

# Herald of Holiness

CHURCH OF THE NAZARENE

JULY 8, 1970

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## Have We Outgrown Religious Emotion in Worship?

(See page 3.)



International Institute—July 14-20, 1970—Estes Park, Colo.  
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See page 19 for prayer request.





General Superintendent  
V. H. Lewis

# SUNDAY and the SANCTUARY

**I** HAVE just returned from worship. It is Sunday. Sunday is a good day. I am glad God put it in the weekly calendar. I never regret that Sunday is coming. Come to think of it, anything and everything that God did and does is good – good for me. The other days of the week He lumped together – but Sunday He made special. “Six days shalt thou...but the Sabbath...”; it stands out in “the days.” It always will. It is His day, and I shall use it His way.

Worship of God – no other act of man is as “high” as this. Man worshipping is man at his best. In God’s presence, in spirit and in truth, reaching His grace and refreshed in His blessing. My church today with its forms of worshipful expression provided for me the essentials through which I bowed and stood in His presence.

When we left the church, I noticed that it was a beautiful day; it seemed more so when I came out after worship. Things do look better after we talk to God, don’t they?

Now my faith is strong. My heart is at rest in His love. My will is set to obey God. I am His and there is comfort in knowing this. How enriched the one who enters His sanctuary!

How impoverished the desolate ones who push this wonderful day into the other six and lose what above all else they cannot afford to lose!

To worship God on His Sabbath in the sanctuary is priceless. Let each Sunday find me wending my way to worship and in my church be blest.

Walter Lyman French states it in beauty thus:

*I stand serene beside the struggling marts  
Of trade, and towering temples built to greed,  
Where dazzling gold rates more than human need –  
And plumb the bitter depths of hungry hearts.  
Where cruel, deadening strife for gain and power  
And self have made life cheap and things the goal,  
When self has stilled the music of the soul,  
I lure you in to sit with God an hour.  
I lure you in to lift your sense of worth,  
To give you vision, fill your soul with life,  
Reveal the Christ-like God who walks the earth  
With anguish in His eyes from human strife.  
I send you forth, in love, His truth to carry  
With joyous hope. I am your Sanctuary.*

Come and go to church with me next Sunday.





Photo by Union Pacific Railroad

# *Have We Outgrown Religious Emotion in Worship?*

■ **By Ross Hayslip**

*Tucson, Ariz.*

**W**E LIVE in an age that seems to condone expressed emotion in every area of human life except that of religious experience. There it is condemned. It seems to indicate a weakness of which we are ashamed in this day of great strength. Perhaps we feel that it is a sign of foolishness in this time of the intellectual.

Jesus seemed to approve of those who were so correct about their salvation that they gave vent to emotional expression. He himself wept, groaned in spirit, and took children up into His arms. He who was the holiest of the human and the most human of the holy was able to experience deep emotion.

Chapone said, "There are three orders of emotions—those of pleasure, which refer to the senses; those of harmony, which refer to the mind; and those of happiness, which are the natural result of a union between harmony and pleasure."

Job speaks of a great era when the morning stars sang together, and all the sons of God shouted for joy, and then in Job 20:20 he speaks of feeling quietness. Emotion and its expression is not a new thing.

In my own experience I have found that religious emotion in my own life has helped to establish reality. My contact with Christ is not based on a scheme of ethics or a dry creed, but rather on the total devotion of my heart to Him.

Recently I heard a learned professor in the department of philosophy in a large state university declare that his greatest criticism of modern Christian worship was the lack of joy upon the part of the participating worshippers. "If the claims of Christianity be true," said this philosopher, "then the expression of these truths in the acts of worship should be characterized by the greatest of joy."

There is, of course, a vast difference between fanaticism and freedom in worship, and between foolishness and feelings of God's love. Dr. J. H. Jowett wrote it correctly when he said, "We leave our places of worship and no deep and inexpressible wonder sits upon our faces. We can sing these lilting melodies, and when we go out into the streets our faces are one with the faces of those who have left the theaters and music halls. There is nothing about us to suggest that we have been looking at anything stupendous and overwhelming."

Far back in my boyhood I remember an old saint telling me that after some services he liked to make his way home alone by quiet bypaths so that the hush of the Almighty might remain on his awed and prostrate soul. This element we are losing.

Never let other be said of us than that the joy of the Lord is our strength! □

# HELP IS NEEDED



IT IS possible to live a holy life in an environment that is far from holy.

It is not automatic; it is not easy. But help is within reach. The sincere, devout Christian can call for help in an emergency and he will receive it. But he must not neglect the means of grace in the routine of daily living.

It is the one who keeps up-to-date in the daily pattern of Christian living who finds special strength for the times of severe testing. It may come in immediate deliverance or it may come in assurance of renewed strength. But it will surely come to all who are up to now in obedience to the light received.

There are powerful incentives to holiness. God is holy and He says, "Be ye holy." Our Savior and Mediator is holy and He prays, "Sanctify them." The Spirit who indwells us is holy and by Him "we have our fruit unto holiness."

To glorify the Triune God we should have intense desire to be holy. And that the world might believe, we should passionately pray that we may leave in the minds of all who know us the image of a holy life.

Everyone who desires to live in the blessedness of the pure in heart must be aware that he is a pilgrim on the narrow way. He knows his goal is constantly moving higher and farther. When he has arrived where once he hoped to be, he is still reaching for the prize before him.

The aim is likeness to Jesus Christ. John Baillie has observed that "we cannot with justice claim that the way to greater holiness is difficult either to trace or follow." The Word of God makes it plain and Jesus has gone before us.

The first practical aid to holy living is faith in the promises of God. They are many and given precisely that the day-by-day need of the saints may be supplied.

We have Jesus' invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). He also left this reassuring word, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). There is His promise of adequacy, "Ye shall receive power, after that the Holy

Ghost is come upon you" (Acts 1:8). "We are more than conquerors through him that loved us" (Romans 8:37).

Faith in the promises of God is an incentive to prayer. And prayer lifts the longing soul to higher altitudes where the air is purer, vision is clearer, and burdens are lighter.

From such elevation the downward pull of things sinful and material is weakened and the uplift is strengthened. Values are seen with keener discrimination. The difference between the relative and the superlative

is brought into sharp focus. The good is found to be the enemy of the best. The mediocre seems abhorrent. Something happens to mortal man that is akin to that which the three disciples saw in the holy mount when

Jesus was transfigured before them by the inner light that shone forth.

A second help to holy living is in learning obedience as God's disciplines are administered. This obedience springs from love for Christ. "Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8). "Obedience that costs extreme anguish takes on a new dimension—when obedience costs a broken heart, its lesson has been learned and its genuineness authenticated" (Richard S. Taylor, *Beacon Bible Commentary*).

Those who seek the higher level of saintliness must remember that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness." God chastens us "for our profit, that we might be partakers of his holiness" (Hebrews 12:6-11).

If anyone would be holy in Christ—and it can be only in Christ—then he must trust and obey even when the sky is clouded and the dark shadows fall across the way. We learn that God



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will match disappointments, heartaches, and adversities with strength that we may prove to ourselves and others that God is the All-sufficient One.

Saintliness is not developed in sheltered places but in the dark tunnel, on the burning desert, and in the storms and stress of life.

This points up the truth that holy living is possible only by God's grace. "By grace are ye saved through faith." "Grace . . . is greater than all our sin." By grace are we kept through the power of God. It is grace that builds Christian character. Peter

wrote, "The God of all grace . . . make you perfect" (1 Peter 5:10).

There is grace to make up the difference between our good intentions and our poor performance; grace to bear criticism and opposition without resentment or self-pity; grace to keep at our task when encouragement is scant; grace to let others have credit for what we have done; grace to take blame that others deserve; grace to be patient with the faults of others, especially those for whom we have natural antipathy; grace to confess our faults that we may be healed.

Grace is available to keep us dili-

gent in use of means for self-improvement; grace to be faithful in worship and service to God and man even if inspiration is wanting; grace to add fuel to keep our inner fire burning.

There is grace to appropriate by voluntary faith the unseen resources of Almighty God, grace to bear the crushing load, grace to continue the last mile of the way with songs and everlasting joy.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16). □



■ By David K. Kline  
Tucson, Ariz.

## CAMOUFLAGE

**I** REMEMBER vividly some of my boyhood games. In those days of large families, it was not unusual for 12 to 15 boys to gather out of one or two blocks to play dump the applecart, run sheep run, red rover, or the perennial favorite, hide-and-seek.

We soon grew tired of the tradi-

tional games, however, and changed the rules to make them more exciting. In this way we developed a game we called camouflage.

In camouflage you did not hide, but stayed out in the open, camouflaging yourself with natural surroundings so as not to be found. Another variation was instead of one person being "it" and all others hiding, those playing were divided into sides, one group being "it," while the others were given a set time to camouflage them-

selves. The last one to be discovered was the winner and chose the next game to be played.

The principles of all camouflage are simple and direct:

(1) Worthless things are made to look valuable while valuable things are made to look worthless.

(2) Dangerous things are made to look innocent while innocent things are made to look dangerous.

(3) Straightforward things are made to look confusing.

Thus, in wartime, ship decks are covered with light green canvas that looks like the sea; tanks are covered with tree boughs, canvas, and grass to blend them into their surroundings; landing fields are made to look like farm fields; and whole factories are camouflaged to save them from bombing.

It would seem the writer of Prov-

erbs had the laws of camouflage in mind when he said, "There is a way which *seemeth right* unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

A list of ways that seem right would include:

- (1) Do your best and God will do the rest.
- (2) Education will solve all our problems.
- (3) You've got to make a living.
- (4) Everybody's doing it.
- (5) I want to do it now!

Spiritual applications of the principles of camouflage are quite varied.

First, consider how worthless things are made to look valuable, how the desire of the moment appears the most important thing in the world.

You are, for example, allowing true values to be camouflaged if you build financial security at the risk of personal spiritual principles, or the spiritual welfare of the family. Don't allow the mortal enemy of your soul to convince you that the transient things of this world are more important than the values of eternity.

Another use of spiritual camouflage is to make straightforward things appear confusing. God's Word is direct: "Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Nothing is more straightforward than confession, restitution, and prayer. These are the means to abundant life here below and to eternal life in heaven.

Finally, we are told by many that this is the day of the new morality, the day of the gay scene, the big time, the blowout. Do it for kicks! What does it matter? The drunk, the dope addict, the embezzler, the shoplifter, the law-breaker appear in the light of such camouflage as the innocent victims of the "Establishment."

At the same time, true values are made to seem worthless. Yet what is more valuable than love, home, parents, integrity, and honesty? Many, today, are throwing away these values for a mere fling at pleasure. There are many like Demas who have forsaken their principles because of a false love for the camouflage of this world.

Camouflage! When you are a child it is a game; when an adult, it is a war. The same principles are involved, only the "stakes" are changed. When a child, one was "it"; now it is a question of life and death. □



# Faith at Home

## THE FAMILY PEW

**B**ILL started it. "Mom, can I sit with Dick this morning during worship service?"

Naturally, Susan followed with, "Jan wants me to come over with her. Okay?"

We wanted our teen-agers to like church, so I said, "All right, but behave yourselves," and felt strangely as if I'd just lost control of an important phase of their lives.

The next Sunday eight-year-old Tom decided, "If Bill and Susan get to be with their friends, I can too."

Then Sharon, our first-grade opportunist, chimed in, "I want to go with Susan."

Over her head, Susan silently mouthed to me she didn't want a tag-a-long.

Becky, the toddler, didn't say anything. She just grabbed Sharon's hand in a steel-like grip and gave me a "Where she goes, I do" stare.

*This is all wrong!* I reasoned. *Why should other mothers take my responsibility of seeing that our youngsters keep quiet and attentive?*

*Also, what benefit is family worship on Sunday mornings if the "family" is scattered to the four corners of the sanctuary?* I wondered.

Or was I attaching too much importance to our being literally together?

I looked back to my own childhood. Our large family almost filled a pew in our small church.

Certainly I don't remember every word the ministers preached, though enough probably sank in to mold my thinking even at a tender age. What did mean the most to me was the *familiness* of it—the warmth of prayer side by side—the joining of our voices in song—seeing the reverent expression on my parents' faces as they heard the Word of God—all of us, one by one, plunking our offering in the collection plate. . . .

These gave me an indestructible sense of security . . . became a part of me. How often, after I'd gone out into the world on my own, did remembering those shared moments help keep me straight!

Because I so highly value that experience, I now say a definite "no" when our offspring want to join friends during worship service.

For that hour, if no other, we sit united, together—and there are, without a doubt, at least five other mothers in our church who are very glad we do!



By **Rosemary Lee**  
Worthington, Ohio

If our gifts, traits, our total persons, the very essence of what we are, cannot be used to promote His kingdom, then we are missing our greatest privilege and joy, our highest destiny.

Alice Spangenberg



## Are You Interested in **ECOLOGY?**

**I**SN'T that a silly question? "Are you interested in ecology?" For the very word "ecology" sounds like some strange and bad disease.

But I insist: we had better become acquainted with this word *ecology*. For in the next 10 years it will become as common a part of our ordinary vocabulary as "hamburgers" and "french fries."

President Nixon has announced that he is dedicating his administration to a vast program in the interests of national ecology.

Ecology is defined as "the science of the relation of an organism to its environment." This organism could be an ant, a ground squirrel, a whooping crane, or a man. Ecology is merely a study of how any particular organism solves the problems of its environment.

But inasmuch as prairie dogs or bumblebees are hardly our specialty, let us look rather at ecology and mankind.

When we consider ecology and man we think of such terribly vital issues as water and air pollution and highway littering. So while I am a Christian, and really my prime interest is in heaven rather than earth, still it is desperately important to me what happens to the water I drink and the air I breathe. Teaching theology at Nazarene Bible College is my daily delight, but I must confess that ecology is increasingly becoming important on my agenda of thought.

So I invite you: join me in a closer look at ecology.

Haven't you seen careless people litter the highways and parks? Did you know that they were ecological criminals? Have you seen people pour waste materials into streams and lakes? Did you know that such people were also ecological criminals? Have you ever been personally guilty? Don't stand up right now and confess!

But of this I am sure you are aware: ever stiffer fines are being meted out to persons proven guilty of polluting the environment. Whether you agree with it or not, it is one of the best things that could happen, as far as we are concerned.

In various legislatures there is discussion of very heavy fines for industries and cities that pour pollution into the streams and lakes. Tough? Yes, indeed; but I still say it is fully justified.

And now the automobile industry is under orders to produce cars that stop polluting our air so heavily. Tough? Yes, but I still approve. For air pollution is another ecological crime.

And now I come to the point of this little essay.

Have you ever been nearly nauseated because you had to ride beside someone on a plane or bus or train who smoked incessantly and blew the polluted air into your environment? Have you ever protested to some offi-

cial who looked at you as though you were abnormal somehow not to enjoy cigarette smoke? Well, I have, and I almost thought this world was finally and forever dedicated to the tobacco interests.

But the worm is turning, thank God!

The Surgeon General has announced that cancer and other respiratory diseases are undeniably linked with cigarette smoking. That was a tremendous victory for the forces of clean air! Now Congress has ordered that there be no more advertising of cigarettes over TV and radio after the end of 1970. That is another significant gain.

Word has gone out to tobacco growers, I am told, to begin looking for some other crop to replace tobacco. Another real victory.

Now, let me predict. The day will come when smoking in public places will also come under close scrutiny. And the man or woman who pollutes your breathing space with poisoned cigarette smoke will be declared as much a criminal as though he poured poison into your drinking water. Such persons are due for a shock! And may it come speedily—they have it coming.

Just think of it: the day may be just ahead when no person will be permitted to smoke in your presence, and will have to seek out a smoking compartment somewhere.

This is part of what ecology means to me. May that day hasten. It can't come too soon. □

■ By Loretta Watts

Norco, Calif.



# The Greatest Truth of All

SOMETIMES we who have been reared within the Church and have been presented the Bible's truths since childhood become so conditioned to the sound of truth that we fail to perceive its meaning. Many are the times we hear the Scriptures, and many the times we hear the songs, but their words are mere clichés until the Holy Spirit reveals their truths in our personal experience.

I had been hanging my wash in the backyard. It was a beautiful day: the sky was unusually smog-free, and the sun felt warm on my back. In fact, the day was so beautiful that it annoyed me. I felt miserable. Within a few days one problem after another had mounted until they seemed just too much for one person to bear.

And to make things seem worse, while I was thinking about them, a meadowlark on the top of the telephone pole by our house began to warble with all the sweetness and joy my spirit lacked. He was alone, a tiny, oval ball of feathers against the blue, probably thinking he was monarch over all the trees and bushes below.

"Why shouldn't you sing?" I grumbled. "You haven't anything to worry about."

Now a housewife usually doesn't just stand around watching birds. But then a housewife at her clothesline does have more opportunity than some people to observe birds. So the more I began to think literally about what I had said, the more I began to remember.

One day half a dozen sparrows had flown over the line with such commotion that, half curious, half amused, I had stopped to watch. The two leading the flock seemed to be having an argument; for after all had landed in the bush nearby, they separated them-

selves onto a branch and began to "have it out." They pecked and they batted; and their friends, like excited spectators, hopped from branch to branch, squawking them on. Then as suddenly as they had come, off they all flew, squabbling as they went, probably bound for some new battleground.

"All right," I conceded, "so birds have their little problems."

But I wasn't allowed to dismiss the matter so easily; for another scene flashed before my memory, one I had seen only that week. I had opened the front door, and there it lay: an ugly mass of red and gray on dried grass—feathery leftovers my cat had dropped by our porch.

Suddenly it occurred to me these were life's scenes, in all their vivid reality. The old scripture I had heard all my life, that I had "known" so well, came to me: "FEAR YE NOT . . . ye are of more value than many sparrows." And for the first time it meant something to me.

I cringed as I realized how wrong my attitude had been. In the midst of battling feathered foes and dodging neighborhood cats, a tiny bird could sit fearlessly on a solitary perch and sing to the heavens. But I—I, who "knew" I wasn't alone, who "knew" God cared for me—could only wallow in the misery of anxiety.

High on the great transmitter of prayer I climbed, alone—but not for long: the sweet assurance of God's presence met me as I laid my care before Him.

No, not all my problems have vanished. In fact, some will probably be with me for years. But now they're not just "my" problems. In an old-fashioned way, God has opened my eyes to an old-fashioned truth, the greatest truth of all: He cares! □

50 YEARS

AGO . . .



In the  
*Herald*  
of Holiness

## Ascending Into the Hill of the Lord

WE "ascend into the hill of the Lord" to hear God's holy law and to realize His promised blessing. Ascended into His will, and transfigured before men.

The hill of the Lord is a place of worship, but there are those who make social enjoyment the objective and "come out by the same door wherein they went." And the preceding moments of service—how far off from that once quiet, prayerful waiting! Truly our spiritual ignorance and want of good manners is very great! To see and hear that which is "hid from common sight" is to deny one's self the worldly pleasure, and to "turn one's soul to the highest."

"The definition of the spiritual should be that which is its own evidence." If there was more true spiritual worship there would be less inconsistent living. Could we see Christ in song, Christ in prayer, Christ in His immutable Word, we would hold true and strong for Him and for His kingdom.

God's house is a house of prayer, and "such places are really sacred. God has visited them, angels have rested in their solemn aisles, mortals seeking heavenly mercy have found it there." And to chat, gossip, criticize, or judge one another is to lose in enrichment and establishment and converse with Christ.

"Holiness becometh thine house, O Lord, for ever." The truly holy in heart worship the Lord in the beauty of holiness, singing with the soul, praying fervently in the Spirit, praising and adoring His holy person.

—V. MAY DORMAN  
July 7, 1920



■ By George L. Smith  
Stanton, Calif.

## JOY IN INTERCESSION?



**C**AN there be any happiness in pain?  
Intercession can be painful.  
Yet it brings joy.

It was painful intercession for John Knox to plead, "Give me Scotland, or I die!"

It was painful for Henry Martyn as he knelt on the coral sands of India and groaned, "Here let me burn out for God."

It was painful for Paul to "travail in birth again until Christ be formed" in his troubled Galatian converts.

But it was for Knox, Martyn, and Paul that God later turned on the fountain of joy.

Even Jesus spent most of His life suffering for others. But it was the joyful prospect of seeing God's

will fulfilled that made it bearable. His incentive is described in Hebrews 12:2—"Who for the JOY that was set before him endured the cross."

Martyrdom for its own sake cannot bring happiness.

Pain without purpose must lead to a dead end.

Those crushing moments of intercession—for a child, a parent, an alcoholic, the heathen, the sick, the wayward—would make no sense at all unless shared by the One who has the power to change everything.

What purpose can be served by tears and heartaches if they are but human lamentations? Anybody can groan and grieve and grovel when everything goes dead wrong.

Then what is the secret? How can the agonies of intercession be related to happiness? Only by the knowledge that we are being allowed to share in the redemptive purposes of Calvary. Among the many blessings of sanctification is the one that enables us to place God's interest above our own. Once we are set free from our own preoccupations we can discover what matters most to God.

You see, intercession is more than just prayer, as we sometimes believe. Intercession is really placing ourselves at God's disposal to help someone else. It may include prayer, but just as often it includes sacrifice and involvement as well.

Intercession means becoming a part of God's plan to bring about His will in the lives of others. So that even during the pain, there is hope and a knowledge that the will of God is about to come to pass.

Intercession is living on the brink of victory.

It is a vantage point shared with Jesus only by those who "for the joy that" is "set before" them can see beyond the nails and the Cross. □

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### GOD ANSWERS:

*God answers prayer. A whispered word  
Doth not pass by His throne unheard.*

*God answers prayer. A simple plea  
Is heard and heeded lovingly.*

*God answers prayer. A tearful cry  
Gets an immediate reply.*

*Whate'er thy need, thy load, thy care,  
Tell it to Him—He answers prayer.*

By Jack M. Scharn

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# Editorially Speaking

By W. T. PURKISER

## Hypocrisies of the Present

One of the charges brought by young activists against the older generation is the charge of hypocrisy. Even many of the older generation have accepted the idea that whatever there is of a "youth" rebellion is really directed against the hypocrisies of the past.

That there have been and are serious discrepancies between the profession and the performance of older people cannot be denied. There has been a tendency to praise "law and order" while cheating on it whenever such cheating seemed to offer personal advantage.

Classical virtues have been praised with the lips and ignored in life. Courage, temperance, chastity, truthfulness, and integrity have been enshrined in theory and ignored in practice.

Parents have expected obedience from their children while the parents themselves have by attitude and act shown their contempt for all authority. Then they wonder why their children do as they do and not as they say.

There were hypocrisies in the past. They were deep and flagrant, and they are not all gone.

But hypocrisy is not a matter of age or generation. There are some pretty conspicuous hypocrisies of the present, hypocrisies that flourish among those who are loud in their condemnation of the hypocrisies of others.

When more than 900 young men in a dramatic march proclaimed to the world that they had turned in their Selective Service cards in demonstrations at the Pentagon in Washington, investigators discovered that 512 of the "cards" had nothing really to do with Selective Service.

One hundred and fifty-five were photostatic copies, leaving the owners in possession of the original. One hundred and seventy-two were notices of classification, not registration cards at all. There were many duplicates, and 185 were certificates not directly related to the required card.

CONSIDER, for a moment, the hypocrisy of conforming nonconformity. There is a sizable subculture whose members make a point of their nonconformity with the manners and morals of the society that supports them. Yet they all look alike, talk alike, act alike, and even smell alike.

Without at the moment passing judgment on the looks, talk, actions, or odor, the rather obvious fact is that there is a more rigid and uncompromising

conformity working here than that which these people have forsaken.

The whole world of dope addiction is tragically phony. The good feelings produced by drugs ("euphoria" is the word for it) have no relation to reality whatsoever.

Life has so much to offer, but at the price of moral integrity. To pretend that happiness or well-being can be "bought" with a hypodermic needle or a half-ounce of "pot" is a sad combination of madness and hypocrisy.

There is glaring hypocrisy also in much that passes for a "new morality." To disguise gross evil and call it by another name is really to play the hypocrite.

Anyone sensitive to the complexities of human life in the middle of revolutionary change would concede that there are times when a person seems forced to choose a lesser evil as the best of the possible choices. Ethical philosophers have always recognized what one of them called "the law of the best possible."

But it is a far cry from such a concession to the position taken by some advocates of the "new morality" that there are no moral absolutes except what they call "love" and that one should sin both bravely and cheerfully when it seems advisable to him to do so.

A consistent relativism always has a certain hypocrisy about it. It asserts that "everything is relative" but ignores the fact that if everything is relative then the relativism itself is not absolutely true.

MUCH MORE HONEST and true to the realities of life is the position of British Psychiatrist John McKenzie when he writes: "I believe that the Moral Law is objective and stands over against us as a *demand* that ought to be obeyed. . . . Moral demands are not capricious or arbitrary impositions upon our human nature. On the contrary, these demands if fulfilled are the very way to the realization of our personality, to the expression of the image of God."

In no sense is this an argument in favor of "old" hypocrisies against the "new" or present hypocrisies. There is no need for hypocrisy at all, new or old. J. B. Phillips was certainly right when he noted that the Spirit of Christ is "sudden death to pride, pomposity, and pretence."

The worst kind of infidelity is not a matter of believing or not believing. It is professing to believe what in fact one does not believe.

Real honesty begins when we decide to face the truth about ourselves and our lives—not in the light of a shallow humanism, but in the light of the Word of God and the Holy Spirit.

The cure for the hypocrisies of the present, as it has been for those of the past, is the prayer of the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalms 139:23-24). □

## The Cult of the Uninvolved

The most numerous cult in the world today is the cult of the uninvolved. The name of its followers is Legion—for they are many.

Most of the ills of society are traceable to the reluctance of good people to "get involved." Evil flourishes unchecked and unscrupulous men get by because most of us are too busy to care very much.

What is true in the world at large tends to be true in the Church. There are many good people whose morals are impeccable, whose creeds are thoroughly orthodox, but who are worth practically nothing to the Kingdom because they will not assume responsibility.

An occasional complaint is heard to the effect that some congregations vest too much authority and give too many jobs to too few people. There may be situations where the complaint is justified.

But more times than not, the concentration of responsibility occurs because only the few are willing to accept it. We always tend to work the willing horse—sometimes to death.

Quite apart from official positions or the work of elected or appointed officers, there are a myriad of tasks open to the humblest if they will but see and accept them.

One cannot read the Book of Acts in the New Testament and compare it with the life of the average congregation today without being struck by a number of disparities. Not one of the least of these is the minimum of organizational structure and the maximum of individual initiative in carrying forth the work of the Kingdom.

It is certainly true that some organization is necessary if any considerable number of people are going to work together. The problem is always that the machinery gets so complicated and takes so much energy to operate that there is little time or strength to get on with the task the machinery is supposed to accomplish.

There are some people who say, "There's nothing I wouldn't do for my church and the cause of Christ"—and that's just where they leave it! There may be nothing they wouldn't do, but there's also nothing they will do!

HENRY VAN DYKE'S *Legend of Service* tells how three would-be lovers of the Lord were tested by Him. All three were given the same difficult order to obey.

The first asked, "Why?"

The second questioned, "How?"

The third, who pleased the Master by his loving trust, simply asked, "When?"

There is a "Why?" and there is a "How?" in obedience. But the really important question is "When?"

It is not that we do not talk about involvement and the work that we all should share. Someone has told of a talkative employee who spent most of his time bemoaning the fact that everybody seemed to get ahead but him.

When another worker with less seniority was promoted and he was passed by, he complained, "It's the same old story. The other guy gets all the breaks. When is *my* ship ever going to come in?"

"Perhaps," a fellow worker suggested, "your ship will come in when you learn that steam has replaced wind."

Indeed it has. But to generate steam takes fire and fuel, and the labor of keeping the fuel on the fire.

Involvement costs. It demands sacrifices. It challenges selfishness. And it pays off.

The uninvolved differ in many ways, but the results of uninvolvedness are very apt to be the same. Most of the thoughtless criticism of the *status quo* we hear comes from people who never lift a hand toward constructive change.

The battle always looks different to the soldiers in the heat of it than it does to the civilian armchair generals who so clearly see what the other fellow ought to have done.

May the Lord of the Church help us to be fully committed and completely involved as co-laborers together with Him in the work in which He is now engaged and of which He spoke when He said, "I will build my church." □

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## VICTORY

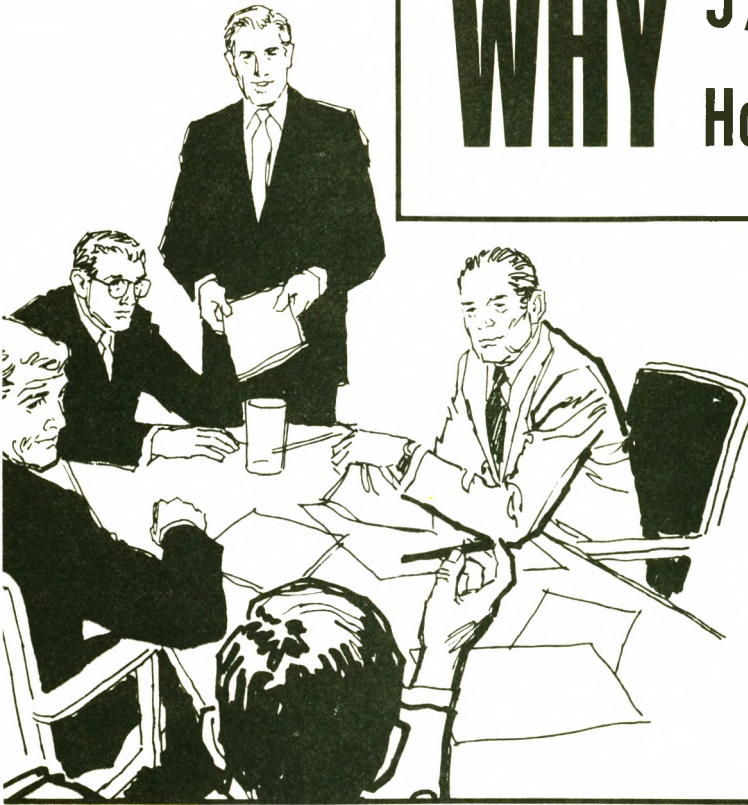
*A well springs in the desert sand;  
Abundance sheds dark poverty;  
Great strength imparts to feeble hand  
The power to do exceedingly.*

*The day is new though noon be past.  
From battle cry to victor's song—  
A soul has come to God at last,  
To hear the Father's "Welcome home."*

**By Laura Forinash**

---

# **WHY** 5% for Home Missions?



- \* A "financially starved" district Home Missions budget curtails aggressive action.
- \* The high cost of multiplying churches continues to mount.
- \* An increased missionary outreach at home will affect total growth and missionary incentives worldwide.
- \* A 3 percent budget is within the reach of all districts now, with 5 percent a possibility soon.
- \* 1,000 cities exist in the U.S.A. and Canada, of 10,000 population, without one Nazarene church. Our opportunity is great.

**SUPPORT 5% FOR DISTRICT HOME MISSIONS BUDGET  
IN 1970!**



**THE MULTIRACIAL pastoral staff on the Hawaii District is demonstrated in the above picture. Pastors left to right include: Revs. Galvez (Filipino), Kekoa (Hawaiian), Rich (Caucasian), Ulavale (Samoan), Yamamoto (Japanese), and Faapaoli (Samoan).**

### HAWAII CALLING—"ALOHA!"

Amidst leis chin-deep and tears bathing their loveliness, we taxied off onto the runway at Hilo, Hawaii, airport and left a group of Nazarenes—some newly born in Christ—who had come almost two hours early to bid us good-by. We had just completed our last meeting on the islands.

Four revivals in four of our churches on the home mission district of Rev. Lee Gann were indeed a rewarding experience. Our first two meetings on Oahu were with Rev. "Hotch" Kekoa and Rev. William Sever. What a contribution these pastors are making to the Church of the Nazarene!

Because of the military who are stationed on this island, our servicemen and wives are active in teaching and the work of the church. Some have come from the mainland to teach also. This is a wonderful opportunity for lay missionary work in these churches.

How grateful these pastors would be if more of the graduates from our colleges would get a vision of what they could contribute if they would secure teaching positions or other work on the islands and then plunge into the work of home missions!

Our third meeting was with Rev. Harno Yamamoto on the island of Maui with his Japanese congregation. He was known in Japan as the voice of the Nazarene on the radio stations. He left a much larger church in Japan to come to minister here. The warmth, hospitality, chopsticks, and all of living with Harno and Kay were wonderful.

We can still hear the beautiful music coming from Brother Yamamoto's "singing" saw! Every year he is asked to play on the saw the contralto solo, "He Shall Feed His Flock," from Handel's *Messiah*, rendered by the choral society of the island of Maui.

Our fourth meeting was with Rev. Gaylord Rich at Hilo on the volcanic island of Hawaii. Leaving a church much larger on the mainland, with assistants and salary unknown to home mission pastors, Brother Rich unknowingly expressed his complete dedication and happiness in his present assignment when he said, "You couldn't pay me any amount of money to board the jet with you and go back to the mainland! This is where God wants me, and we love it!"

Each pastor has a wonderful family that is such an asset in his work. Their teens worked with other "kids" in schools to get them to attend the services.

Here are some of the results.

Among the 40 seekers in one of the meetings, seven brand-new teen-agers from Buddhist and Catholic backgrounds were saved. Genuine was the transformation! Through their tears their testimonies glowed with blessing! Two of them were some of the roughest in school but God got to their hearts.

Also, an elderly couple of 70 years, who never knew our Christ, bowed and found the Lord.

One other Japanese lady listened to the message Fred preached on the baptism of the Holy Spirit. He admonished them to read the Book of Acts that night before retiring. The next morning she told the pastor's wife, "I went home and did as Brother Fred suggested. I found I couldn't stop reading until I finished the whole book. For as I read, I not only had a new intellectual experience but a new emotional experience. I found out for myself that what he said was true and I am sanctified!"

Another came and said, "I know my Catholic husband is going to get saved on Sunday. I have fasted and prayed. God has

given me the assurance." And of course it was our privilege to witness this answer to prayer.

These four weeks in Hawaii with the Ganns did something for us as well. We have given our lives to full-time evangelism and have seen its rewards over and over again in changed lives. But we feel more than ever there is a place of wonderful service for our lay missionaries.

If it were possible to do so, we would herald this message on all our college campuses that our greatest need on our home mission districts is to have our graduates secure positions near churches that need them so badly. We believe the work of God would advance more rapidly if these pastors had additional arms to lift the load.

And, really, where the surf on the coral reefs is not far distant, where lovely orchids grow in profusion, where the strains of "Blue Hawaii" float through gorgeous evening sunsets, living is not hard to take—even though the waters of the blue Pacific separate us from our family ties! This is one of God's additional rewards!

As the plane soared 37,000 feet into the heavens above the Pacific, with the moon seemingly riding on the tail, above the lovely island music that filtered through the jet, I could hear the testimony of that little Hawaiian mother, "I cry not tears of sorrow; I cry tears of joy—I met Jesus!"—  
REV. AND MRS. FRED BERTOLET. □

### CAMPUS COMMENTARIES

SELECTED FOR INCLUSION in the 1970 edition of *Outstanding Young Men of America* were six graduates of Trevecca Nazarene College, Nashville. Included in the list are the following: Paul Schurman ('56), Paul William Cleckner ('61), LeBron Fairbanks ('64), Robert Sydney Mitchell ('61), Wendell Pool ('61), and William Melvin Welch ('61).

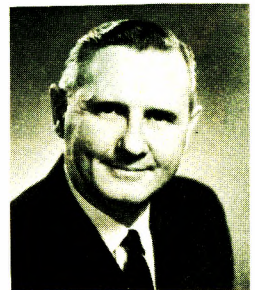
The book is an annual biographical compilation featuring the accomplishments of approximately 5,000 young men of outstanding rank throughout the United States. □



**Rev. Warren Rogers**



**Rev. Ivon Solomon**



**Dr. Donald J. Gibson**

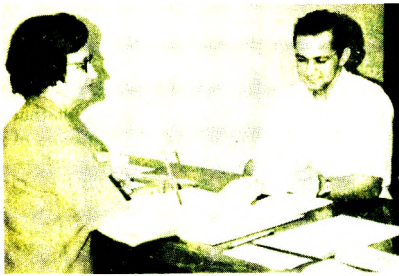
### \$20,394 FOR NEW NEGRO CHURCH

The Missouri District, Dr. Donald J. Gibson, superintendent, will buy Wellston church in St. Louis for a new Negro work. In a tour just concluded \$20,394 was raised in cash and pledges to apply on the \$85,000 purchase price.

136 GRADUATES FROM EASTERN NAZARENE COLLEGE, Quincy, Mass., received degrees at the forty-eighth annual commencement, held June 1 at 10:30 a.m. The ceremonies were held on the college lawn in front of Gardner Hall, the college's administration building.

Dr. Robert E. Wilfong of West Chester, Pa., who is technical manager of the Nylon Division for the DuPont Corporation, was the commencement speaker. In his address, entitled "At the End of the Gangplank," he stated that "seeking security for the seventies in the material world is senseless and doomed to bitter disappointment." He challenged the graduates to "look within and follow the trail of the Cross."

BILL WEBB WAS THE FIRST STUDENT to register for summer school session at Mid-America, Olathe, Kans., on June 1. Courses offered were English, music, history, political science, biology, Bible, psychology, and education.



Pictured is the registrar, Mrs. Donald Metz, and student, Bill Webb.

The new college, which began operation in August, 1968, will add its third full year this fall. The fourth year will be added in September, 1971, with the first class graduating in the spring of 1972. □



Photo: Los Angeles Fire Department

### NAZARENE CITED FOR RESCUE

The Sun Valley (Calif.) Chamber of Commerce and the Los Angeles City Fire Department met at a luncheon to present

an award to Mel Landrum, a Sun Valley resident. Division Commander Robert E. Radke presented the award to Mr. Landrum.

In January of 1970, Mr. Landrum was driving down the street with his family when he noticed smoke coming from the eaves and vents of an apartment house. He decided that he had better stop and check it out.

That decision made the difference between life and death for a Mrs. Louise Kratzky, a widow living alone, who, unknown to Mr. Landrum, was at that moment lying unconscious inside a burning apartment. He knocked and tried the door but it was locked. A neighbor woman told him that the woman who lived there must be home because the screen door was locked from the inside. Mr. Landrum then forced the doors and began searching for the victim. He made three attempts but each time he had to come outside to recuperate. On the fourth attempt he was on his hands and knees and saw the white shoes of the victim in the far corner of the bedroom and made his way to her. He began pulling her across the floor and when he reached the living room apparently a couch that had been smoldering near the front door began burning vigorously.

Other people who were attempting to help called out to Mr. Landrum to find out if he was still safe, but they were prevented from entering by the flames. Mr. Landrum succeeded in reaching the front door with the victim and then he became ill and lost consciousness. Bystanders removed them both to the front lawn.

Mrs. Kratzky was transported to a hospital, where she was treated for burns and smoke inhalation. Mr. Landrum was treated at the scene and then released to his own doctor.

Mr. Landrum is a member of the Sun Valley, Calif., church. His pastor, Glenn W. Bounds, adds the following postscript: "After Mrs. Kratzky was taken to the hospital some of us called on her and had prayer. Following her release, she came to church. She was converted at our altar." □

### NEWS OF REVIVAL

THE SINGING WESTS CONDUCTED A CRUSADE in the Brownfield, Tex., church. Sixty-three seekers prayed through at the altars. A prevailing spiritual tone is reported by Pastor Robert Kelley, who stated—"Our prayer meeting and Sunday night attendance has doubled. Shouts of victory are still heard." □

## MULTIPLY YOUR EFFORTS TO WIN OTHERS TO CHRIST . . .

through helping found a "chair of evangelism" at Nazarene Theological Seminary.

During Semester II of this year Evangelist Charles Shaver taught more than 100 seminarians in two classes in evangelism at NTS. His teaching was beamed toward *training these future ministers how to win others to Christ and train their parishioners to be soul winners. His classes were so successful . . .*



### WE HAVE TAKEN A STEP OF FAITH

- because we believe it is God's will to continue this training
- because we believe God wants a "chair of evangelism" at the seminary

**We do not have the necessary funds to support these courses next year.**

**WILL YOU CONTRIBUTE TO THIS FUND? WOULD GOD HAVE YOU ENDOW THIS "CHAIR OF EVANGELISM"? IF SO, WRITE THE PRESIDENT TODAY.**

*(Any contribution welcome.)*

**President W. M. Greathouse**  
Nazarene Theological Seminary  
1700 E. Meyer Blvd.  
Kansas City, Mo. 64131

# 1970

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### JUNIOR BIBLE PUZZLES

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### LET'S DO SOMETHING

By **LYLE POTTER**. Exciting ideas for visitation programs, seasonal promotion, special-day campaigns, and other methods for increasing attendance. All tested and proven workable. 96 pages. Paper. **\$1.50**



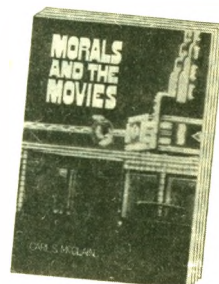
### THE LORD'S TABLE

By **ROSS W. HAYSLIP**. Six brief messages providing insight into the meaning of the sacrament of the Lord's Supper. Excellent for the devotional reading the week preceding a Communion service. 39 pages. Paper. **75c**



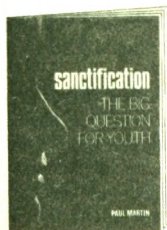
### MORALS AND THE MOVIES

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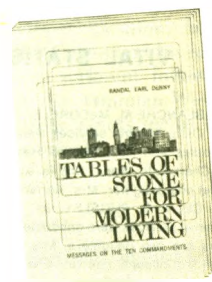
### SANCTIFICATION: The Big Question for Youth

By **PAUL MARTIN**. A long needed book about one of the important doctrines of our church. Paul Martin "tunes in" on youth and "tells it like it can be." 43 pages. Paper. **50c**



### TABLES OF STONE FOR MODERN LIVING

By **RANDAL E. DENNY**. This unique 10-chapter study highlights the Ten Commandments as forever contemporary. They have application to any age, in any culture, and in every circumstance. 120 pages. Paper. **\$1.50**



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... Where Your Dollars Do Double Duty



**FROM LEFT to right, Pastor L. G. Russell and Dr. Forrest Nash, superintendent of Chicago Central District, discuss the new site for the Waukegan (Ill.) First Church with Mayor Robert Sabonjian during ground-breaking ceremonies. The new site is located at York House and McAree roads.**

## MOVING MINISTERS

*Paul G. Aurand* from Alledo, Ill., to Sunnyland, Ill.  
*Carl M. Brown* from Nashville-Benson Memorial to Lebanon, Tenn.—First  
*LeRoy Davis* from Newport, Tenn., to Wichita, Kans.—Grand  
*Robert Fair* from Perkusie, Pa., to Jersey Shore, Pa.  
*Stanley Gerboth* from St. Paul First to Osceo—Minn.—Maple Grove  
*C. F. Gieselman* from Hewitt, Minn., to Storm Lake, Ia.  
*Larry D. Hancock* from Holly, Colo., to Wilcox, Ariz.  
*Ben E. Hill* from Marshall, Mo., to Dexter, Mo.  
*Adam E. Hoffpauir* from Atchison, Kans., to Kansas City Rescue Mission  
*Darrell E. Luther* from Collingdale, Pa., to Lansing, Mich.—First  
*J. V. Morsch* from Oklahoma City Lakeview Park to Nashville First  
*D. Eugene Simpson* from Pompano Beach, Fla., to Marietta, Ga.  
*Walter V. Williams* from Grover Hill, Ohio, to Rising Sun, Ohio.

## VITAL STATISTICS

### Deaths

MRS. BLANCHE M. McCORKLE, 80, died Feb. 20 in Bartlesville, Okla. Funeral services were conducted by Rev. E. Keith Bottles and Rev. Charles Hastings Smith. Interment was in Cherryvale, Kans. She is survived by her husband, J. R., and one daughter, Mrs. Adrian Osborne.  
 MRS. CELIA B. PUGSLEY, 91, died May 10 in Dover, N.J. Funeral services were conducted by Rev. Neale McLain. Survivors are two daughters, Mrs. Alice Gaynor and Mrs. Elizabeth McCollough; one son, Elwood; three grandchildren; and two great-grandchildren.  
 FLOYD L. BRADLEY, 77, died May 15 in Grand Rapids, Mich. Funeral services were conducted by Rev. Fred J. Hawk and Rev. Carl W. Baker. He is survived by his wife, Mary; two daughters, Mrs. Frank (Frances) W. Watkin and Mrs. Adrian (Kathleen) Swets; five grandchildren; one sister; and two brothers.

### Births

—to Rev. Tom and Bonnie Jo (Birdsong) Park, Live Oak, Fla., a boy, Paul Samuel, May 18  
 —to Jerry and Brenda Wilson, Chiclayo, Peru, a boy, Stephen Jerry, June 1

### Marriages

Miss Loquita Ann Goodson and Tommy Hyatt, Lamesa, Tex., May 15

## ANNOUNCEMENTS

### Evangelists' Open Dates

DENNIS E. WYRICK, 1431 N. Ellsworth, Salem, Ohio 44460, has an open date, September 22-27.  
 W. B. WALKER, 6700 N.W. 34th St., Bethany, Okla. 73008 (phone: 789-3602), has an open date, September 6-13.  
 ROBERT EMSLEY, 432 Eden St., Buffalo, N.Y. 14220, needs a meeting in the far West or Northwest, October 6-11

## DIRECTORIES

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## NEWS OF RELIGION

# You Should Know About . . .

**EVANGELIST TELLS OF CHURCH GROWTH IN NEPAL.** The Apostle Paul and Prem Pradhan of Nepal have some experiences in common, even though 20 centuries separate them.

Both preached the Gospel of Christ in places where it was illegal to do so, and both were thrown into prison for doing so. In prison, both continued witnessing to their faith, and converts to Christianity resulted.

Pradhan, currently on a speaking tour of the country, told of the perils of being a Christian in a country where it is illegal to change one's religion. He related his story at the twenty-second annual convention of the Evangelical Press Association in Washington, D.C.

Pradhan is sponsored in America by Overseas Students Mission, Canadian Arm of International Students, Inc.

Besides being called the "Apostle to Nepal," it is also claimed that Pradhan is the first Christian ever to successfully preach the Gospel in the kingdom of Nepal.

Born in the Elam district of Nepal, which is located on the northeast frontier of India, Pradhan grew up as a devout Hindu. When he was 10, his parents sent him to Calcutta to study in the Hindu Rama Krishna Mission school, where he was taught by sadhus for eight years.

At 18, he joined the British Army of India and became part of the elite Gurkha Regiment, made up entirely of Nepalese volunteers. He saw action in combat against Nazi troops in the Middle East, where he was severely wounded, almost losing a leg but for what he believes was a miracle of healing resulting from his praying (as a Hindu) to God.

Resuming his duty as a professional soldier in the Gurkha Regiment, he rose to the rank of lieutenant. But while on leave in 1951, Pradhan heard the Gospel for the first time at a street meeting in Darjeeling, an Indian city near the border of Nepal.

Unable to sleep after hearing the Gospel, he attended the church from which the speakers at the street meeting came, and there "I found in Christ all that I had failed to find in Hinduism."

He says he accepted Christ so suddenly because he was such a strong Hindu, and was seeking to know the true God.

Within a few days the new convert to Christianity returned to Nepal to tell his relatives about Christ but was met with violent opposition. However, during the following four years he continued to witness to his faith before family and friends in Nepal whenever he could get leave from the army.

In 1955, some 13 years after becoming a soldier, he felt called of God to resign his commission and devote full time to evangelistic work among his people. He preached for two years, then went to India to attend the Allahabad Bible Seminary.

Returning to Nepal again, this time with his wife, Laxmith, a former Buddhist from Sikkim who also found Christ in Darjeeling, he eventually baptized nine new believers and was promptly arrested, as were the converts. They were sentenced to one year in prison; Pradhan was sentenced to six years.

He told the convention delegates that life in prison was difficult—no heat in winter and overheated in summer because there were no windows or other ventilation. Each prisoner received one cup of rice per day and the prisoners had to build a fire and cook the rice themselves.

In spite of these and other privations and the extreme unsanitariness of prison life, none of the converts denied his Lord, Pradhan said.

"Rather, they bore witness to their faith and more than 25 other prisoners eventually came to believe in Christ." Some of the guards also believed, he said. Eventually Pradhan formed a church among the prison inmates, and as he was transferred to a total of seven different prisons, he started churches at each.

News of these events reached the king of Nepal, and in June, 1965, he ordered Pradhan's release.

Since that time the number of Christian believers has increased steadily as Pradhan travelled throughout the country preaching the Gospel and baptizing those who believed.

Now, about a dozen Nepali evangelists work with him in preaching, baptizing, and building new churches. Last year a primary school was opened with 10 Nepali Christians as teachers, and is attended now by more than 200 children.

Some Christians are still in prison in Nepal, Pradhan said, and many are being persecuted by their families. Yet they have continued growing in numbers and significance. □



## The Book Corner

### WHEN YOU GET TO THE END OF YOURSELF

By W. T. Purkiser, Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 72 pages, paper, \$1.00.

*When You Get to the End of Yourself* will not likely appeal to people who have never gotten to the end of themselves; but such is a tiny, almost negligible minority.

For most of us, even Christians, seem to be better acquainted with our frayed selves than our fresh selves, spend more time with ragged nerves than rested nerves.

So an invitation to read such a book as this is virtually universally appealing. It finds us on familiar ground. For we have one thing in common: we are caught in the traffic of modern, harried living with no easy spot for a U-turn.

And *When You Get to the End of Yourself* speaks directly to the needs of such modern men and women. The first chapter, from which the book borrows its title, reminds us that "unruffled seas and blue skies" are no proof of spirituality. Suffering and sickness, the reader is reminded, are standard equipment for the journey of life.

The reader's spiritual equilibrium will be stabilized as he reads through such chapters as "When God Hides His Face" and "Why Did It Happen to Me?"

I read the entire book with profit and delight but I think my favorite chapter was "Feelings and the Physical." Perhaps because I relish spiritual feelings, and have known the ebb tide of physical strength. And I am aware that health and spiritual feelings are intertwined.

I think I would argue a bit with the author over his position that sickness and suffering "are not the intention of God for His people." Is not mortality in God's will for us? Is not infirmity inevitable to mortals? And is not suffering the inevitable result of infirmity? To this reviewer it seems that suffering and infirmity are part of God's will for us until He finally glorifies us in the world to come.

But what good is a book that is not somewhat provocative? "Where all think alike no one thinks much" is a tested and true adage. And this touch of argument between the author and his reviewer is but part of the fascinating friendship which has existed between us for many years, and partly because we can differ at points and retain an unsullied companionship. You are free to accept either point of view as you read *When You Get to the End of Yourself* and you will find the book pointedly penetrating, warmly understanding, blessedly consoling. —NORMAN R. OKE. □

**Doing nothing for others is the undoing of ourselves.**

## The Answer Corner

Conducted by W. T. Purkiser, Editor

So-called "entire sanctification" is alluded to only one time in the entire Bible (1 Thessalonians 5:23). On the other hand, predestination is clearly and adequately explained and taught in the Bible. Who had the most authoritative material—Phineas F. Bresee or John Calvin?

I think you know what my answer will be before you read it.

In the *Institutes of the Christian Religion* (III, xxi, 5), Calvin wrote: "Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, is, we say, predestined either to life or to death."

This, I believe, is a completely false understanding of predestination in the Bible. And it is only fair to say that approximately 95 percent of those who call themselves Calvinists today would reject this kind of predestination as vigorously as any Arminian. As Dr. H. Orton Wiley used to say, "They fly Calvin's flag, but they ride in Arminius' boat."

Biblical predestination is God's gracious provision, from all eternity, to save those

who in obedient faith accept the Lord Jesus Christ as their "wisdom, righteousness, sanctification, and redemption" (1 Corinthians 1:30).

As far as sanctification is concerned, there is no reason to suppose that it is anything but entire or complete in the following references in addition to 1 Thessalonians 5:23—John 17:17; Acts 20:32; 26:18; Romans 6:19, 22 ("holiness" and "sanctification" are the same word in the Greek New Testament); 15:16; Ephesians 5:25-27; 1 Thessalonians 4:3, 7; 11 Timothy 2:21; Hebrews 2:11; 10:10, 14, 29; 12:14; 13:12; and 1 Peter 1:2.

Really, it isn't a matter of human authority. It is a question of the interpretation of Scripture. I have of necessity studied the Calvinistic position, both in the writings of John Calvin and his modern but sometimes very different followers. I can only say that the Arminian-Wesleyan position at both these points seems to me by far the more scriptural.

### Just when did the disciples become apostles?

The answer is given in Luke 6:13, "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."

In other words, all the followers of Jesus were known as disciples. But from the larger number of disciples, the Lord chose 12 to be apostles—a word which means "those officially sent to represent another."

Acts 1:22 defines an apostle in the sense of the original Twelve as one who was a witness to the resurrection of Christ. Because of his meeting with the risen Christ on the Damascus road, Paul was also in-

cluded as an apostle in this original sense.

However, in addition to the apostles of the Lord (the Twelve, plus Paul), there is reference in the New Testament to apostles of the Church including James the Lord's brother (not one of the Twelve), Barnabas, Andronicus, and Junius.

To put it another way, all apostles were disciples—so they could be called either (e.g., Matthew 10:1-2, "twelve disciples" and "twelve apostles" were the same men). But not all disciples were apostles—only those specially chosen as official representatives.

### Why have we stopped kneeling when we pray?

We haven't.

Actually, though, congregational customs differ in different sections.

In some areas, the congregation stands for prayer. In other areas, the people remain seated during congregational prayer. Perhaps the more common posture is kneeling, at least on Sunday morning.

Biblical warrant can be found for all

three (Acts 20:36; Mark 11:25; Acts 2:2).

My only suggestion would be that, when kneeling is preferred, the pews or seats be spaced far enough apart to make it physically possible.

When the situation is such that one-third of the congregation and all of the choir must remain seated while the rest kneel, another posture should be chosen.

## NEWS OF DISTRICT ASSEMBLIES

### Idaho-Oregon

The fifty-eighth annual district assembly of the Idaho-Oregon District was held at Nampa (Idaho) First Church. Predominant highlights from the pastors' reports were accounts of personal soul winning.

Superintendent Grady W. Cantrell's report indicated that 235 were received by profession of faith into the membership of the churches. A total giving of \$1,122,085 showed an increase of \$85,000. The district gave 11 percent for world missions.

Rev. Grady W. Cantrell announced the completion of a new Alpine-styled chapel at the district youth camp as one of the significant accomplishments of the year. Last summer, he stated, there were 1,049 persons attending the district's Victory Cove Camp located on Payette Lakes near McCall, Idaho.

Presiding General Superintendent Samuel Young ordained William Russell of Eagle, Idaho.

Elected to the advisory board were Rev. Robert Hempel, Rev. Arnold Woodcock, Quentin Howard, and Virgil Vail. Mrs. Robert O. Jackson was reelected NWMS president, and Rev. Richard Powers was elected to head the NYPS. □

### West Texas

Dr. George Coulter led the sixty-second annual assembly of the West Texas District, held at Fort Worth River Oaks Church in May. He ordained Robert P. Kelley, James L. Runyan, and William H. Yount, Jr.

District Superintendent Lyle E. Eckley, finishing one year of a four-year term, reported a gain of 212 in church membership and an average Sunday school attendance of 5,474 for a gain of 82. Two churches on the district were reorganized, he reported. He projected a 20 percent membership gain for the year ahead.

Elected to the advisory board were (elders) W. M. Dorough and Ralph West, (laymen) Chesley Lewis and Ramon Chandler. Other elections include NWMS president, Mrs. Lyle Eckley, NYPS president, Rev. Clifton Woolldridge, Rev. Ralph West as church schools board chairman. □

### Los Angeles

A new high (\$240,000) in General Budget giving for the Los Angeles District was reported by District Superintendent L. Guy Nees at the twentieth annual assembly held in Pasadena (Calif.) Bresee Church. Dr. Nees announced district plans to add 1,000 new members by profession of faith during 1970. He stated that, as of assembly time in May, 325 members had already been received toward this goal. In district youth camps the district served 724 of its young people.

Two other district goals include a volunteer assistance corps and inner-city ministries. The assistance corps is a program to enlist people who will give one year of their time to a small church to teach, lead a youth group, and direct a choir.

Presiding General Superintendent Eugene L. Stowe ordained Paul Enns, David Leavenworth, and David Wendling. He stated—"We are trying to reach 500,000 in our church by the end of the calendar

year. . . . If we do not go, we compromise the basic fundamentals of Christ."

Elected to head the NWMS and NYPS were Evelyn Sanner and Rev. Lee Sorenson. Rev. Charles Musworthy was elected church school board chairman.

The newly elected advisory board includes (elders) Earl Lee, Hal Bonner, and R. Nelman Gunstream; (laymen) Harold Bell, Dick Willis, and J. Wesley Mieras.

### Florida

The fifty-sixth annual assembly of the Florida District convened at Daytona Beach Peabody Auditorium with Dr. Orville W. Jenkins as presiding general superintendent. Dr. Jenkins ordained Sharon Daniels, C. J. Meeks, and James M. Walker.

Reports of pastors indicated a district-wide moving of revival. Many shared stories of unusual services in which the Holy Spirit directed and people were obedient in responding.

Dr. A. Milton Smith, completing the first year of a four-year call, reported a net gain of 375 members. The present membership stands at 10,624. He stated that the goal of 1,000 new Nazarenes had almost been realized with 971 achieved. The district raised \$2,402,000, which was an increase of \$171,845 over the previous year. The district center is debt-free and valued at over \$600,000. The district is 10 percent in missions giving. Three new churches were organized: Ocoee, Seminole, and Naples.

Special assembly guests and speakers were Dr. B. Edgar Johnson, general church secretary; Dr. Raymond Hurn, executive secretary of the Department of Home Missions; and Dr. Mary Scott, executive secretary of the general NWMS.

Rev. Merton Wilson was elected chairman of the church schools board. Mrs. A. Milton Smith was elected president of the NWMS, and Rev. Eugene Williams was elected president of the NYPS.

Advisory board elections included (elders) I. W. Justice, William Blue, and C. B. Nixon; (laymen) Preston Gaston, Frank Scott, and Russell Kleppinger. □

### Northwest

General Superintendent Edward Lawlor presided at the sixty-sixth annual assembly of the Northwest District, held at Lewiston (Idaho) First Church. During the assembly he ordained Paul Barber, Dewayne Price, Ronald Hunter, Richard Gammill, and Jerry Deatherage.

Completing the third year of a four-year call, District Superintendent Raymond C. Kratzer reported a district membership which topped 6,000 for the first time. Total giving was \$1,330,000. They gave 10.9 percent for world evangelism.

New goals challenging the district are: 335 members by profession of faith, 700 increase in Sunday school enrollment, and an average attendance of 7,000 in Sunday school. They will strive to start one new church and branch Sunday school.

The following were elected to the advisory board (elders) Walter Lanman, Charles A. Wilkes; (laymen) Earl Housinger and Leon Doane.

Mrs. Walter Lanman was unanimously reelected to head the NWMS. Rev. W. Perry Winkle was newly elected as NYPS president. Rev. Morley Anderson was newly elected as church schools board chairman. □

### Arizona

Fourteen churches on the Arizona District qualified for the Evangelistic Honor

Roll. Thirty-five of the 39 churches showed gains by profession of faith.

District Superintendent M. L. Mann, who has served the district since 1945, was reelected for four years. He reported 724 received into membership by profession of faith. For world missions, the district set a new record in giving with \$101,523.

Kenneth J. Martin was ordained by presiding General Superintendent Lawlor.

Convention elections include Mrs. M. L. Mann as president of the NWMS and Rev. Stan McElrath as president of the NYPS.

Rev. Norman Brown was elected church schools board chairman. Elections to the advisory board included (elders) Crawford Vanderpool and Ross Hayslip; (laymen) David Gipe and M. S. Lydic. □

## DISTRICT ASSEMBLY INFORMATION

OREGON PACIFIC, July 14-16. First Church of the Nazarene, 1550 Market St., N.E., Salem, Ore. 97303. Host Pastor: H. B. London, Jr. General Superintendent: Dr. V. H. Lewis.

EASTERN MICHIGAN, July 15-16. Church of the Nazarene, 925 E. Ten Mile Rd., Ferndale, Mich. 48220. Host Pastor: Joseph D. Biscoe, Jr. General Superintendent: Dr. Orville W. Jenkins.

CENTRAL OHIO, July 15-17. District Campgrounds, 2708 Morse Rd., Columbus, Ohio 43224. Caretaker: John Carpenter. General Superintendent: Dr. Samuel Young.

MICHIGAN, July 15-17. Indian Lake Nazarene Campgrounds, Rte. 2, Vicksburg, Mich. 49097. Caretaker: Clyde Grubb. General Superintendent: Dr. Edward Lawlor. □

## NAZARENE CAMPS

July 20-24. NORTH ARKANSAS Baptist Assembly Grounds, Siloam Springs, Ark. 72761. Curtis Smith, evangelist. Boyd Hancock, district superintendent.

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

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

July 21-31. GEORGIA Warner Robins, Ga. 31093. Hardy C. Powers, Charles Hastings Smith, evangelists; Ralph and Joann Dummire, singers; Jack H. Lee, district superintendent.

July 21—August 2. EASTERN MICHIGAN District Center 6477 Burkhardt Rd., Howell, Mich. 48843. Mendell Taylor, Charles Millhuff, evangelists; James and Rosemary Green, singers; E. W. Martin, district superintendent.

July 21—August 2. NORTHWESTERN OHIO Nazarene Center, State Rte. 29 (2½ miles west), St. Marys, Ohio 45885. Carl B. Clendenen, district superintendent.

July 21—August 2. SOUTHWESTERN OHIO Nazarene Center on Hwy. 29 (two and one-half miles west of St. Marys, Ohio, and seven miles east of Celina, Ohio). Fred Thomas, Clayton Bailey, evangelists; Dr. and Mrs. William Esselstyn, missionaries; Allen B. Killen, singer; M. E. Clay, district superintendent.

July 21—August 3. CANADA CENTRAL, Cedardale camp, Rte. 2, Pefferlaw, Ontario, Canada. W. T. Purkiser, Robert F. Woods, evangelists; George Bench, missionary; Paul and Ruth Johnson, singers; Bruce Taylor, district superintendent.

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

**Charity suffereth long, and is kind . . .  
rejoiceth in the truth  
beareth all things  
believeth all things  
hopeth all things  
endureth all things  
never faileth**

—I Corinthians 13:4-8

## ROSS PRICE ELECTED D.S.

Dr. Ross E. Price, professor at Olivet Nazarene College, was elected district superintendent of the Rocky Mountain District at its assembly just completed at Billings, Mont.



Price

Only five ballots were needed to elect Dr. Price. The assembly also presented to its retiring district superintendent and his wife, Rev. and Mrs. Alvin L. McQuay, a check and "dollar map" with \$2,000 in appreciation for 24 years of devoted service.

General Superintendent Lawlor installed the new district superintendent. □

## AFTERMATH OF PERU EARTHQUAKE

The Villa Maria Church in Chimbote was completely destroyed. The arched doorway with the sign over it is its only testimony that it was once a church building.

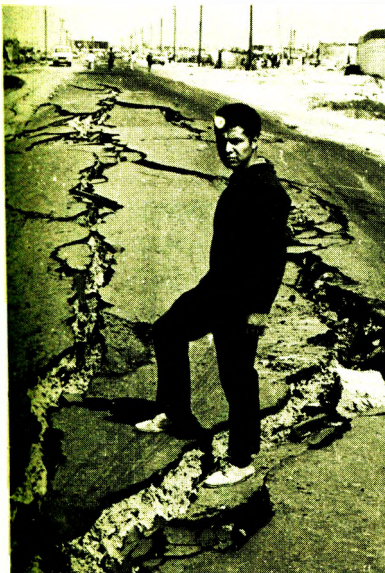


Remains at our church at Villa Maria, Chimbote.

The Coisheo church rolled and shook with the tremor, but did not fall. The pastor's home was less fortunate. The roof and some of the walls came down in a cloud of dust. Inside, the few possessions were not greatly damaged and the family members escaped without injury. They set up a campsite in front of the home.

Cities were almost completely destroyed. Peru's emergency networks reported disaster in Huaraz, Caras, Carhuas, Aija, and

In many places great cracks opened in the roads.



Rummaging through the remains of a home.

Yungay. Continuing reports have listed many more towns destroyed.

Word was received that Huaraz would have to be burned. Authorities have been able to extract only a few of the calculated 10,000 dead, and an epidemic was feared.

Yungay, Ranrahireca, and several other towns were wiped out by a double tragedy. A majestic mountain peak towering 10,000 feet above the cities gave way to the quaking. More than half of its shining white crown of snow came crashing down at breathtaking speed. With the snow came hundreds of tons of earth and stones. It fell into Lake Hanganuco, nestled in a valley at the foot of the mountain. The little dam was broken and the water released in a flood that washed the cities away. An estimated 17,500 lost their lives in Yungay alone.

In a late letter from Clyde Gollieher, Peru, he stated—"As you are now well aware, Peru has suffered perhaps its worst tragedy since the slaughter of the Incas many years ago. Leaders now predict the loss of life will exceed 50,000, and destruction of property is almost immeasurable.

"As I went about Chimbote, I was reminded of what I saw in Japanese cities right after World War II. For many of the people it is an irreparable loss. I asked Pastor Gonzales, whose new home was destroyed before they ever had a chance to live in it, "Do you plan to rebuild?"

"No," he answered. "It is impossible. I'll just live in the little mat house at the back." □

Pastor Gonzales had used his life savings to build the small home, and it was totally destroyed. On the day that Clyde Gollieher talked to him, he and his son were helping to erect a temporary church shelter in which to hold services.

Clyde Gollieher adds, in his letter: "It looks as though repairs to our churches alone will cost us at least \$4,000. Do you suppose any of the folks at home would like to help the people in Chimbote rebuild their churches?" □

Dr. E. S. Phillips, executive secretary of the Department of World Missions, advised—"Any wishing to contribute to this need may send their gifts to the Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131, and it will be forwarded to the field in insured check." □

## OF PEOPLE AND PLACES

BY UNANIMOUS VOTE of the church board of the Wollaston, Mass., church the new Allen organ to be installed in the sanctuary this summer will be a living tribute to Miss Edith Cove.

Miss Cove, professor emeritus of music at Eastern Nazarene College, has been associated with ENC and the Fine Arts Department since 1928. For the past five decades she has had a dynamic influence on the church music program with particular attention to the instruments, the piano and organ.

Miss Cove received her diploma and bachelor of music from the New England Conservatory of Music, with honors. She received the master of music from the Conservatory in 1940. She attended the Royal Academy of Music of Glasgow University in 1956, where she audited classes.

In 1968, Miss Cove retired after 40 years as a member of the Wollaston college staff. □



Miss Cove

## INTERNATIONAL INSTITUTE—A REQUEST

A mile-high week begins July 14 for 2,000 teens in Estes Park, Colo. The event is International Institute.

How can you help make it successful? Here are some tangible things and people to pray for:

- *The institute speaker, Evangelist Paul Martin*
- *Those who will be leading the discussion groups*
- *Director Paul Skiles*
- *The safety of campers and staff as they travel to Estes Park*
- *Those campers who will discover spiritual needs in their lives*
- *IMPACT projects*
- *Teens who will hear God's call to Christian service*
- *The General NYPS Council as they serve*
- *Counselors who have great influence on campers*
- *Missionary speaker, Jim Bond*
- *The home churches from which campers will come*

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

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

# *“By All Means...”*

## REVIVAL AT SEMINARY

**H**E DIDN'T come to preach; he came to give us a firsthand report of the revival that swept across the Olivet Nazarene College campus.

Only a few days earlier we had heard of the moving of the Holy Spirit at Asbury College. Many of our students and professors were praying earnestly for a real breakthrough at Nazarene Theological Seminary. We were hungry for the refreshing wind of the Spirit to blow over us.

As Pastor Cunningham told of the many miracles that occurred at Olivet Nazarene College, the Spirit began to move gently among us. Students moved out to pray. Some of them were leaders in our student body. Each one who knelt at the altar was simply obeying God. There seemed to be as many kneeling at the front of the chapel as there were sitting in the pews. Obedience had brought revival.

Then a rare thing happened. One of the seniors walked to the platform and asked for permission to speak. Before he could say a full sentence, he broke down and

cried. He was embarrassed; he apologized, but he had to finish. He began to pour out his heart in confession. Once he started, he couldn't stop until he had completely emptied himself. He radiated Christlike love.

The usual 35-minute chapel lasted two hours. The Holy Spirit of God hovered over the sanctuary.

Other students obeyed the Spirit's prompting and many more confessions were made that morning, even public confessions to professors concerning classwork. Just one week before, Dr. Ralph Earle had said in one of his classes, "Revival comes with confession." Now we knew what he meant.

Testimonies, singing, confessions—so moved the Spirit. A day we'll never forget. February 10, 1970, is a date to record in the history of Nazarene Theological Seminary.

—MARY SUE MILLER  
*Kansas City*

# SAVE SOME"

1Cor 9:22

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

