

JULY 29, 1970

Herald of Holiness

CHURCH OF THE NAZARENE

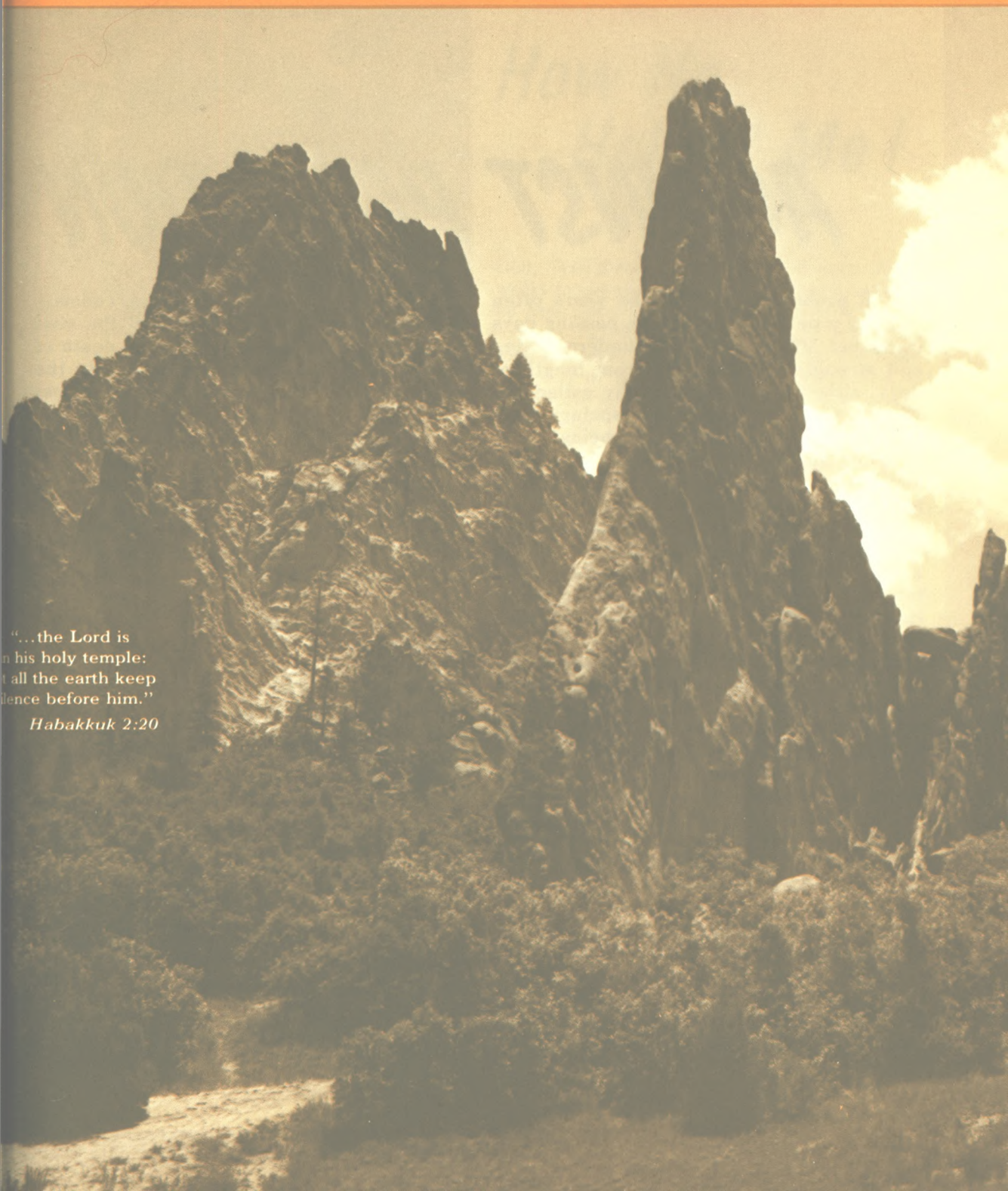
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Look How He Helped Me!

(See page 3.)

SALTY CHRISTIANS?

(See page 5.)



“...the Lord is
in his holy temple:
at all the earth keep
silence before him.”

Habakkuk 2:20



General Superintendent Samuel Young

AGAINST POLLUTION

IT IS probably true that the years often bring a perspective that the passing days could not afford. But God's understanding and strength do not come from length of days, although He is rightfully called the Eternal God. His perspective springs from the moral character of His own being.

Some believe that man has a built-in insight concerning God, but we would be quick to acknowledge that his views are often corrupted by basic sinfulness. The clear view of God as a holy Being in the highest ethical sense is a divine revelation. The fullness of this revelation comes in Jesus himself, for He insisted: "He that hath seen me hath seen the Father" (John 14:19b).

The entire biblical picture of God is inseparable from the idea of His holiness. This holiness carries a moral demand with it, "You shall be holy, for I am holy" (I Peter 1:16).^{*} This demand is ethical, personal: "But as he who called you is holy, be holy yourselves in all your conduct" (I Peter 1:15).^{*}

This revelation is abundantly clear in the unfolding of God's redemptive plan. It was holy love that caused the Father to send His Son. It was love that enabled the Son to die for sinners. It is His redemptive task that affords significance to the name Holy Spirit. Even in the final city of God it is made unspeakably clear, "But nothing unclean shall enter, nor anyone whose ways are false or foul, but only those who are inscribed in the Lamb's roll of the living" (Revelation 21:27).^{**}

We cannot postpone the moral, redemptive cleansing that we need until the next world. It is afforded us now in the death of Jesus Christ, our Lord. Let us join in the song and make our confession, one by one:

*Father, I have wander'd from Thee;
Often has my heart gone astray;
Crimson do my sins seem to me —
Water cannot wash them away.
Jesus, to that fountain of Thine,
Leaning on Thy promise I go;
Cleanse by Thy washing divine,
And I shall be whiter than snow.*

Let our hearts sing with joy, "Blessed be the fountain of Blood!"

One we had labored with personally over a period of months to make the great surrender was plunged into a new crisis by a severe coronary attack. Then he answered in shame that he could not offer God the few hours or days he had left. We reminded him that we are built for two worlds but that the supreme moral preparation is made in this arena of our defeat. He rallied and prayed the penitent's prayer. Peace came. His witness lasted for only six or eight weeks, but it was shining.

God is against pollution — inward and outward, personal and social — for He affords the cleansing we need today. □

^{*}RSV
^{**}The NEB



Photo by Lambert

LOOK

How He Helped Me!

God, "You'll have to help me. I've been trying for weeks to get some courage." Tomorrow would soon be here and I felt smaller and weaker by the hour.

Some can say good-bye to their service-bound sons and smile proudly. But I did not feel noble, or brave, or in any way glad. Ours would soon leave. Tomorrow we would say good-bye to him and his young wife.

For many days we had watched the two young figures clinging, growing more serious and silent by the hour. Their quiet and our dread mingled to form a kind of mechanical family as the time came near. I shrank from that moment of parting. How I dreaded the months ahead filled with loneliness and uncertainty for them!

Desperate, I admitted to the Lord how helpless I felt. Then Paul's words from the Bible came to me: "When I am weak, then am I strong" (II Corinthians 12:10). God's power could somehow get me through this ordeal that I could not go through alone.

The day came and passed into the late afternoon. There was not much talk, for our thoughts were focused on the moments to come.

It was time for the two to leave. They stood at the door and hesitated as if they too dreaded what I, a very weak mother, might do.

It was then I felt the strength! I could smile and talk and gaily call out my best wishes. No tears. I even had courage to spare!

As the Camaro super-speeded down the road, the supernatural faded and I was again my weak and helpless self.

That day marked the beginning of a new way of life in our family. Uncertainties and anxieties, as well as some delightful surprises, were in store. But that day, too, I tested the strength God gave. It held!

□

OUR four-year-old son lay in a small hospital bed, unconscious. He had been caught under the wheel of a truck loaded with sand. Tire marks extended from his abdomen to his neck. Mercifully, his little body had been driven deep into the mud and he was alive!

They were saying something about his eyes. In a daze, I wondered if he would be blind. Would he even live?

There was nothing for me to do but wait. During those next hours alone, I could feel the storm of panic ready to burst from inside me. How I wanted him to stop moaning and talk to me!

You think about God in these times, and how you pray! But more than that is needed: a calming, and a confidence.

Then I remembered how I held my little one in times of illness. When they struggled feverishly, I had placed my cool hands on their small faces. As they recognized me, they quieted.

It occurred to me that I was now the feverish, frantic child. I could be soothed by God's own cool hands. In this I rested. Each time the fear of impending loss rose up, I remembered He was there and in charge. All was well.

Those days were eventually over. But I shall never forget the poise I found in sensing God's presence.

Another day came with a different need. I told

The Sin of Synlessness

THE APOSTLE PAUL was a rugged individualist, a lone wolf. That's what most people think. "Unmarried, maybe a woman-hater, couldn't care less what people thought"—this is the profile.

Wrong! Actually no writer of the New Testament shows a stronger sense of "togetherness" than the great apostle.

Frequently he reminds his readers that he is remembering them daily in his prayers. And he asks them to pray for him.

A careful reading of Paul's Epistles will reveal a man who often felt lonely and always craved human companionship. In his last letter he pleads, "Do your best to come to me soon" (II Timothy 4:9, RSV), and then adds the plaintive note, "Only Luke is with me."

Paul had a rugged character. He could stand on his own two feet. But he was not antisocial, or even asocial.

Abbott-Smith's Manual Greek Lexicon of the New Testament has 14 pages of compound words beginning with the prepositional prefix *syn*, meaning "with" or "together." There are about 180 such terms in the New Testament.

The surprising thing is that at least 50 of these are found only in Paul's Epistles. If we add the writings of Luke, a close companion of Paul, we

■ **By Ralph Earle**

Kansas City

can almost double the number. And many of the other compounds of *syn* are used predominantly by Paul. Again, of those that are *hapax legomena* (found only once in the New Testament) most are from Paul's pen.

We repeat: Paul had a greater sense of togetherness than any other writer in the New Testament. He speaks of being united with Christ in His death (Romans 6:5), of being fellow heirs with Him (Romans 8:17).

If we suffer with Christ we shall also be glorified with Him (Romans 8:17) and will reign with Him (I Corinthians 4:8). We are made alive together with Christ (Ephesians 2:5).

Paul refers to other Christians as being his fellow workers, fellow citizens, fellow soldiers, fellow prisoners. He speaks of believers as being fitted together like the pieces of a building (Ephesians 2:21) or the parts of the body (Ephesians 4:16).

Paul longs to see the Roman Christians in order that he may be encouraged or comforted by their fellowship (Romans 1:12).

The apostle was particularly concerned for the unity of believers. He wrote to the Philippians: "Make my

joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose" (2:2, NASB). This was an echo of Jesus' high-priestly prayer, "That they all may be one" (John 17:21).

What practical application does this have to us? It means that we should seek a closer fellowship with those of "like precious faith with us" (II Peter 1:1). We have recently done so in the case of the National Holiness Association. Would not the next logical step be to seek affiliation with the National Association of Evangelicals?

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). It will take a united front of evangelicals to convince the world that we are really Christ's followers. We need to "witness together" to the greatness of God's grace.

Togetherness is more than gregariousness. It is a spiritual fellowship.

The term *koinonia*, "fellowship," is used most by Paul (14 out of the 20 times it occurs in the New Testament). It comes from the adjective *koinos*, "common." So it means a "sharing," having things in common.

This sharing is used for both communion in worship and partnership in service. And that is what we should have with all our brothers and sisters in the Lord. □



Herald of Holiness

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Volume 59, Number 30

JULY 29, 1970

Whole Number 3040

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: Union Pacific Railroad

■ By Don A. Carley

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Salty Christians?

“Ye are the salt of the earth” (Matthew 5:13)

Salt is a preservative. In pioneer days when there was no refrigeration available, the people preserved their meats by curing them with salt. Even today salt is used to cure hides in the process of making leather.

Christians exhibit a similar preserving effect upon society. History teaches us at least one lesson. A nation falls first from the inside before it falls from the outside.

Take Solomon's reign for example. Here was probably the wisest man that has ever lived. As long

as Solomon obeyed the Lord, followed His will, and led the nation of Israel in the paths of righteousness, they prospered. Never before—nor since—had Israel enjoyed such wealth and glory as during these days. But Solomon and Israel strayed from God's will and consequently fell prey to ungodly nations. Israel's role was changed from that of master to slave.

Even in modern times we can see what happens to a society where Christian influence is not felt. The Christians became lax, thus allowing a minority group of Nazis to take over the German nation. Their silence was even more blamable when this radical group began to persecute their Jewish brethren, allowing some 6 million Jews to be murdered.

But before we shake our finger at Germany or Israel, let's examine our own American society. The crime rate is increasing faster than our population. Pornographic literature is a \$500-million-a-year business. Americans spend some \$9 billion a year on alcoholic beverages. These are just some of the symptoms indicating the sickness of our society.

Could this sickness be due to the fact that we as Christians do not exercise “a preserving influence” upon our society? Are we exhibiting a saltlike quality?

Salt is seasoning. Webster defines seasoning as “herbs or spices which give zest to or render more palatable.” What could add more zest to a person's life than to become a Christian?

Salt lowers the freezing point. This is the common phenomenon observed when we make homemade ice cream or when we sprinkle salt on an ice-covered step or street.

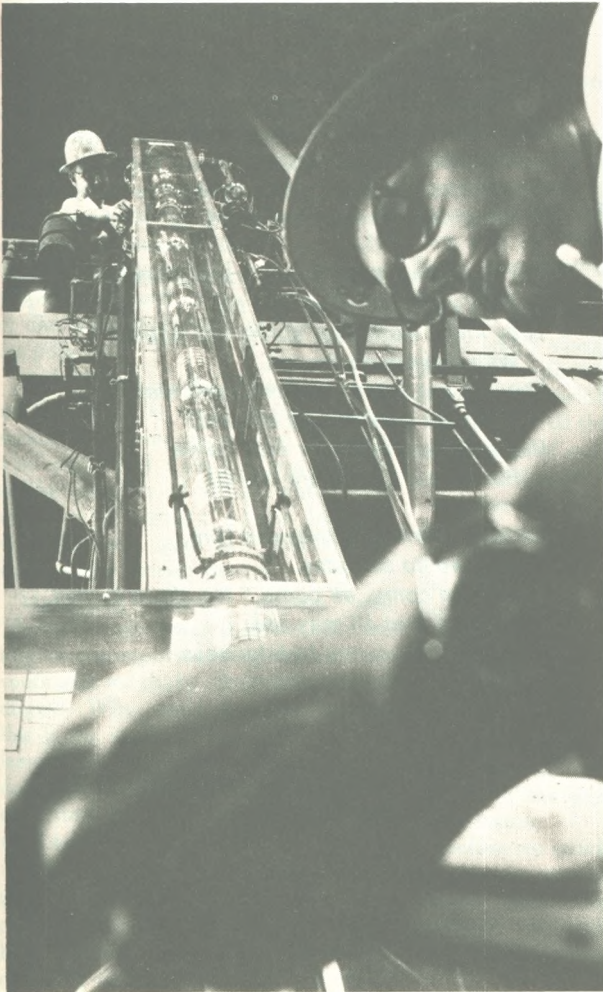
The Christian experience again is similar to salt in that it lowers our freezing point. Have you ever given anyone the “cold shoulder” or have you ever had anyone give you the cold shoulder?

Being a Christian helps us to be more tolerant and long-suffering toward our fellowman (I Corinthians 13:4).

Salt raises the boiling point of water. All our wives take advantage of this when they cook a pot of beans. You can put more heat on the beans and get them hotter so they will cook faster by adding salt.

When we are saved and sanctified, our boiling point is raised also. With the carnal nature eradicated, it's amazing how much nicer other people

Photo by E. I. DuPont de Nemours & Co., Inc.



are. They don't seem to irritate us as quickly as before.

Salt helps conduct electricity. Pure distilled water will not conduct electricity. But add a little salt to it and the current flows freely.

If the electricity symbolizes God's message of salvation for man, then the Christian is the salt which makes it possible for others to receive the message of salvation. The Christian is a channel or passageway through which God may work.

A small amount of salt goes a long way. Sea water is only 2.8 percent salt by weight, but if you have ever swallowed a mouthful you've found the salt in plain evidence.

Christians may be a minority group, but just a few Christians with God's help can turn the world upside down. Look at the tremendous work accomplished by a few apostles in the early days of Christianity. John Wesley and a few followers turned England upside down.

Salt is a very stable compound. It does not melt until it reaches a temperature of 1,472 degrees and does not boil or vaporize until 2,624° F. Even after the salt has evaporated, scientists have found that the vapors maintain a chemical identity very much like that of the solid salt.

Isn't this exemplary of the Christian's life? He can be counted on to attend not only the Sunday services but also Wednesday night prayer meeting. You can always depend upon the Christian to stand up and be counted on the side of righteousness regardless of the circumstances.

Salt is necessary for life. In some areas of the world, the amount of salt a man possesses is a measure of his wealth. In some places salt is literally worth its weight in gold. This is because salt is essential for man and animals to sustain life.

It's interesting to note the derivation of the word "salary." It comes from the Latin word *salarium*, which was an amount of money allotted to Roman soldiers for purchasing salt.

We've all seen the blocks of salt which farmers place in their pastures for their cattle to lick. This keeps them healthy and strong.

In the bush country of Africa there is a tribe of people that are of small stature. We call them pygmies. They grow to a height of only three and one-half to four feet. This was brought about because for centuries their diets have been deficient in salt and other vital minerals.

How tragic it would be to base our lives on the popular philosophies of the time and lose our saltiness—or we should say "soul"! Let us remember, "Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark 9:50). □

"... in quietness and in confidence shall be your strength ..."

Isaiah 30:15



SUNNY- HEARTEDNESS

(Romans 8:9)

*That certain sunny-heartedness,
Proof of trust in God,
Will light the face of whoso-will,
Though he be but common clod.
God's healing hush of so great peace,
Balm for our troubled world,
Would stop the frenzy we display,
Bring calm in this mad whirl.*

*For Christians have brave hopefulness;
They need not wretched be.
They know each year spring will appear
With flowers on the lea.
They do not shrink, or doubt and fear,
Although dark clouds abound,
Regardless whatso'er may come,
For they in Christ are found!*

*As early Christians followed Him,
May we do so today.
"Let them come, all come," His Word invites,
So plain that all may see;
And show His sunny-heartedness,
God's task for you and me!*

Jessie Whiteside Finks
Shelbyville, Ill.

■ By Ronald S. Barlow, M.D.

Oklahoma City



The Problem of LEGALIZED DRUGS

RECENTLY our pastor announced on Sunday morning that he was going to speak on drugs—something our people needed to hear. Since everyone knew there was no serious or rampant drug problem in our church, he wasn't taken seriously. However, what he had to say was appropriate to each of us in this world of diet pills, tranquilizers, and sleeping pills.

To a physician, the abuse and overuse of drugs is quite apparent and seems to be ever increasing. Frankly, I am concerned. I am also much aware of the benefits of drugs when used under a physician's advice for specific illnesses, and my concern excludes those circumstances.

Marijuana, "speed," "uppers," and "downers" are drugs that we hear are used so commonly among the nation's youth and we shake our heads in pious disgust. Why can't the kids realize this is no way to face today's problems? Can't they see what they are doing to their health and future? Why can't they be like our generation and meet everyday's difficulties maturely?

Unfortunately they are like us, and they are following our example uncomfortably close. We who are members of the church don't consider ourselves as drug abusers, but think about how commonly one finds diet

pills, tranquilizers, and sleeping pills at home.

In nearly every diet pill compound, amphetamine ("upper") is used. We use these awhile and we begin to enjoy the side effects of mood elevation and increased energy. We soon find, after increased usage, that we are either anxious or depressed—and then we need another pill.

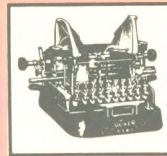
We can't sleep, so we reach for a sleeping medication, which frequently contains a barbiturate found in the "downers." All this is done in common knowledge of our children at home—and their friends.

To the youth, in this use of legalized drugs we have just set a double standard, an example typical to them of the much publicized generation gap. For you see, to young people, marijuana, uppers, and downers are their crutches necessary to face every day just as your diet pills, tranquilizers, and sleeping pills may have become to you. We wonder, when we try to explain to youth about the hazards and pitfalls of the use of drugs, why they won't listen.

Before we quickly pass judgment on our young people for their abuse of drugs, let's examine our medicine cabinets and our own use of drugs. Our example should be contributing to the solution instead of becoming part of the problem. □

50 YEARS

AGO...



In the
Herald
of Holiness

Content Thyself
With Thy Own Cross

IT IS VERY easy for us to imagine that the crosses of others are lighter than our own. It is a great pity we cannot rightly look at these things. If we would only have and maintain a lively faith in our Father, we would the more easily realize that He would never practice partiality for others and against us. We would find that our cross is adapted to our strength and our needs. An exchange illustrates with force and aptness this point:

We are apt to underestimate the burdens of others and to exaggerate our own. A saint complained of his cross, and God sent an angel to him to ease him of his burden. The angel bade him follow him to a large hall filled with crosses. "For," said he, "God had one Son without sin, but never a child without a cross." The saint put down his own cross and looked for a better one. He spied a cross of gold, encrusted with jewels, and eagerly grasped it. Alas! it was so heavy; he could not stir it. Then he selected one after another, but they all failed him. One especially he desired. It was wreathed in roses. But when he put it on his shoulder the hidden thorns cruelly hurt him. In despair he then picked out a plain cross, engraved with many promises of God, and this fitted him to perfection. The angel smiled as the saint went his way rejoicing, for it was his own cross, left when he entered, which he had selected.

And so it will ever be. Our own cross is fashioned for us by the Father's hand. It is adapted to our strength, neither too light nor too heavy. "As thy days, so thy strength."

From Editorial Survey
B. F. HAYNES
July 28, 1920

I SAW an interesting cartoon recently depicting two small boys in earnest conversation.

One said to the other: "Boy, my mom sure belongs to the 'now generation,' because when she calls me, she means RIGHT NOW!"

Perhaps there is not such a generation gap between adults today and their children as it might seem. This illusion has been fostered by a group of dissidents whose lives have gone flat because they have so little to live for. They subconsciously desire a "cause" to espouse, and in the absence of real values they have conjured up some straw men to battle with.

Since disciplines and standards are somewhat difficult to maintain, it is easier to strike out at the establishment and hope to demolish the things for which it stands than to look squarely at the values they represent. Given time, youth will appreciate the fact that standards were upheld, in spite of their protests, until their maturity reveals their true worth.

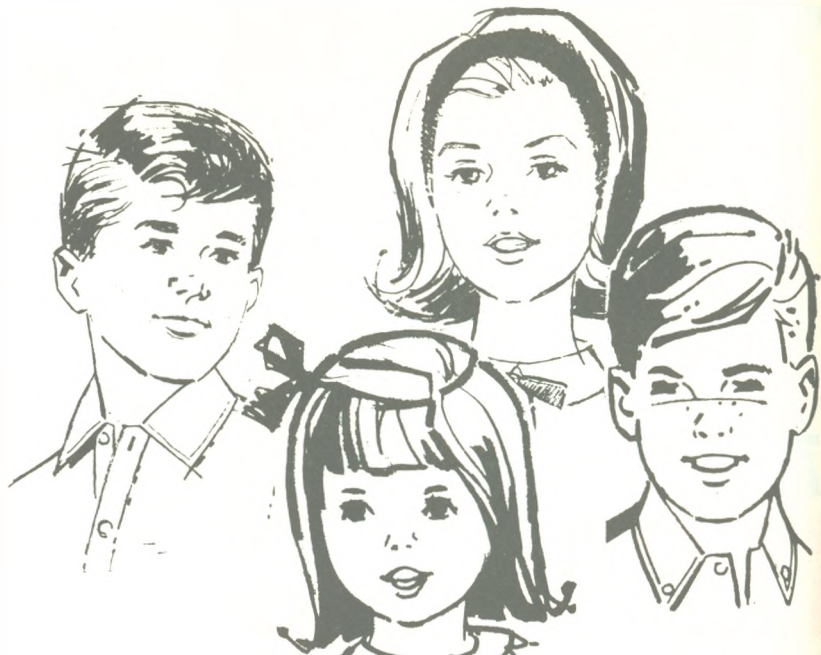
On the other hand, if guidelines are not well-marked now, these very youth in due season will despise the "now" generation because we did not mark their pathway toward safety, security, and the fulfillment of the divine purpose in their lives.

History has proven that extreme permissiveness always leads to decadence and ruin. Discipline is synonymous with discipleship. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). But with our affluent society and our easy, tolerant philosophy, we are tempted to shy away from the ruggedness of true religion to accept a watered-down way of life.

The true "now" generation involves those who sense a vital connection with all of the past, and who refuse to throw away real values just because they are old. Jeremiah spoke to dissidents in his day on this wise: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jeremiah 6:16).

We need a return to the simplicity of the gospel, to the wonder of it all, and to the old paths of truth and beauty which form the best atmosphere for progress. Our sophistication has almost ruined us.

If ever church leaders had a chance to enter politics, racial strife, and



The "NOW" Generation

■ By Raymond C. Kratzer
Yakima, Wash.

economic and social problems of the day, it was in the days of the apostles. But did they? No! They were determined to PREACH CHRIST and Him crucified, because they knew the importance of first things. They knew that when men got their relationship right with Him everything else would fall into its proper place.

No one in history lived in such realism as the Apostle Paul. Read his history in the Book of Acts and his autobiography as included in his Epistles. He was involved in intrigue, attempts on his life without number, heresy trials, ship disasters, misunderstandings, revival, miracles, missionary enterprises, Kingdom building, and finally a martyr's death.

And what a wholesome attitude he had toward every aspect of his Chris-

tian life! He said, "I have learned in whatsoever state I am, therewith to be content" (Philippians 4:11). His only cause was Christ! "But God forbid that I should glory, save in the cross . . ." And what was his counsel?

Honor your government. Pray and give thanks "for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:2).

Respect your church and fellowman. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God" (1 Corinthians 10:31-32).

Respect your body, mind, and soul. In Philippians 4:8 he admonishes us to concentrate on the things which are honest, just, pure, lovely, of good report, virtuous, and things which are praiseworthy.

Instead of being caught in the backwash of a generation that has moved away from the great and wholesome traditions of education, philosophy, and religion in the name of relevancy and social betterment, let us put on the brakes, get our moral and spiritual machinery into reverse gear, and recapture the glory of God—the glory of old-time religion, of personal Christian experience, where you know you are saved, and sanctified, and eager to help spread the contagion of the scriptural holiness which will result in wholeness for the person and his environment. □



Photo by Union Pacific Railroad

The Voice of God

Let me look at something
Fresh from the hand of God—
A river or a lake,
Or just the common sod,
A snowcapped mountain peak
With rocks most out of sight;
The sky so clear and blue,
The stars that shine so bright.

Let me see the wildlife—
The birds, fleet-footed deer,
The forest that just grew
With mysteries hidden there.
Let me hear an echo
In the stillness of the night
Come back from the hillside,
When the nighthawk takes its flight.

Let me see the tide recede
Where God has set the bounds;
Let me hear the ocean roar
With its thunderous, mighty sounds.
Then my mind in thought is lifted
Far above the snow white clouds,
And in the solitude I listen
For the still, small voice of God.

Jessie L. Ripper

Kinkakee, III

Pen Points

Youth Is Life

THERE is no other portion of a lifetime so relevant to all of life as are the years of youth. On these the remaining years must stand.

The persons we become in youth determine the qualifications we will have for our encounter with life. Sometimes people think they are justified with rather irresponsible treatment of their youth, in view of the fact that later in life they will readjust their lives and take responsibility. They overlook the fact that youth is not only part of life but it is the foundation of all our years.

Life provides no opportunity for retrieving the losses incurred in youth or blotting out the stains of careless living done prior to the years of maturity. The crippled child becomes a crippled man, and the personality scars of childhood become scars on the person for life.

God can forgive our sins, restore our souls, present new opportunities, and invest new trust in us, but even God cannot remove the damage.

The church concerns itself seriously with protecting the lives of youth lest they become damaged before the person is qualified to become a good steward of his own treasures. The church tries so to guard and guide the years of people's youth that they may arrive without serious injury at the place of mature responsibility. If this can be accomplished, they will have an even break in their encounter with adult assignments.

—MILO ARNOLD
Colorado Springs

Editorially Speaking

By W. T. PURKISER

On Yielding Our Failures to the Lord

To live with any measure of effectiveness as Christians, we must learn two lessons. We must learn to present our successes as an offering to the glory of God. And we must learn to yield our failures to the Lord.

The first of these lessons is not as easy as it looks. We find that it comes rather naturally to accept credit for whatever accomplishments we may have.

It is so easy for us to grow smug and self-satisfied when things go well with us. After all, people get what they deserve, don't they? We might never say it, but sometimes we seem to think that the good fortune we have couldn't have happened to nicer people.

But God will not share His glory with any man. Nor can we really afford to claim it, for the simple reason that if we take credit for our successes, then by the same token we must accept full responsibility for our failures. More times than not, we don't deserve either.

It is in the area of our failures that we usually need special help. When we have learned to offer our successes as a thank offering to the Lord, then we can master a little better the art of yielding our failures to the sovereignty and providence of God.

In a success-oriented society such as ours it seems like heresy to suggest that even mistakes and failures, especially when they come from sincere motives, can be transformed and used for the glory of God.

Mrs. F. G. Burroughs captured this years ago in song stanzas we used to hear:

*Dear Lord, take up the tangled strands,
Where we have wrought in vain,
That by the skill of Thy dear hands
Some beauty may remain.*

*Touch Thou the sad, discordant keys
Of every troubled breast,
And change to peaceful harmonies
The sighings of unrest.*

*Where broken vows in fragments lie—
The toll of wasted years—
Do Thou make whole again, we cry,
And give a song for tears.*

*Take all our failures, each mistake
Of our poor, human ways,
Then, Saviour, for Thine own dear sake,
Make them show forth Thy praise.*

How it all comes about is the message of the refrain:

*Transformed by grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign.°*

Certainly none would be so foolish as to use this truth to excuse willful wrong or even negligent misdeeds. But when we have done our best and failed, then we have both the privilege and the obligation to yield that failure to the Lord, that it may be "transformed by grace divine."

How He does it, we may never know. That He does it, we may be sure from the scope of the promise He has given, "We know that in *everything* God works for good with those who love him, who are called according to his purpose" (Romans 8:28, RSV). □

Our Need for Joy

Many observers have noticed the lack of joy in present-day evangelical circles. We have grown so preoccupied with our problems and duties that we have all but lost the radiant happiness so characteristic of Christianity at its best.

We quite reverse our Lord's teaching, and think of our lives as battles, not banquets. We have forgotten that at the very heart of the good news that is our Gospel is the vibrant joy of the Lord which is our strength.

One Christian layman who works with overseas students in American universities makes it a practice of asking those who accompany him to church what their reaction is to Christianity. Many of them respond, he says, with statements like, "The teaching is good, but the people are so grim, so sad. They don't seem very happy about it."

Perhaps nothing would do more toward the revival of faith in our day than to make Christian joy more obvious. Charles Davis was right when he said, "Love, joy and peace are among the fruits of

What we believe God to be is the basis for what we allow Him to be in our lives. How important to see Him as He is!

Margaret Bloom

the Spirit, and these are a better indication of the following of Christ than the dressing up of unhappiness as the will of God."

There is much of tragedy and sorrow in our world, and he would be a fool who would ignore it. Yet our contribution as Christians to the life of man on earth is to manifest the joy that is more than cheap pleasure, that is based on the conviction "that despite everything else, *nevertheless* it is possible, through God, to rejoice without superficiality, without mockery, without avoiding the real issues."

A Christian without cheer is certainly no advertisement for the Saviour. To be spiritually effective, we must first become spiritually attractive.

What is true of evangelical Christianity in general is even more true of holiness people in particular. It was in connection with His prayer that His disciples might be sanctified that Jesus asked the Father to let His joy be fulfilled in them—and He used a term that means "to be filled full of," as the perfume of Mary's ointment filled the room (John 17:13,17).

In the same context Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11).

Our strength is more than rugged convictions, high ideals, or grim determination. It is as true today as it was when the words were penned, "The joy of the Lord is your strength." □

Looking at Life

There are four "looks" in the Christian life. The first is inward, the second upward, the third outward, and the fourth is the onward look.

This is the approximate order in which we ordinarily take these "looks." They are the dimensions of our personal existence, our major relationships with reality.

The inward look is important. We need to know what is within us.

One of the great changes the gospel makes in our understanding of religion is its shift of emphasis from ritual to righteousness, from external conformity to internal transformation.

Jesus taught that both sin and holiness have their birth in the heart. "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit,

lasciviousness, an evil eye [envy], blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20).

For this reason, salvation begins within—first in a sense of the inwardness of sin with its deep stain, and second in the touch of God purifying the stream of life because its spring in the heart is cleansed.

But the inward look must quickly be followed by the upward look. Conviction without hope and faith would bring despair.

In fact, the inward look without the upward look can be dangerous. There is a morbid introspection, a constant feeling of one's pulse, that cripples faith and action.

Our hope is not within ourselves. It is not in cultivating some "innate goodness" to be found in human nature. It is in the redemption that comes from above, through Christ and His Spirit.

Then there is the outward look. Faith that goes no farther than the inward and the upward looks can be purely selfish and unworthy of the name of Christ.

Our love for God with all the heart, soul, mind, and strength must find completion in our love for our neighbors as for ourselves. We are to look out on the fields that are white already to harvest.

And if we fail, we fail most often here. Our eyes turn in and our eyes turn up, but we tend to be blind to the aching needs around us.

Finally, there is the onward look. Life has an eternal dimension for the child of God. It does not lead to the pit but to paradise—to glory, not to the grave. There is always more ahead.

Religious thought in our day has reacted against what was interpreted wrongly as a "pie in the sky" attitude on the part of some. But we must not pull our horizons in too sharply. We are living not only for time. We are living for eternity as well.

And even within the span of this life, we cannot live in the past. We cannot win the Christian race looking over our shoulders. We must cultivate the onward look. □

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KINDNESS

The ministry of kindness is a ministry which may be achieved by all men, rich and poor, learned and illiterate. Brilliance of mind and capacity for deep thinking have rendered great service to humanity, but by themselves they are impotent to dry a tear or mend a broken heart.

—Anonymous

Aug. 11-16; Kans. Dist. Teen Camp, Aug. 17-23; Anthony, Kans., Aug. 31—Sept. 6

SINGELL, TIMOTHY DEAN. (C) 223 S. Union St., Galion, Ohio 44833

SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117

SLACK, DOUGLAS. (C) R. 2, Vevay, Ind. 47043; Milton, Ky. (Callas Grove Camp), July 31—Aug. 9; Oakland City, Ind. (Camp), Aug. 20-30

SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003; Ga. Dist. Camp, July 24-31; Akron Dist. Camp, Aug. 1-9

SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidoute, Pa. 16351; Lisbon, N.Y. (Camp), July 28—Aug. 8; Newark, Ohio, Aug. 13-23

SMITH, PAUL R. (C) 242 Chapman Ave., Spencer, W. Va. 25276; W. Va. Camp, Aug. 2-14

SNELLENBERGER, L. B. (C) 1920 E. University, #3, Tempe, Ariz. 85281

SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507; Circleville, Ohio (Camp), Aug. 21-30

SPARKS, ASA, & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210; Hillsboro, Ohio, Aug. 11-16; Beaufort, S.C., Aug. 18-23

SPEER, CHRISTINA. (C) c/o Trevecca Naz. College, Nashville, Tenn. 37210

STABLER, R. C. & MRS. (C) R. 1, Tamaqua, Pa. 18252

STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008; Kingwood, W. Va. (camp), July 31—Aug. 9; Rome Ga., Aug. 10-16; Monroe, Ind. (camp), Aug. 19-30

STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915

STEELE, J. J. (C) Box 1, Coffeyville, Kans. 67337

STEWART, PAUL J. (C) Box 850, Jasper, Ala. 35501; W. Va. Dist. Camp, Aug. 2; East Brewton, Ala., Aug. 4-9; Wis. Dist. Camp, Aug. 17-23; Jasper, Ala. (Grace), Aug. 25-30

STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901

STRACK, W. J. (C) 1420 Nebraska Ave., Palm Harbor, Fla. 33563

Strahm, Loran. (R) 732 Kingston Ave., Grove City, Ohio 43123

STREET, DAVID. (C) Box 221, Saunemin, Ill. 61769

STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503; Belpre, Ohio, Aug. 31—Sept. 6

SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914

TALBERT, GEORGE H. (C) 409 N.E. 13th St., Abilene, Kans. 67410

TAYLOR, EMMETT E. (C) c/o NPH*: Jackson, Miss. (Sartinville Camp), Aug. 9-9

THOMAS, FRED. (C) c/o NPH*: N.W. & S.W. Ohio Dist. Camp, July 24—Aug. 2; Bristol, Ind., Aug. 31—Sept. 6

THOMPSON, HAROLD C. (C) 650 E. Main, Blytheville, Ark. 72315

Tompkins, Joe Lee. (R) Box 297, McCrory, Ark. 72101; Dodson, Tex., July 27—Aug. 2; Medford, Okla. Aug. 31—Sept. 6

TOONE, L. E. (C) 1705 N. Catalina Ave., Pasadena, Calif. 91104

TOSTI, A. J. (C) Box 1643, Prescott, Ariz. 86301

TRIPP, HOWARD M. (C) c/o NPH*: Carey, Ohio (Ridge Chapel), Aug. 17-23; Champagne, Ill. (W. Side), Aug. 24-30

TRISSEL, PAUL D., & FAMILY. (C) Box 1201, Leesburg, Fla. 32748

TURBYFILL, M. L. (C) 6812 N.W. 29th Terr., Bethany, Okla. 73008

Underwood, G. F. & Mrs. (R) Box 163, Shadylane Cir. Ct., Warren, Ohio 44483; E. Mich. Dist. Camps, July 29—Aug. 28

WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115

WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228

WALKER, LAWRENCE C. (C) c/o NPH*: Glasgow, Nova Scotia (tent meeting), Aug. 7-16; Elmsdale, P.E.I., Aug. 21-30

WALKER, W. B. (C) 6700 N.W. 34th, Bethany, Okla. 73008

WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299; Conway, Ark. (1st), Aug. 2; Conway, Ark. (camp), Aug. 3-9; Richmond, Ky. (1st), Aug. 31—Sept. 6

WALLS, LYNDON A. (C) 414 Oberly Ave., Box 414, Carroll, Ohio 43112

WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901; Baraboo, Wis., Aug. 2-9; Cory, Ind., Aug. 16-23; Laingsburg, Mich., Aug. 27—Sept. 6

WATSON, PAUL. (C) 311 N.W. Seventh St., Bentonville, Ark. 72712

WELLS, KENNETH & LILY. (C) Box 1043, Whitefish, Mont. 59937

WEST FAMILY, THE SINGING. (C) 26 Corn Hollow Rd., Succasunna, N.J. 07876; Centerville, New Brunswick (Wes.), Aug. 21—Sept. 6

Whipple, Leonard. (R) Full-time Lay Evangelist, 15 P-Via Castillo, Laguna Hills, Calif. 92653

WHISLER, JOHN. (C) 404 N. Francis, Carthage, Mo. 64836

WHITED, CURTIS. (C) 101 S. Chester, Olathe, Kans. 66061; Norcatur, Kans., Aug. 30—Sept. 6

WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110

WILLIAMS, EARL C. (C) c/o NPH*

WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008; Des Arc, Mo., Aug. 2-16; Helena, Okla., Aug. 30—Sept. 6

WILSON, K. RAY. (C) R. 5, Box 19-B, Bloomington, Ind. 47401

WITHROW, CURTIS D. (C) 1724 N.E. 50th Ct., Pompano Beach, Fla. 33064

WOLPE, JOSEPH. (C) 3588 Oakwood Pl., Riverside, Calif. 92506; Orange, Calif., July 29—Aug. 2; Riverside, Calif. (1st), Aug. 7-14

WOODWARD, GEORGE P. (C) 68 Bristol Ct., Hamilton, Ohio 45013; Bradford, Pa. (Bolivar Dr.), Aug. 21-30

WYMAN, EDWARD G. (C) 6259 Saylin Ln., Los Angeles, Calif. 90042

Wyrick, Dennis E. (R) c/o NPH*: Marietta, Ohio, Aug. 30; Paden City, W. Va., Aug. 31—Sept. 6

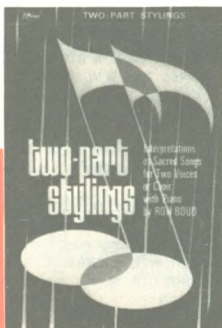
YOAKUM, BEATRICE. (C) 309 W. Jackson, Medford, Ore. 97501

YOUNGER, I. F. (C) c/o NPH*

ZIMMERLE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031; Burleson, Tex., Aug. 16-23

ZIMMERMAN, W. E. (C) Box 1114, Marion, Ohio 44302; Ia. Dist. Camp, Aug. 3-9

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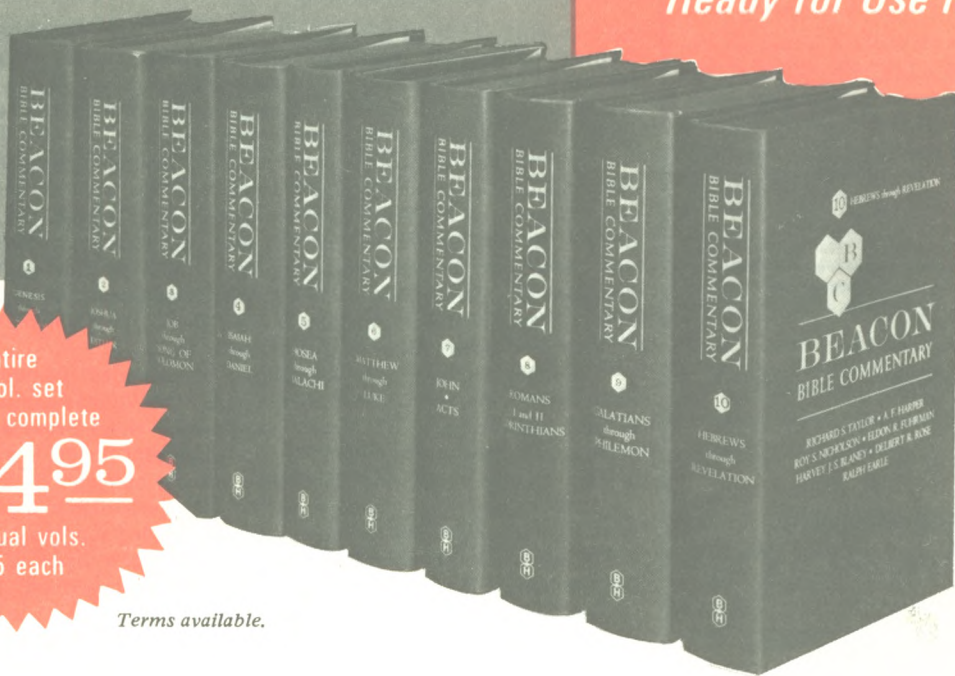


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VITAL STATISTICS

Deaths

REV. L. E. GRATTAN, 85, died May 24 in Canon City, Colo. Funeral services were conducted by Revs. Ronald E. Corbin, Harold Pearson, and Charles Hessel. He is survived by his wife, Bertha; two daughters, Mrs. Louise Johnson and Mrs. Ruth Prusinski; two sons, Jack C. and James; three daughters, Elaine, Karen, and Kathy; her parents; two sisters; and four brothers.

REV. MRS. LAURA INGLER, 88, died June 11 in Providence, R.I. Funeral services were conducted by Rev. Douglas Webb. She is survived by one niece, Mrs. Laura Ssellew.

MRS. JACK (GOLDIE) HUBBARD, 48, died June 8 in Mitchell, S.D. Funeral services were conducted by Rev. James Ranum and Rev. Don Wessel. Surviving are her husband, Jack; two sons, Jack C. and James; three daughters, Elaine, Karen, and Kathy; her parents; two sisters; and four brothers.

MRS. MARGARET JACKSON, 84, died Apr. 8 in San Jose, Calif. Funeral services were conducted by Rev. Jerald D. Johnson. She is survived by one daughter, Mrs. Del Randall; and three sons, Bob, Ray, and James.

MRS. ESTHER KIRK MILLER, 76, died June 9 in Pasadena, Calif. Funeral services were conducted by Rev. Henry B. Wallin and Rev. Earl G. Lee. She is survived by her husband, Dr. Basil; one daughter, Esther M. Howard; three sons, Kirk P., Basil W., Jr., and Harvey M.; and six grandchildren.

Births

—to Chaplain Billy R. and Carolyn (Tranthum) Sharp, Fort Polk, La., a boy, Michael Ray, May 21.

—to Steve and Sherri (Bunch) Cullen, Houston, a boy, Craig Steven, May 13.

—to Rev. and Mrs. Willie Dishon, Port Arthur, Tex., a girl, Dana Sue, May 30.

ANNOUNCEMENT

"I have accepted a church and will be cancelling my state."—Norman V. Rickey, 2840 Airport Rd., Drayton Plains, Mich. 48020.

Evangelists' Open Dates

Rev. Clyde H. Morris writes that he is again entering the field of evangelism. Write him at: 705 Edgewood Ave., Moundsville, W. Va. 26041.

DIRECTORIES

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

DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4
V. H. Lewis	
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10
George Coulter	
East Tennessee	July 30-31
Missouri	August 5-6
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11
Edward Lawlor	
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27
Eugene L. Stowe	
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12
Orville W. Jenkins	
Kansas	August 5-6
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

Personal religion means purse-and-all religion.

NEWS OF RELIGION

You Should Know About . . .

DARING LAND TRIP DELIVERS FIRST RELIEF GOODS TO CAMBODIA.

More than \$40,000 worth of medicines and other relief supplies were ferried over a dangerous land route from Saigon to Phnom-Penh, Cambodia, in two vehicles by personnel of World Vision International.

The one-day journey on June 1 to reach destitute Cambodian and Vietnamese refugees delivered the largest single relief shipment to Cambodia since the beginning of the American-Vietnamese drive across the border into Communist sanctuaries. It was also the first shipment to arrive by road.

Leading the four-man delegation on the 150-mile trip was World Vision President, Dr. Stanley Mooneyham. He was accompanied by Dr. Larry Ward, vice-president/overseas director; Gordon Diehl, relief services director in Vietnam; and Drew Sawin, special consultant.

"Nobody had been doing anything for an estimated 100,000 Vietnamese and 90,000 homeless Cambodian refugees. The Vietnamese are clustered in relocation centers," Dr. Mooneyham told EP News Service. "The Cambodians and the displaced Vietnamese are innocent victims in a political and military struggle about which they know virtually nothing," he said.

General Lon Nol, Cambodian chief of state, extended to the World Vision men in person his thanks for the desperately needed supplies.

"I've returned to commit the resources of World Vision to helping both the Vietnamese refugees and the homeless and impoverished Cambodians," Dr. Mooneyham said.

This help will take the form of further relief goods in addition to housing constructed through a portable house offering 240 square feet, a concrete slab, and a corrugated metal roof. The framework of the World Vision refugee house can be assembled by four men in 15 minutes.

World Vision hopes to raise \$30,000 for housing alone by August 1. □

AMERICANS UNITED SCORE LODGE VATICAN APPOINTMENT. "An egregious violation of this nation's tradition of separation of church and state and a false appeal for Catholic votes by President Nixon."

That's how Glenn L. Archer, executive director of Americans United for Separation of Church and state, described President Nixon's appointment of Henry Cabot Lodge as his personal representative to the Vatican.

"[It] is another of those unwise moves which brings the Nixon administration into ill repute," Archer charged. "Administration spokesman gave solemn assurance that no move of this kind was to be made.

"The Vatican is neither fish nor fowl. It claims to be a church when this serves its purpose and a state when that seems advantageous," Archer said. "The facts are that it is a clerical-political amalgam."

The observer said, "Most Protestants and many Roman Catholics will view this appointment cynically as an obvious political ploy."

Father Robert A. Graham, S. J., admitted that Mr. Nixon will get no particular thanks from Catholics and no credit from Protestants. But he explained that the paths of the U.S. and the holy see cross in many places (Vietnam, Latin America, the Middle East, Eastern Europe) on many moral issues. He said U.S. presidents are inclined to make contact with the pope to dramatize their own good intentions. □

A. A. ALLEN, 57, evangelist and faith healer, died June 11 in his hotel room at San Francisco on an apparent heart attack. The A. A. Allen's Miracle Revivals, Inc., of Miracle Valley, Ariz., employed approximately 175 people and produced some 55 million pieces of literature a year. Mr. Allen and his associates moved over the country behind a massive truck carrying sound equipment and a tent. Meetings attracted thousands over a 30-year span. □

MOVING MISSIONARIES

Rec. and Mrs. Arthur L. Evans, Endingeni Nazarene Mission, Private Bag, Pigg's Peak, Swaziland
Miss Mary Lou Riggle, P.O. Box 644, Belize City, British Honduras, Central America
Miss Judith Slater, P.O. Box 15, Acornhoek, Eastern Transvaal, Republic of South Africa.
Miss Virginia Stimer, c/o Miss Scott Stimer, 714 N. Bride St., Linden, Mich. 78451.

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS, August 5-6 District Campground, Camby, Ind. Melvin Cox, caretaker. General Superintendent: Dr. Eugene I. Stowe.

KANSAS, August 5-6 First Church of the Nazarene, 1400 E. Kellogg, Wichita, Kans. 67211. Host Pastor: C. A. Gough. General Superintendent: Dr. Orville W. Jenkins.

SOUTH CAROLINA, August 5-6 Church of the Nazarene, 107 Harris St., Fort Mill, S.C. 29715. Host Pastor: B. W. Downing. General Superintendent: Dr. Edward Lawlor.

IOWA, August 5-7. Nazarene Campground, Rte. 1, West Des Moines, Ia. 50265. Host Pastor: Ray Phillips. General Superintendent: Dr. V. H. Lewis.

MISSOURI, August 6-7. Pinecrest Nazarene Camp, Star Rte., Saco, Mo. 63669. Host Pastor: Ralph LaChance. General Superintendent: Dr. George Coulter.

SOUTHWEST INDIANA, August 6-7 University Auditorium, Campus, Bloomington, Ind. 47401. Host Pastors: Samuel Schimpf, Ronald Freeland, Robert Watson, and Don Alexander. General Superintendent: Dr. Samuel Young. □

NAZARENE CAMPS

August 7-16, ARIZONA, Camp Pinerock (Copper Basin Rd. to Hemlock, then follow signs), Prescott, Ariz. 86301. W. T. Purkiser, Lawrence Hicks, evangelists; Ron Lush, singer. M. L. Mann, district superintendent.

August 7-16, VIRGINIA, district campgrounds, Star Rte., Buckingham, Va. 23921. William Greathouse, Lawrence Hicks, evangelists. Jantz Family, singers. Gene Fuller, district superintendent.

August 7-16, WASHINGTON-PHILADELPHIA, camp meeting center, North East, Md. 21901. Richard S. Taylor, Robert F. Woods, evangelists; Gloria Files and Dorothy Adams, children's workers; Don Davis and Ronald Denton, missionaries; Gene Braun, singer. Roy E. Carnahan and James E. Hutton, district superintendents.

August 10-16, EASTERN KENTUCKY, Mt. Hope Nazarene campgrounds, Rte. 1, Flemingsburg, Ky. 41041. Mendell Taylor, John A. 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; Ruth Rawlings, missionary; Bethany Collegiate Quartet, Jim and Rosemary Green, singers. Lyle E. Eckley, district superintendent.

August 14-23, SMITH MILLS CAMP MEETING, Campgrounds, Tucker Rd., Rte. 6, two miles west of New Bedford, Mass. Mel-Thomas Rothwell, Wilbur Brannon, evangelists; Dave Grady, youth; DeVerne and Paul Mul-len, singers.

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

PROOF

So long as there are buds upon
a bough,
And grass blades always
pushing through the sod,
We know that life eternal is a
fact,
And sing our songs of thank-
fulness to God.

—Nina Willis Walter

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

Please explain Deuteronomy 23:2. I have a friend who has a brother-in-law born out of wedlock. Someone told him of this scripture and led him to believe that this meant that anyone born out of wedlock could not get to heaven. I think this has something to do with the congregation of Israel, but I couldn't explain it so it would be clear. Please do this for me.

Deuteronomy 23:1-6 was very obviously a temporary and now irrelevant provision for the preservation of the purity of Israel's worship.

The best informed understanding of verses 1 and 2 are that the problems mentioned here were connected with pagan and idolatrous worship. *Mamzer*, translated "bastard" in the KJV, is believed to mean a child of an incestuous union.

The whole gospel of grace makes it clear that the door of heaven is open to all who receive Christ as Lord and Saviour, regardless of their human parentage. It is a work of the devil to lead anyone to believe that such is not the case.

In a real sense, there are no "illegitimate children." There are only "illegitimate parents."

The KJV for Matthew 16:18 says, "Thou art Peter, and upon this rock I will build my church." I've always been persuaded that Jesus was the Rock, the Rock of Ages. But *The New English Bible* says, "You are Peter, the Rock; and on this rock I will build my church." That looks rather "Catholic" to me. How do we reconcile this with our Protestant interpretation of the Rock?

I am not wildly enthusiastic about *The New English Bible*, but would not fault it on this particular rendering.

It appears simply to be an attempt to show in English the striking play on words found in the Greek text.

The name "Peter" is *petros* in the Greek New Testament, and means a rock such as one might pick up and throw or hold in his hand. It is masculine in gender, as suits a man's name.

What Jesus said, as recorded in the Greek New Testament, was, "You are *Petros*; and on this *petra* I will build my church."

Petra is grammatically neuter and

means a mass or ledge of rock.

You are obviously well enough informed to know that what "this *petra*" is has been the subject of long debate. The Roman view is that it is Peter himself, but this is hardly tenable grammatically.

Jesus himself is spoken of as the Rock elsewhere in the New Testament (1 Corinthians 10:4; Romans 9:33; and 1 Peter 2:8). But in the total context of Matthew 16:18, it seems to me that the *petra* on which the Church is built is the divinely inspired conviction of the deity of Jesus as "the Christ, the Son of the living God" (verses 16-17).

We all agree that God is an all-knowing God and He knows that our choice will be for eternity. If our choice has already been decided, how can we say that we have a choice to make?

There are two ways of answering this question.

The first would point out that knowing something is going to happen does not cause the happening.

A man on the top of a building at a street intersection may see two cars approaching a blind corner at such speeds as to make their collision inevitable. He knows they are going to crash, but he does not cause the accident.

A second way is to point out that God knows everything knowable, but that choices made by those He has

created in His own image are not knowable before they are actually made.

The second view is sometimes called the "voluntary nescience" of God. It is based on the belief that, just as God voluntarily limited His sovereign action by giving men the power of self-determination, so at the same time and in the same way He voluntarily limited His knowledge of what those choices would be.

Either answer would seem to me to be scriptural. I prefer the first.

DISTRICT REPORTS

ASSEMBLY—LINES OF PROGRESS

NEW MEXICO

A four-year term of reelection was given to Harold W. Morris, district superintendent of the New Mexico District, at its fifty-seventh annual assembly.

At the assembly held in Clovis, N.M., Mr. Morris reported gains in every department and an all-time high in membership in the district churches. He said it was a record year in numbers of new members received by profession of faith.

Presiding General Superintendent Orville W. Jenkins ordained Robert Calvert and Roger Gastineau.

Elected to the advisory board were (elders) Charles O. Slusher of Carlsbad Church Street and George M. Lake of Clovis First Church.

Other elections included Mrs. Harold Morris as NWMS president and Rev. E. Dale McClaffin as NYPS president. Rev. Marshall Pryor was elected chairman of the church schools board. □

CANADA WEST

The scenic city of Red Deer, Alberta, was the setting for the twenty-second annual assembly of the Canada West District.

District Superintendent Herman L. G. Smith reported that the district had given \$62,455 for world missions, \$36,000 for Christian education, and \$22,000 for home missions. He said the third chapel to be established in the Northwest Territories was nearing completion, with a dedication date set for August 23.

Donald C. Posterski, pastor at Edmonton Parkallen, was ordained by presiding General Superintendent Samuel Young.

The Sunday school and missionary conventions received challenges from Rev. Walter Hubbard, pastor of Calgary First; Rev. Hugh Gorman, pastor of Regina Parkdale; Rev. Geronimo Galindez, of the Philippine Islands; and Norma Weis, missionary to India.

A love offering which the advisory board earmarked for a trip to the Holy Land for the district superintendent and his wife was received. Over \$1,100 was given to the Smiths.

Mrs. Herman L. G. Smith was reelected on a unanimous ballot to head the district NWMS as its president. □

MAINE

The tenth annual assembly of the Maine District convened at Skowhegan, Me., on June 10-11.

General Superintendent Eugene L. Stowe, presiding at the assembly, ordained Stanley Sabine, Jr., and Donald Allison.

Rev. Joshua C. Wagner, district

superintendent, reported 319 members added during the year and said 208 were new Nazarenes. The new high in membership stands at 2,960. Church schools also showed sizable increases. The NWMS attained the distinction of being a star district for its tenth consecutive year.

The district giving for general interests was \$47,791, and for district interests \$73,588. All departments reached a new high in numbers and finances. The district superintendent stated that there had been substantial increases in pastors' salaries.

Rev. Joshua Wagner announced his retirement as district superintendent would take place at the end of the 1971 assembly. The termination date will be the completion of a four-year term which he is fulfilling and is upon the advice of his physician.

Elected to the advisory board were (elders) John C. Evans and J. E. Shankel, (laymen) Ralph Dunlop and Sherman Irwing.

Elected to serve the NWMS and NYPS as presidents were Mrs. Dorothea Brown and Rev. Donn Littlefield. Rev. J. E. Shankel was elected chairman of the church schools board. □

NEW ENGLAND

The Quincy Wollaston (Mass.) church was the scene of the sixty-third annual assembly of the New England District.

District Superintendent Kenneth H. Pearsall, finishing the first of a four-year call, reported substantial gains in every area. He reported that 315 were received into church membership by profession of faith with a net gain of 206. The total membership on the district is now 4,541. The district raised \$1,236,616 for all purposes including \$129,734 for world missions. He said two new churches and a youth center were dedicated this year.

Sunday school enrollment reached 9,820 and attendance records were broken twice during the year.

The district adopted project "NE-DUP" (New England District Urban Project), a combined home and world missions approved special, for inner-city work in Boston. During the Thursday evening service \$20,000 was pledged in an atmosphere predominated by a spiritual tide.

Unanimously, the district accepted the new basic pension plan.

Presiding General Superintendent Eugene L. Stowe ordained Colin A. Campbell and recognized the elder's orders of Douglas C. Webb.

Elected to the advisory board were (elders) Gordon Wetmore and William Taylor, (laymen) Boyd Gardner and Jasper Naylor.

Mrs. Albert (Janet) Stiefel was elected to head the

NWMS and Rev. James Baker was elected president of the NYPS. Rev. Paul A. Neal was elected chairman of the church schools board. □

NEVADA-UTAH

The twenty-sixth annual assembly of the Nevada-Utah District was held in Reno, Nev., on June 18-19. Dr. Orville W. Jenkins was the presiding general superintendent. During the assembly he ordained Frank Howard.

District Superintendent Murray J. Pallett, just completing the first of a four-year term, reported an increase in Sunday school enrollment, attendance, and church membership. He said the district church membership was 895 and that 93 members were received by profession of faith during the year.

The projected goal of 1,000 church members by 1972 was announced. During the new statistical year, the district superintendent urged a goal of 100 members to be received by profession of faith.

Transfer of Mono, Lassen, Plumas, and Sierra counties in California to the Sacramento District was one of the events reported by the district.

Elected to the advisory board were (elders) Kenneth Ball and Robert Ulrich, (layman) Frank Dodge and Dwayne Frank.

Mrs. Murray J. Pallett was reelected as NWMS president and G. Brad Saffell was reelected to head the NYPS. Rev. Kenneth Ball was elected chairman of the church schools board. □

NORTHEAST OKLAHOMA

Tulsa (Okla.) First Church was the place of meeting for the nineteenth annual assembly of the Northeast Oklahoma District.

District Superintendent E. H. Sanders was reelected for a four-year term. In his annual report he said 244 church members had been received on profession of faith. There was a 22 per Sunday gain in average Sunday school attendance and a 352 enrollment gain for the year.

Mr. Sanders challenged the district to "cultivate a scriptural conscience." He stated—"We are to demonstrate to the young people of our generation, there is nothing stupid about righteousness. To do so, we must stop negotiating with evil. We Nazarenes must stop apologizing for our moral position and start making our voices heard, exposing sin as the enemy of the human race, and setting forth righteousness and true holiness as the only worthy pursuit for moral beings."

Dr. Edward Lawlor, presiding general superintendent, ordained Miss Judith Carol Quire and William Joseph Hess.

(Elders) Ralph Jared and H. M. Curtis, (laymen) Bob Donaldson and Robert Kannady were elected to the advisory board.

Reelected to head the NWMS and NYPS as president were Mrs. E. H. Sanders and Rev. Richard Harper. Rev. Eugene Sanders was elected chairman of the church schools board. □

"WHERE'S MY 'HERALD OF HOLINESS'?"

Letters, telegrams, and phone calls have raised this question, and rightly so . . .

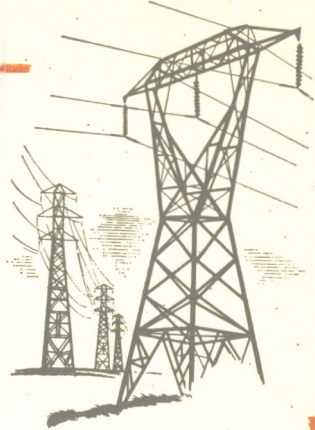
The cause for the delay has now passed and your *Herald of Holiness* should be coming through regularly. We apologize for this inconvenience and the groupings, in some cases, of several issues of your *Herald of Holiness*. (It's like reading day-old newspapers!)

Ten years ago we discontinued addressing the *Herald of Holiness* from addressograph plates and started to use ditto addressing from your permanent *Herald of Holiness* file card. This began to prove inadequate, and at the beginning of this year we decided to go to the photographic method of addressing the *Herald of Holiness*.

A well-timed conversion was scheduled, and it would have been completed by August 1, but, unfortunately, our old system deteriorated more rapidly than we had projected and we were forced to stop everything and frantically push through the total transfer of addresses. This caused a severe bottleneck and weekly *Herald of Holiness* mailings were delayed until the change was completed. This accounts for the problem that we have unwillingly imposed upon many of you subscribers.

In Ephesians we read of long-suffering and forbearing, which has characterized your attitude during this adjustment.

Sincerely Yours,
M. A. (Bud) Lunn, Manager
NAZARENE PUBLISHING HOUSE



BABY CHURCH GIVES \$1,000 FOR WORLD MISSIONS

Instant churches are seldom possible, but the Weidman Church of the Nazarene, organized September 22, 1969, has become a flourishing, grown-up church in a scant six months. The church was organized with 27 charter members. Under the leadership of District Superintendent Fred J. Hawk, of the Michigan District, the baby church reported 41 members and a Sunday morning average attendance near the 100 mark after six months of operation.



Entrance to the Weidman church

The pastor said, "We are seeing a steady growth . . . the missionary spirit of the church is wonderful . . . over the first five months of the church's existence it has given over \$1,000 for world missions, for which we praise God . . . God has had His hand upon the project all the way."

Rev. Donald D. Wolfgang, Sr., is pastor of this growing church.—DEPARTMENT OF HOME MISSIONS. □

NEWS OF REVIVAL

THE MISSOURI VALLEY, IA., CHURCH enjoyed the ministry of Darrell and Betty Dennis and family in a three weeks' revival effort. In six services there was no preaching. These services were characterized by the spontaneous spirit of obedience resulting in testimony and praise. □

THE CHATTANOOGA (TENN.) EAST LAKE CHURCH experienced a revival during the week of May 24-31. Revival services were conducted by Evangelist C. B. Fugett. The meeting ended with the altar filled with seekers. Backsliders were reclaimed and souls were converted and sancti-



TWO MEN from Fort Valley, Ga., church have recently been elected to city offices. Pictured on the left is L. B. Knight, reelected a member of the city council. On the right is Sol Vining, Jr., newly elected member of the Fort Valley Utilities Commission. Mr. Knight is a charter member of the local church and Mr. Vining, a member of nearly seven years, is church treasurer.

fied. Fellowship was restored and strengthened through confessions and restitutions. □



THE NEW Youth Department magazine, "ETC.," had special appeal for Delores Twitchell, Bethany Nazarene College student and summertime employee at the Nazarene Publishing House, as she set copy via the new photo-composition method. Also, she had the distinction of being the first subscriber to the new magazine when during her noon hour, at the employee order desk, she completed a subscription envelope with her \$2.50 enclosed, which is the annual subscription rate. "ETC." is expected to be a popular periodical among younger young adults, including college and career groups.

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...”

\$10.95 AND A FAMILY BROUGHT TO THE LORD

MY PHONE RANG. It was a long-distance call from Aunt Irene, my mother's sister. "I'm sorry to have to tell you, but your Uncle Curtis [husband of another sister, Kathryn] has just died with a stroke."

We made our preparations and drove home as soon as possible.

The funeral was in my home church. As I sat listening to the pastor, my mind went back some years before to the time when my uncle first became a Christian. I thought of how God had worked through several different events and several different people to bring my uncle to Christ.

The story had begun years before.

"I would go to church with you Sunday, but I don't have any shoes that are nice enough to wear," was the excuse that Homer (my mother's brother) gave to his sister, my Aunt Irene.

She had been praying earnestly so long for him to get saved that she just couldn't let this excuse stand in his way. She didn't have the \$10.95, the price that the shoes would cost, but she did have good credit, so she charged them. She took the shoes to Homer and said: "Here's some shoes for you to wear to church. Be ready and I'll be by to give you all a lift to church on Sunday morning." He assured her that they would be ready.

Sunday morning Irene left early to give them a lift to church. As she drove toward his home, she saw him going to the local bootlegger's. She confronted him with the

fact that he had promised to go to church with her. He said that he wasn't going. She returned to her car and drove on to church very discouraged at the results of her efforts.

During the morning service she could hardly take part, as she was so heartbroken. It looked like the task of reaching her unsaved family was hopeless.

During the invitation, Irene heard someone moving down to the altar crying. The voice sounded familiar, but surely it couldn't be who she thought it was. Her youngest sister, Kathryn, had always turned her down when she was invited to come to church.

Irene looked. It was Kathryn. What had happened to bring her to church and to God?

It turned out that Kathryn had heard about Irene buying the shoes for Homer. She had heard that he had told someone he had no intentions of going to church. It infuriated her so much that she made herself and her children ready and went to church.

The Holy Spirit was faithful and did His work and the prayers that had been ascending to the throne of God for many years were answered. Soon her husband, Curtis, was also saved as well as the rest of the family. They all then became members of the local church.

Was it worth it? \$10.95 for an entire family coming to God? Yes, a thousand times, yes!

— ROBERT L. CHASON
Millry, Ala.

SAVE SOME



LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC