjala, evangelists; Jim Bohi, singer. J. Wilmer Lambert, district superintendent.

June 29—July 5, LOUISIANA. First Church of the Nazarene, 1111 Maryland, Alexandria, Ga. 71301. W. T. Purkiser, Glen Jones, evangelists; T. T. McCord, district superintendent.

June 29—July 5, SOUTH CAROLINA. Nazarene campground, Rte. 1, Batesburg, S.C. 29006 (5 miles south of Batesburg on Hwy. 391). Forrest McCullough, evangelist; Wally and Ginger Laxson, singers. Otto Stucki, district superintendent.

June 30—July 5, DALLAS. District campground, Scottsville, Tex. 57670. C. H. Strickland, evangelist; Paul McNutt, singer. Paul Garrett, district superintendent.

July 5-12, WASHINGTON PACIFIC. District campgrounds, Lynnwood, Wash. 98036. T. E. and Paul Martin, evangelists; Goldie Coonrod, children's worker; Ron Lush, singer. Bert Daniels, district superintendent.

July 6-12, COLORADO. District Center, 16th at Dover, Lakewood, Colo. 80125. Curtis Smith, evangelist; Paul McNutt, singer. E. L. Cornelison, district superintendent.

July 6-12, NEW ENGLAND. Eastern Nazarene College campus, E. Elm Ave., Wollaston, Mass. 02170. Mendell Taylor, R. Woods, evangelists; Rev. and Mrs. Jim Green, singers. Kenneth Pearsall, district superintendent.

July 10-19, CANADA CENTRAL. Clarksburg, Ontario, Canada. D. I. Vanderpool, Neil Eightower, evangelists; George and Jane Whetstone, singers. Bruce Taylor, district superintendent.

July 13-19, MAINE. Nazarene campground, Rte. 24, Richmond, Me. 04357. John Hancock, evangelist; Mrs. Elsie Kilponen, children's worker; James and Rosemary Green, singers. Joshua C. Wagner, district superintendent.

July 13-19, NORTHEAST OKLAHOMA. West Church of the Nazarene, Southwest Blvd., 22nd St., Tulsa, Okla. 74107. Gene Phillips, evangelist; Wally and Ginger Laxson, singers. E. H. Sanders, district superintendent.

July 17-26, CENTRAL OHIO. District campground, 2708 Morse Rd., Columbus, Ohio 43224. G. B. Williamson, Paul Martin, evangelists; James Cook, singer. H. S. Galloway, district superintendent.

July 17-26, MICHIGAN. Indian Lake Nazarene Campground, Rte. 2, Vicksburg, Mich. 49097. T. W. Willingham, Morris Wilson, R. N. Raycroft, evangelists; Curtis Brown, singer. Fred J. Hawk, district superintendent.

July 19-26, OREGON PACIFIC. District center, Woodburn, Ore. 97071. Hugh C. Benner, John L. Knight, evangelists; Floyd L. Schwanz, children's worker; Dr. and Mrs. Earl Mosteller, missionaries; Gary Moore, singer. W. D. McGraw, district superintendent.

July 20-26, MISSOURI. Pinecrest Nazarene Camp, Star Rte., Saco, Mo. 63669. Charles Strickland, Charles Millhuff, James and Rosemary Green, singers. Donald J. Gibson, district superintendent.

July 20-26, NORTHWEST OKLAHOMA. First Church of the Nazarene, Bethany, Okla. 73008 (adjacent to campus at BNC). D. I. Vanderpool, evangelist; Wally and Ginger Laxson, singers. Jerald R. Locke, district superintendent.

July 24-31, GEORGIA. Warner Robins, Ga. 31093. Hardy C. Powers, Charles Hastings Smith, evangelists; Ralph and Grace Dummire, singers. Jack H. Lee, district superintendent.

July 24—August 2, NORTHWESTERN OHIO. Nazarene Center, State Rte. 29 (2 1/2 miles west), St. Marys, Ohio 45885. Carl B. Clendenen, district superintendent.

July 24—August 3, CANADA CENTRAL. Cedardale Camp, R.R. 2, Pefferlaw, Ontario, Canada. W. T. Purkiser, Robert F. Woods, evangelists; Paul and Ruth Johnson, singers. Bruce Taylor, district superintendent.

July 25—August 2, PITTSBURGH. District center, R.D. 5, North Rd. in Mt. Chestnut (5 miles west of Butler off Rte. 422), Butler, Pa. 16001. Leon Chambers, Albert Neuschwanger, evangelists; DeVerne Mullen, singer. Robert I. Goslaw, district superintendent.

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

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

August 2-9, CANADA WEST. District campgrounds near Olds, Alberta, Canada. Jerald D. Johnson, evangelist; Rev. and Mrs. Michael Grimshaw, singers. Herman L. G. Smith, district superintendent.

August 2-9, NORTHEASTERN INDIANA. Campground, E. 38th St., R.R. 4, Box 504, Marion, Ind. 46952. Forrest McCullough, L. E. Humrich, evangelists; Charles Gates, missionary; Curtis Brown, singer. Fletcher Spruce, district superintendent.

August 2-9, WEST VIRGINIA. Nazarene campground, Summersville, W. Va. 26651. Paul J. Stewart, John Allen Knight, and

Don Pifer, evangelists; Rev. and Mrs. Kenneth Masterman, singers. H. Harvey Hendershot, district superintendent.

August 3-7, CENTRAL LATIN AMERICA. Camp Arrowhead near Glen Rose, Tex. Rev. Bill Sullivan, evangelist. E. D. Howard, district superintendent. (youth and junior camp combination).

August 3-9, IOWA. Nazarene campground, Grand Ave., West Des Moines, Ia. 50265. V. H. Lewis, Charles Millhuff, evangelists; Speer Family, singers. Gene Phillips, district superintendent.

August 3-9, NEW MEXICO. District center, Capitan, N.M. 88316 (Alto Route), G. B. Williamson, Ernest Armstrong, evangelists; Paul Skiles, music. H. W. Morris, district superintendent.

August 7-16, ARIZONA. Camp Pine-rock, Prescott, Ariz. 86301. W. T. Purkiser, Lawrence Hicks, evangelists; Ron Lush, singer. M. L. Mann, district superintendent.

August 7-16, VIRGINIA. District campground, Star Rte., Buckingham, Va. 23921. William Greathouse, Lawrence Hicks, evangelists; Janitz Family, singers. Gene Fuller, district superintendent.

August 7-16, WASHINGTON. Camp Meeting Center, North East, Md. 21901. Hardy C. Powers, Richard S. Taylor, evangelists; Gene Braun, singer. Roy E. Carnahan, district superintendent.

August 10-16, EASTERN KENTUCKY. First Church of the Nazarene, 830 York St., Newport, Ky. 41071. Mendell Taylor, John Knight, evangelists; Paul Qualls, singer. D. S. Somerville, district superintendent.

August 10-16, WEST TEXAS. District campground, Camp Arrowhead, Glen Rose Star Rte., Cleburne, Tex. 76031. Clayton Bailey, Curtis Smith, evangelists; James and Rosemary Green, singers. Lyle E. Eckley, district superintendent.

August 17-23, WISCONSIN. Spencer Lake Bible Camp, R.R. 1, Waupaca, Wis. 54981 (5 miles south). Paul Stewart, evangelist; Paul McNutt, singer. R. J. Clack, district superintendent.

August 25-30, MINNESOTA. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. Ray Hance, evangelist; James Bohi, singer. Norman W. Bloom, district superintendent.

August 29—September 6, NEW YORK. Church of the Nazarene, Ocean Avenue, at Garfield Pl., East Rockaway, N.Y. 11518. Norman Oke, R. V. DeLong, evangelists; James and Rosemary Green, singers. J. H. White, district superintendent.

## L. ELLIS TAKES POSITION AT DISTRICT CENTER

Rev. Lowell C. Ellis, former pastor of the Springfield (Ore.) Church of the Nazarene for six years, assumed the responsibilities of the new office at the district center, Sunday, February 1.

His responsibilities will include supervision of the district's camping program; the sale of permanent homesites; the leasing of lots for mobile homes, travel trailers, cabin sites, etc.; the promotion of the camping complex for use by other religious and non-profit organizations; and the supervision of the facilities' maintenance.

His responsibilities as director of Christian education and youth for the Oregon Pacific District will take him to the local churches to conduct

Sunday school clinics and to encourage the youth programs at the local and district level.

Mr. Ellis, ordained in 1943, has served four Nazarene churches in Oregon as pastor. He was recently elected to a third term as regent to Northwest Nazarene College. He conducted a tour of the Holy Land last August which included visits to Zurich, Cairo, Lebanon, Greece, Rome, and New York.

Mrs. Ellis is now the district bookkeeper and office secretary. The Ellises have five children. □

## OF PEOPLE AND PLACES



Dr. & Mrs. Hess

DR. AND MRS. WEAVER W. HESS were honored just prior to their fiftieth wedding anniversary at a reception held at Seattle First Church. Family and friends shared in congratulations at the April 5 celebration which was held from 2:30 to 5 p.m. The anniversary date was April 8. □

CHILDREN OF MR. AND MRS. HOMER ROSS, of Helena, Okla., honored their parents on the occasion of their fiftieth wedding anniversary.

The honored couple have been associated with the denomination since 1922. Mr. Ross has served as Sunday school superintendent for 37 years at the Helena church and is presently a member of the board of trustees. Mrs. Ross is serving her twenty-seventh year as church secretary and treasurer.

Family members home for the celebration included Mr. Leon Ross, Norfolk, Va.; Mr. and Mrs. Vernon Ross, of Wichita, Kans.; and Mr. and Mrs. Verle Ross, of Aline, Okla. □

THE BELLMORE, N.Y., CHURCH recently presented Miss Minnie Baldwin an FM-AM radio for her birthday. The gift, presented by the pastor, Rev. Clifton T. Matthews, was an

expression of appreciation by members and friends of the church for Miss Baldwin's years of faithfulness and service.

She has been a member of Bellmore since 1924 and has served the church in various capacities. One of her ministries has been in visiting shut-ins and sharing in Bible reading and prayer with them. She is secretary of the NWMS in her local church.

In 46 years and through all kinds of weather, Miss Baldwin has attended almost every service. She has missed only three or four services in many years. She is the only charter member of the church. □

T. W. WELLER was appointed pastor of the North Chili (N.Y.) Grace Church, organized March 1. The new church received 47 charter members. J. T. Gasset is the district superintendent. □

PHIL G. STOREY, ordained elder in the Church of the Nazarene, is executive director of the new Knoxville Area Council on Alcoholism, Knoxville, Tenn., and he says he has found his work with alcoholics "wonderfully rewarding."



Storey

Phil, who formerly pastored the Calvary Church of the Nazarene in Kansas City, feels he is applying the power of the Holy Spirit "at the grass roots of one of the nation's major problems."

He also is serving as an evangelist as his time will permit.

Mr. Storey was ordained in 1951 after his graduation from Bethany Nazarene College, Bethany, Okla. He pastored Nazarene churches at Jackson and Columbia, Tenn., prior to going to Kansas City, where he was pastor 1959-61.

After work as an evangelist, he became director of the Council on Alcoholism in the Jackson, Tenn., area. He remained at this post four years until his appointment late in 1969 to

his new and larger position at Knoxville. □

Mr. Storey has taken graduate work in studies on alcoholism at Yale University, the American University, and the University of Georgia.—N.I.S. □



REV. EUGENE SIMPSON received the two-hundredth member into Pompano Beach (Fla.) First Church, marking a distinct ministry of 10 years as pastor. Of the 200 received during his pastorate, 130 of these have joined by profession of faith.

Above, Mr. Simpson is pictured receiving Mr. and Mrs. Richard Gaumer, and their daughter, Cindy. These new members received by profession of faith mark the milestone in membership.

The Sunday school is averaging 203. Giving reached \$54,500 last year with \$8,000 given to world evangelism.

The church property is valued at \$325,000 with a debt of only \$60,000. A commodious sanctuary seats 425, and a new educational building provides 34 classrooms and seven department rooms. □

PICTURED from left to right are Larry Whitcomb, finance committee chairman; Rev. Irving E. Sullivan, pastor; and Bill Smith, church treasurer, participating in a mortgage-burning ceremony. The final payment on the mortgage for the Upland, Calif., church was made in December and represents debt-free properties which are valued at a half million dollars. The church was organized in 1904. Construction on the present site began in 1952. In 1962 the third unit of the church's projected plan, a sanctuary, was completed.



## CHURCH TREASURERS!

Easter Offering receipts will be tallied by district on May 15. Be sure your church has forwarded your Easter Offering so as to be included in this count.

SEND TO:

Norman Miller, General Treasurer  
6401 The Paseo  
Kansas City, Mo. 64131



## DISTRICT ASSEMBLY INFORMATION

NORTHWEST EUROPEAN, April 14-15. Zijlweg 297, Haarlem, Holland. Host Pastor: Cornelis Holleman. General Superintendent: Dr. Samuel Young. □

## NEWS OF REVIVALS

REV. AND MRS. JACK HAMILTON closed a successful revival campaign in the Benedict, N.D., church the middle of February. A. E. Belzer, pastor, reports that in addition to seekers during the revival two people have prayed through since the meeting closed. Deep spiritual results were achieved. □

CLEARWATER, KANS., had a January revival meeting with Evangelist and Mrs. Joseph Gray of Lubbock, Tex. Mrs. Gray gave lighted scene-of-felt lessons each evening.

Five new members united with the church on the closing night of the crusade.

E. L. Glendenning is pastor. □

ON THE SECOND NIGHT OF REVIVAL services held at Macon (Ga.) Trinity Church, the pastor, Rev. Peel, passed away. His wife advised the church to continue the meeting.

The ministry of Rev. C. D. Holley was very helpful and many seekers found the Lord.

In reporting, Mrs. James L. Hood requested prayer for the church in the period of leadership transition. She stated that the church was organized in July, 1969. □

THE TWENTY-NINE PALMS, CALIF., church recently experienced a revival in which numbers were saved, sanctified, strengthened spiritually, and healed physically.

Rev. Andrew Hayes was the evangelist and Mr. and Mrs. B. F. Farr were the special musicians. E. H. Timmer is pastor. □

ANACORTES, WASH., CHURCH CLOSED a revival campaign early in March. Rev. and Mrs. M. W. Kemper were the evangelists.

Pastor Myrl B. Winkle reports that the meeting was characterized by strong Bible preaching and wonderful singing. The altar responses were rewarding. □

## Con: TV Nudity

Why don't we, as moral citizens and Christians, object to the nudism that is becoming popular in television? For one thing, several women performers are wearing very low-cut dresses, some of which are actually indecent. If the networks received enough protest letters it might do some good.

Here are the addresses of the three major networks:

CBS, 51 West 52, New York, N.Y. 10019

ABC, 1330 Avenue of America, New York, N.Y. 10019

NBC, RCA Bldg., 30 Rockefeller Plaza, New York, N.Y. 10020

MR. AND MRS. BERT KOON  
Colorado

## MOVING MINISTERS

Willis Coburn from Jackson, Ohio, to Huntington (V. Va.) First.

Bobby W. Doss from Bonner Springs, Mo., to Gladstone, Mo.

George Ferguson from Ann Arbor (Mich.) University to Columbia (Tenn.) First.

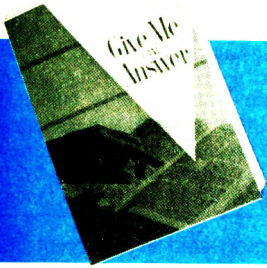
Kenneth Floyd from Gibson City, Ill., to Assumption, Ill.

Frank E. Heidler from Smyrna, Del., to Bangor, Me.

R. F. Howard from Farmer City, Ill., to Ottawa, Ill.

Glendle Rains from Texhoma, Okla., to Magnolia, Ark.

# Give Me an Answer



## Here's Your Answer!

Over 100 pertinent questions as answered by DR W. T. PURKISER in the popular "The Answer Corner" column.

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## Pro: General Board Action

Put me down as highly in favor of recent action by the General Board (concerning the National Council of Churches, Feb. 18 *Herald*) "in severing membership immediately with the respective program units of the NCC."

Unfortunately, the NCC has turned so far from historical, biblical Christianity that even non-Christians have noted their bias toward Marx.

I have faith and confidence that our church can devise its educational materials and outlines so as to honor our Lord and support what we hold dear. May God bless and guide our General Board as He has in the past.

ROBERT B. MILLS  
California

THE LANCASTER (CALIF.) VALLEY VIEW Church was organized April 11, 1969, by Dr. L. Guy Nees, district superintendent of the Los Angeles District. Two sister churches in the area contributed 29 charter members.

By the time the first Sunday services were held a five-acre plot of land and a parsonage had been secured. The first Sunday morning service was held in the parsonage living room, packed with 56 persons.

Presently the services are being held in a "converted" garage, which has fully carpeted floor and beautifully paneled walls. An architect is drawing the plans for the church building program.

The church received one of the \$5,-000 grants at the Conference on Evangelism in Kansas City. The grant was given by Dr. Raymond Hurn and the Department of Home Missions to the church for its being chosen as an "outstanding home mission project."

Pastor Paul H. Enns is seated on the left end of the front row.



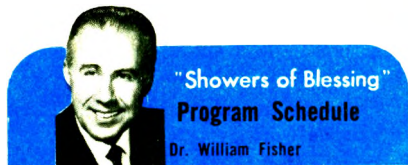
You Should Know About . . .

R. R. Vandermate from Yankton, S.D., to Sidney, Neb.

Kenneth L. Akins, Jr., from Nazarene Theological Seminary, to Lone Pine, Calif.

Paul D. Basham from Chester, Pa., to Livermore Falls, Me.

Richard Copple from Nevada, Mo., to Coffeyville (Kans.) Central.



April 19—"On a Clear Day . . ."  
 April 26—"You Haven't Heard the Half of It!"  
 May 3—"Under New Management"

VITAL STATISTICS

DEATHS

REV. A. ALAN GILMOUR, 51, died Feb. 7 in Jamestown, N.Y. Funeral services were conducted by Rev. Russell Long. He is survived by his wife, Edith; two daughters, Linda Johnson and Hope Palquist; one son, Arthur Alan, Jr.; two grandchildren; his parents; one brother; and one sister.

MRS. JANET (YODER) STEELE, 68, died Jan. 4 at Oregon City, Ore. Funeral services were conducted by Rev. Bob Sutton. Surviving is her husband, Francis; six sons, William, Donald, Robert, Carl, Gerald, and Walter; and 14 grandchildren.

DANIEL NEWTON LITTON, SR., 57, died March 1 in Hagerstown, Md. Funeral services were conducted by Revs. E. E. Grosse, Roy Carnahan, Richard Patmore, and William Mowen. Survivors include his wife, Mildred F.; a daughter, Mrs. Marilyn Spear; a son, Daniel, Jr.; and one grandson.

MRS. GERTRUDE ICKES, 77, died Dec. 8 in Mt. Vernon, Ohio. Funeral services were conducted by Rev. Paul Conrad. She is survived by three daughters, Miss Norma, Mrs. Clifford Jones, and Mrs. Dale Spackey; four granddaughters; and one great-grandson.

THOMAS M. BURNS, 90, died Feb. 23 in Decatur, Ill. Funeral services were conducted in Decatur. Surviving are his wife, Nora; two sons, Gloyd G. and Dean; two daughters, Mrs. Orville (Edna) Boucher and Mrs. Earl (Pansy) Allison; 25 grandchildren; 44 great-grandchildren; six great-grandchildren; and one sister.

BIRTHS

—to Michael A. and Reva (Maynard) Hodge, Redkey, Ind., twin girls, Michelle Rene and Melissa Kay, Mar. 2.

—to Delwin and Linda (Coale) Kirk, Blackwell, Okla., a boy, Garen Lawrence, Dec. 30.

—to Rev. and Mrs. Ronald E. and Judith (Wentworth) Wilson, Iowa City, Ia., a girl, Jennifer Ann, Jan. 22.

—to Duane and Cheryl (Cassatt) Sonnenberg, Yucaipa, Calif., a boy, Glen Carver, Feb. 8.

MARRIAGE

Miss Karen Sue Anderson of Kankakee, Ill., to Ronald Marion Holloway of St. Louis, Jan. 31.

ANNOUNCEMENTS

RECOMMENDATIONS

L. J. Dunham, veteran pastor, is reentering the field of evangelism. He ministers with a compassionate heart; his first love is soul winning; his second-blessing holiness preaching is clear and anointed. Contact him at Box 51, Liverpool, Ill. 61543.—R. J. Clack, Wisconsin district superintendent.

James R. Bell has resigned as pastor at Bethany Lake Overholser Church to give full time to the field of evangelism. James and Jean carry the entire program of music and preaching. They have a few dates in the year of 1971 available. Address them Box 776, Bethany, Okla. 73008.—Jerald R. Locke, Northwest Oklahoma district superintendent.

Ellis Lewis is reentering full-time evangelism. He has a few dates in 1971 available. Address him Box 527, Kansas City, Mo. 64141.—Jerald R. Locke, Northwest Oklahoma district superintendent.

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.

**EX-COP WRITES HIS OWN TICKET FOR CRIMINALS.** Johannes F. Spreen, former police commissioner of Detroit and now a columnist for the "Detroit News," agrees with radicals that the world needs love.

But he finds it hard to understand the kind of love that seizes buildings, burns banks, smashes windows, and hits police officers over the head.

The young will be on solid ground if they define the word properly, the newsman says. He has developed a list of definitions of love which, he contends, will do more against crime than police departments, vigilantes, guns, tanks, and tear gas:

—If it's caring about your neighbor so you report an assault upon him or his home that you witness, that's love.

—If it's caring about your city so that you don't want to see it suffer, that's love.

—If you care about your fellow citizens, no matter what their hue, that's love.

—If you put your personal desires and politics second to your concern for your city, that's love.

—If you consider the feelings of the other person as an individual who is with you on this small, spinning speck of dust called earth, that's love.

—If you use consideration, care, courtesy, and compassion in your dealings with all you meet, that's love.

—If you feel that there are things wrong, injustices, evils in this world and you earnestly wish to do something about them, that's love.

—If you want to change things that do not seem right to you, calmly, coolly, with considered judgment, rather than with a destructive attitude, that's love.

—If you have faith in people and in your police, that's love.

—If you offer charity to all your fellowmen, that's love. □

**CHILD EVANGELISM ON TV.** A national television ministry begins this fall on selected stations, sponsored by Child Evangelism Fellowship headquartered in Grand Rapids, Mich.

Titled "The Treehouse," the project has been described by one church leader who previewed the video tape, "It is the most fantastic opportunity of a lifetime."

Dr. Frank R. Mann, CEF executive director, said 96.9 percent of all American families own television and the opportunity to minister to tens of millions of unchurched youngsters is unprecedented, he said.

Alan George, director of U.S. Ministries of CEF, has served as head planner of the program produced through the combined effort of Dempster Evans and Paul Webb of Paul Webb Associates in Hollywood. □

**SCRIPTURE DISTRIBUTION UP 47.6 PERCENT IN U.S. LAST YEAR SOCIETY REPORTS.** Scripture distribution in the United States by the American Bible Society in 1969 rose 47.6 percent to a total of 76,216,553 copies, it was announced in New York.

The record figure includes 660,250 complete Bibles, 6,876,794 New Testaments, 8,063,216 portions (one or more books of the Bible), and 60,240,150 selections (less than a book of Bible), said Rev. Dr. James Z. Nettinga, executive secretary of the Society's National Distribution Department.

Also included in the total, he said, are 369,671 Talking Bible records and tapes for the blind and persons with impaired vision and 6,472 Braille volumes.

Scripture donations to the armed forces, said Dr. Nettinga, were up 3.3 percent, totaling 2,224,844 copies, passing the 2 million mark for the second year in a row since World War II. The Society has been providing Scriptures free to all armed services personnel through the chaplains since 1817, the year after its founding—American Bible Society News Release. □



## FORMER MISSIONARY SUCCUMBS

MRS. EARL (THELMA) MORGAN, 47, died March 19 in Johnstown, Pa., after a lengthy battle with Hodgkin's disease. Funeral services were conducted at First Church of the Nazarene in Johnstown, Pa., on March 21, by Rev. Robert I. Goslaw.

Rev. Earl and Thelma Morgan were missionaries to Italy and Lebanon for 13 years. They terminated their services abroad because of her illness. They have pastored the Johnstown (Pa.) First Church since 1965.

She is survived by her husband, Rev. Earl; and one daughter, Brenda, age 15.



Outside view of Smyrna church



Inside view of sanctuary

**THE SMYRNA, GA., CHURCH** dedicated a new sanctuary Sunday, February 8. Rev. Jack Lee, Georgia district superintendent, gave the dedicatory address. The new structure was built at a cost of approximately \$48,000 over a seven-month period.

The building houses a nursery, pastor's study, secretary's office, and three classrooms in addition to the sanctuary with a seating capacity of 300.

Rev. H. Lane Loman is pastor.

## NEWS OF REVIVAL

**CLEARWATER (FLA.) FIRST** Church recently closed a revival with the Calvin Jantz evangelistic party. Overflow crowds were present in several services.

The front of the church was filled with seekers on both Sundays of the campaign. Approximately 150 seekers found victory.—REV. CARL N. HALL, reporter.

**SUNDAY NIGHT, MARCH 1,** closed a 12-day revival at the Stevenson, Wash., church. E. H. Edwards was the evangelist.

Pastor George L. Fitch reports that from the start there were seekers, and in the last service the altar was filled.

Neighboring churches supported the meeting with attendance. Groups

representing Bingen, Carson, Washougal, Vancouver Proebstel, and Pleasant View were present at times throughout the revival.

**TEN CHURCHES COMBINED** in a Youth Week revival held on the Warren Zone, Akron, Ohio, District. Attendance for the six services totaled 2,220. Services were conducted in six of the area churches.

The Akron District IMPACT team provided special music and Rev. Gene V. Personett of Hartford City, Ind., was the speaker.

During the meeting, the altar was lined repeatedly with seekers.

Rev. S. Wayne Smith, zone president, reports that the results of the meeting are being felt in most of the zone churches.—Mrs. H. O. PHILLIPS, reporter.

**FORTY-FOUR SOULS** found spiritual help during a recent revival at the Quitman, Ga., church. Eight adults were received into membership by profession of faith on the closing night of the one-week crusade.

Rev. and Mrs. Carl Prentice were the special workers. W. L. Snellgrove is pastor.

## MOVING MISSIONARIES

Miss Mary Cooper, 511 W. Main St., Muncie, Ind. 47305

Miss Betty Cummings, 3742 Saranac Dr., Dayton, Ohio 45429

Miss Kathyren Dixon, 313 N.W. "A" St., Grants Pass, Ore. 97526

Miss Nera Flood, Apartado 149, Guadalupe, Goicoechea, San Jose, Costa Rica, Central America

Rev. and Mrs. Samuel Heap, c/o Dr. and Mrs. Grace, 236 Wigan Rd., Bolton, Lancashire, BL35Q9, England

Dr. and Mrs. Robert Hemphill, P.O. Box 3, Stegi, Swaziland, South Africa

Miss Nancy Seale, Tabibuga Free Bag, Via Mt. Hagen, Western Highlands, New Guinea

Miss Carol Dimbath (until June), 3742 Saranac Dr., Dayton, Ohio 45429

Rev. and Mrs. Hubert Helling, 18-3, 2 Chome, Okamoto, Setagaya Ku, Tokyo 157, Japan

Rev. Ted Hughes, Casilla 975, Correo Central Montevideo, Uruguay, South America

Rev. and Mrs. Ivan Lathrop, 520 N. Rock, Centralia, Wash. 98531

Rev. and Mrs. John Pattee, P.O. Box 14, Baguio City, B 202, Republic of the Philippines

Miss Ruth Rawlings, c/o E. A. Rawlings, Rte. 1, Tahoka, Tex. 79373

Rev. and Mrs. William Shipman, 6130 "P" St., Omaha, Neb. 68117

Dr. Jean Williams, 1260 Buckingham Dr., Thousand Oaks, Calif. 91360

**CORRECTION:** Rev. Chester Naramor, from Coleman, Tex., to: Box 548, 702 James St., Springdale, Ark. 72764.



**PICTURED** is the interior of the new Limon, Colo., church. It is a home mission effort and a pilot project of the Colorado District. Located 75 miles east of Colorado Springs, the church will be pastored by a student from Nazarene Bible College. It is one of several churches planned by the Colorado District to reach more people for Christ while giving students an opportunity to receive pastoral experience. The first pastor, Bill Rigel, is a senior. To begin the work, he was assisted by several other students in a community canvass. They started without a single prospect in October, 1969. When the church was organized in December, 1969, District Superintendent E. L. Cornelison received 20 charter members.

## Next Sunday's Lesson

# The Answer Corner

By John A. Knight

### A GOSPEL FOR ALL

(April 19)

Scripture: Galatians 3 (Printed: Galatians 3:7-14, 26-29)

Golden Text: Galatians 3:28

The Christian God, in contrast to other "gods," seeks man. He reaches out to men everywhere—whatever their status or station. This week's lesson, and those of the following five weeks, trace the way God reached out to the world with the gospel through the Church, beginning in Jerusalem with Jews, later including Samaritans, and finally Gentiles. This theme, which will be illustrated from the Book of Acts, is expressed in Paul's letter to the Galatians.

#### 1. *The Works of the Law*

The great apostle declared that the Law in itself was good. It exposed sin for the ugly thing that it is, and served as a guide to bring the Jews to Christ (3:19, 24-25). But the Law divorced from the Lawgiver became a new idolatry. By deifying the Law, the Jews were led to an unwholesome exclusivism, which undercut their divine destiny to become a "light to the Gentiles."

Dependence upon works for salvation produces an intolerable tyranny, which issues in undue elevation of oneself and unholy judgment of others. All who make the Law their savior stand under its "curse" (3:10).

#### 2. *The Hearing of Faith*

Paul insisted to his fellows, who viewed themselves as the rightful heirs of Abraham, that the Spirit of Christ comes by the hearing of faith and not by the works of the Law. Since Abraham was justified by faith, his true children are those "which are of faith" (3:2-7).

An impersonal law brings bondage. A personal Lord brings freedom. Law creates a caste system. Faith in Christ brings community and fellowship. Thus in God's great family—the household of faith—there is neither Jew nor Greek, slave nor free, male nor female. All such distinctions are forever done away! □

**This generation has two main problems. One is the past and how to escape it. The second is the future and how to prevent it.**

—Christopher Morley

Conducted by W. T. Purkiser, Editor

**Please explain the paradox of Luke 16:19-31 when considered along with Philippians 4:19 and Psalm 37:25.**

Luke 16:19-31 is the parable of the rich man and Lazarus in which Lazarus, the beggar, "died, and was carried by the angels into Abraham's bosom" or paradise.

Philippians 4:19 reads, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Psalms 37:25 says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

It is always wrong to make a parable "walk on all fours"—that is, to try to treat it like an allegory where every detail has meaning. Parables are a unique form of literature in which one major truth or lesson is taught by means of a story or common event.

The truth taught in Luke 16:19-31, addressed as it is to "the Pharisees also, who were covetous" (verse 14), is that final salvation does not depend on social or economic status in this life, but upon hearing and believing the Word of God.

Lazarus was not saved because he was a beggar. Nor was the rich man lost

because he was wealthy, but because of his failure to repent of his sins (verses 28-30).

Even if, as well may be, Luke 16:19-31 is not a parable but an event from history, the case would be the same and the truth of the passage would not be affected.

As to a direct contradiction in the fact that Lazarus is described as a beggar, I would just point out that the original Greek uses a term that does not mean a professional beggar but one which W. E. Vine says "stresses his poverty-stricken condition." A form of the same word is used in Galatians 4:9 to describe a corrupt Judaism as "beggarly."

Lazarus was dependent on charity, but apparently he was fed, and there is no indication that he starved to death. Certainly his faith and manner of life were such that when he died, perhaps as a result of the illness ("sores" is "wounds, ulcers" in the Greek) mentioned in verses 20-21, what he went to was such as to make it "worth it all."

**What, if any, is the significance of the number 40 in the Bible—Moses on the mount, Christ in the wilderness, etc.?**

In each case where it appears, 40 seems to stand for completeness, fullness, totality. Other numbers are sim-

ilarly used in the Scripture with recurring regularity: e.g., seven and 12.

**There has been much controversy in our church about eating in the church. What is the meaning of I Corinthians 11:22—"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not? I would appreciate any comments you have."**

I am sorry to learn that you have had controversy over this.

If by "eating in the church" you mean an occasional fellowship meal in some part of the church building outside the sanctuary, then in all honesty I would have to say that I Corinthians 11:22 has nothing to do with the matter.

If you will read the context (verses 18-34), you will find that the eating which is condemned was selfish and gluttonous conduct during the traditional "love feast" of the first-century Church, in connection with which the sacrament of the Lord's Supper was observed.

We have very conscientious people who have reacted against money-making suppers to support the work of the Lord to the degree that they have come

to feel that any fellowship meal held in church-owned property is wrong.

Paul deals with problems of this sort in Romans 14. They should not give rise to controversy. The strong should respect the scruples of the weak, and the weak should not judge the strong. And if they can't get together, then it is the strong who must give way.

I have vivid recollections of the kitchen in the large room behind the platform of the first permanent building of the Church of the Nazarene at Sixth and Wall Streets in Los Angeles built while Dr. P. F. Bresce was pastor. It was used to deepen the fellowship of the church and further the work of the Lord.

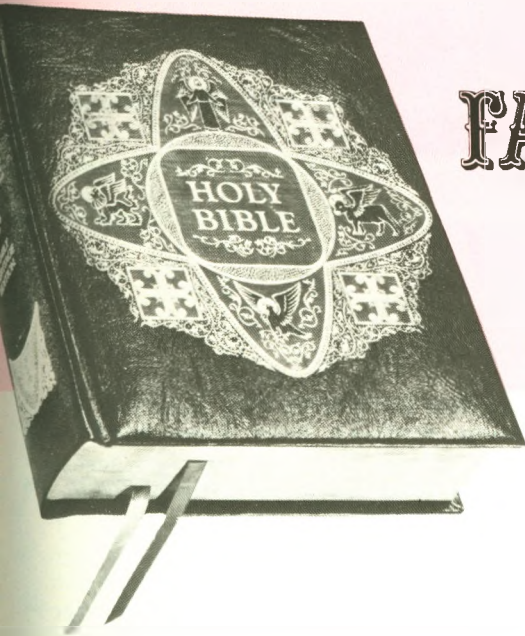
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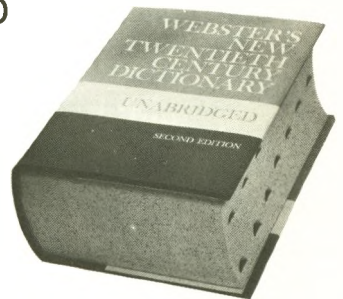
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## “By All Means...”

### ANY FIVE MEN

**R**OGER BABSON, the eminent economist and devout churchman, said, “Any five men, if they make up their minds to it, can fill any church, regardless of the minister.” But of course a wise, Spirit-filled pastor can greatly help.

We are told that men are saying these days, “Use me or lose me.” That there is a pressing need for consecrated laymen to engage in soul-winning service cannot be questioned.

When Saul was persecuting the Jerusalem church, “they were all scattered abroad throughout the regions of Judaea and Samaria, *except the apostles*” (Acts 8:1). And we read, “They...went every where preaching the word” (Acts 8:4). Evidently this was a lay movement in evangelism.

When I was district superintendent of the Central Northwest District, which comprised four states—the Dakotas, Minnesota, and Montana—I was told a thrilling story of the beginning and growth of our church in Oakes, N.D.

Three very devout women met regularly for prayer and fasting. They pleaded with God for a holiness church to be organized. They visited in the community.

The day came when a Church of the Nazarene was organized. Then a church building and a parsonage were built. Soon an annual camp meeting came into exist-

ence. Many have been won to Christ and Christian workers have gone forth to bless the world. Gracious revivals across the years have been witnessed because three godly women obeyed God.

If these women, for whom we give praise to God for such devoted Christian vision and service, could accomplish so much for the Master, what ought five big men to do?

The editor of the *Free Methodist* said to his church, “We must start branch Sunday schools, and Bible study classes in homes. We should have hundreds of them. Every community should be reached with a Bible study group. This requires little money, but lots of concern and hard work.”

That glorious Day of Pentecost first came to a home, an “Upper Room” (Acts 2:2). We also note that “in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:42). It is true there were no church buildings at first, and most worship was conducted in private homes. However, today we are neglecting a wide-open door where souls could be won to Christ and the church. One hour each week from 7:30 p.m. to 8:30 p.m. for a “cottage prayer meeting” or neighborhood Bible study group would work wonders for the kingdom of Christ.

—E. E. WORDSWORTH  
Kirkland, Wash.

# SAVE SOME”

