

# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 13 '74



PEOPLE are like the sunshine—many-colored. We are red, yellow, gold, brown, black, and white. Color and culture often separate one group from another, but *in Christ we are brothers.*

*General Superintendent V. H. Lewis*



# Your Heart Shall Live Forever

"The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live for ever" (Psalm 22: 26).

Heart failure is always certain death. The heart of fleshly man is subject to the inroads of illnesses that bring too soon its last throb.

But in the great realm of soul, of the spirit, of the real person, God has provided a complete and everlasting cure for the sinful heart.

The fountain flowing for sin and uncleanness carries the ever complete salvation for the ever living soul. In the forgiveness of God, in the cleansing of the Holy Spirit, the heart made pure finds its eternal life.

How is the beat of your "heart" today? Is it strong, regular, and pure? The heart-beat is vital to health and life and achievement.

Read the entire psalm. Bask in its richness. Find the position of the Christian. "Fear" the Lord, and in that "fear" praise Him, and in your life glorify Him. Pay your vows before the people.

Then in the satisfaction of your recompense your heart will carry you on and on in His will to the eternal home of your soul.

The path has been plain so far this year.

The hills have not been too steep.

The heat of the days has not been overpowering.

The load has not been too heavy.

We can look back and see the way we have come.

We have made progress.

Lead on, Lord of our lives;

We follow with strong hearts.

We obey in complete consecration!



# TRUE SOUL BROTHERS

**I**t is encouraging to see Evangelicals beginning to rediscover the true concept of "the body of Christ." While some churches have made little or no attempt to break down racial barriers, here and there Christians of different skin color and culture are coming together in Jesus' name. What a beautiful sight when it happens, and yet how tragic it is that the Church has dragged its feet and hesitated so long!

As the Bible-believing Christian lets the Holy Spirit cleanse his heart of every un-Christ-like attitude and fill his life with God's love, he knows and experiences Christian brotherhood as God really meant it to be.

I ran across a very meaningful thought the other day: "The depth and reality of my fellowship with God is directly related to the depth and reality of my fellowship with other Christians." That not only makes good sense, but is scripturally sound. The Apostle John said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). In other words, real fellowship with God and our brother is conditional. As a Christian walks in the light, the reality of true soul brotherhood will be experienced.

The real truth is that life outside of Christ is more often a battleground than a brotherhood. Since the fall of man, human nature has been unpredictable and human relationships have been fragile. The story of Cain and Abel is a good example of that tragic tendency to be unbrotherly brothers.

People who read and understand the truth of God's Word would no doubt agree that the Scriptures have much to say about personal relationships, and particularly that of brotherhood. The Epistle of John in no uncertain terms deals with the subject of brotherhood, not in the language of skin color, but in the compassionate love of Christ within the heart:

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. . . . But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 2:9-11; 3:14-15, 17).

Talking about brotherhood each February for one Sunday or one week will never produce a better community by itself. It is a matter that can be advanced only as the hearts of people are changed and they begin to reach out to each other from hearts of love made perfect by the Spirit of God.

Now is the time for the Church of the Nazarene to face the fact that in Christ we are one in the bond of love. True soul brothers come in many colors, and God commands each one of us to love each other even as He first loved us.

Let all of us examine our hearts lest, while we profess holiness of heart and hands, we remain insensitive to the social, moral, and spiritual needs of people around us.

The question is not "Who is my true brother?" The question is "Am I one?" Not "What will happen to me if I try to love 'them' and lead 'them' to Christ?" but "What will happen to 'them' if I don't?" Only by His grace are any and all men saved. □

By Roger E. Bowman  
Kansas City  
Director of Outreach





# IS THAT WHAT HELL'S LIKE?

By J. Grant Swank, Jr.  
Fishkill, N.Y.

**B**y plane, the Norwegian cities of Oslo and Tromso are only 650 miles and 100 minutes apart. The distance of the mind, however, is much greater. Tromso is 200 miles north of the Arctic Circle, and its 40,000 persons live two months out of every year without seeing the sun.

In the darkness of this period, the mentally unstable may slide over the edge into a temporary state of exceptional mental disturbance. Even the emotionally well become unaccountably nervous, fretful, and overcome with thoughts of death and suicide.

From November 25 to January 21, the sun does not rise above the horizon in Tromso or in the remainder of Norway's far northern regions. There is nothing but darkness except for about an hour of gloomy twilight around noon-time.

Particularly in the more isolated parts of the north, the people become different during the winter. They become edgy, complaining, sour. They yearn for the light. They talk about the darkness, condemning it.

Psychiatrist Harald Reppesgaard of Asgard Mental Hospital says that "the whole city slows down. People's concentration and work capacity are reduced, and they are always tired." An Oslo physiologist, R. Kaare Rodah, who has done research in the Arctic, states, "The polar night has a tendency to bring out the least desirable elements in human behavior—envy, jealousy, suspicion, egotism, irritability."

Some people become deranged from the darkness which hangs as an old coat over everything. One young man became so ill that he had to be admitted to Asgard Mental Hospital. There he could barely speak, shivered with

fright, was aware of no one, and thought he had been poisoned. After a long, drug-induced sleep, he recovered.

The sale of sleeping pills, pep pills, and tranquilizers rises sharply during this murky season, as Tromso has a higher incidence of hard-drug use than any other Norwegian city except Oslo.

Psychosomatic illnesses take over and accidents multiply.

In remote areas, young men in particular sometimes adopt a roving attitude. For example, a young construction worker may take off in his snowmobile in his shirt sleeves, only to freeze to death as his motor stalls in the middle of the darkness of nowhere.

"No one wants to be alone," remarks SAS district sales manager Arne Karlson. "No one wants to be alone."

Hell is eternal darkness, never to see the light again.

But man was made for the light. He yearns for the light when he is immersed in the dark. He longs for the sun to rise again. Can you ever imagine what it is like to be lost in morning but darkness, to roam, to wander forever in the cave of night? That is what hell is like.

Jesus said of the lost one: "Bind his hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matthew 22:13).

Again, Jesus cautioned, "Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth" (John 12:35). "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

# PERSONAL EVANGELISM in the CITY



By Clarence Jacobs\*

Proverbs 11:30—*The fruit of the righteous is a tree of life; and he that winneth souls is wise.*

*Things That Are Happening in  
Brooklyn, N. Y.*

**T**he best fruit is handpicked. When we were in Jericho, Israel, in March, 1973, I noticed that the people were picking the oranges by hand. You don't harvest the best fruit by shaking the tree, and you don't market the windfalls.

There is more to soul winning than organized fervor, advertisement, and an atmosphere of showmanship. A conscientious doctor must deal with each patient separately, and so must a conscientious soul winner.

Lives today are complicated by sin. They need more than slogans and formulas. They need personal help more than anything else. As Christians, we are called to be soul winners.

The simplest way to embarrass an ordinary congregation is just to ask two simple questions:

(1) When did you last lead someone to Christ?

(2) When did you last try?

The overwhelming majority are not even trying; most of us just go on hoping that our lives somehow are exercising a silent influence upon the community. We are tongue-tied. We're willing to pay someone else to tell the story for us.

The task isn't easy, but it's grand. There's no joy like leading a soul to Christ. Everywhere people are in the position of the parent who came to Christ saying, "Lord, I believe; help thou mine unbelief."

People are bound. They live behind an iron curtain of question marks. They haven't really believed anything since they were little children. People live with their guard up. They expect to be taken.

The skillful personal worker needs to know how to "doctor" such souls. Otherwise people can pass through a decision line and come away without any real experience of conversion. It's like the devout drunk who had been to a certain

mission seven times and thanked God that he had been converted every time.

You have a personal testimony. What are you doing with it? The obligation to say a good word for Jesus is laid on all Christians. To know Christ and not pass on the glad news is criminal. Do you really know something? Then tell it. Give your witness for Christ. He is on trial before this world.

You say, "Brother Jacobs, can I reach people in the inner city? You don't know the problems that confront us in the inner city . . . large apartments with a man at the door. How can we get in?"

I have come across that myself. Well, we have to find ways and means to get into these apartments.

I have a large table in the basement of my church that I put in front of the church. On that table we put the *Herald of Holiness*, John's Gospel, *How I Can Know You Better*—all out in front of the church. Hundreds of people go by. I always say, "Just help yourself." We place cards on the table, so we can get people's names, addresses, and phone numbers. By spending a day in front of the church where hundreds of people go by on the sidewalk and handing out the *Herald of Holiness* and other literature of the Church of the Nazarene, I have been able to get into some of these apartments in the city of Brooklyn, N. Y.

Another thing that is helping us in Brooklyn is a "Spiritual Clinic." Each Friday from 7 p.m. to 10 p.m., the clinic is open to all. We counsel and talk with people about drug addiction, alcoholism, evil thoughts, fears, homosexuality, depression, delinquency, and many problems.

\*Editor's note: Rev. Clarence Jacobs, pastor of Miller Memorial Church of the Nazarene in Brooklyn, is a frequent speaker at urban ministries conferences. This article is a condensation of a chapter written by Rev. Jacobs for inclusion in the new book *Black Evangelism—Which Way from Here?* published by the Nazarene Publishing House.

People are in serious problems with their children. They want to counsel with somebody. These are some ways and means of reaching people in the inner city.

Another method is open-air meetings. On Sunday evenings, with our young people, we find a large area that is congested with a lot of people, large apartments, and we preach Christ, we testify, and we sing. During the early spring and the summer months, as we sing and preach, the windows begin to go up and people will be looking down from the upper floors, listening to the service. Then we give the invitation and ask them if they would accept Jesus Christ as their Saviour. Some come with us, right into our evening service. That's another way of reaching people for Christ. The Salvation Army still believes in it, and it is a wonderful way of reaching people.

In our public schools, we have PTA meetings. In these meetings, parents have the opportunity to talk over matters relating to their children. We have such PTA meetings in our Sunday school. We pick up children all over the city, and their parents are not interested in coming to church. After such meetings, we have a dinner for all the parents and teachers present. The teachers will inform the parents regarding their children's progress in Sunday school. Then someone brings a short gospel message. And I have seen parents accept Christ during such meetings.

I believe with all my heart that preaching plays a very important part in evangelizing, but nothing can compare to personal evangelism.

About six months ago I called in a home about a block away from the church. I went in to talk with a young couple about the Lord, prayed, and left them. I said to them, "If you ever need me, please call."

The following Sunday, I was out giving Communion to shut-ins and came in late that Sunday night to the church. Someone said to me as I entered the church, "There's a young man behind the church who would like to see you."

I went back, found the young husband, and inquired, "Can I be of any help to you?"

He said, "Yes, my wife and I just had a fight and she cut me here on my shoulder. Rev. Jacobs, I was so mad that I came out with this blackjack to kill the first person I met." And he said to me, "I can't tell you, Rev. Jacobs, how many people I've used this on."

I said, "Would you like me to go to your home and pray with both of you again?"

With tears running down his cheeks he said, "Yes."

I excused myself from church that night, went to his home, knelt down in that room, and prayed with both of them. They both accepted Christ. I said to them, "Do you have anything you want me to take with me?" The man gave me the blackjack, and she reached in her pock-

## **WHEN YOU THINK OF ALL THE MATTED PROBLEMS OF PEOPLE'S LIVES AND THE FESTERING DISQUIETUDE WITHIN AND THEN REMEMBER THAT FOR EVERY ONE OF THEM THERE IS A CURE IN CHRIST, THERE COMES A LONGING TO GET THEM TO HIM.**

etbook and took out a knife and gave it to me.

She said, "Take this—I won't need it anymore." Thank God I visited them the day before. The gospel had some effect on that man's heart that night. Yes, personal evangelism works.

It works every time. People are out there who need our help. But you say, "How can I go about it and not offend people?"

I remember calling in the home of a bed-ridden lady several years ago. When I knocked on the door, she said, "Come on in; it's open. I have to keep it like that, because if anybody comes, I am not able to move off this bed, and my daughter works every day. She lost her job a few weeks ago and is out today looking for work."

Then she said to me, "I am so hungry and there is nothing in the house."

I said, "Well, we'll find something." I went around the corner to the grocery store and bought \$5.00 worth of groceries—milk, eggs, bread, butter. I took it up to her and fixed her breakfast.

Later that day her daughter called and said, "I didn't know there were such people in the world." She came to our church, got saved, went off to nursing school, and is now supporting the church with her tithes and offerings. Do a kindness toward someone. A kindness will open the door 9 times out of 10.

When you think of all the matted problems of people's lives and the festering inquietude within and then remember that for every one of them there is a cure in Christ, there comes a longing to get them to Him.

*Rescue the perishing; care for the dying;  
Snatch them in pity from sin and the  
grave.*

*Weep o'er the erring one; lift up the fallen;  
Tell them of Jesus, the Mighty to Save.*

*Down in the human heart, crushed by the  
tempter,*

*Feelings lie buried that grace can restore.  
Touched by a loving heart, wakened by  
kindness,*

*Chords that are broken will vibrate once  
more.*

Those words are just as true today as the day Fanny Crosby wrote them. People need help. The privilege of personal evangelism is open to every disciple. □

**SOMEBODY NEEDS YOUR HELP NOW!**



**A**nimal may look with envy upon the splendid freedom of the wild buck. He leaps through the wilderness in good health with rippling muscles, a congenial harem, and a life filled with the desirable beauty of the tree out-of doors.

He feels no guilt, knows no shame, feels no pressure of duty, and hears no jangling alarm clock.

He inhabits his choice empire without paying taxes and enjoys his choice valleys without regard to titles and deeds.

He rises and eats as he chooses in the splendid dawn.

He sleeps as he pleases when the day is sultry, and runs, walks, leaps, or lies down according to his own impulse.

He is beautiful, comfortable, and allows no law to fence him in. He enjoys the freedom of the amoral and does what comes naturally without compunction, inhibition, or duress. He is incapable of sin, guilt, or conscious disobedience.

How different is man! Man builds houses, owns lands, incurs debts, knows restraints, and faces fences on every side. His ownership must limit his freedoms. He dare not transgress upon his neighbor's field nor without consent pass through environs owned by another. Everywhere he faces the issues of right and wrong. Moral dimensions limit his conduct. Guilt haunts him when he digresses from fixed norms of behavior.

Obviously man came face-to-face with this disparity of freedoms when in Eden he encountered a creature able to talk intelligently with him and to reason at least partially but who had no moral obligations.

The creature inhabited the Garden with man and enjoyed an area of freedom in the only place where man was bound. He could eat of anything, while man was forbidden one thing. He could choose his liberties on the sole basis of desire, while man had to choose his diet by the basis of both desire and consent. By reason of this, the man was subject to moral obligations while the animal knew no restraints.

Obviously the man looked with longing upon the liberties of the amoral creature without fully appraising the lofty values of his own stature. It was hard for him to see why his greatness in the image of God should cost him the physical, social, and personal freedom to do absolutely as he pleased.

Why should greatness fence a man in? Why should Godlikeness restrain a man? Why should humans be the only restrained creatures?

We have little idea of the nature of the "serpent." We know only that he stood beside man, talked with man, ate as man, and reasoned convincingly. When the man and woman were convinced by him of the amoral privileges he enjoyed without harm, they too sought to be amoral and found it impossible.

They could not be infused with the Spirit, breath, nature of God and be amoral. When they attempted to live without moral restraints, they became immoral.

When God created the animal world, He did a grand job. He lavished beauty upon all His creatures. He gave them food and shelter. He provided them with needed instincts for survival. Humans love to watch them, to enjoy them and make friends of them—but humans want to create, to build things, and to improve their lots.

The trouble is that since humans, made in the image of God, are creatures of creativity, of dreams, and of ambitions, they are morally

responsible. Freedom must be used in ways becoming to rational beings. People are morally fenced in. They have options—at a price. We are created in the divine image.

There is no possible way for the person in God's likeness to live irresponsibly. There is no escape from moral dimensions in a life of self-determination. When men act as animals and live in unrestrained liberty, they are trying in vain to move from a world of moral responsibility to a world of amoral irresponsibility. The transition is impossible. It is as impossible for a man to cross the wide gulf to irresponsibility

as it is for the beast to leap the span and become a moral being.

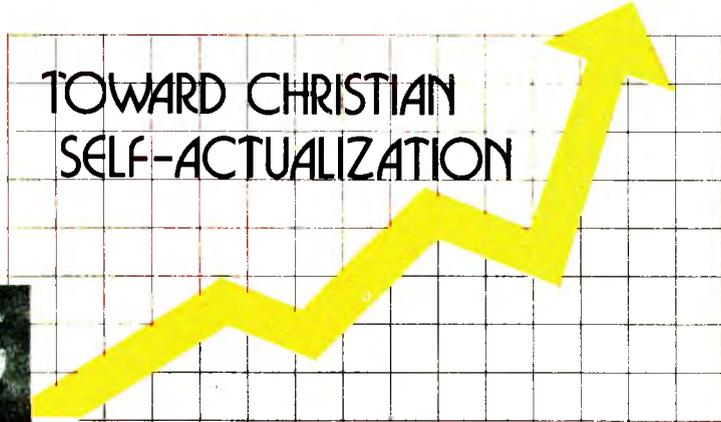
Why call the animal free? He is forever imprisoned in his narrow world of time and space. He cannot know the thrill of dreaming, the excitement of personal becoming, and fellowship with God. One honest look at the human potential and we know true freedom is not found in the amoral domain of beasts, but in the image of God.

Thank God for burdening us with His moral image, that we might also know the freedom of His fellowship. □

## BECOMING MATURE:

## TOWARD CHRISTIAN SELF-ACTUALIZATION

By Lyle P. Flinner  
Bethany, Okla.



### NO CLOSED DOORS TO TRUTH

**Central Idea:** Psychology and religion have some ultimate goals which are compatible.

How compatible are religion and psychology? Should we fear to merge these two worlds? What does the best in psychology have to say to the best in religion?

Let's establish some ground rules and a simple philosophy for showing some interrelationships of these two fields.

In the first place, there is no such a thing as a simple psychology. It is not a cumulative science like mathematics or biology, but rather an assortment of facts, presuppositions, and theories whose relevance depends largely on what we select for inspection. This is particularly illustrated in personality theory, where we have many isolated theories but few comprehensive and integrative descriptions of personality.

"The goal of psychology is to reduce discord among our philosophies of man, and to establish a scale of probable truth, so that we may feel increasingly certain that one interpretation is truer than another." The achievement of such an ideal is far in the future.

If you are willing to accept this goal of psychology, you can easily see how psychology and religion have the same general objectives. Being somewhat biased, we think Christianity has come closer to reaching the ideal!

We must be careful, however, that we do not close any doors to truth. We cannot discount what we have found to be true in any field, but we must interpret it consistently with the best biblical principles.

Is it possible to have "the best of both worlds"? It probably is, if we will remember that Christianity adds a big "plus" to all that psychology has to say and that we indeed "sell ourselves short" when we accept the present findings of psychology as final.

Psychology has had primary concern with tracing the past, while Christianity has been concerned with describing a living present and anticipating a glorious future.

We are, indeed, products of the past, but we are plodding in the present with possibilities for the future. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

Let us remember that many sincere scientists and psychologists (many of them Christian) are seeking to discover principles of adequate human behavior.

We must use tentative truth in the service of ultimate truth. □

**Point to Ponder:** What insights can I gain from man's discoveries that help illuminate the Word of God?

*For ye are all  
the children of  
God by faith  
in Christ  
Jesus. . . .*

*There is nei-  
ther Jew nor  
Greek, there is  
neither bond  
nor free, there  
is neither male  
nor female: for  
ye are all one  
in Christ  
Jesus (Gala-  
tians 3:26, 28).*

# THE BRIDGE IS LOVE . . . ACROSS THE COLOR GAP

**A**s frustrating as the generation gap is, an even wider and more tragic division in our society is the color or racial gap. All sorts of organizations and legislative assemblies have tried to deal with it. But after all the civil rights legislation has been passed, after all the injustices have been pointed out, after all the ghetto relief and anti-poverty handouts have been made, the gap still exists. In some areas the gap has widened into a chasm, with bickering and bitterness on both sides.

As well try to cure cancer with aspirin, or bind up a surgical wound with Scotch tape, or heal leprosy with a Band Aid, as to try to heal bruised minds and wounded spirits and inflamed passions with sweet talk and handouts.

All of the legislation and social tinkering and economic giveaways have not bridged the gap nor solved the problem. They have, as Jeremiah said of half-measures in his day, only "healed . . . the hurt . . . of my people slightly."

It is love, and only love, that can solve the

problem, heal the wounds, and span the gaps.

An understanding of the problem would, of course, help. To know, for instance, that the consensus of scientific opinion can be summed up in the words of Professor Conklin of Princeton University when he said that "biology and the Bible agree that God 'hath made of one blood all nations of men for to dwell on all the face of the earth.'"

To know, as another has said, that "races rise and fall; their diversities—color, aptitudes, and characteristics—are due not to original and permanent differences in their constitution but to circumstances, geographical conditions, mutations that are alterable and sometimes reversible."

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

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**Forsaking All, I Take Him**

**orsaking personal ambition,  
I have sought His will within—  
Self-denial and surrender—  
Full abandonment of sin;**

**ll my pride and selfish wishes;  
Goals and plans and all desires;  
Full submission of possessions  
Unto which my heart aspires.**

**my heart, my soul have offered—  
That the living Christ may dwell.  
He who rules with grace and mercy  
Witnesses that all is well.**

**ake—receive my heart’s devotion;  
Reaching out, my life possess.  
I’ve become an heir of promise—  
Rest and peace and happiness.**

**im—the Son of God gives freely  
Joyful and abundant life.  
I’ve received the Holy Spirit,  
Who has stilled my inward strife.**

*Shirlene Braswell  
Bethany, Okla.*

To have a “feel” of the problem would also help. Who could read the following words written by a young student of a minority race without experiencing a new sensitivity to the feelings of those in any minority?

“If you discriminate against me because I am uncouth,” wrote the student, “I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I am ignorant, I can become educated. But if you discriminate against me because of my color, I can do nothing. God gave me my color. I have no possible protection against race prejudice but to take refuge in cynicism, bitterness, hatred, and despair.”

That is how the color or racial gap looks and feels to millions. To try to span that gap with a check from Washington or the local welfare office is like trying to span the Mississippi River with a tin bridge made out of an Erector set.

No. It is not tolerance or a patronizing attitude but love, and only love, that can span that gap.

Unfortunately, some believe that becoming a Christian automatically solves the problem of prejudice. But even though the Apostle Peter had followed Jesus for three years, and had experienced Pentecost with its cleansing and infilling, he still had a residue of racial prejudice.

It took obedience to a further insight for Peter to realize how wrong it was to feel and exhibit prejudice towards others because of their race. And in obedience to that insight, Peter could say to Cornelius the centurion and the other non-Jews gathered with him, “God hath shewed me that I should not call any man common or unclean” (Acts 10:28).

If Peter had refused to walk in that light and obey that insight, he would have sinned and would have come under condemnation of God.

And so it is today. Not all professing Christians who have a residue of prejudice are thereby hypocrites and phonies. But when light comes, revealing the essential wrongness of prejudice towards any other person—whether because of race, creed, or color—a Christian either walks in that light, as Peter did, or sins against God *and* his fellowman.

But adequate insight or not, a true Christian will always try to make sure that he is not part of the problem but part of the answer.

After a particularly ugly outbreak of racial violence in California (although evil and violence have no state or national or geographic boundaries), I was in a garage in the Midwest having some work done on my car. A black man was also waiting for his car.

I finally casually went over to him and said, “Pardon me, sir, but I just wanted to tell you how sorry I am for what is going on out in the West and that I am praying, as I’m sure you are, for the day when love and understanding will replace hate and prejudice.”

He looked at me a moment. I didn’t know whether he would curse me or turn away, for all attempts at building bridges carry risks. But apparently he saw that I was sincere and he put out his hand and as we shook hands he said, “Thank you.”

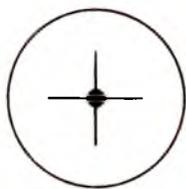
That handshake didn’t bridge the awful chasm that divides us, of course, but it did push the bridge out from the walls of the canyon towards the middle just a little. And if enough forgiveness were asked and given and enough love felt and expressed, other hands would reach out and be clasped until the gap *would* be spanned, the gulf *would* be bridged.

According to Jesus, we are not to be our brother’s *keeper*—as though one race, or one nationality, or one economic group, or one educational level, were superior and all others inferior—we are to be our brother’s *brother*. Only *love* can work that miracle of right relationship.

Science and technology and jet planes can make our world a *neighborhood*, but only *love* can make it a *brotherhood*.

SHALL WE PRAY. *O God, may we realize anew that no one can make us feel inferior without our permission, and that our task, as Christians, is not to build walls, but bridges, and to help every man sense and feel his true worth and dignity as a child of God. This we ask in Jesus’ name. Amen.* □

# IN THE CENTER OF THE WILL OF GOD



By James V. Wilbanks  
*Black Forest, Colo.*

**T**he sawdust blower vibrated so violently that I was almost afraid to continue sawing lumber. Day after day this went on. Finally, one day, the large fan broke, and we were forced to shut down the mill.

The blower had been improperly balanced—a delicate center of gravity had not been obtained—and 3,600 revolutions per minute had “blown it.”

The same principle applies to your automobile tires. That’s why it is necessary to balance them when putting on new ones.

Machinery is not all that is subject to proper centering and balance. A person’s physical makeup must keep in proper balance to maintain good health. It must be centered between the pulls and pushes of body chemistry.

Most important of all is the person himself. He must be a balanced personality. The one and only way to be that is to keep in the center of the will of God.

Man was made in the image of God. But this image was marred when Adam sinned in

the Garden. Now the natural man finds himself as a fragmentary likeness of his Creator. He is at variance with God.

The glorious news of the gospel is that God has made provision through the shed blood of His Son, Jesus Christ, to restore fallen man to His likeness. This is done by saving his soul from sin, and then taking the sin principle out of his regenerated being. We call these two works regeneration and entire sanctification.

These put man, at that point, exactly in the will of God.

But man is not a static being. He moves on. And he can move on in the center of God’s will. This is where his safety lies. It is only in this that he can find fulfillment and success.

How do we stay centered in God?

Two ways:

(1) Keep up a fervent and deep devotional life. Read, meditate in, and enjoy the Bible, God’s Word. Do it every day. Count this spiritual exercise of more value than eating your meals—for it is.

Don’t fail to pray every day. And pray until you have prayed through. Nothing is as important to us as communion with our Heavenly Father.

It is said of Marshall Ferdinand Foch, French general during World War I, that he spent much time in private prayer behind closed doors. He did this even in times of stress, while subordinate commanders waited impatiently outside to discuss important military maneuvers. The soul’s strength depends upon how long and well we wait upon God.

(2) Watch the will. Being a child of God, and sanctified wholly, may not always insure a perfect willingness on our part to do the whole will of God. This is a tricky area, and we may easily be misled.

Usually we have trouble at the point when we desire something out of the will of God. If we persist in having our way, then, of course, we shall find ourselves “off center.” There will be a lot of vibration; things won’t work right. If our own attitude and will are not corrected, then God’s plan for us will be spoiled.

Jonah attempted to circumvent God’s will. It wasn’t a wise choice. For several days things were somewhat wobbly for the disobedient prophet. We hear of seaweed wrapped around his head (2:5). Life was out of kilter for Jonah.

Jonah was a stouthearted fellow. He held

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**helps To holy living**

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out for three days and nights. (I would have capitulated within 10 minutes!)

After three days he decided he'd better line up with God's plan, so he prayed (2:1).

That solved the problem, and the fish got rid of his unsavory shipment by dumping it on the seashore. Then Jonah's will was aligned with the will of God (not so much on a voluntary basis as a case of necessity!). The better adjusted prophet now proceeded to Nineveh, the doomed city, and gave it God's message. The result was that a whole city was saved from destruction.

Things always run better when we are God-centered.

Digging a little deeper, we may see why our wills may get out of alignment with God's purposes.

The trouble probably commences at the gate of the mind's eye. What we meditate on eventually gets our affection. This is a psychological law and its truth is well illustrated in the Apostle Paul's words to the Colossians.

He said, "Set your affection on things above, not on things on the earth" (Colossians 3:2). The word rendered "affection" here is actually "mind" in the Greek text. The translators had the right sense, of course, because what the mind feeds upon, the affections will

naturally fasten upon. Mind first, then affection.

If we dwell long enough on materialistic or worldly values, our hearts will follow our meditation and we shall become enamored with the earthly instead of the heavenly. A conflict is then likely to arise between our wills and God's will.

But if we keep our thoughts on spiritual values, God, and His kingdom, then our affections, too, will be on these. Consequently, no discrepancy should develop between our perspective about values and God's. Hence, there should be no struggle to conform our wills with the will of God.

Let us keep close guard on our wills by keeping close guard on our thinking and affections.

By keeping in the center of the will of God our lives will not be erratic or eccentric.

I stood on the generator floor of a great power plant. Huge machines turned at the same speed as my sawdust blower, but all was synchrony and harmony. A steady drone of powerful and effective machinery, rendering service to thousands, was all that could be heard.

A God-centered soul is like that. Accomplishment will be effected. God will be pleased. And we shall be happy. □

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# OUTREACH IS BY APPOINTMENT

By Neil E. Hightower, *Rexdale, Ontario*

**E**very witness opportunity is by the appointment of God. The life and death of Joseph Daniel Girard proves this to me. Some 6 million French-speaking Canadians need the gospel. One of them met God by divine appointment while a college outreach team was touring the Canada Central District in the summer of 1972. He was Joseph Daniel Girard.

Here's how it happened.

One of the college outreach teams sponsored by the Department of Home Missions, and composed of students from Canadian Naza-

rene College and Olivet Nazarene College, spent two weeks in Simcoe, Ontario.

Simcoe was the site of our latest home mission venture, and the team sparked the enthusiasm of the little church. The team spent considerable time in beach evangelism at Port Dover, located on Lake Ontario.

One afternoon as the team was singing and playing and then witnessing to listeners, a shy French Canadian stood at the edge of the crowd. Sam Graham, student team member from Olivet, moved cautiously to the side of Daniel Girard and approached him about Jesus Christ. The Spirit had prepared his heart, and a young

French Canadian accepted Christ the afternoon of July 28.

Daniel attended church the following Sunday, and was drawn to the reality of personal experience with Christ evidenced in the fledgling mission church. Gradually, as he learned more about Christ and the work of the Holy Spirit and found further help at the altar, he left his job in the tobacco fields of southern Ontario and found other employment. After a while, as he grew in the grace of Christ, he told his pastor, Rev. George Lang, that he knew God wanted him to cease his wandering in seasonal employment and settle down in Simcoe and help a church to be established.

When the church was organized in May, 1973, Daniel became a charter member, and his reaching-out faith became an inspiration to all. Later he was elected to the church board, and was deeply loved by the church. He constantly testified that he was praying that his loved ones would be reached by New Testament Christianity and that Quebec would widely hear about a living Saviour. He longed for the day when Nazarenes would enter Quebec with a French-speaking mission.

Two weeks before Daniel was to begin a school program upgrading his education, on August 19, 1973, he was instantly killed in a head-on collision.

Joseph Daniel Girard was 25 years old at his death. He was born and raised in a humble home in the Gaspé peninsula of Quebec. With a background of deprivation and a rather harsh mental image of a tyrannical church, he became a migrant worker and bitter toward the church—until that afternoon on the beach when some warmhearted, happy, and concerned Nazarene students built a bridge of love to his heart. Through them he suddenly became aware that Jesus Christ was truly alive.

I well recall, on organization day, as district superintendent, how forcefully Daniel answered the question asked in the ritual for reception of church members, "Do you heartily believe these truths?" And how he gripped my hand, as I moved through the line of new members, and with the firm look of faith in his eyes, said: "And now on to Quebec soon!"

I do not believe that coincidence can explain the outreach team and a young French Canadian being on the Port Dover beach at the same time. I believe that Sam Graham, Diana Stark, Glenn Milley, Karen Holcomb, Pam O'Neal, Rev. Lang, and others were there by God's appointment.

I believe that the tragic death of Daniel Girard shall yet become one of the "appointments" in God's sovereignty that will bring into being a Nazarene ministry to French Canada. □

**H**e lived in an earlier day than ours. This midwest farmer voted for Lincoln in 1860 and saw service in the Civil War. His plow and his buggy were pulled by draft animals.

One day he read in the newspaper something that amazed and irritated him. A vehicle had been built that would run without horses.

Mr. D. threw down the paper in disgust. He canceled his subscription. He would not take a publication that printed such impossible lies.

He lived and died without ever seeing an automobile.

Recently I drove a mile a minute down the road where this nineteenth-century citizen had guided his lumbering wagon through hub-deep mud on a trip to town that took all day.

I saw the old home place and visited the little church Will D. had attended. He had helped, folk said, to roof the original building that stood on that spot.

Mr. D. himself was, of course, long gone. He and I have lived in very different ages. But I owe him a great deal. His influence has stretched down the years to overshadow me for good.

The rural section where Mr. D. lived had little to break the monotony of daily hard work. When a revival meeting came to the area, it was something of an event. Whether particularly religious or not, everyone attended. It was a place to go, to take your date, to see your friends, to enjoy exciting, high-class entertainment.

The gospel songs, for instance, changed the community atmosphere. Early risers had before heard the harsh sounds of men on every side swearing at their horses as they "hitched up" in the predawn darkness.

The revival taught these blasphemers the first hymns that many had ever known. Now at hitch-up time instead of swearing they sang, "Sweetly, Lord, have we heard Thee calling";

# Thank You, Mr. D.

“Come, contrite one, and seek His grace”; and, “There is a Rock in a weary land.”

Converted? Not all who sang. They had just learned and enjoyed Christian music.

Mr. D. did not stop, as some of his neighbors did, with just going to meeting and joining heartily in the singing. He yielded to conviction. He obeyed the Spirit of God. He responded to the invitation. He sought the Lord.

He did not get through at once. But stubbornly he continued to seek. Night after night, with increasing earnestness, he groped his way toward peace of soul.

The heavens seemed brass. His most fervent prayers brought no assurance. Though instructed and encouraged by the evangelist, he still could not rest in Christ as his personal Saviour.

Time came to close the meeting. But the preacher and his helper hesitated. “It’s a shame to leave now. Here’s Mr. D. trying to get to God. He seems in earnest. If we close, this poor man may become discouraged, lose interest, and never get saved. Let’s add another week.”

During that extra week, added especially for him, Will D. did pray through. He would not settle for joining church, shaking hands with the preacher, going under the water. He insisted on touching heaven. He prayed on until he knew that he was born again, a new creature in Christ.

Others knew it, too: his neighbors, friends, and family.

Though his children did not at once get saved, they were watching Daddy closely. Little Eppie, for instance, observed that he had been changed in answer to prayer. Someone up above heard the cry of needy mortals. Perhaps He would hear her prayers, too.

Many a time I have heard her tell of a prayer that came from her childish heart. “Please, God, get Daddy to move to where I can go to Sunday school.” And though he knew

nothing of his little girl’s concern, Daddy did make that move in answer to Eppie’s prayer. Her faith was confirmed.

Eppie told me much of what I know of her father. For she was my mother; Mr. D., my grandfather.

The grandpa I never knew has left me a legacy.

Not money or property. He had little of these. He could not bequeath to his descendants a profound wisdom, a polished culture, or a blue-blooded ancestry.

But he left something as precious today as a hundred years ago: faith in God. He knew from personal experience that the Almighty hears prayer, makes men new.

Eppie—Mother—passed on to her children a firm conviction that God is real, and a rewarder of those who diligently seek Him.

In our home Mother’s certainty of God—both taught and caught—restrained me from wild, reckless unbelief and sin. I could not get away from what the Lord had done for Grandpa.

Today I say, Thank the Lord for that restraint! And thank you, Mr. D. You gave me assurance that even the humble can get their prayers through; that burdens are lifted and lives transformed when men meet God; that, no matter what others may do, a sincere soul can pray through anyhow; that since you touched the Lord, I too may expect the miracles of pardon and cleansing.

Yes, thanks for everything, Grandpa. I’ve found that faith works in the space age as well as in horse-and-buggy days. Your sturdy example down through the years has swung my soul into orbit around the Sun of Righteousness. Because you heeded God’s call back there, I am a Christian today. □

By Louis A. Bouck  
Vancleve, Ky.

# A PROBLEM IN ECOLOGY

**W**elcome to God's Country!" These were the words that first met my eyes as my reserve unit deplaned and entered the air terminal before boarding buses for the summer training site.

"What do you think of that for a sign?" laughingly asked our active army advisor.

Puzzled, I looked again and my eyes registered a double take as I saw beneath, but on the same sign, an arrow accompanied by these words, "Cocktail Lounge."

"Cocktail Lounge," indeed! How could these two irreconcilable and contradictory messages get on the same sign?

For a moment I was speechless. Then I said, "Colonel Lee, I don't know how they got there, but they sure don't belong together."

Pondering the contradiction, I added, "This is so characteristic of today—trying to bring ideas, actions, beliefs, and life-styles together without a thought as to their inherent contradictions."

It is the way of the world. Anything is possible to our imagination if we embrace a wrong conception of God.

All through biblical history, whether involving individuals or nations, those who were broken on the Word of God stumbled because they tried to bring the holy and the unholy together.

They were as those of whom God said, "Every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5). To them, compatible bedfellows could be made of such opposites as purity and impurity, godliness and rebellion, righteousness and sin. Each of these by nature is mutually exclusive of the other, yet wedded in unnatural union.

The frequency of such attempts spells out one thing, namely, Satan and his forces of evil dominate the world's scene today. Man's intellect is darkened, so that he doesn't recognize the contradiction; his affections are so alienated that he loves the things of time and sense more than he does God and the eternal verities; and his will is perverted, rendering him helpless to resist the inclinations of his heart and deluding him into the attempt to bring the holy into the environment of the unholy.

The misguided and futile attempt to sanctify evil with the presence of the good tells us that good really "belongs" in the world. It is evil that is the intruder, the outsider.

When God in Christ stepped into His world, the earthly environment He had made for His creature man, He was rejected. Still, He left His stamp on the hearts of His followers. He not only showed them how to live, without and above sin; He changed their hearts so they could!

The glorious truth is that one can live in this life and not be bound by sin's "delusive snare." As Paul wrote to Titus, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (2:11-12).

Life doesn't have to be filled with irreconcilable moral and spiritual conflicts. Redemption through Christ settled that.

One of these days, Jesus will come again: not to be rejected and denied His own kingdom, but to reign in righteousness.

Then we will see some things joined which to us today are natural opposites—the wolf, the lion, the leopard, and the bear shall live in harmony with the lamb, the kid, the calf and the cow; and a little child shall play among them with complete safety.

Why is this? Because the intruder, sin, has been cast out and the earth shall be full of the knowledge of the Lord. Then we shall say, "This Is God's Country—Welcome!" □

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By E. Drell Allen  
Nashville



By Aarlie J. Hull, Centralia, Wash.

# A Christian Woman's World

## NOAH'S ARK: DOES IT EXIST TODAY?

Early in the summer of 1945, Eryl Cummings read an article about a Russian aviator who claimed to have sighted the remains of a great ship on the sides of Mount Ararat as he was making a routine flight in 1915. Mr. Cummings' curiosity was whetted and he began what will turn out to be a lifetime of investigating and searching for the remains of Noah's ark.

Eryl's wife, Violet, has accumulated his research in a very readable book entitled "Noah's Ark: Fact or Fable?" Reading this book this week I have caught a full-fledged case of "ark fever."

The book does not prove conclusively that the ark is there. Only the actual discovery will do that. But Mrs. Cummings tells the stories of those who claim to have seen it. No one story is sufficient proof in itself; but when combined and compared, they make a very strong and persuasive case.

Mining engineer George Greene's photographs are an impressive example. In the summer of 1952, Mr. Greene was reconnoitering for his company in a helicopter over Mount Ararat. He distinctly saw the prow of a ship in the ice. Circling within 90 feet of the object, Greene photographed it several times. On returning to the United States, he showed his excellent blown-up photographs to friends and acquaintances, who declare that the pictures unquestionably showed a vessel in the ice and were not retouched or faked.

In 1962, Greene was murdered in British Guiana and none of the possessions brought with him were recovered. The photographs—6 of them—did exist and 30 people have seen them. Several have given sworn testimonies to that effect.

In August (the best time for seeing the ark, because the icecap recedes farthest at that time of the year) of 1952, Frenchman Fernand Navarra made the first of several expeditions to Mount Ararat. He described that exploration in his book, "L'Expedition au Mont Ararat" (1953).

Here is what he saw: "It was August seventeenth—we had reached an altitude of 13,800 feet and the enormous ice cap stretched before us. . . . We were surrounded by whiteness stretching into the distance, yet beneath our eyes was this astonishing patch of blackness within the ice, its outlines sharply defined. Fascinated and intrigued, we began straightway to trace out its shape, mapping out its limits foot by foot: two progressively incurving lines were revealed, which were clearly defined for a distance of three hundred cubits, before meeting in the heart of the glacier. The shape was unmistakably that of a ship's hull: on either side the edges of the patch curved like the gunwales of a great boat."

In 1955, Navarra returned to the site, dug, and found hand-tooled wood. He subjected the wood to analysis at the University of Bordeaux and at the Forestry Institute in Madrid, Spain. The Bordeaux report declared that the fossilized wood was from "an epoch of great antiquity," and the Madrid analysis estimated the age of the fragment at 5,000 years.

Navarra does not claim to have found the superstructure of the ark (the portion thought photographed by Mr. Greene and described by others who have seen it), but he feels certain that what he found was the flat bottom of the barge-like vessel.

So what of it? Why doesn't someone just climb up the mountain and find the actual ark as it has been described protruding from a glacier partly submerged in an ice lake?

"... Ararat is no ordinary mountain," writes Violet Cummings, "since it encompasses an area from its base of some 500 square miles; since its summit is capped by icebeds sometimes 600 feet deep, with glacial fingers gripping the canyon-ridden upper slopes like the tentacles of an octopus; since its northeastern flank is pierced to its very heart by the mysterious, mist-shrouded, almost inaccessible Ahora Gorge. . . . There are hundreds, perhaps even thousands, of treacherous fissures, of unexpected yawning crevasses, any one of which might hold the remains of the ark in its frozen grasp."

Add suspicious and superstitious natives, earthquakes, poisonous snakes, wild animals, and the opposition of the Russian Communists to exploration of the mountain so near their borders, and you can see why exploration is moving slowly.

I hope I've pricked your curiosity. Read "Noah's Ark: Fact or Fable?" and you will join the growing number of believers looking expectantly toward eastern Turkey and a majestic mountain which may hold proof of the reliability of the Bible account of Noah's ark.

I like what Dr. Tim LaHaye wrote in the foreword to Mrs. Cummings' book: "As a preacher of prophecy, I had long been intrigued with the possibility that in the last days God, in His marvelous grace, just might reveal the Ark of Noah to this skeptical world as one final proof of the accuracy of His Word. Although not required to fulfill prophecy, it would be just like the Heavenly Father to do so, because the Lord Jesus compared the days of His coming to the days of Noah (see Matthew 24:37)." □

## ***The Bible: Translation and Paraphrase***

Never have as many translations of the Bible appeared in English as during the last 25 years. Some of these are the work of individuals. Others represent the efforts of groups of scholars.

Even a partial listing of these new translations is impressive:

- Revised Standard Version* (1952)
- Phillips, *The New Testament in Modern English* (1958)
- Norlie's *Simplified New Testament* (1961)
- The Amplified Bible* (1962)
- New American Standard Bible* (1963)
- Good News for Modern Man (Today's English Version)* (1966)
- The Jerusalem Bible* (1966)
- The Modern Language Bible* (a revision of the "Berkeley Version") (1969)
- The New English Bible* (1970)
- The Living Bible* (1971)
- The New International Version* (1973)

To this list could be added a spate of older translations that have enjoyed wide circulation: Moffatt's, Weymouth's, Goodspeed's, *The Twentieth Century New Testament*, Williams', *The New Testament in Basic English*, Marshall's *Literal English New Testament*.

What are we to make of all this? Is it for better or for worse? One man described his mingled feelings as those of the man who watched his mother-in-law back his new Cadillac over a cliff. There is both liability and gain in this almost frantic effort to let the Word of God speak to us in the language of our day.

**O**n the debit side is the almost inevitable confusion of those who identify truth with a certain set of words—the symbols we use to convey meanings. It would be a great help to us in the English-speaking world if the Holy Spirit had inspired biblical writers to use our mother tongue instead of the Hebrew and Greek that were their mother tongues.

Those of us who were born and bred in the

King James Version of the Bible love its familiar cadences and its hallowed associations. We have read it so long that to us it "reads like the Bible should."

When John Wesley published his translation of the New Testament in 1754, he described as "an excusable infirmity" "to be unwilling to part with what we have been long accustomed to, and to love the very words by which God has so often conveyed strength or comfort to our souls."

What we will have to come to see is that the forms of English which were natural in 1611, 363 years ago, are not natural now. We do not ordinarily say, "Let us go hence to the coffee shop over against the service station," or, "Thou shalt not park here."

A debit also is the hob played with scripture memorization. Which translation should one memorize?

**O**n the credit side is a very strong witness to the hunger of our day to hear "in our own tongue, wherein we were born . . . the wonderful works of God" (Acts 2:8-11).

We need to remember that the Hebrew and Greek of the Old and New Testaments were not "sacred languages" reserved for the synagogue or church. They were the everyday speech of the people in the home, in the marketplace, in shop and field.

One of the publishing wonders of our day has been the paraphrase of the Scriptures known as *The Living Bible*. It zoomed into best-seller proportions almost overnight, particularly among Evangelicals.

There is no doubt at all about the readability of *The Living Bible*. It is colloquial and nontechnical. Its narrative portions do much to make the Bible "live" to those who speak "American" English.

To the credit of author-publisher Kenneth N. Taylor, *The Living Bible* is both advertised and clearly marked as a paraphrase. It is not a translation in any usual sense of the word.

However, the main title, *The Living Bible*, tends to offset the meaning of "paraphrase" and gives undue weight to what are really matters of

*Even those who read Hebrew and Greek or the best and most careful translations still need the indispensable help of the Holy Spirit in grasping the essential truth of the Word. The Bible is more than history, poetry, drama, and doctrine. It is a spiritual Book and yields its deepest secrets only to those taught by the Holy Spirit who inspired it.*

individual interpretation—a good example of which is seen in Genesis 6:1-2.

This is not to impugn Mr. Taylor's credentials as an Evangelical. He is a graduate of Dallas Theological Seminary, a staunch bastion of dispensational Calvinism; and was director of the Moody Press in Chicago when he began paraphrasing the Bible.

**T**he difference between translation and paraphrase is not hard and fast. But it is important. In the ordinary use of the words, a translation is the changing of a text from one language to another; a paraphrase is giving the sense in one's own words of a text in the same language.

It is often said that the Phillips' *New Testament* is a paraphrase. It would probably be better to call it a "free" translation as compared with a more literal translation. Dr. Phillips worked from the original Greek.

On the other hand, Mr. Taylor in creating *The Living Bible* worked from the *American Standard Version* of 1901. This is generally said to be one of the most accurate translations of the Scriptures into the English language of the late nineteenth century.

Translation and paraphrase both involve the understanding and interpretation of the people doing the work. The obvious advantage of translation over paraphrase is that translation eliminates one step. Translation is, if one may use the comparison, a copy of an original. Paraphrase, in this sense, is a copy of a copy.

For this reason, *The Living Bible* should be used with caution where matters of doctrine are concerned. Doctrinal interpretations should be checked with one or more careful translations. Especially is this true of the sensitive areas in the doctrines of salvation where Arminianism and Calvinism differ most sharply.

**W**hich translation? Preferably, one done by a group of scholars as opposed to one man. The reason, of course, is that any individual vagaries are corrected by other members of the panel.

All nonsectarian translations of scripture have merits. Being the work of fallible men, all have faults. There is, therefore, some value in the use of two or three contemporary translations—comparing one with another.

A most recent translation that offers great promise is *The New International Version*. While not sectarian in any sense, the scholars who worked on the NIV are all dedicated, evangelical Christians. I have watched their work from the beginning, and believe they have given us the best translation into contemporary English yet to be made.

One all-important point: Even those who read Hebrew and Greek or the best and most careful translations still need the indispensable help of the Holy Spirit in grasping the essential truth of the Word.

The Bible is more than history, poetry, drama, and doctrine. It is the Word of the living God. It is a spiritual Book and yields its deepest secrets only to those taught by the Holy Spirit, who inspired it.

"No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him," quoted the Apostle Paul from Isaiah 64:4. "But God has revealed it to us by his Spirit," he went on.

"The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God. We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us" (1 Corinthians 2:9-12, NIV).\*

In no sense does this downgrade the written Word. The Spirit of God does not teach in a vacuum. But until He gives us light, we walk in darkness. Until He teaches, we cannot understand.

We must read and study the Bible; but we must do it in dependence on the Spirit of truth, whose mission in the Church is not only to regenerate and sanctify but to "guide you into all truth" (John 16:13). □

\*From *The New International Version*, copyright 1973 by the New York Bible Society International. Used by permission.

## IN STEP WITH THE HOLY SPIRIT: A REPORT

Scriptures tell of a time when the Holy Spirit came upon 120 persons in an upper room in Jerusalem and filled them with the knowledge and the power of His presence.

Immediately afterward, Peter preached to an international audience and 3,000 persons "gladly received" the message and were baptized to become the nucleus of the Christian Church, which was to spread throughout the world.

This was the Day of Pentecost.

You are now reading the report of another international audience of 3,000 or more gathered at Kansas City Music Hall, January 8-10, to "open their hearts to the Holy Spirit."

They came to learn again in their hearts what they already knew in their heads about "the person and work of the Holy Spirit in evangelism."

This too was Pentecost.

The 1974 midquadrennial Conference on Evangelism was called to order by Dr. John L. Knight, executive secretary of the Department of Evangelism, to launch a year-long renewal of emphasis on the cardinal doctrine that called the Church of the Nazarene into existence—the doctrine of heart holiness or entire sanctification.

He reminded his Nazarene audience of the words of Dr. R. T. Williams that "anytime 51 percent of our members are not sanctified, we cease to be a holiness church."

"We are dangerously near that borderline," said Dr. Knight. "Let us sing, preach, and live holiness."

The year of emphasis on sanctification had been decreed by the Board of General Superintendents with a call to prayer and fasting during the first five days of the year. The Conference may well have been the firstfruits of those New Year's prayers.

Record low temperatures were felt in the Kansas City area during the time of the Conference, making even more remarkable the standing-room-only attendance at the Music Hall.

Schools, businesses, and meetings of all kinds were cancelled because of the storm, but night after night the hall was filled with those whose knowledge of the Holy Spirit only served to make them hungry for more.

Dr. John L. Knight set the mood for the Conference on opening night as he arrived directly from the hospital and then walked to the pulpit, declaring, "We have no brakes,

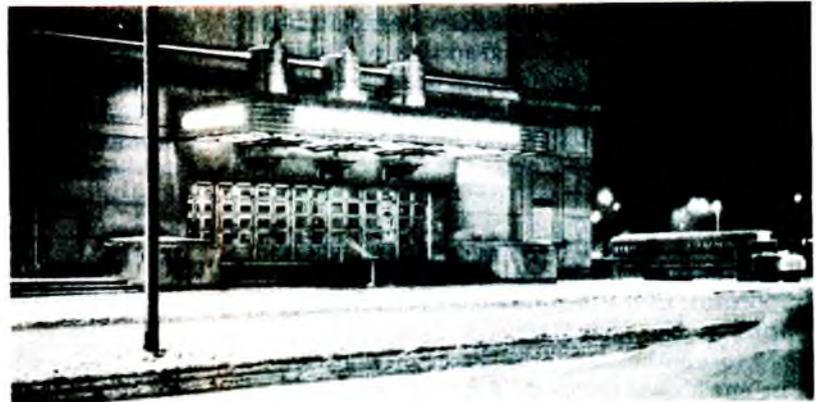


Dr. John L. Knight, executive secretary, Department of Evangelism, chairs the first meeting and greets the congregation.

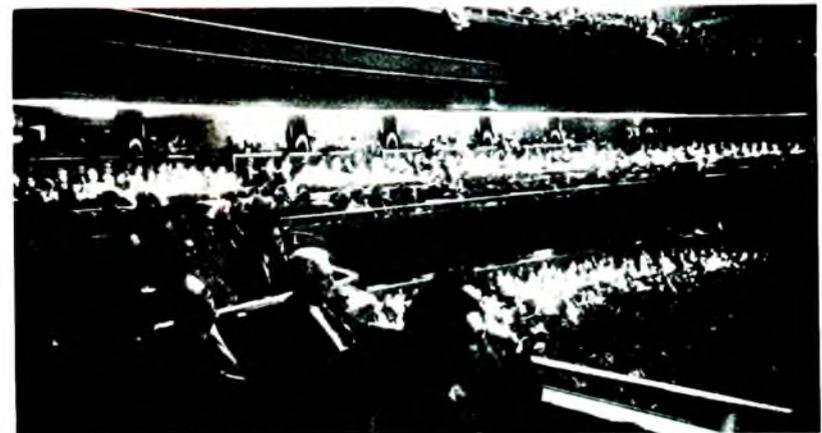


The keynote address for the Conference was delivered by General Superintendent Charles H. Strickland.

Ice and snow were not deterrents to thousands of Nazarenes who packed the Music Hall nightly during the Evangelism Conference.



Excitement and enthusiasm characterized Conference crowds



only accelerators."

The Evangelism executive secretary, who has become known throughout the Church of the Nazarene for his joyous use of the phrase "Glory, hallelujah!" announced the theme of the Conference and introduced the keynote speaker, Dr. Charles Strickland, of the Board of General Superintendents.

"We have not come here to debate the continuance of evangelism," Dr. Strickland declared, "and we have not come to redefine evangelism."

Instead, he said, the Conference was convened to "take a good look at our evangelistic assignment, to reevaluate our methods, and to open our hearts to the Holy Spirit."

The packed hall had the lively atmosphere of an international camp meeting as representatives from all of the major areas of the world joined in the spontaneous chorus of "Amen!" and "Glory to God!" that rang through balconies of the Music Hall.

After the first evening service approximately 1,000 persons adjourned to another "upper room"—

this time the Imperial Ballroom of the Hotel Muehlebach for an afterglow service conducted by Ann Kiemel, dean of women at Eastern Nazarene College, Quincy, Mass.

The afterglow was advertised for youth only, but the attendance spanned every age barrier, as did the message. Miss Kiemel opened the service with her increasingly familiar "Hi. I'm Ann. I'm just a little girl and I live in a big world. I'm a nobody, but I've got a big God inside of me, and together God and I are going to change my world. You wait. You watch. You'll see."

A musical package of evangelistic singing talent preceded each evening service. Music packages were organized and presented under the leadership of Rev. Jim Green.

The second evening saw the weather even more forbidding, as Dr. Eugene L. Stowe called his listeners to the experience of sanctification itself.

"I can't think of a poorer place for an altar call," he said, referring to the towering balconies, the crowded seats, and the orchestra pit across the front.

But Dr. Stowe said he had been awakened at 4 a.m. by the knowledge that he must give someone "a chance to be sanctified" during the night service.

At his invitation an uncounted but goodly number of persons filed to the front of the sections where they were sitting and sought the filling of the Holy Spirit.

Dr. V. H. Lewis told the Conference that 81,600 new Nazarenes had been added to the church since 1972, leaving 118,400 to be added to meet the quadrennial goal of 200,000 by 1976.

Dr. Kenneth Rice reported on the "Link Life with Love" Sunday school emphasis, which will seek to see that everybody who attends Sunday school on Easter returns on Pentecost.

Dr. G. B. Williamson spoke on "Preaching Holiness." His congregation was composed largely of Nazarene preachers.

In open forums conducted on Thursday, Pastor Ponder Gilliland, Bethany (Okla.) First Church, led a panel on "What the Spirit Is Saying to the Churches"; and Rev. Paul Miller, editor of *ETC.*, led a panel in a free discussion on evangelism.

Daytime sessions were devoted to seminars on the following subjects:

Equipping Laymen in Evangelism, Essentials in Church Growth, Evangelism Through Bus Ministry, Evangelism Through Music, Gear-

ing for the Local Revival, The Home Mission Church Evangelizing, How to Lead an Effective Evangelizing Home Bible Study, Outreach Evangelism, Pastoral Leadership in Evangelism, Preaching Holiness, Pulpit or Mass Evangelism, Shepherding the Searching, Youth and Campus Evangelism.

Capacity participation was reported in all seminars.

Dr. Edward Lawlor delivered the final challenge to the Conference with his question: "Are the Nazarenes of 1974 keeping step with the Holy Spirit?"

"We have a world-embracing ministry," he said, "a ministry to all men for all sin." And the only answer to this challenge is "a church in step with the Holy Spirit."

Helen T. Gott, religion editor of the *Kansas City Star*, wrote following the Conference that "3,000 Nazarenes concluded a three-day conference last night with an inspirational shot in the arm before going back to do battle with the unsaved world."

Armed with the power and presence of the Holy Spirit, that is ex-

actly what those 3,000 Nazarenes have in mind. □

—JOHN C. OSTER, *Reporter*

Tape recordings from the Evangelism Conference are now available from the Nazarene Publishing House as follows:

1. Message: Charles H. Strickland, "Evangelism 1974 in the Church of the Nazarene"  
Music: Wally and Ginger Laxson  
Chairman: John L. Knight
2. Message: Stephen W. Nease, "The Nazarene College and the Teaching Spirit"  
Music: Coachmen Quartet from Mid America Nazarene College  
Chairman: E. F. Zachary
3. Message: Eugene L. Stowe, "And Now, Sanctify Them . . ."  
Prayer: Charles Hastings Smith  
Music: M. V. (Bud) Scutt  
Chairman: Orville W. Jenkins
4. Message: G. B. Williamson, "Preaching Holiness"  
Reading: Charles Hastings Smith  
Chairman: John L. Knight
5. Message: Edward Lawlor, "Keeping Step with the Spirit"  
Music: Jim Bohi and Choir  
Chairman: George Coulter

(Continued on page 22)

## CONFERENCE ON EVANGELISM TAPES

Your opportunity to capture and preserve the thrilling music and inspiring messages enjoyed by hundreds of Nazarenes in Kansas City, January 8-10, 1974.

Unedited recordings are made on two sides of high-quality cassette tapes, providing up to 90 minutes of listening per tape.

Date \_\_\_\_\_ 1974

PLEASE SEND THE TAPES AT \$4.95 EACH AS INDICATED BELOW:

- |          |                   |                                           |
|----------|-------------------|-------------------------------------------|
| — TA-174 | Tuesday evening   | Dr. Charles H. Strickland, <i>speaker</i> |
| — TA-175 | Wednesday morning | Dr. Stephen W. Nease, <i>speaker</i>      |
| — TA-176 | Wednesday evening | Dr. Eugene L. Stowe, <i>speaker</i>       |
| — TA-177 | Thursday morning  | Dr. G. B. Williamson, <i>speaker</i>      |
| — TA-178 | Thursday evening  | Dr. Edward Lawlor, <i>speaker</i>         |

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State/Province \_\_\_\_\_ Zip \_\_\_\_\_

A candid view of platform personnel as Jim Main leads a youth choir at the opening session.



Ann Kiemel captured the hearts of young and old at the Tuesday evening Afterglow held in the Grand Ballroom of the Muehlebach Hotel.



The Coachmen Quartet, Mid-America Nazarene College, Olathe, Kans., were featured as musical guests at the Wednesday morning session.



The special luncheon for ladies was one of the Conference highlights



**Proverbs 23:26**

By Edward F. Cox  
Nashville, Tenn.

Voices, clamoring, competing,

Calling to me,

And to you—

Give me

A moment of your time,

Your attention, or,

Brother, can you spare a dime?

And yet there is One

Who will not be satisfied

With a moment of time

Or attention,

A dime or a fortune.

But the Voice asks for all,

And phrases His request

In a half dozen words,

My son, give Me your heart.

Not time

Nor service—

Your heart.

So I say to that Voice,

Father (for He has called me son),

Father, what right have You

To ask that?

Louder,

more insistent

Than all the rest?

Why should I give You my heart?

And I am ashamed,

immediately,

That I have asked.

For I know so many reasons.

He does not answer,

But He could say:

I

feed you,

clothe you,

comfort you,

heal you,

protect you,

sustain you.

He does not say that;

He does not need to say it.

I know it.

But now He answers:

My son, give Me your heart, for

I want it most.

That's why

I want all of you.

I want you all the time,

Forever.

That's why

I will give so much,

I will seek so long,

I will go so far.

I really want your heart,  
 Your love  
 And devotion.  
 More than all else  
 That competes for it.  
 I offer more for it—  
 I will give you myself.  
 And to have Me  
 Is more than having My gifts.  
 I will seek longer;  
 I do not tire nor do I need  
 To rest or sleep.  
 Though you turn away,  
 I will not give you up.  
 I am here now.  
 Give Me your heart.  
 And I will go farther.  
 I went to Calvary.  
 Yes, Father! I see it now.  
 You really want my love  
 More than anyone else wants it.  
 And the Voice continues—  
 Give Me your heart, for  
 I can do what needs to be done  
 for it.  
 It's guilty,  
 And I can forgive.  
 It's hard,  
 And I can soften.  
 It's defiled,  
 And I can cleanse.  
 Oh, should I not have known?  
 There is no selfishness  
 in His love.  
 He does not want me  
 For what I will do for Him.  
 He does not seek me  
 For what I can give to Him.  
 He asks for my heart so that  
 He may  
 bless it,  
 cleanse it,  
 melt it,  
 shape it,  
 fill it.  
 And only He could do that.  
 Why have I been so deaf  
 When He has said,  
 My son, give Me your heart?  
 He is not through and speaks  
 again:  
 Give Me your heart, for I can  
 keep it best.  
 Oh, what I call my heart,  
 The little muscle  
 That beats  
 And thumps  
 And skips  
 And jumps,  
 Will on some not too distant day  
 Have done its work,  
 And I will not need it more.  
 But He means more and I mean  
 more  
 By "my heart"  
 For which He asks.  
 It is me, my inmost self,  
 The source of my being,  
 Affection, and love.  
 And if I commit it to Him,  
 He will keep it.

So on this February day,  
 I have thought of hearts.  
 I could not help it,  
 of course,  
 For the children brought  
 Precious bits of paper, saying,  
 "Be my valentine."  
 And she whom of all He has made  
 I love best,  
 Just this morning said,  
 "You are my valentine."  
 Silly, sweet old custom for one  
 So long past childhood  
 To even think!  
 But I did think, and with the  
 thought there came  
 the Voice.  
 My son, give Me your heart.  
 I will,  
 I do,  
 just now.



### NEW FACILITIES AT PILOT ROCK, ORE.

The Pilot Rock, Ore., church (Northwest District) dedicated a new sanctuary and educational unit on November 18. The fully carpeted sanctuary, equipped with a baptistry, has a seating capacity of 200. The new units were constructed for a total cost of \$30,000.

Ninety percent of the labor was donated by members and friends of the church. District Superintendent Raymond C. Kratzer delivered the dedicatory message. Paul W. Maclearn, Jr., has pastored the congregation for the past five years. □

At the conclusion of a memorial service at the El Paso (Tex.) Valley Church a new flagpole and the American and Christian flags were dedicated. These items were given in memory of Rick Brakefield by his armed service buddies. Rev. Charles Ice, holding armed forces memorial roll, is pastor. Chaplain Charles Moreland, holding memorial plaque, assisted in the ceremony of dedication.



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**Gift annuities may be just the answer if you're of near-retirement age. Payments are guaranteed. The amounts never decrease or fluctuate. You receive tax deductions on a portion of your gift and of your payments. For further information, write for this easy-to-understand booklet...**

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PLANNED GIVING PROGRAMS

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 Kansas City, Mo.  
 64131

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 Miss  
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 Birth Date

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# "HERALD" SUBSCRIPTION CAMPAIGN WINNERS

## HERALD OF HOLINESS 1973 Subscription Campaign Results

District	1973 Goal	Largest number of subscriptions in 1973	Percent of goal reached	Increase in % over 1972
<b>Group I</b>				
Central Ohio	7,146	8,124	114	22
Southern California	7,084	3,863	55	..
Akron	6,086	5,086	84	12
Florida	5,954	4,732	79	- 1
West Virginia	5,373	4,651	87	- 3
Los Angeles	5,349	2,560	48	1
Northeastern Indiana	4,960	4,493	91	8
Southwestern Ohio	4,716	3,937	83	3
Oregon Pacific	4,652	3,001	65	2
Michigan	4,496	3,327	74	1
Illinois	4,224	7,545	179	28
Tennessee	4,130	2,701	65	- 6
Alabama	4,125	3,793	92	11
Eastern Michigan	4,058	2,801	69	- 4
Colorado	4,013	2,731	68	- 2
Southwest Indiana	3,976	4,776	120	7
Kansas	3,826	3,927	103	4
Pittsburgh	3,720	2,926	79	2
Northwest Oklahoma	3,514	2,809	80	2
<b>Group II</b>				
Indianapolis	3,495	2,102	60	3
Washington Pacific	3,484	2,554	73	9
Kansas City	3,442	2,287	66	- 4
Chicasso Central	3,396	2,454	72	- 2
Missouri	3,389	2,877	85	- 9
West Texas	3,353	2,373	71	3
Georgia	3,271	2,375	73	7
Northwest	3,271	2,884	88	- 2
Kentucky	3,252	5,440	167	88
Idaho-Oregon	3,068	2,713	88	- 2
Philadelphia	3,019	3,869	128	-21
Northern California	2,981	3,018	101	3
Northwestern Ohio	2,939	3,322	113	- 4
Washington	2,920	3,328	114	11
Iowa	2,899	3,460	119	2
Dallas	2,745	1,856	68	- 3
Central California	2,741	2,263	83	21
Northwest Indiana	2,731	3,777	138	8
Arizona	2,672	2,361	88	- 1
Eastern Kentucky	2,597	1,814	70	- 3
Sacramento	2,552	2,267	89	- 2
Northwestern Illinois	2,536	2,728	108	3
<b>Group III</b>				
Virginia	2,438	3,018	124	9
Indianapolis	2,382	2,107	88	- 5
New England	2,379	2,394	101	3
East Tennessee	2,304	1,849	80	14
Houston	2,283	1,178	52	-16
South Carolina	2,281	2,457	108	10
Southwest Oklahoma	2,253	2,171	96	21
South Arkansas	2,239	1,241	55	3
Upstate New York	2,018	2,045	101	2
Northeast Oklahoma	1,994	1,484	74	2
North Carolina	1,968	2,335	119	16
North Arkansas	1,940	1,546	80	8
San Antonio	1,842	1,481	80	- 4
New Mexico	1,771	1,167	66	6
<b>Group IV</b>				
Southeast Oklahoma	1,642	1,601	98	17
Mississippi	1,638	1,247	76	6
Maine	1,530	1,548	101	-10
Canada West	1,508	1,593	106	7
New York	1,442	1,102	76	-10
Louisiana	1,388	1,662	120	12
Canada Central	1,234	1,108	90	3
Minnesota	1,151	1,474	128	6
Wisconsin	1,132	1,463	129	13
Nebraska	1,051	1,429	136	- 1
<b>Group V</b>				
Rocky Mountain	998	1,165	117	13
Dakota	912	1,653	181	46
Canada Atlantic	554	415	75	- 6
Nevada-Utah	473	533	113	7
Canada Pacific	453	469	104	5
Alaska	397	482	121	3
Hawaii	380	380	100	..

District	%	Superintendent	Campaign Manager
<b>Dakota</b>	<b>181</b>	Rev. J. Wilmer Lambert <sup>1</sup>	Rev. William Rigel Gallup, N.M. (formerly at Yankton, S.D.)
<b>Illinois</b>	<b>179</b>	Rev. James E. Hunton	Mr. Cecil Carroll Pittsfield
<b>Kentucky</b>	<b>167</b>	Dr. Dean Baldwin <sup>2</sup>	Mr. Lew Hall Louisville
<b>Northwest Indiana</b>	<b>138</b>	Dr. George Scutt	Rev. R. V. Schultz Merrillville
<b>Nebraska</b>	<b>136</b>	Rev. Hoyle C. Thomas	Rev. E. Dale McClaflin Lincoln
<b>Wisconsin</b>	<b>129</b>	Rev. R. J. Clack	Rev. John Reese Columbus
<b>Minnesota</b>	<b>128</b>	Rev. Norman W. Bloom	Mr. Robert Emerson Minneapolis
<b>Philadelphia</b>	<b>128</b>	Rev. Paul D. Mangum	Rev. Russell E. Lewis Lansdale
<b>Virginia</b>	<b>124</b>	Rev. Gene Fuller	Mr. Hal Wheeler Falls Church
<b>Alaska</b>	<b>121</b>	Rev. Robert W. Sheppard	Rev. Al Haynes Sitka
<b>Louisiana</b>	<b>120</b>	Dr. T. T. McCord	Mr. J. T. Henderson Iota
<b>Southwest Indiana</b>	<b>120</b>	Rev. W. Charles Oliver	Mr. James V. Cook Seymour
<b>Iowa</b>	<b>119</b>	Rev. Forrest E. Whitlatch	Rev. F. Thomas Bailey Davenport
<b>North Carolina</b>	<b>119</b>	Rev. T. C. Sanders, Jr.	Rev. Charles Savage Kanapolis
<b>Rocky Mountain</b>	<b>117</b>	Dr. Ross Price	Rev. J. W. Humble Worden, Mont.
<b>Central Ohio</b>	<b>114</b>	Dr. Donald J. Gibson	Mr. Paul Hayman, Jr. Columbus
<b>Washington</b>	<b>114</b>	Rev. Roy E. Carnahan	Rev. Robert F. Lamont Seaford, Del.
<b>Nevada-Utah</b>	<b>113</b>	Rev. I. F. Younger	Rev. Weber McGarrah Ogden, Utah
<b>Northwestern Ohio</b>	<b>113</b>	Dr. C. E. Shumake <sup>3</sup>	Rev. Ronald Wesley Springfield
<b>N.W. Illinois</b>	<b>108</b>	Rev. Floyd H. Pounds	Rev. Don Messer Aledo
<b>South Carolina</b>	<b>108</b>	Dr. Otto Stucki	Rev. Barney Baggott Camden
<b>Canada West</b>	<b>106</b>	Dr. Herman L. G. Smith	Rev. J. Mark Caldwell Regina, Sask.
<b>Canada Pacific</b>	<b>104</b>	Rev. Daniel J. Derksen	Rev. L. Porter Burnaby, B.C.
<b>Kansas</b>	<b>103</b>	Dr. Ray Hance	Rev. David P. Benson Wichita
<b>Maine</b>	<b>101</b>	Rev. J. E. Shankel	Rev. Sumner L. Morrison Augusta
<b>New England</b>	<b>101</b>	Rev. Donald Irwin	Rev. William W. Restrict Wallingford, Conn.
<b>Northern California</b>	<b>101</b>	Dr. E. E. Zachary	Zone Chairmen

1. Now superintendent of the Upstate New York District—present superintendent of Dakota District is Rev. Phil Riley.

2. Now on the faculty of Mid-America Nazarene College—present superintendent of Kentucky District is Rev. Aleck Ulmet.

3. Now retired (evangelist)—present superintendent of Northwest Ohio District is Rev. James R. Blankenship.

Upstate New York	101	Dr. Jonathan T. Gasset	Rev. Charles J. Wheeler <i>Kenmore</i>
Hawaii	100	Rev. Virgil K. Grover	Rev. Bob Smith <i>Kaneohe</i>

4. Now superintendent of North Florida District—present superintendent of Upstate New York District is Rev. J. Wilmer Lambert



Winning district superintendents (l. to r.) are James E. Hunton, Aleck Ulmet, J. Wilmer Lambert, Hoyle C. Thomas, Phil Riley, and Gene Fuller. Dean Baldwin was not present when photo was taken.



Herald subscription awards to district superintendents were presented publicly by Dr. W. T. Purkiser, editor in chief, at the Wednesday night (Jan. 9) session of the Evangelism Conference.

## CHURCH EDUCATORS MEET IN K.C.

The annual meeting of the Department of Education and the Ministry was held Saturday evening, January 12, in the Commodore Room of the Holiday Inn in Kansas City. For the first time in history, it was possible for all members of the Department and all presidents of Nazarene institutions of higher education to be present.

Department members include: M. E. Clay, chairman; Homer Adams, secretary; Robert Collier, Ray Hance, Mark Moore, Jack Morris, Dudley Powers, A. Milton Smith, and Herman L. G. Smith.

The following presidents gave brief reports: Arnold Airhart, Shelburne Brown, William Greathouse, John A. Knight, Mark Moore, Stephen Nease, Leonard S. Oliver, Leslie Parrott, Kenneth Pearsall, Hugh Rae, Harold W. Reed, and Curtis Smith.

Dr. George Coulter, sponsor of the Department, was present along with Mrs. Coulter and brought greetings from the Board of General Superintendents.



Dr. Harold W. Reed, chairman of the Council of Education, presented each of the college presidents for reports.

Saturday evening business was conducted in a banquet setting



(Continued on page 26)



By Leslie Parrott



## WHAT IS SANCTIFICATION?

Imagining himself absolutely ignorant on the subject of holiness the author poses 10 elementary questions which one knowing little or nothing about the experience of entire sanctification would be likely to ask.

An appropriate book for those who are seeking the experience of heart holiness, those who have recently been sanctified, and all Christians needing to brush up on their understanding of this distinguishing doctrine of the Church of the Nazarene

48 pages. Paper. 60c

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HELP THE BOYS  
AND GIRLS OF  
YOUR SUNDAY SCHOOL  
EXPERIENCE THAT  
GOOD FEELING OF

# ACCOMPLISHMENT

Involve them in some of these  
NEW EASTER PROGRAMS

## New PAGEANT



### GLORIOUS EASTER DAY

In keeping with their "use them or lose them" philosophy, RON and CHARLES LUSH have arranged an Easter presentation with wide participation for Kindergarten, Primary, Junior, and Junior High choirs. Includes six new songs and choral reading with simple pageantry. Performance time: approximately 30 minutes.

ME-13

60c

## New PLAYLET



### SUFFER THE LITTLE CHILDREN

An Easter play by ELVERA M. SMITH in eight brief scenes. As boys and girls involve themselves in recasting the biblical events of Christ's death and resurrection mentioned in the Gospels, as well as other imaginary ones, Holy Week will take on a new meaning. Performance time: approximately 30 minutes. Minimum of eight copies required.

ME-14

75c

## New CANTATA



### RISEN AND RETURNING

Here is a delightful musical written by BILL INGRAM that your children's choir will thoroughly enjoy singing and the whole church will appreciate hearing. Numbers include seven easy-to-learn, two-part selections with optional flute obbligato and short scripture narrations interspersed. Performance time: approximately 25 minutes.

ME-17

\$1.00

## New CHILDREN'S DAY PROGRAM BUILDER No. 7

JULY 7 is CHILDREN'S DAY, and before you know it, it will be here! Start planning early by ordering this new Program Builder compiled by GRACE RAMQUIST. A fresh, varied selection of recitations, exercises, playlets, and songs for children, ages 4 to 11. 32 pages.

MP-107

75c



NOTE: For a complete line of Easter music and program materials for youth and adult consult the Lillenas Easter brochure sent to all churches or send for a FREE copy.

Examination copies available to any program director or choir leader requesting them.

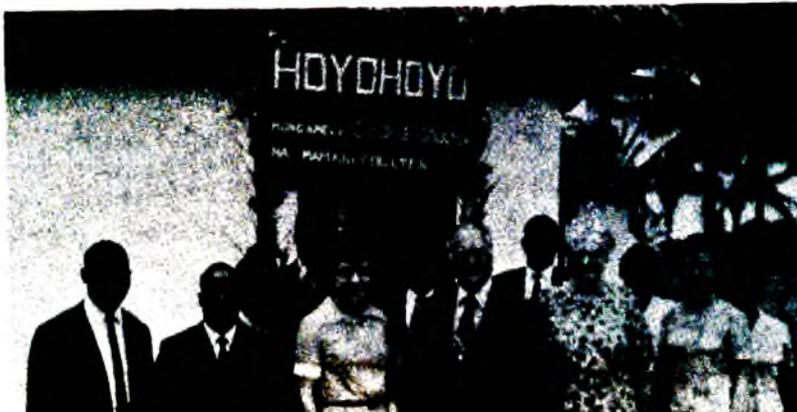
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for EASTER—  
APRIL 14



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Dr. and Mrs. George Coulter, on their recent visit to Mozambique, are pictured with the Bible training school staff. Missionaries (right of photo) are Lorraine Schultz and Evelyn Mewes.

HOYOHOYO is the Shangaan greeting for "WELCOME." Ninety-nine students were enrolled during the past semester.



(Continued from page 25)

At the annual meeting of the Council of Education held throughout the day, Dr. Reed was reelected to serve as chairman for the coming year. Dr. Edward S. Mann is executive secretary of the Department of Education and the Ministry.

## NEWS EXCERPTS FROM THE COLLEGE REPORTS—

**British Isles Nazarene College, Manchester, England.** Dr. Hugh Rae has secured Dr. H. J. S. Blaney as dean of the college. The administration is working to expand the offerings of the college to serve lay as well as ministerial students.

**Bethany Nazarene College, Bethany, Okla.** The constituency of the college has responded loyally to the challenge of financial need and has made it possible for the college to show an improvement in current indebtedness of \$345,022.

**Canadian Nazarene College, Winnipeg, Manitoba, Canada.** The college has been recognized as an approved teaching center of the University of Manitoba. Total registration is 152 (a 23 percent increase) with 46 students cross-registered at the University.

**Eastern Nazarene College, Quincy, Mass.** The new Lahue Physical Education Building has been completed and dedicated. Four full-time recruiters have been secured in an effort to increase college enrollment to 1,200 students.

**Mid-America Nazarene College, Olathe, Kans.** An application is pending for full accreditation by the North Central Association of Colleges and Secondary Schools. Enrollment has increased to a record high of 855.

**Mount Vernon Nazarene College, Mount Vernon, Ohio.** An application is pending with NCACSS for approval to operate as a four-year college beginning with the fall of 1974. **Nazarene Bible College, Colorado Springs, Colo.** Fall enrollment reached another all-time high of 701 students. The registration of 15 black students demonstrates the wisdom of merging Nazarene Training College with NBC.

**Northwest Nazarene College, Nampa, Ida.** Dr. Kenneth H. Pearsall has been elected as seventh president of the college, succeeding Dr. John E. Riley, who served for 21 years. Dr. Pearsall reported that, despite the drop of 100 students a year ago, the college was able to operate without a deficit. Statistics for the current year show an excellent increase of 50 students. President Pearsall expressed appreciation for the warm welcome accorded him and members of his family by the personnel and friends of NNC.

**Nazarene Theological Seminary, Kansas City.** Dr. Oscar Reed has joined the faculty as professor of philosophy and religion and Christian ethics. Mr. Dwight Uphaus has been secured as part-time lecturer in church music.

**Olivet Nazarene College, Kankakee, Ill.** The master of arts program in secondary education has been accredited by NCACSS. The contract has been let for the new library addition and learning resources center.

**Point Loma College, San Diego, Calif.** Pasadena College has become Point Loma College and has moved to its new location in San Diego. Freshman registration has increased by approximately 100 students.

**Trevecca Nazarene College, Nashville, Tenn.** The new 238-student dormitory under construction will be completed in the spring of 1974. A recent foundation grant of \$50,000 will help both Trevecca's recruitment program and development activities.

Hobart (Ind.) First Church recently sponsored its second U.S. Appreciation Sunday. All of the local dignitaries were invited. Words of greeting were brought by the mayor, and the colors were presented by the high school R.O.T.C.

Pastor Gerald Walworth brought a special message entitled "Our Rich Heritage." Shown with Pastor Gerald Walworth (r.) at the foyer display is the Sunday school superintendent, Wendell Wall.



### MORGAN REPORTS ON CHRISTMAS IN ISRAEL

Rev. Earl Morgan, Nazareth, Israel, reports—"The Church of the Nazarene in Nazareth has just experienced many wonderful blessings this Christmas season. It is always an exciting time, but it was especially thrilling because of two outstanding services.



Earl Morgan

"First, we had over 200 attending our Christmas program, December 23. The audience was composed of many adults from families of professional groups—lawyers, teachers, professors, and people from fine Nazareth families. Pray for a revival that will incorporate some of them into the church.

"The following Sunday, God poured out a river of blessing through the ministry of Rev. Forrest McCullough and his tour group, including the song evangelists Wally and Ginger Laxson. The response to the singing and preaching in the form of shouting, hands raised to heaven, tears, and glowing faces had a great effect on our Arab people.

"Arabs and Americans mingled their prayers around a common altar. Ammira Awabdy, our translator, told the people it was a 'taste of heaven.' This gave our people a healthy norm to approximate." □

### ELDER KILLED IN PLANE CRASH

Rev. Glen W. Terry, 44, was killed on his birthday, December 20, when the single-engine plane in which he was learning to fly crashed near Corona, Calif. His flying instructor, Rex White, also died in the accident.

Terry was a graduate of Bethany Nazarene College, Bethany, Okla., and a member of the 1954 graduating class of Nazarene Theological Seminary, Kansas City. He pastored Nazarene churches at Falls City, Neb.; Colorado Springs (Trinity); and La Junta, Colo. He also served two years in the field of full-time evangelism.

Funeral services were conducted at the Upland, Calif., church. Survivors include his wife, Betty Bristow Terry; three daughters—Valerie, Andrea, and Gwendolyn; and a son, Vance. □



Glen W. Terry

### FRENCH WORKERS NEEDED

Laymen and ministers of the Church of the Nazarene are needed now in French-speaking Canada to help reach the 6 million French Canadians.

A French radio broadcast is being launched. A great opportunity for evangelism exists among these spiritually hungry and receptive people.

Plans for taking the gospel to French Canadians were made at a special meeting, August 25, at First Church in Montreal.

District Superintendent Neil Hightower of the Canada Central District called the meeting and told the district and denominational leaders who attended, "We are here to deepen our concern and compassion for a Nazarene ministry in the French language to citizens of French Canada and to excite your spiritual imagination about such a ministry. We believe the gospel of perfect love meets Latin needs."

Among those attending the conference were Dr. H. Dale Mitchell, then executive director of the Communications Commission; Dr. R. W. Hurn, executive secretary of the Department of Home Missions; Pastors Bill Coulter, Yeghia Hajian, Richard Gillespie, Leonard Sparks; and Laymen Serge La Palme, Clarence Whitmore, and Adrian David Robinchaud.

An opportunity for presentation of the gospel exists because of a widespread disaffection for the Roman Catholic church in the wake

of fundamental changes which have been sweeping that body. As a consequence, many French Canadians do not know what to believe. They are left in a spiritual vacuum.

While in a sense "turned off" by their past experiences with institutional religion, they are proving open to new ideas, including the doctrine of holiness if it is presented in their language with a true concern for their people.

Much attention was given to the launching of a French radio broadcast. Mr. Serge La Palme has been selected to speak on the radio broadcast and a sample 13-minute broadcast was presented at the meeting, complete with songs, announcements, and a message. It was felt that by December a sufficient number of radio programs could be prepared so that we could start broadcasting in the French language in Canada.

Would you be willing to share Christ with 6 million French Canadians? If so, please fill out the coupon below and send it to the Department of Home Missions. Do it today. □

### Je m'offre comme volontaire: (I volunteer:)

Name \_\_\_\_\_

Address \_\_\_\_\_

My home church \_\_\_\_\_

\_\_\_\_\_ Zip \_\_\_\_\_

\_\_\_\_\_ I am willing to help evangelize the French in Canada.

\_\_\_\_\_ I am a layman and would seek employment as a \_\_\_\_\_

\_\_\_\_\_ I am a minister on the \_\_\_\_\_ District.

\_\_\_\_\_ I am a native-born French Canadian.

\_\_\_\_\_ I am a native of France.

\_\_\_\_\_ My parents were of French origin and I speak the language. I have talents and abilities to use for the Lord as follows: \_\_\_\_\_

\_\_\_\_\_ I can't go but I will give an offering for French-Canadian evangelism.

Enclosed find \$ \_\_\_\_\_ (a 10 percent missionary special).

### Send to:

Department of Home Missions  
6401 The Paseo  
Kansas City, Mo. 64131



Irene Whitcanack retired after nearly 24 years of service at the end of December, 1973. The shutterbug took this picture with some of her fellow workers in the office.



A 65-strong delegation from Ferguson Church of the Nazarene, Missouri District, visited Kansas City and are pictured between buildings of the NPH complex. Harold E. Siems, Sunday school superintendent, coordinated the tour. Rev. Udell Moss is the pastor.



Mr. D. G. Spall, medical doctor and radiologist from Perth, Australia, toured the United States for his government to observe emergency cardiac procedures at various hospitals. Mr. Spall also pastors two churches on his district and made a special visit to the publishing house to tell the manager his strong belief in and appreciation for the power of the printed page in his personal life and also in the spread of the gospel in his area of the world. Arch Edwards (l.) explained to him some of the intricacies of electronic equipment as he toured the publishing house.



A little competition was enjoyed during a noon-hour treat but no vote was taken for California oranges vs. Florida citrus fruit. Jerry Oliver, layman from Springfield, Ill., sent oranges, tangerines, grapefruit, and kumquats. L. to r.: Russell White, Production Department Office; Marion Snyder, Visual Art; and J. C. Lynn, Shipping Department manager, took advantage of the Christmas treat.



At another noon hour, Rev. Juan Madrid, district superintendent of the Western Latin American District, added to the spirit of the season with oranges from the sunny West. L. to r.: Roy Mink and Phil Blair, artists, enjoyed the gift. Betty Fuhrman, in the background, seems to be saying, "Only one, fellows."



Impromptu carol singing added to the holiday season during breaks and noon hours. Dwight Neal, Music Department, at the organ.



Members of the Seminary Chorale directed by Professor Dwight Uphaus brought a fantasy of carols during a Christmas noon-hour service.

World Youth Conference in Fiesch, Switzerland, has the attention of youth leaders around the world. At the recent Caribbean Pastors' Conference, district NYPS leaders were briefed on the June 18-30 enclave by Department of Youth Executive Secretary Melvin McCullough. Great interest was shown in the event by Caribbean pastors, represented above by Hubert St. Louis (Virgin Islands), Earl Morris (Trinidad), and Harold Sukhraj (Guyana). Inquiries for attendance have already come from Jamaica, South Africa, Swaziland, Japan, Okinawa, India, Lebanon, Singapore, Costa Rica, Panama, Guyana, New Guinea, Uruguay, Argentina, Mexico, Bahamas, Trinidad, Haiti, as well as Europe and Britain.



The largest group ever received into Louisville (Ky.) First Church was composed of 40 persons—29 adults and 11 youth and children. Twenty new members were received on profession of faith. Pastor Hadley Hall received 15 new members earlier in 1973 for a total of 55 new members. Some of the people were not present when the group picture was taken.



## Are you a good man for Christ?

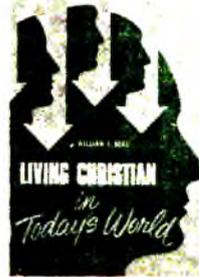
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PROGRAM SCHEDULE

Dr. William Fisher

**February 17—"Across the Denominational Gap"**

**February 24—"Across the Gap Between a Sinner and a Holy God"**

## ANNOUNCEMENTS

### RECOMMENDATIONS

Rev. William Shaw, 4206 Dover Rd., Louisville, Ky. 40216, has entered the field of evangelism. He has indicated his willingness to go anywhere he can serve the church in this capacity. He will travel in his motor home.—*Aleck G. Ulmet, Kentucky district superintendent.*

Rev. Ralph Jared is an elder on the Northeast Oklahoma District and is a commissioned evangelist. I can wholeheartedly recommend him to our churches everywhere. His address is: 2315 S. Irvington, Tulsa, Okla. 74114.—*W. T. Dougharty, Northeast Oklahoma district superintendent.*

### EVANGELISTS' OPEN DATES

Orville and Kathryn Kleven, evangelist and musicians, have some open dates in September and October, 1974, for some meetings in Illinois, Indiana, Iowa, or Missouri. Contact them at 1241 Knollwood Rd., 46K, Seal Beach, Calif. 90740.

### MOVING MINISTERS

Calvin A. Alexander from Great Barrington, Mass., to Norwich, Conn.

Thomas V. Allen from associate to Dothan (Ala.) First.

Fred L. Barber from Tethel, Ohio, to Germantown, Ohio.

Raymond E. Cosner from South Bend (Ind.) Trinity to Kokomo (Ind.) Northside.

William M. Dorough from Lubbock (Tex.) First to Dallas (Tex.) North.

Thomas L. Goble from Long Beach (Calif.) Bixby Knolls to Ontario (Calif.) First.

James B. Hubbard from Savannah (Ga.) Central to Lebanon (Tenn.) First.

Paul A. Madden from Newton, Ia., to Ames, Ia.

Howard Porter, Jr., from Centerville, Ind. to Waycross (Ga.) First.

William Porter from Yorktown, N.Y., to Lansdale (Pa.) Emmanuel.

Grafton and Roma Smith from Waycross, Ga., to Atlanta (Ga.) Riverside.

Jim Paul Stewart from Athens, Ohio, to Fort Recovery, Ohio.

Chalmer R. Wiegman from Hydro, Okla., to Fargo, Okla.

Rev. Talmadge Lane. Survivors include his father, Rev. Dwayne A. Hood, his mother, Anne (Davis) Hood, and two sisters, Robyn Lynne and Jeanne Marie.

WILLIAM JOSEPH (JOE) HUDSON, died Jan. 10 in Crane, Ore. Funeral services were conducted by Rev. J. R. Smith. He is survived by his wife, Margaret, and sons, Jeff, and Ron.

IONA M. JONES, 79, died Jan. 1 in Northbrook, Ill. Funeral services were conducted by Rev. W. D. Huffman. She is survived by two daughters, Mrs. Ruth Evans and Mrs. Gladys Harrison; and two sons, John and Wayne.

REV. EVERETT LEWIS, 74, died Dec. 16 in Ironton, Mo. Funeral services were conducted by Rev. Arthur E. Mottram, Rev. L. Wesley John, Rev. Carl Selfridge, and Dr. C. E. Shumake. He is survived by his wife and eight children.

MRS. RUBY GENEVIEVE LYON, 79, died Dec. 16 in Huntington, W. Va. Funeral services were conducted by Rev. C. Harold Smith. She is survived by her husband, Benjamin L., 2 daughters, Mrs. Ethel Pearce and Earth Ruby Martsoff; 2 sons, Wayne W. and Francis B.; and 16 grandchildren.

DARIN J. MCKINNEY, 16, died Sept. 19, 1973, in Kansas City, Mo., from injuries in an auto accident. Funeral services were conducted by Rev. J. C. Hester. He is survived by Debra Braundmeier, Denise, Deanna, Dierdre, and De Ann.

ALFRED M. MOOREHEAD, died June 1, 1973, in Paulding, Ohio. Funeral services were conducted by Rev. John Dodds and Rev. James E. Walford. He is survived by his wife, Minnie E., two sons, James E. and Paul M., and six grandchildren.

HOWARD NYSSSEN, 61, died Jan. 8 in Chicago, Ill. He is survived by his wife, Margreth, three sons, Dr. Gerald Nyssen, Daniel, and Dale, and three grandchildren.

BESSIE HELEN PLUMB, 83, died Dec. 22 in Walla Walla, Wash. Funeral services were conducted by Rev. T. E. Martin. She is survived by her son, Harold R., her daughter, Frances Huntington, and seven grandchildren.

MRS. M. M. POOLE, died Dec. 15 in Temple City, Calif. Funeral services were held in the Temple City Church of the Nazarene. She is survived by her daughter, Mrs. Dorothy Gunstream.

## VITAL STATISTICS

### DEATHS

BEATRICE BROWN, 67, died Oct. 12 in Cedarville, Mich. Funeral services were conducted by Rev. A. L. Lang. She is survived by 4 sons, Dean, Duane, Dale, and Ted; 2 daughters, Peggy Dutcher and Jean Peck; and 25 grandchildren.

EVELYNN L. CLEVERINGA, 58, died Oct. 22 in Grand Haven, Mich. Funeral services were conducted by Rev. Eugene Vickory. She is survived by her husband, Kenneth; a son, David; a daughter, E. Linda Bowers; and six grandchildren.

REV. WALTER A. CUNNINGHAM, 79, died Jan. 7. Funeral services were conducted by Rev. Harry F. Taplin and Rev. Floyd Hall. He was buried in the Mitchell, S.D., cemetery.

WELBURN "WEBB" MAY FAIN, 65, died Dec. 25 in San Antonio, Tex. Funeral services were conducted by Rev. Roy A. Jones, Rev. J. Marvin Harrison, and Dr. William C. Vaughters. He is survived by his wife, Gladys; two daughters, Sharon and Jean; one son, Doug; and one grandchild.

REV. ESTHER GANOE, 46, died Sept. 9, 1973, in Milwaukee, Wis. Funeral services were conducted by Rev. George B. Hemmingsen. She is survived by her mother, Mrs. Bert Stowe; and a sister, Mrs. Estella McVey.

REV. MRS. MILDRED HOFFMAN, 65, died Dec. 24 in Schuylkill Haven, Pa. Funeral services were conducted by Rev. Paul Mangum.

DWAYNE KENT HOOD, two days, died Dec. 27 in Southaven, Miss. Funeral services were conducted by Rev. Lee R. Mackey and

# NEWS OF RELIGION

MRS. BESSIE MAE SHAW, 86, died Dec. 27 in Blackwell, Okla. Funeral services were conducted by Rev. Larry Henderson. She is survived by a daughter, Mrs. Della R. Leopard, two sons, Walter A. and Dale R.; and four grandchildren.

WILLIAM WAINSCOTT, 56, died Dec. 12 in Clearwater, Fla. Funeral services were conducted by Rev. Ray M. Vaughn. He is survived by his wife, Juanita; a son, Richard; two daughters, Deborah Kriby and Sharon Ogden; and four grandchildren.

MARY MYRTLE WALLACE, 85, died Jan. 5 in Dickinson, N.D. Funeral services were conducted by Revs. Leonard Suhr and Harry F. Taplin.

MARGARET BAKER YOUNG, 87, died Nov. 21 in Pasadena, Calif. Funeral services were conducted in Bresee Church of the Nazarene. She is survived by a son, Thomas; a daughter, Laura E. Weatherford; and five grandchildren.

JOHN ZURCHER, 82, died Dec. 27 in Decatur, Ind. Funeral services were conducted by Rev. Darwin Pressler and Rev. Robert James. He is survived by 6 sons, Rev. Harry J., Rev. Floyd L., Leonard G., Rev. John, Jr., Rev. Norman D., and Allen C.; 3 daughters, Mrs. Florine, Mrs. Elizabeth Wickland, and Esther, and 26 grandchildren.

## BIRTHS

to BOB AND SANDY (MACE) BOYD, Nampa, Ida., a girl, Jennifer Sue, Nov. 11.

to WILLIAM T. AND GLENDA (BAKER) BREEDEN, Kansas City, Mo., a boy, Dietrich Ray, Dec. 12.

to ROBERT AND NORMA BRUNSON, Lima, Peru, a girl, Robin Michelle, Dec. 18.

to RICK AND JANICE (SELBY) DANIEL, Kansas City, Mo., a girl, Marjorie Jean, Nov. 10.

to REV. EDGAR S. AND MARY ETTA (HENDERSON) CAMPBELL, Tuttle, N.D., a boy, Charles Staley, Nov. 24.

to REV. AND MRS. LORAN FORBES, Enid, Okla., a girl, Courtney Leigh, Jan. 11.

to THOMAS AND MARY SUE (JONES) JACKSON, Terre Haute, Ind., a girl, Kristeen Vanette, Dec. 28.

to NEEL AND PATRICIA (SMITH) PRICE, Sterling, Va., a girl, Angela Nicole, Dec. 27.

to RON AND NELLIE (WELCH) SCHAEFFER, Bethany, Okla., a girl, Shelley Dawn, Oct. 17.

to RON AND RACHEL SMITH, Detroit, Mich., a girl, Karen Rachel, Nov. 22.

to RODNEY AND BETTY (DEAKINS) TEGETHOFF, El Sobrante, Calif., a boy, Jay Brian, Dec. 28.

to DALE AND ELIZABETH VON SEGGEN, Union, Mich., a boy, Jon Deron, Jan. 3.

## MARRIAGES

DEBORAH ANN WAINSCOTT and ERIC DOUGLAS KRIBY at Seminole, Fla., Dec. 22.  
SANDRA LOUIS FRANZEN and RANDALL WELLINGTON KNAUFF at Anchorage, Alaska, Aug. 2, 1973.

MAUREEN RUTH RAY and PHILIP LEE FORGRAVE at Columbus, Ohio, Dec. 29.  
CYNTHIA DEE McBEE and TILMAN LEE WRIGHT at Pueblo, Colo., Dec. 1.

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office 6401 The Paseo, Kansas City, Mo. 64131. Edward Lawlor, Chairman; Eugene L. Stowe, Vice-chairman; Orville W. Jenkins, Secretary; George Coulter, V. H. Lewis, Charles H. Strickland.

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**"NOT A NATHAN," BILLY GRAHAM DECLARES, SCORING WATERGATE GUILT BY ASSOCIATION.** The idea that an invitation to speak at a White House worship service implies a kind of benediction on the administration is "ridiculous," Evangelist Billy Graham declared during a press conference in Washington, D.C., called by *Christianity Today*.

"Twenty years ago we called such thinking 'McCarthyism,'" Dr. Graham stated in a candid discussion of his association with President Nixon during the Watergate affair.

While agreeing that Watergate and its related events were illegal and unethical, Dr. Graham said he will go anywhere to preach the gospel, "whether to the Vatican, the Kremlin, or the White House," provided there are no strings attached.

The evangelist emphasized that he was "not a Nathan," that David was the leader of "the people of God," a situation far different from America's secularized society. He said his relationship with the Nixon administration was better compared with Paul's relationship with Caesar. □

**ENERGY CRISIS CALLED NEW OPPORTUNITY FOR CHURCH.** The current energy crisis means greater opportunities for the local church, according to Wilbert B. Eichenberger, executive director of the Robert H. Schuller Institute for Successful Church Leadership, Garden Grove, Calif.

"No longer will families take off for the mountains, the beach, or the desert for a long weekend," he says. "Now it will be weekends of opportunity to visit friends and places of interest all within a tankful drive from home."

Eichenberger warned Christians not to confuse economizing with wise investment that will overcome falling values. □

**HUNDREDS OF NEW YORK MARRIAGES WERE PERFORMED BY BOGUS CLERGY.** Hundreds of marriages performed in New York City in recent years may have been conducted by bogus clergy, according to City Clerk Herman Katz and New York State Attorney General Louis Lefkowitz.

Mr. Katz reported that a two-month investigation by his staff revealed 30 marriages that were performed by clergymen said to have been impostors. Mr. Lefkowitz said the projected total of such weddings appears "to be in the hundreds."

Some clergymen whose credentials on file with the city have been found questionable have been ordered by Mr. Katz's office to "cease and desist" from performing marriages, pending further investigation.

"If a couple asks me, 'Is our marriage void?' I would never answer that," Mr. Katz commented. "That is for the court to decide and each individual case is judged separately." □

**THREE CONGREGATIONS "MERGE" UNDER ONE ROOF TO SAVE FUEL DURING THE WINTER MONTHS.** In a fuel-saving effort, three downtown Mankato, Minn., churches are joining under one roof during January and February for services and church school.

Joint services for First Baptist Church, First Congregational Church, and Centenary Methodist Church are being held in the Methodist church, largest of the three.

Church school classes will also meet at Centenary Methodist—9:30 a.m. for Methodist youngsters, and 11 a.m. for Baptists and Congregationalists.

Meanwhile, the Baptist and Congregational churches will keep their thermostats turned down as low as possible during the two months, normally the coldest period in Minnesota. □



# the answer corner

Conducted by W. T. Purkiser, Editor

*Note: A portion of my answer to a question in the January 16 "Herald" was inadvertently omitted. What was left out is of sufficient importance to justify reprinting the question and the answer in full.*

■ **Is there such a thing as a "human hurt" over against a "sinful hurt" in reference to injustice, neglect, or evil done by someone? If you truly forgive a person his wrong to you and there is reconciliation between you, does it mean that all hurt is gone? When one is truly sanctified, does God take away the hurt completely? In other words, can one truly forgive (insofar as he does not hold anything against the other) and yet periodically hurt again if he is reminded of the offense, and have to pray for victory?**

These are very basic and very practical questions, and deal with matters in which there has been much confusion.

Dr. J. B. Chapman used to say that a sanctified person could be subject to the deepest hurts the human heart can know.

All "hurt" is human. The differences lie in the way the hurt is handled.

By "sinful hurt," you probably mean the instance in which the in-

jured person retaliates in kind, or holds a grudge. In this area, the sanctifying grace of God can indeed make the difference between defeat and victory.

Forgiveness and reconciliation do not necessarily heal the hurt, although they remove an element in the situation that would aggravate and intensify the pain. One can forgive and forget in the sense of not holding the offense against the other and still not have the hurt

expunged from his memory.

When reminders of the old hurt come, it may be necessary, indeed, to pray for victory. The victory will probably not be amnesia. The victory will be ability to relate to the offender without rancor and animosity.

There may be instances where God does take away the hurt completely. But it would be a mistake to require this as an evidence of true sanctification.

■ **You said in the "Answer Corner" (July 18) that "the 'two natures' idea is a virtual denial of New Testament teaching about regeneration or the new birth." How do you reconcile this with our "Manual" statement, "We further believe that original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit"?**

Perhaps the name "two natures" has been confusing.

The "two natures theory" of salvation, held by some Calvinists, is to the general effect that at conversion God gives the believer a new nature which exists alongside of or in connection with the old and otherwise unchanged "sinful human nature."

This is also the basis for some of the Keswick teaching about "counteraction." The "new nature" may counteract the "old nature." But the "old nature" (usually identified as "human nature") continues to exist and struggle, so that the believer may live in the seventh chapter of Romans rather than the eighth.

I realize that there are varying shades of sophistication in different expressions of this theory, but this seems to be its essence. Possibly the best-known current form is found in the Scofield Bible. Hal Lindsey also seems to be saying pretty much the same thing.

I find two things wrong with this. First, it denies the triumph of grace over sin in the believer's heart and life, a triumph which is a constant note throughout the New Testament (Matthew 5:8; Acts 15:8-9; Romans 6:6-7; 8:2-4, 6-9; Galatians 5:24; Ephesians 4:20-24; 5:25-27; 2 Peter 2:4; 1 John 1:7; 2:1-4; 3:2-3, 8-9).

To identify unsanctified man's sinful condition with human nature is confusion of the worst sort. To say that human nature is essentially sinful would necessarily deny the humanity of Adam and Eve before the Fall, the humanity of Jesus, and the humanity of those ultimately redeemed in heaven.

Secondly, the New Testament nowhere speaks of conversion or our initiation into the Christian life as putting a new nature in with an otherwise unredeemed "old nature."

Rather, the typical New Testament descriptions of becoming a Christian speak of the individual

himself being "born again," "born of the Spirit," "begotten . . . again" (John 3:3-7; 1 Peter 1:3, 23), or becoming "a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

The problem with the "two natures" people, therefore, is not only that they do not believe in a second work of grace, they do not seem to understand the meaning of regeneration.

Being "born of the Spirit" comes before the "baptism with the Spirit" or the infilling of the Holy Spirit. This is what the Article of Faith means when it says, "Original sin continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit."

But the child of God himself has been made anew, regenerated, born again—and that is much more than going on with the same unregenerate, sinful self clothed in a new suit of clothes.



cut on a broken soft-drink bottle. Multiple stitches were taken and repair surgery was performed by an Amarillo ophthalmologist.

A grim diagnosis with the probability of complications was given by the specialist. Billy's pastor, Rev. Jerry Nobles, and his congregation prayed for his healing.

The complications did not develop. The eyesight has improved steadily. Recovery has surpassed the doctor's expectations. Billy's parents, Mr. and Mrs. James Nusbaum, refer to the healing as a miracle. □

Rev. E. N. Gunter recently retired from his pastorate at the Winnsboro, S.C., church and is retiring from the active ministry. He has served the Winnsboro church since 1935, when he led the way to its establishment.

Gunter has served the South Carolina District in many varied ways—38 years of service on the board of orders and relations; 15 years as chairman of the church schools board; and in evangelistic efforts has helped to establish the following churches: Camden First, Charleston First, Hartsville First, Georgetown, Langley, Rock Hill West Main, and Sumter First. He will continue to serve the district in pulpit-supply ministries. □

Two members of the Benton (Ill.) First Church were recent recipients of honors.

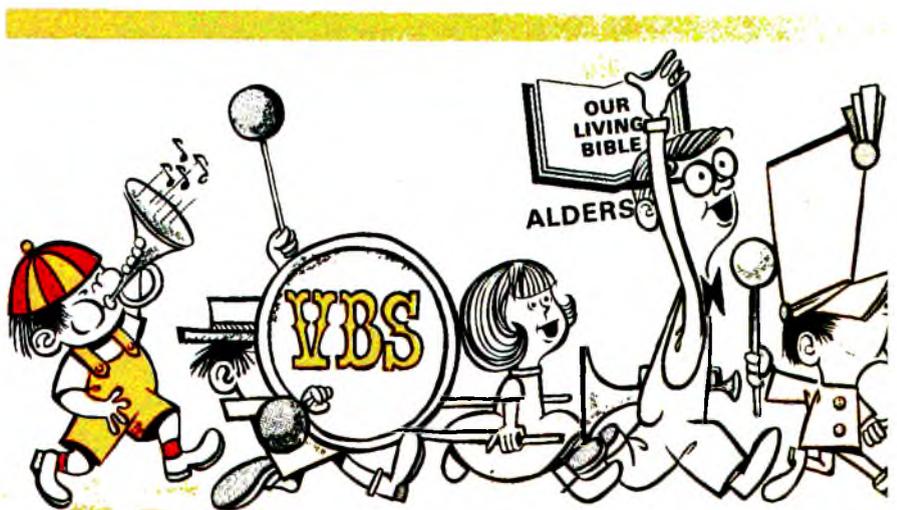
Mrs. Alberta Lewis was selected to be included in the 1974 issue of *The World's Who's Who of Women*. She was selected on the basis of her outstanding teaching career in the field of history. The book is one of the most comprehensive volumes of its kind and is placed in leading libraries and archives of the world.

Mr. David Webster, a florist, received the Benton Chamber of Commerce "Man of the Year" award for his extensive service contributions to local civic activities. At age 26, he was the youngest Benton man to receive this award. Garry D. Pate is pastor. □

Pastor R. Scott, Santa Ana (Calif.) First Church, (r.) adds pin number 38 to the long line of medals belonging to Mr. Al Lounsbury. Not only has the record of perfect attendance been made in Sunday school, but in every regular service of the church—worship and evening services, and prayer meeting.



General Superintendent Orville W. Jenkins ordained six ministers at the district center, Chiclayo, Peru, on November 18. Standing back of the altar are (l. to r.): Rev. Clyde Gollhofer, council chairman; Dr. Jenkins; and Dr. E. Julca, district superintendent. Standing behind the kneeling candidates are elders and missionaries.



Q:

VBS 1974 IS:

- (A) to devote more time to Christian teaching.
- (B) to reach unchurched boys and girls and parents.
- (C) to guide children in the experiences of salvation.
- (D) to discover and train additional workers.
- (E) to gain new members for the church.
- (F) all of the above.

A:

(F) all of the above

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

# Because of an Article

I met Lillie (a pseudonym) in our neighborhood grocery store. When I asked her to cash a check from the Nazarene Publishing House, she told me she and her husband met and married in a Church of the Nazarene in another city.

Naturally, I invited her to our services.

Some time later, on a stormy night, our telephone rang.

"I've got to talk to someone," a feminine voice insisted. "I don't know if you remember me or not."

"Yes, I remember," I replied. (This raven-haired, blue-eyed, fair-complexioned beauty did not know the number of times I went through her check-out lane on purpose just to "keep in touch.")

Because of many inches of new snow, our drive was next to impassable. We doubted she could make it. But shortly the bell rang, and I hastened to let her in.

After stepping out of her boots and removing her jacket, she began pouring out her story. She and her husband were backslidden and separated. Both had strayed far, far from God. When their relationship became unbearable and he refused to leave, she moved out, leaving her six small children behind.

She returned to work as a cashier, but her mental state forced her to quit her job. Fearing insanity, she consulted a psychiatrist. He made an indecent proposal to her in his office.

"Where do I go now?" she cried in desperation. "What is there left?"

But God was working—answering not only my prayers but those of her saintly in-laws as well.

Lillie and her husband had married during their teens—he, out of rebellion towards his parents and the church; and she, out of rebellion and the need for security. In 11 years they had 7 children. When their last baby smothered to death in her bed at four and one-half months, Lillie felt that God allowed it for a purpose.

"I've tried everything," she confessed, "drugs, alcohol, everything. Is there such a thing as getting to the place where God will not save a person?"

After reassuring her that the very fact she was sitting there with tears streaming down her face proved she had not crossed the deadline, my husband suggested we pray.

Immediately we three were kneeling in our family room and this poor, penitent sinner was sobbing her way through to God.

Finally, she grew quiet. Very quiet. Then, like a soft summer rain on a hot, dusty day, God's presence came and washed away her guilt, literally bathing her face with peace. The transformation was incredible. But, oh, so wonderful!

And just think! A check from the Nazarene Publishing House for an article in the *Herald of Holiness* helped bring it all about! □

By Pauline E. Spray  
Sparta, Mich.

## OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene in Louisville, Ky., for its one hundred sixth annual convention, April 17-19, 1974. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15, 1974.

B. EDGAR JOHNSON  
*General Secretary*

## THE THANKSGIVING OFFERING

We give thanks to God for the greatest Thanksgiving Offering in the history of our church. On January 16 the offering totaled \$3,607,793.03.

On behalf of our Board of General Superintendents, the General Board, the Department of World Missions, and our beloved missionaries around the world, I would express our sincere thanks and appreciation for the faithfulness and loyalty of our Nazarene people.

May we now solicit your prayers for a great spiritual harvest of souls as this offering is translated into evangelism through our missionary outposts around the world. □

CHARLES H. STRICKLAND  
for  
BOARD OF GENERAL  
SUPERINTENDENTS



Pastor Richard Bond and the congregation from Louisville (Ky.) Calvary Church celebrated its first anniversary in the new church. District Superintendent Aleck Ulmet was guest speaker for the celebration. During the year, 30 members were received, offerings increased from \$20,000 to \$28,000, and attendance jumped from an average in the sixties to an average of over 100. The sanctuary seats almost 300.



Twenty-four pastors and three laymen from the Northwest Indiana District participated in a three-day soul-winning workshop late last year. The workshop was conducted by Rev. Owen Burke, pastor of Lafayette (Ind.) First Church. Twelve of the pastors had previously attended a district soul-winning clinic in Hammond, Ind. These served as trainers. Nine laymen from the Kokomo (Ind.) First Church and the Kokomo Bon Air Church served as contact people.

Workshops consisted of classroom sessions during the morning and afternoon. Each evening each trainer was assigned a trainee and a contact person. In three days, 63 calls were made. The plan of salvation was presented 42 times. Fourteen people accepted Christ as Saviour. Pictured are a group of the participants.

## NWMS GENERAL COUNCIL

The General NWMS Council closed its two-and-a-half-day meeting on January 5 with a very deep consciousness that God had been in our midst, blessing, guiding, and challenging.

Because receipts in Alabaster in 1973 had already reached \$944,000, the Council set a goal of \$1.25 million for 1974, the twenty-fifth anniversary of Alabaster giving.

Mrs. Floyd Pounds (N.W. Ill.) was elected representative from the Central Zone to replace Mrs. Fred Hawk, who resigned because of moving to Florida.

The Council authorized the continuance of the two committees studying NWMS finances and the

Study & Reading program. A third committee was appointed to make further plans for the NWMS sixtieth anniversary year, 1975. □

— MARY SCOTT

Mrs. L. S. Oliver  
general NWMS presi-  
dent



Dr. Mary Scott  
executive secretary  
NWMS

Reports of General Board actions will be carried in the February 27 issue.

# 23 Million U.S.A. Blacks

*—We must  
reach them!*



## How will they hear the gospel without ministers to preach the Word of God?

Reaching this great mission field at home is a challenge that confronts every one of us. One way that any and every Nazarene can respond is through his gift for black ministerial scholarships made available through the Department of Home Missions and administered by each individual Nazarene college.

Will you help to provide the leadership that will reach the 23 million blacks of America for Christ?

Many have already joined in this effort and have received 10 percent missionary special giving credit for their local churches.

Use the form below to insure proper credit.

SPONSORED BY THE DEPARTMENT OF HOME MISSIONS • Church of the Nazarene

### BLACK MINISTERIAL SCHOLARSHIPS

Here is my gift of \$ \_\_\_\_\_ for black ministerial scholarships.

Name \_\_\_\_\_

Church \_\_\_\_\_

District \_\_\_\_\_

