

# Herald of Holiness

CHURCH OF THE NAZARENE

**The Holy Spirit Is a Necessity—  
Not a Luxury**

(See page 4.)

**WHERE REVIVAL FIRES START**

(See page 6.)



**PENTECOST SUNDAY**

May 17

*... the whole earth is full of his glory."*

Isaiah 6:3



General  
Superintendent  
Stowe



# ON PENTECOSTAL FIRE

**T**HEY really shouldn't have been surprised. It was exactly as John the Baptist had predicted... "He shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). But there was something startling about those tongues of unearthly fire which touched each of the 120 who opened their hearts to the fullness of the Spirit on the Day of Pentecost.

Years later Lorenzo de' Medici was to take great delight in producing magnificent religious pageants for the citizens of Florence. These were strikingly realistic spectacles. On one occasion he surpassed himself in staging a portrayal of Pentecost. The descent of the tongues of fire employed the use of actual fire. Suddenly the flimsy trimmings and stage effects were set ablaze, and not only the stage but the whole church burned down!

*If Pentecostal fire should fall on the Church this Sunday, what might be burned up?*

First, and foremost, *all sin would be consumed.* Malachi identified this as "refiner's fire" which would "purge" and "purify" believers until they could make a "righteous offering" to the Lord (3:3). The carnal spirit will be burned out in the fiery baptism with the Holy Spirit. Pride and prejudice will disappear in this conflagration. Sham and pretense cannot withstand the heavenly flame. Self-will

must die in this holy holocaust. Pentecost always means purity!

But the falling fire would do more—it would also destroy the tragic powerlessness of the Church. Our prestigious buildings and budgets cannot conceal the tragic impotence which has paralyzed the body of Christ. Massive injections of success psychology and positive thinking have proved to be pitifully ineffective. But Pentecostal fire produces power! It is the spark of the Spirit which ignites the fuel in our ecclesiastical combustion chamber. It is the flame which transforms the passive Christian into a veritable spiritual dynamo, even as the fire under the boiler turns cold water into live, energetic steam. Dead silence is broken and is replaced by a vibrant witness delivered in the power of the Spirit. Halfhearted service blazes up into vital, redemptive action.

May God be pleased to send down this fire from heaven upon His Church on this Pentecost Sunday. Let us all pray with Composer Floyd Hawkins:

*Let Thy Spirit fall on me;  
Let Thy Spirit fall on me,  
The promised blessing,  
may it be outpoured.  
Let Thy Spirit fall on me.\*  
Amen.*



# POWER HUNTS AN OUTLET

• **By Milo L. Arnold**

Colorado Springs

**Y**E shall receive power." So what? The possession of divine power has always been a choice quest. So long as God is handing it out we all reach for it as a free pass to significance.

The trouble is that too many people want to possess power but not enough of them want to be possessed by it.

To be effective the divine power must find an outlet through human personality. The spraddle-legged power lines walk across our country bearing signs that they carry enough volts to jolt the life out of anything. The lines, however, do nothing until they find outlets through appliances.

The power in the lines beside your house are hitched to the dynamo which shudders with the energy of the waterfall. It must be transformed into a voltage adaptable to the more delicate house wiring and find its way into useful outlets.

When the man climbs down from the pole and says, "Well, you have the power," he means only that. You can't pet it, paint it, eat it, or build doghouses of it.

Power behind those little goggled, slit-eyed plates on the wall means nothing until an appliance cord penetrates to establish a connection. Then things begin to happen. The percolator begins to jump up and down and giggle. The toaster kicks out brown toast; the stove begins frying bacon and burning eggs. The refrigerator gets

cold, and the water heater is hot. The iron starts taking out wrinkles, and the bottle warmer begins befriending the baby. Each in its own way, according to its maker's design, becomes an outlet for the power.

The alarm clock used by the power makes more noise than the powerful, high-tension line which stands in silence across the pasture. The small porch lamp glows more than the mighty transmission cable which gropes in utter darkness over the hills. The appliance needs the power as the power needs the appliance.

When the Lord told the disciples they should receive power after that the Holy Spirit came upon them, He knew the power would be limited to the outlets. Only as the Holy Spirit could find expression through them would His purpose for their lives be accomplished.

When on that long-ago Pentecost the Holy Spirit was once and for all poured out upon all flesh, an exciting power became individually available to all men. He is here! He is omnipresent! He is waiting our readiness to become outlets of His power, so that He can rightly fill our lives.

We need not pray for another dispensational effusion or Pente-

cost. We need only to give Him such utter possession of our lives that, entering us, He may express himself through our individual personalities.

Too many people pray for God to send the Holy Spirit, thereby placing the burden upon God. Why not pray for Him to help us open our lives and hearts to the ever present Holy Spirit, who waits every moment for our committed selves?

The problem is not a shortage of the power but a shortage of appliances. We must become outlets before He can fully possess us.

Do we want power for the sake of having power? Do we want rocking-chair power, resting power, easy power, comfortable power? Or do we want power which will use us, drive us, possess us, and bring out the fullest performance of the desire of our Maker? Do we want power to testify about or power to be positively Christ-like? Do we want power for performing miracles or power to reveal God?

The Church today needs the power of the Holy Spirit flowing through human outlets. It needs Deity energizing humanity. We need to give God a chance to make us eager, daring, effective Christians.

We need not beg God to send more power. We need only to commit ourselves to Him so utterly that He can make us instruments of His expression. □



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# THE HOLY SPIRIT IS A NECESSITY—

*"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:11-13).*



**H**OW significant that in the Saviour's great discourse on prayer in the eleventh chapter of Luke the Master concludes by saying, "If you, for all your evil, know how to give good things to our children, how much more likely is it that your Heavenly Father will give the Holy Spirit to those who ask Him!" (Phillips)

Here we see a favorite method of the Master. Reasoning from the evil to the good, the finite to the infinite, the human to the divine, Jesus gave tremendous encouragement to our seeking for the presence of the Holy Spirit.

The Holy Spirit is not given arbitrarily or carelessly. The very point Jesus emphasizes in this prayer passage is that the Holy Spirit is given to those who ask, that the door to the Spirit-filled life will open to those who knock upon it, that possession of the Spirit comes to those who seek.

The message has relevance to a generation whose very approach to possession of the purity and power of the Holy Spirit is so very relaxed and casual.

The parable of the friend seeking bread at midnight who would not be denied is not a picture of God's reluctance, but rather a story underlining a contrast. An earthly neighbor may need to be aroused from sleep, may give reluctantly, grudgingly, but "he that keepeth Israel shall neither slumber nor sleep" (Psalms 121: 3), and will give the Holy Spirit to those who come with a sense of urgent need.

One might well ask, Where is the persistent seeking, the unrelenting search for the Holy Spirit, that has been typical of past generations in the Wesleyan persuasion?

There is a feverish impatience on the part of both seeker and instructor today. One must secure results right now. One knock and the door must open. One season (brief) of prayer, and the answer must come. "Look up, Brother (Sister)! Sing this chorus with us! Take it by faith! Hurry, Brother, hurry! I have a pressing engagement."

We need to read the passage again. In the story Jesus tells, the petitioner was not easily discouraged. He was explicit in his plea.

"Friend, let me have three loaves of bread. A friend of mine has arrived at midnight and I have nothing for him to eat."

The prefix "friend" was omitted in the answer from within. "Don't bother me! The door is fastened. The night latch is on. The children are asleep and you will wake them up. I cannot get up and give you bread at an hour like this!"

The man at the door would not be denied. His neighbor was his only hope. Again he banged on the door, and now the neighbors heard it and began to mutter. "How can anyone sleep with such a racket?" Finally, the shuffle of slipped feet, the fumbling with the latch, the bread thrust through the partly opened door.

Was there a twinkle in Jesus' eye when He said, "Though he will not rise and give unto him because he is his friend, yet because of his importunity he will rise and give him anything he asks for"?

Did Jesus remember some such scene from His boyhood in Nazareth? What artistry there is in the story picture! Someone has said, "A definition is a prison, but a story [as Jesus tells it] is a sunrise." Here Jesus uses an appeal to a very human situation to give us a picture of God. He will not mock or deceive His children, nor will He overindulge them permissively.

The gift of the Holy Spirit, whose presence is so desperately needed, will be given only to those who demonstrate that sense of need, who seek unremittingly, knocking even to the point of presumption.

Certainly in seeking for a Gift of such importance our prayer must be freed from insincerity; our sense of urgency and need will transcend all triviality and lightness.

If without holiness no man shall see God, then I must be holy.

If only the pure in heart shall see God, then I must attain heart purity.

If sanctification is the antidote for fornication (I Thessalonians 4: 3), then in the midst of an adulterous generation, and surrounded by the abnormalities of a sex-mad, decadent society, I must be sanctified if I am to please God.

Jesus is saying in this passage that the Holy Spirit is not a luxury but a necessity. Possession of the Spirit is not an elective but a requirement. The presence of the Spirit is not an option but the fundamental equipment of the victorious Christian.

The little people of Jesus' day saw few luxuries in their diet.





Supermarkets and delicatessens were unknown to them. Their diet was basic: bread—fish—eggs. Indispensable necessities if life was to be maintained! The rich men of that day may have “fared sumptuously every day” but not the multitudes who thronged about Jesus.

This passage has a message for twentieth-century Christians. Even as the birth of the Spirit is the only portal into sonship, my only claim to being a child of God, so the baptism of the Spirit is my only hope for purity and power in effective service.

The last words of Jesus upon earth framed a command and a promise: “Tarry ye in the city of Jerusalem, until ye be endued with power from on high. But ye shall receive power, after that the Holy

Ghost is come upon you: and ye shall be witnesses unto me . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Then returned they unto Jerusalem from the mount called Olivet . . . And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly . . . they were all filled with the Holy Ghost” (Luke 24:49; Acts 1:8-9, 12; 2:1-4).

Is it not significant that Jesus summarized one of His greatest lessons on prayer with an encouragement to us to ask for the blessed Holy Spirit, with the assurance that our Heavenly Father will not deny us this necessity for holy living?

*Hover o'er me, Holy Spirit;  
Bathe my trembling heart  
and brow;  
Fill me with Thy hallowed  
presence.  
Come, oh, come and fill me  
now.*

*Thou canst fill me, gracious  
Spirit,  
Tho' I cannot tell Thee how.  
But I need Thee, greatly need  
Thee;  
Come, oh, come and fill me  
now.*

*I am weakness, full of weak-  
ness.  
At Thy sacred feet I bow;  
Blest, divine, eternal Spirit,  
Fill with love, and fill me  
now.* □

• **By Mary W. Staley**  
Cardington, Ohio

## ***HAVE YOU ASKED THE LORD!***

**M**UCH confusion in the Christian's life could be avoided, for it comes from lack of understanding of God's will where details are concerned.

This seems strange. Doesn't a committed Christian have the leadership of the Spirit to guide him all day? How many of us, however, forget to ask His leading in our choices between alternatives?

Year after year a Sunday school teacher threatened to resign from her class. As she discussed this matter with a friend, she was asked, “What does the Lord want you to do?”

The teacher quickly retorted, “I'd be afraid to ask about that!” She then looked closely at her friend. “Do you mean to tell me you ask God about things of this nature?”

Little wonder this teacher lived a confused, uncertain life! Though a professing Christian for many years and active in church work, she had never learned to contact God for detailed orders.

Another woman, approaching middle age, learned this lesson in

time. In earlier years she felt sure of God's will in her work. She should be a good wife, mother, neighbor, and church worker.

The busy years passed. Her children were in their teens. They needed “Mom” now more than ever—just to talk to. She felt it urgent that she give up much of her weekday church work for the time being.

One by one the children left home. What should she do now? Go full force into church work? Distance was a great obstacle here. Get a job where she could enlarge her area for witnessing? This would help the strained financial situation, too. But there was her husband's attitude to consider. At the same time certain lifelong ambitions strongly beckoned.

As her aloneness increased, a time of great conflict and frustration engulfed her. Plenty of energy, plenty of zeal. She wanted her life to count for something during these years. How she groped for direction!

From time to time she discussed her indecision with her husband

and friends, attempting to find an answer. The unrest troubled her into a state of irritability, then depression.

During a sermon the minister said, “Doing less than God's will is sin to the Christian!” But hadn't she been struggling with her problem, trying to find the right answer? “Are you doing what God wants you to do?” asked the preacher.

Then suddenly there it was. The answer right at hand! She had forgotten to ask the Lord what He wanted her to do. It took only a clarification of her problem to find the answer. She asked. He showed her His will, for she was eager to know. At last she found peace.

It is important to pray for general direction in life. It is necessary, however, to understand our changing needs and be willing to accept solutions.

We need to use our good judgment, too. But these are complicated, impetuous days. We can be saved a lot of inner contention, defeat, and regret when we “ask the Lord.” □

# Where Revival FIRES Start



**Y**EARS ago, after the funeral of General William Booth of the Salvation Army, the sexton found a lone Methodist preacher on his knees at the altar. Still thinking of the tremendous impact of the life of this one man upon the world, the preacher was overheard to say: "O Lord, do it again! Lord, do it again!"

## PERSONAL DEDICATION

We may be sure that God does want to do it again. He delights to pour out His Spirit upon His children. But first there must be a man who will make himself available for God to use.

Revival, like any spiritual reality, comes through personality. E. M. Bounds put it well when he said that "men are God's method." Programs, techniques, campaigns, and the like, are utterly useless unless the men that work them are under the control of the Holy Spirit.

German Pastor Pregizer of Haiterback once cried out in his church service: "Fire! Fire! Fire."

"Where?" the startled congregation asked.

The pastor answered: "In disciples' hearts."

To be sure, that is where revival fires start—in the hearts of God's people. Are we combustible material? Has the promised baptism with the Spirit and with the fire become a reality? Would that each of us could be as Jim Elliot when he prayed:

*God, deliver me from the dread asbestos of other things! Saturate me with the oil of the Spirit that I may be aflame . . . Father, take my life, yea, my blood if Thou wilt, and consume it with Thine enveloping fire. I would not save*

*it for it is not mine to save. Have it, Lord, have it all. Pour out my life as an oblation for the world . . . Make me Thy fuel, Flame of God.*

Halfhearted, weak-kneed, compromising obedience will never challenge a sleeping church to rise up and rescue perishing souls from the jaws of hell. God is looking for a man who will let himself go and become a fool for Christ's sake.

Our highly sophisticated society may look upon such unfettered zeal for Christ as fanaticism, but it is still the only way that the Holy Spirit works in revival. In fact, until such reckless commitment to the will of God can be seen in the church, I doubt if the world will ever notice our faith.

## PEOPLE LOOK FOR A LEADER

In some life the church must be given an example of what revival means. Someone must show the love of Christ bursting forth in redemptive concern for the world; the beauty of holiness must be incarnated in human personality. People respond to a demonstration of revival, not an explanation.

Samuel Chadwick, the beloved principal of Cliff College and peer among English preachers, tells how he started his ministry infatuated with his eloquence as a speaker. Taking a pastorate in a little Lancashire cotton town, he fully expected his preaching to bring a revival to the church. But nothing happened.

One Saturday night as Chadwick was going over his notes for his sermon, God revealed to him his sinful egotism. He had believed that his strength lay in his

Pen Points

## Control Your Thoughts

**I**F YOU can control your thoughts, you can control your experiences.

You probably have heard that statement many times. Do you believe it?

Both psychology and religion recognize the fact that by the very nature of our thoughts we attract to ourselves most of the things that happen to us.

Through our thinking we direct the subconscious life within us to tend toward what we think about. That is why we sometimes do not get the success we consciously pray for but the failure we subconsciously expect.

No positive and satisfying experience can be yours while you are focusing your attention on its opposite. You cannot achieve success in any undertaking if most of your thinking is centered on the possibility of failure. If you find this idea hard to accept, try climbing a ladder or a mountain while looking down.  
NINA WILLIS WALTER, *Pico Rivera, Calif.*

ability to preach, and he had forgotten that God alone is the Source of all blessing. There was an agonizing struggle. It went on past the midnight hour.

As the young preacher sought the face of God, all he could hear was: "Burn those sermons." Finally at three o'clock in the morning he kindled a fire in the kitchen grate, and the sermons were burned. As the flames consumed his elegant notes it seemed that a new fire was kindled in his heart. Revival had come, and that day the young preacher witnessed the beginning of a mighty awakening in his church.

One person burning with the

love of God inevitably ignites another. It is the nature of fire not only to consume but to spread. A flame may be extinguished, but as long as it burns there is the potential of starting a great conflagration. The one requirement is that the fire be brought in contact with inflammable matter.

#### YOU BE THE MAN

It is logical to expect the church officials to show the way. However, the burden for revival should not rest only with these leaders, nor should it be thought essential to bring in leadership from the outside. Every member of the congregation should look upon revival as his own responsibility and find the place of service most suited to his talent and personality.

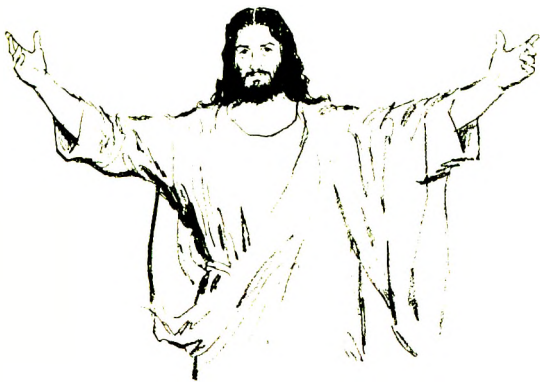
The time has come to quit thinking about the other person in the church. What about you? Regardless of what your position may be, and whatever gifts you may possess, have you fulfilled the conditions for revival in your own life? Are you completely open to the Spirit's direction? Is your heart cleansed from every evil desire and selfish purpose? Mere concern for revival is not enough. Is your heart, your home, your business a witness to the overflowing love of Calvary?

Here finally is the issue. Face it! As fully as you know your will and as fully as you know the will of God, can you say that there is no competition? If not, then you are still part of the problem in the church, and before you can make a

vital contribution toward its solution, you need to get in line with God's plan for your life and be filled with the Spirit of Pentecost.

Jonathan Edwards, a leader in the first great awakening in America, once said, "If it were revealed to me that in any stage of history there could be but one man who were in all things to fulfill the will of God, I would strive with all my might to be that man." Little wonder that he was so mightily used of God to bring revival in the Church in his day. The same determination that marked his life can also be true of yours. In the heart of such a man revival fires begin. □

From the book *Dry Bones Can Live Again*, by Robert E. Coleman, copyright 1969, Fleming H. Revell, Old Tappan, N.J. Used by permission. Dr. Coleman is a professor at Asbury Theological Seminary.



• By C. Neil Strait

Lexington, Ohio

## Take Your Wounds To a Healer

**G**EORGE WASHINGTON CARVER painted beautiful pictures with colors he mixed from clay. He made pies from peanuts and salads from weeds. Nothing was waste in the creative mind of the great scientist.

One of life's great truths is that man is not waste in the plan of God. A professor from Tufts University put it this way: "There is no human rubbish." It is a comforting thought.

The Church boldly proclaims that there is no human rubbish. There is no man without potential and without hope. The Church proclaims this on the authority of its Lord. All who enter the doors of the church, then, are welcome to hope and help.

John Henry Jowett captured the thought well when he wrote: "Out of the church must go forth vigorous healthy men and women who went in maimed and paralyzed. Broken things that no one could mend have been made whole again."

"Broken things that no one could mend . . ." This is what modern man concludes, too often. He sees his life as human rubbish. He sees his

sin, piled upon sin, and despairs of hope. Gerald Kennedy describes the human situation, "We live in the midst of our sin and it piles up until we are on a garbage heap with its stench in our nostrils."

A reviewer of a series of modern short stories said the theme of the collection was: "Life is an obstacle course and a muddled maze." And so it seems. But people are asking how to handle the obstacle course and how to get through or out of the muddled maze.

The Church reaches out to those caught in the cross fires of despair and disgust and speaks a word of hope. It points the wounded to a Healer.

Modern man has complicated life by his exclusion of God. Without God, he gets a distorted picture of himself. He gets a false estimate of his power. He attempts, then, to deal with life, with-



Strait



out spiritual resources, and comes to failure. As E. Stanley Jones said, "If you have the wrong mental map of yourself, you will probably come to wrong landings, a disaster instead of a destination."

Such is the way of sin in human life. In its wake it leaves an ash heap of rubble. Life designed for purpose descends to perversion. And all seems lost. Man, then, feels like the Prague intellectual who said of the Russian invaders after the 1968 invasion: "They left us to pick our way through the debris of our hopes and dreams."

But hope is never gone where God is present. And He is present at the moment of man's extreme need. He is there as Healer to mend the broken pieces.

But a part of the contemporary dilemma is man's evasion of healing. He seeks help in the wrong places and from the wrong persons. Someone has observed that "the haunting need in all of us is to come to a person, to have the barrier of our lives broken down, to feel that life is personal and purposeful. Coming to things is not enough."

The Church is busy introducing broken men to the Healer. And out of such introductions comes the healing of the soul that cures the stench of sin. Life is mended and made whole again.

Dr. Alexis Carrel, Nobel Prize winner, in the book *Man the Unknown*, shows what can happen when broken man comes to God: "When we pray we link ourselves with the inexhaustible motive power that spins the universe. We pray that a part of this power be apportioned to our needs. Even in our asking our human deficiencies are filled and we arise strengthened and repaired."

Something of this repairing of life was summarized by Robert Raines, when he said, God "heals me, brings together the pieces of my life, gathers me, sorts me out."

Where we are willing, God is able to set redemptive flames aglow in the heart. And this is the good news that the Church proclaims to a bewildered world. It speaks of One who can light the flame of purposeful living. It speaks of One who can touch life with meaningful things.

The Church speaks this good word at a time when men desperately need to hear a word of meaning and hope. The secular intrusion of our age shoves God aside. But when we take a long look at our accomplishments without God, we soon discover how bankrupt living has become.

As one has recently said, "For a generation crying out to be 'where the action is,' the Christian faith comes to the world with the good news that we are only there when we are in the presence of God." □



## Faith at Home

### Got the Sunday Morning Blahs?

**F**OR a completely candid answer, ask a child why he didn't want to come to Sunday school. I did—while teaching my primary class.

The sometimes reluctant student replied, "I wanted to watch cartoons on television."

My next question made 15 pairs of eyes blink in surprise. "How many would rather be home watching TV?"

A majority of hands went up.

I easily pictured the scene in those homes that morning—because it had been duplicated in our own again and again.

"But, Mom," Jimmy probably shouted, "don't shut it off yet. Bobo Sheep was just gonna bong Big Bad Wolf on the head with a boulder. Mom! No!"

Then tears and, perhaps, screams of outrage followed.

Mother, sternly announcing, "You're going to go to Sunday school now!" drags Jimmy to the car.

Sunday school instantly becomes the ENEMY and going there PUNISHMENT. (SHEER TORTURE if she emphasizes her words with a few mild wallops.)

Jimmy enters his classroom glowering.

However interesting the session may be, he's not going to be impressed or cooperate.

Our main objective is not to amuse the child. It's to introduce and attract him to Christ and His way of life—to give him the basic training necessary to fight sin and win.

Certainly I fulfilled my Christian duty by taking our youngsters to church—but need it be done grimly, as if administering horrible medicine?

For our children's benefit, as well as the teachers', shouldn't I try to bring receptive, cheerful students?

That thought plus a little effort transformed Sundays.

First, we began telling our offspring the exact TV shutoff time (well before we're to leave for church). Checking ahead prevents their watching a show which must be interrupted.

By assembling clothes the night before, frustrating "lost shoe" delays are eliminated.

Occasionally, I even tuck special treats into the glove compartment.

Actually, any ideas making the Christian's "happy life" a reality for our impressionable youths are good tools. These implements shape future attitudes.

Teens, young adults, parents-to-be—where do the results end?

We'll never know—but they begin at home.

By **Rosemary Lee**  
Worthington, Ohio





## *Not by Might...*

**T**HE emphasis on the work of the Holy Spirit in the life and mission of the Church is experiencing a remarkable resurgence in this second half of the twentieth century.

The Protestant Reformers limited the work of the Spirit to the truth of Scripture. The Wesleyan movement gave the Spirit prominence in the doctrines of personal salvation and Christian maturity, and this emphasis identified it and distinguished it from the Reformed movement.

But a revolution is changing this pattern. Evangelicals, who comprise many Protestant denominations and representatives from many others, are giving priority to the work of the Spirit in the life both of the Christian and of the Church.

This emphasis is scriptural, and it is one result of the trend from systematic to biblical theology and from corporate to personal Christian experience.

The development is encouraging, although it

lacks the definite theological formulation so important to Wesleyans. "If you get the Holy Spirit, you can write it as you will" is too general and places the sole emphasis upon experience, which opens the door to human extremes and excesses.

No group can maintain its balance and integrity without a valid doctrine of the Holy Spirit along with other cardinal doctrines. There is no area of the Christian religion more susceptible to excesses and aberrations.

Nevertheless this emphasis upon the Spirit does allow for a certain liberty of action and expression which a too rigid formula may stifle. The proper precautions may be assured and the necessary directives may be ascertained by a deeper understanding of the New Testament teachings of the person and work of the Holy Spirit of God.

As has been so well stated, the Holy Spirit is God-at-hand and God-at-work. □

# I KNOW THERE'S MORE

I'm a brand-new, stumbling baby  
In the kingdom of our Lord.  
My joy just seems to have no bounds;  
He's worshipped and adored.

And yet, I feel there's something  
In my heart that's still estranged;  
Something I don't understand,  
Something that's not changed.

I'll trust Him, and I'll wait  
'Til He opens wide the door;  
He'll show me how to understand,  
For I know there's more—much more!

**By Joyce Henning**  
Rancho Cordova,  
Calif.

# Editorially Speaking

● By W. T. PURKISER

## **Pentecost and a Pure Heart**

The power related to Pentecost has never been a serious matter of debate.

It was promised by Jesus, who said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8).

It was symbolized in the "sound from heaven as of a rushing mighty wind" that "filled all the house where they were sitting" (Acts 2:2).

It was renewed in successive fillings with the Spirit, as when of the Church under persecution it was said, "They were all filled with the Holy Ghost . . . and with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:31-33).

That the experience of Pentecost not only imparts power but results in purity has not been so clearly observed by some. But it is stated without question in Peter's great speech at the Council in Jerusalem, held some 20 years after the first Pentecost to decide whether or not Gentile converts might be admitted to the Church on equal terms with Jewish Christians.

Here Peter described the events that happened at the Gentile Pentecost in Caesarea when Cornelius and those of his household were baptized with the Holy Spirit.

Whatever the problems posed by the fact that Cornelius, like the disciples of John the Baptist, straddled two dispensations, his credentials are impressive.

He was a devout man who feared God and prayer constantly—or, as Phillips translates it, "was a real man of prayer" (Acts 10:2).

His prayers and giving of alms were recorded in heaven as a memorial before God (Acts 10:4).

He is said to have been a worker of righteousness, and accepted with God (Acts 10:34-35).

He knew the "word which God sent, preaching peace by Jesus Christ" (Acts 10:36-37), perhaps from the lips of Philip the Evangelist, who labored and lived in Caesarea (Acts 8:40; 21:8).

TO SUCH A MAN and to those of his household who were like-minded, the Holy Spirit came in a baptism like that of the apostolic group in Jerusalem on the first Day of Pentecost (Acts 11:15-16).

But the "clincher" was given by Peter in Acts

15:8-9—"And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith."

It is at least worth noting in passing that, when the question was the identity between what happened to the disciples at the Jerusalem Pentecost and what happened to the household of Cornelius in Caesarea, Peter said nothing at all about the speaking in foreign languages that took place on both occasions. What proved the identity of the two workings of God's Spirit was that in both instances the hearts of the people were purified by faith.

This is the experience of the sixth beatitude, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). This is the fellowship of those who "walk in the light" and experience the continual cleansing from all sin promised in the present tense of I John 1:7.

That some have great difficulty accepting the teaching of the New Testament at this point cannot be denied. They are able to accept the fact that in the Spirit is power. They do not seem to see that the Spirit who empowers is the Spirit of holiness, the *Holy Spirit*.

J. Baines Atkinson wrote, "We are vehemently warned by writers today that we cannot bear witness that all sin has been completely removed from the heart, because we cannot really know what is in the heart. We readily accept the warning, and will say that we have asked God to do for us what He means by cleansing the heart from all sin, and we believe He has done it, and we leave it there without further definition. My testimony, and God's testimony, is not primarily to my state, but to God's redeeming work."

Pentecost Sunday has great meaning for the Christian. In a real sense, it is the completion and capstone of Easter. It memorializes the event that proved beyond all question the exaltation of the risen Lord to the right hand of the Father.

D. S. Cairns put it well: "The gift of the Son would be incomplete without the gift of the Spirit. It is to me, therefore, inconceivable that Easter should have had no following Pentecost, inconceivable that is to say, on the full Christian idea of God. We need the fullness of the New Testament idea of God, a divine initiative of the Father begun in the Son and continued and pressed



through by his coming and abiding in the Holy Spirit."

It is in the "coming and abiding" of the Holy Spirit that we find the power and purity of Pentecost. □

## The Sleeping Pharisee

Speaking of the struggles of a young church to get established, one of its thoughtful members said, "All laws are schoolmasters to draw us closer to Christ. It is difficult to get that forever straight. Time and again the sleeping Pharisee, the standard bearer in each one, rose up to lay us with harsh words and make us judges over our brothers. It all seemed right because Christ's work was at stake, the witness of His Church."

It is "the sleeping Pharisee" rising up who causes us a great deal of the trouble we have. It is "the sleeping Pharisee" awaking who causes us to break the oft-repeated commandment of Scripture that we avoid judgment of our fellows.

Jesus (Matthew 7:1), Paul (Romans 14:4), and James (4:11-12) certainly do not mean that Christians shall not evaluate conduct and character soundly and carefully. Naive acceptance of evil is no virtue at all.

What the Bible does warn against is the tendency of the "standard-bearer" to become judgmental and uncharitable toward others who do not fully measure up to what seems to him to be the necessary etiquette of Christian conduct.

There is room for only One on the throne of final judgment. That One is the only One qualified to judge because He alone knows the thoughts of the heart and He alone gave His life to make possible our acceptance with God.

The unknown writer of an nineteenth century devotional booklet included some verses that illustrate this truth:

*"Where have you been, my brother?  
For I missed you from the street."  
"I have been away for a night and a day  
At the Lord God's Judgment Seat."*

*"Who would have thought it, Brother?  
For the world's heartbreaking cry  
Has risen the same from its sin and shame  
As when you said, 'Good-bye.'*

*"And what did you find, my brother,  
When your judging there was done?"  
"Weeds in my garden, dust on my doors,  
And my roses dead in the sun;*

*"And the lesson I brought back with me  
Like silence from above—  
That upon God's Throne there is room alone  
For the Lord whose heart is Love!"*

ONE OF THE MOST PERSISTENT and damaging traits of a carnal heart is the habit of suspicion. The cynicism that sees nothing but evil motives in the actions and words of others is a complete betrayal of Christian love. Love, said Paul, "thinketh no evil; rejoiceth not in iniquity . . . beareth all things, believeth all things, hopeth all things, endureth all things" (I Corinthians 13: 5-7).

On a visit to America, the saintly Oswald Chambers wrote to his friends in Britain, "The older I get in the things of God, the more I find of the good and the blessed and the noble in men. How few mean men I have met; and here it is the same, God is introducing me to choice souls."

One side effect of the influence of "the sleeping Pharisee" is mentioned by the poet whose lines are quoted above. While he sat on the judgment seat, the weeds grew in his garden, dust gathered on his doors, and his roses died in the sun.

Inter-Varsity's Paul Little laid it right on the line: "When we're concentrating on evangelism we don't have time to pick at other Christians and their faults. As we earnestly unite in proclaiming the Lord's redemptive message, we forget minor weaknesses and irritations, and the sins that worry us most are our own."

Which suggests another truth: what "the sleeping Pharisee" arises to condemn are usually the failures he will not admit in his own life.

Most of us have chuckled over the story of the nearsighted man and his wife who were touring an art gallery. Pausing before an ornate frame and squinting critically at it, the man said, "Goodness! That is, without a doubt, the ugliest portrait I've ever seen."

His wife pulled his sleeve. "Come along," she said urgently. "That's a mirror!"

There is really only one solution to the problems posed by "the sleeping Pharisee." That is to put him to sleep permanently, to let him perish in the pure flame of perfect love. □

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**Only man has been given the ability to resist the authority of Jesus' word. But as C. S. Lewis has reminded us, if man does not learn to say, "Thy will be done," God will finally say, "Thy will be done." The winds and demons and sicknesses submitted to His word because they had to; may you and I believe and obey because we want to.**

**Richard S. Taylor**



**Chaplain Raymond F. Griffith uses a borrowed vault for a baptismal service.**

### BAPTISM BEHIND BARS

RAYMOND F. GRIFFITH, chaplain at Northern Regional Correctional Institution in Fairbanks, Alaska, believes the Gospel of Jesus Christ has power and appeal for those in prison. Each Sunday, prison services are scheduled for both men and women who wish to worship.

Through his years of ministry, Chaplain Griffith has seen scores of fallen people respond to the invitation to seek and find Christ.

He says, "When one is willing to take his stand for Christ while still confined and submit to the scorn and ridicule of his fellow prisoners as well as an understandable skeptical reaction of the staff personnel, he usually has something real."

From inside observation, Griffith testifies to the power of the Gospel in replacing anguish with peace.

An Eskimo woman found an answer in Christ. Her life was plagued with conflict and misgivings. She was imprisoned on a conviction of manslaughter for killing her husband during a drunken brawl. She had been separated from her four children. Her spirit was troubled over their welfare. Then she found Christ. Her anxiety was replaced with peace. Soon after, she was placed on parole and found a new way of life through the fellowship of a local church. She has been reunited with her children.

The way was opened for the chaplain to communicate with a hardened criminal in solitary confinement. The result? Genuine conversion!

The chaplain adds assistance and counsel in following up the results. He carries a Christlike concern in helping men and women become established spiritually.

Four penitent prisoners had requested baptism. There was no provision—no baptistry behind bars. The chaplain consented to hold a baptismal service and found a way.

He borrowed a fiber-glass burial vault from a local mortuary, filled it

with water, and immersed the men. His appropriate message was focused on Romans 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The truth of Chaplain Raymond Griffith's text has been verified by those who have found Christ behind prison bars and have gone out to become eloquent witnesses to saving grace. Some have made their way into pulpits to proclaim a message they can comprehend like no one else—CHRIST DOES INDEED SET PRISONERS FREE.—OFFICE EDITOR. □

### REVIVAL FIRE BURNS . . . .

. . . and the tree of evangelism is bearing fruit—in my own heart and in our church! The Evangelism Conference in Kansas City and the recent zone-wide preachers' meeting in Columbus have been spiritual mountaintop experiences for me.

God has helped me to lead at least six persons to Christ in hospitals and homes since the Columbus conference. New people have sought and found victory at our church altar. I baptized 10 people last Sunday (March 22). We will receive at least 12 by profession of faith.

The Lord gave us a gracious revival March 9-15 with Evangelist David Wachtel and Singer Paul McNutt. Week-night crowds averaged 165 (with really bad weather), and 266 for Sunday morning and 200 Sunday night. Camp meeting atmosphere prevailed. Our people are becoming concerned about soul winning and are becoming more and more conscious of the importance of creating an "atmosphere of concern and evangelistic friendliness" in our regular services. It has been a joy to see new converts really "come alive" to Christ and want to share our Saviour.—JOHN HANCOCK, PASTOR, Weirton, W. Va. □

### STUDENTS RAISE FUNDS FOR PRAYER CHAPEL

Pasadena College students have initiated a campaign to raise \$25,000 for a much needed prayer chapel. The campus fund drive was begun in early March with several money-raising efforts climaxed by a rally in which students and faculty raised \$4,650.

The fund drive is spearheaded by Ron Benefiel, junior of Pomona, Calif., Gene Schandorff, senior of Pasadena, Calif.; Dan Royer, sophomore of Fullerton, Calif., and Steve Reese, junior of Concord, Calif.

In a recent decision student leaders voted to dedicate the chapel in

honor of Rev. Lyle Prescott, a 1939 alumnus who lost his life in a tragic drowning accident in St. Croix, Virgin Islands, where he had served for nine years as a Nazarene missionary.

Architects are providing volunteer services and members of the board of trustees pledged an additional \$1,400 to the fund. In addition, one member of the board is providing all electrical work at no charge.

Expectations are that the total \$25,000 will be raised by the middle of June. Construction is hoped to begin during the late summer of 1970.

Construction of a \$1.25 million library is proceeding on schedule.

Major ground improvements on campus are nearing completion. □

### LOCAL CHURCH SPARKED BY NEW MEMBERS

At the Mount Vernon Nazarene College Zone Evangelistic Conference, during February at Columbus, Ohio, I raised my hand that I would reproduce and distribute the questionnaire found in the *Evangelistic Crusade for Children and Young People* brochure.

I went to my motel room that night and contacted my Sunday school superintendent back home and asked him to announce in prayer meeting the next evening a Sunday school teachers' meeting for the following Sunday morning before Sunday school. When I arrived home on Thursday, I had the questionnaire mimeographed.

On Sunday morning I reported to the teachers my promise to distribute the questionnaire. Also it was announced that Sunday, March 15, would be membership Sunday in the church. The response was wonderful as distribution was made to all from primary age through young married couples age. On March 15, seventeen new members were received on profession of faith.

The spirit of that service was such that the altar was opened for those who should have been ready for church membership but were not. Eleven souls responded that morning and two more that evening. On March 22 we received 11 more new members on profession of faith.

The age range for the 28 members was nine adults, nine teens, six juniors, and four primaries. Others are yet undecided, but it looks like another group will be forthcoming.

My family and I only arrived in Huntington on January 25 of this year. We never dreamed that during these first eight weeks 28 new members would be received into the church.

We do not boast of our accomplishments, but of God's—WILLIS G. COBURN, PASTOR Huntington, W. Va. □



## NTS MISSIONARY CONVENTION

Students at Nazarene Theological Seminary held their first missionary convention April 7-10.

The four-day series featured furloughed missionaries, missionary appointees now studying at seminary, foreign students, and headquarters personnel.

Besides special daily chapel services, missionary film were shown each noon, and the Department of World Missions turned the lounge into a display hall highlighted with foreign music and slide projectors running continuously.



Suresh G. and Saroj Borde at display table in the seminary lounge.

The student cafeteria featured a different country's national dish each noon during the convention.

Sponsoring the convention was the student World Missions Fellowship, headed by senior Thaine Snowbarger. Faculty sponsor of the WMF is Professor Paul Orjala, pioneer Nazarene missionary to Haiti.

Students hope to make the missionary convention an annual affair.



Geronimo S. Galindez was college pastor from Baguio City, Philippines. He is pictured with Thaine Snowbarger following a dialogue interview in chapel on April 9—Nationals Day.

—HOWARD CULBERTSON, reporter □

Our stewardship is always showing—in our practice of the art of worship, in the way we support our beliefs with our money, and in the whole disposition of our lives towards God and our fellowmen.—Arthur McKay.

## WISDOM, RIGHTEOUSNESS AND SERVICE

What kind of organization within the church can claim among its members 175 college faculty members, 70 missionaries, 60 college and Bible school administrators, nine general church executives, six editors, and five members of the General Board—not to mention several district superintendents and chaplains?

In the early years of the history of Nazarene colleges, many of the more gifted students felt it necessary to attend other institutions to complete their college degrees. In spite of this "brain drain," a hardy group of strong teachers and scholars from the earliest days have completed degrees in Nazarene institutions even when they lacked accreditation.

On June 19, 1940, a "Special Committee for Consideration of a National Honor Society" met. In the second meeting on June 20 they agreed, "A National Honor Society shall be formed immediately," and elected Dean Bertha Munro of Eastern Nazarene College as the first president.

This first group included also the names of S. S. White and C. S. McClain of Olivet, L. P. Gresham and Mrs. A. B. Mackey of Trevecca, W. T. Purkiser of Pasadena, R. W. Gardner and Albert F. Harper of Northwest, Edward Mann of Eastern, and Willis Dobson of Bethany. In subsequent meetings one finds the names of C. B. Widmeyer, Ralph Earle, H. Orton Wiley, E. E. Martin, Amy Person, and A. L. Parrott. In 1968, with a chapter already organized in Canadian Nazarene College, the society became "International." The name adopted by the honor society has significance. It is Phi Delta Lambda: Phi standing for *Philosophia* (Love of Wisdom), Delta for *Dikaionure* (Righteousness), and Lambda for *Latreia* (Service). Wisdom, righteousness, and service—what a combination of values!

The object of Phi Delta Lambda is to promote scholarship and friendly relations among students and graduates of the colleges of the Nazarene and to stimulate and maintain high ideals of learning, character, and Christian service.

Each spring it is the pleasant task of a Nazarene college faculty to elect high-ranking students into membership of Phi Delta Lambda. The local chapter of the society takes on appropriate projects for its own institution. More than 2,000 students and faculty members have been elected to membership



from those who have graduated with honors in the respective colleges. The contribution that these have made to the ongoing program of the church would be impossible to calculate but it appears that this group of honor graduates are taking the name and ideals seriously.

—DEPARTMENT OF EDUCATION □



REAR ADMIRAL James V. Bartlett, CEC, USN, vice-commander of the Naval Facilities Engineering Command, congratulates Mr. Frank E. Eby, who has been selected for inclusion in the 1970 edition of "Outstanding Young Men of America." Mr. Eby is a structural engineer at the NAVFAC headquarters in Washington, D.C. At center is Mr. Alton S. Bradford, Jr., a civil engineer at NAVFAC, who was also selected.

## FRANK E. EBY SELECTED FOR 1970 EDITION OF "OUTSTANDING YOUNG MEN OF AMERICA"

MR. FRANK E. EBY of 2428 Corning Avenue, Oxon Hill, Md., has been selected for inclusion in the 1970 edition of *Outstanding Young Men of America*.

The 16-man board of advisory editors selected Mr. Eby because he "has distinguished himself in one or more fields of endeavor to the point of being outstanding." The young men chosen for this honor are between the ages of 21 and 35.

Mr. Eby is a member of the Trinity Church of the Nazarene, Friendly, Md. He is chairman of the board of stewards and church treasurer.

*Outstanding Young Men of America* is an annual biographical compilation featuring the accomplishments of approximately 5,000 young men of outstanding rank throughout the United States.

Mr. Eby is a structural engineer at the headquarters of the Naval Fa-

cilities Engineering Command, Washington, D.C. He was born in Miami, Fla., and attended the University of Miami from 1956 to 1958. He was a student at the University of Florida from 1962 to 1965 and received a bachelor of civil engineering (BCE) in August 1965.

Mr. Eby is married to the former Miss Barbara Jones of Miami, Fla. They have three children: Beverly, three; Beth, two; and Ronnie, nine months old.—USN NEWS RELEASE. □

### MOVING MISSIONARIES

*Miss Elva Bates*, P.O. Box 14, Manzini, Swaziland, South Africa.

*Rev. and Mrs. Victor Edwards*, Bandera de los Andes 2356, San Jose de Guymallen, Mendoza, Argentina, South America

*Rev. Peter Kiehn* (retired), 940 E. Colorado Blvd., Pasadena, Calif. 91101

*Rev. Allen Wilson*, Apartado Postal 1122, San Salvador, El Salvador, Central America.

*Rev. and Mrs. Ted Hughes*, Tayuya 1569, Montevideo, Uruguay, South America.

*Miss Jessie Rennie*, 6A Millarston Court, Millarston Drive, Paisley, Renfrewshire, Scotland.

*Rev. and Mrs. Daryl Schendel*, Nazarene Mission, Simbai via Madang, Territory of New Guinea.

*Mr. and Mrs. Robert Studt*, P.O. Box 2, Acornhoek, East Transvaal, Republic of South Africa.

### MOVING MINISTERS

*M. H. Godwin, Jr.*, from Nazarene Theological Seminary to Crowley (La.) Ellis.

*N. Douglas Halstead* from Arvin, Calif., to Ivanhoe, Calif.

*R. Gouthey Jones* from Perry, Mich., to Portland, Ind.

*Floyd Kanipe* from Grand Haven, Mich., to Saginaw (Mich.) Central.

*Paul M. Lewis* from Leavenworth, Wash., to Helena, Mont.

*Kenneth J. Martin* from Watseka, Ill., to Bisbee, Ariz.

*Daniel H. Penn* from Sacramento (Calif.) Trinity to Medford (Ore.) First.

*Charles Pickens* from Scott City, Kans., to Hays, Kans.

*James E. Sherman* from Lansing (Mich.) North Street to Nashville, Mich.

*Clinton C. Spencer* from Confluence, Pa., to Handley, W. Va.

*Kenneth G. Spicer* from Philomath, Ore., to Klamath Falls (Ore.) First.

*Floyd L. Swanz* from minister of youth

and music, Portland (Ore.) Mt. Scott, to pastor, Philomath, Ore.

*Paul Tubbs* from Lagrange, Ind., to Ridgeville, Ind.

*Clair D. Walker* from Albuquerque (N.M.) Southside to Weirton (W. Va.) Paris.



### Pro: Seminary Support

I am writing as a concerned and somewhat ashamed Nazarene layman. I have rather slowly awakened to the fact that I am expecting these wonderful preacher boys of ours to pay double in order that they might fulfill the call of the Almighty on their lives. For after they have paid their own way through the first four years of college preparation, I am insisting that they go on to the seminary and pay their own way through that too.

Many college students must go in debt rather heavily to finance their first four years, but they know that when they graduate they can go out into their chosen profession at a beginning salary of from \$6,000 to \$9,000 per year to repay this money.

This seminary-bound student, however, not only cannot do this; he faces the prospect of another three years of continued financial drain to graduate with the probable salary of a home missions pastor.

I am ashamed that

I have been so calloused to the sacrifice these young preachers and missionaries are making. . . .

Capable, dedicated, sorely needed young ministerial students, many with small families, feeling it the will of the Lord to attend the seminary, may not be able to do so, partly because they have to pay rather heavy school expenses after they get there. . . .

In practice I have said to our young



Thomas L. Marks of Marion (Ind.) Lincoln Blvd. Church is shown receiving his certificates for both "certified Teacher" and in Sunday school administration. Fletcher Spruce, district superintendent, and Eugene E. Vickery, pastor, make the presentation. Mr. Marks has served a total of 26 years as Sunday school superintendent in two Indiana churches.

preachers, Sacrifice some more. Go on to the seminary and really get prepared so you can come back and preach for me. I am so deserving of the best.

For less than the price of a milk shake a month across the Nazarene membership we could pay at least their basic costs such as tuition and books. (Remember, they still have to pay their own moving expenses to Kansas City, and then rent, groceries, utilities, etc., etc., after they get there while trying to go to school full time. How many of us would care to try it?)

Let's give them something other than the nice, pious, inexpensive platitudes we have been guilty of, and do something practical and concrete to show them that we love and respect and need them desperately in the work of the Lord.

FRED W. KNIGHT  
Idaho

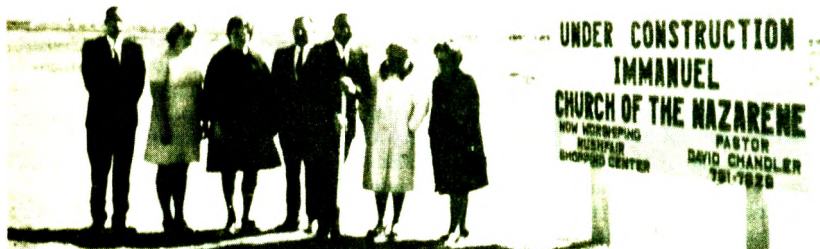
**Editor's Note:** Scholarship funds to help ministerial students in seminary may be sent to Dr. William Greathouse, Nazarene Theological Seminary, 1700 E. Meyer Blvd., Kansas City, Mo. 64131.

### OF PEOPLE AND PLACES

THE NAZARENE INTERCOLLEGIATE ATHLETIC ASSOCIATION at its third annual meeting selected its first "All NIAA basketball team." Players were selected on the basis of carefully compiled statistics and from recommendation of the head basketball coach of each college.

The following students were honored: Ron Bradley, ENC; Don Eades, MVNC; Charles Payne, MANC; Gary Lawson, NNC; Bill Robertson, NNC; Don Neal, ONC; Dan Harris, ONC; Mike Hayse, PC; Bill Robertson, PC; and Gary Budwell, TNC.

Honorable mention was given to Gerald Frederick, BNC. □



THE EL PASO (Tex.) Immanuel Church held ground-breaking ceremonies on Sunday, February 1 for the new church to be built at 5434 Salem Street. District Superintendent Harold W. Morris conducted the service at the building site. He turned the first shovelful of dirt. Pastor David Chandler is pictured with the shovel. Members of the church board from left to right are Roy and Mary Ann Gould, Ava and John Simcox, Hazel Barnes, and Norma Dole.



## DISTRICT ASSEMBLY INFORMATION

**FLORIDA**, May 18-19. Peabody Auditorium, Daytona Beach, Fla. Host Pastor: Comer Johnson. General Superintendent: Dr. Orville W. Jenkins.

**SAN ANTONIO**, May 20-21. First Church of the Nazarene, 4141 Browne Parkway, Corpus Christi, Tex. 78411. Host Pastor: Bud Garber. General Superintendent: Dr. Eugene L. Stowe.

**ARIZONA**, May 21-22. Eastside Church of the Nazarene, 2300 N. 24th St., Phoenix, 85008. Host Pastor: Crawford T. Vanderpool. General Superintendent: Dr. Edward Lawlor.

**CANADA PACIFIC**, May 21-22. Nazarene Church, 2413 McCallum Road, Abbotsford, British Columbia, Canada. Host Pastor: Eugene Culbertson. General Superintendent: Dr. Samuel Young.

## NAZARENE CAMPS

**NORTHWEST INDIANA**, May 27-31. Indoor camp at Valparaiso, 157 Lafayette St., Valparaiso, Ind. 46383. Dr. Eugene Stowe, evangelist; James and Rosemary Green, singers.

## DISTRICT SUPERINTENDENTS

**AKRON**—Floyd Flemming, 7970 Ruble Ave., Louisville, Ohio 44641  
**ALABAMA**—Reeford Chaney, Route 1, Box 393, Helena, Ala. 35080  
**ALAKSA**—Roy J. Yeider, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada  
**ARIZONA**—M. L. Mann, 6801 East Coronado, Scottsdale, Ariz. 85257  
**AUSTRALIA**—A. A. E. Berg, 11 Lymm St., Mt. Gravatt, Brisbane, Queensland, Australia  
**BRITISH ISLES NORTH**—George Frame, 126 Glasgow Rd., Garrowhill, Baillieston, Glasgow, Scotland  
**BRITISH ISLES SOUTH**—Thomas W. Schofield, 384 Walkden Rd., Worsley, Manchester, England  
**CANADA ATLANTIC**—Robert F. Woods, 14 Hollywood Dr., Moncton, New Brunswick, Canada  
**CANADA CENTRAL**—Bruce Taylor, 38 Riverhead Dr., Rexdale, Ontario, Canada  
**CANADA PACIFIC**—Roy J. Yeider, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada  
**CANADA WEST**—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada  
**CENTRAL CALIFORNIA**—W. H. Deitz, 1512 W. Dove-wood Lane, Fresno, Calif. 93705  
**CENTRAL LATIN-AMERICA**—Everette D. Howard, 137 Jeanette Dr., San Antonio, Tex. 78216  
**CENTRAL OHIO**—Harvey S. Galloway, 4100 Maize Rd., Columbus, Ohio 43224  
**CHICAGO CENTRAL**—Forrest Nash, 239 E. Anderson, Bourbonnais, Ill. 60914  
**COLORADO**—E. L. Cornelison, 8470 West 4th Ave., Lakewood, Colo. 80226  
**DAKOTA**—J. Wilmer Lambert, Box 1213 Jamestown, N.D. 58401  
**DALLAS**—Paul H. Garrett, 2718 Maple Springs Blvd., Dallas, Tex. 75235  
**EAST TENNESSEE**—Victor E. Gray, P.O. Box 8067, Chattanooga, Tenn. 37411  
**EASTERN KENTUCKY**—D. S. Semerville, 2421 Division St., Ashland, Ky. 41101  
**EASTERN MICHIGAN**—E. W. Martin, Box 56, Howell, Mich. 48843  
**FLORIDA**—A. Milton Smith, 10900 E. Sand Lake Rd., Orlando, Fla. 32809

**GEORGIA**—Jack H. Lee, 2726 Kings Park Circle, Decatur, Ga. 30034  
**GULF CENTRAL**—Warren A. Rogers, 18751 Fenkell Ave., Detroit, Mich. 48223  
**HAWAII**—W. Lee Gann, P.O. Box 304, Pearl City, Hawaii 96782  
**HOUSTON**—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024  
**IDAHO-OREGON**—Grady Cantrell, Box 31, Nampa, Idaho 83651  
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**INDIANAPOLIS**—C. R. Lee, 4930 S. Franklin Rd., Indianapolis, Ind. 46239  
**IOWA**—Gene E. Phillips, 1102 Grand Ave., West Des Moines, Ia. 50265  
**JOPLIN**—Dean Baldwin, 3952 S. Fairview, Springfield, Mo. 65806  
**KANSAS**—Ray Hance, 457 Lexington Rd., Wichita, Kans. 67218  
**KANSAS CITY**—Wilson Lanpher, 7640 Antioch, Overland Park, Kans. 66204  
**KENTUCKY**—Dallas Baggett, 1821 Tyler Lane, Louisville, Ky. 40205  
**LOS ANGELES**—L. Guy Nees, 1546 East Washington Blvd., Pasadena, Calif. 91104  
**LOUISIANA**—T. T. McCord, Box 4535, Alexandria, La. 71301  
**MAINE**—Joshua C. Wagner, Route 1, Riverside Dr., Augusta, Me. 04331  
**MICHIGAN**—Fred J. Hawk, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506  
**MIDDLE EUROPEAN**—R. F. Zanner, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany  
**MINNESOTA**—Norman Bloom, 6224 Concord Ave. South, Minneapolis, Minn. 55424  
**MISSISSIPPI**—W. M. Lynch, P.O. Box 8426, Jackson, Miss. 39204  
**MISSOURI**—Donald J. Gibson, 12 Ridge Line Dr., St. Louis, Mo. 63122  
**NEBRASKA**—Whitcomb Harding, Box 195, Hastings, Neb. 68901  
**NEVADA-UTAH**—Murray J. Pallett, 7849 Nantucket Dr., Salt Lake City, Utah 84121  
**NEW ENGLAND**—Kenneth H. Pearsall, 180 Adams St., Quincy, Mass. 02169  
**NEW MEXICO**—Harold W. Morris, 12316 Eastridge Dr., N.E., Albuquerque, N.M. 87110  
**NEW YORK**—J. H. White, Box 179, Yorktown Heights, N.Y. 10598  
**NEW ZEALAND**—H. S. Palmquist, 41 Cormack St., Mt. Roskill, Auckland, New Zealand  
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Bertha Munro is a teacher and a scholar of the first rank and must also be classed as a lay theologian. She would be aghast if you called her a saint in any canonical sense, but she does belong to the New Testament order of saints.

Her book is chock-full of intimate personal struggles, losses, and disappointments, but the years have given her a perspective and understanding until her faith is farseeing. She is able even now to chuckle over things that formerly afforded only bewilderment and pain. She now insists,

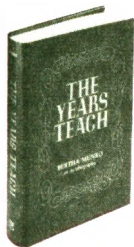
*He gives the very best to those  
 Who leave the choice with Him.*

This story is alive. One can dip in anywhere and read 10 or 50 pages with relish. It sings with simplicity and shines with penetration.

Her scholarship is practical, not pedantic. Anyone who reads this book through will want to meet the gentle lady herself. Her students have goaded her into writing it and you will be glad she did. We predict a reprint before Labor Day.

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WISCONSIN—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713

### VITAL STATISTICS

#### DEATHS

REV. FRANK H. BUGH, 85, died Mar. 26 in Austin, Tex. Funeral services were conducted by Revs. James C. Hester, Pearl Keeton, and James Daniel. He is survived by his wife, Pearl; one son, Leon; two daughters, Mrs. Mabel Johnson and Mrs. Lucille White; and two grandchildren.

STELLA F. WAINWRIGHT, 76, died Mar. 15 in Mount Holly, N.J. Funeral services were conducted by Rev. Melvin Kuhn. She is survived by five sons, one daughter, three brothers, and one sister.

CARL K. KIRKEIDE, 80, died Apr. 2 in Sacramento, Calif. Funeral services were conducted by Rev. Donald Humber and Rev. Fred Reed. Interment was at Chinook, Mont. Survivors include his wife, Jeanne; one son, Kenneth; a step-daughter; eight grandchildren; eight great-grandchildren; two brothers; and one sister.

MRS. HAZEL VANNAMAN, 77, died Mar. 28 in Kiowa, Kans. Funeral services were conducted by Rev. Gordon Tasker and Rev. Loraine M. Ripper. She is survived by her husband, Bert; two sons, Oliver N. and Cecil L.; two daughters, Mrs. Mildred Turner and Mrs. Myrtle Schwanz; 13 grandchildren; and 14 great-grandchildren.

REV. BERNARD W. KNOX, 64, died Apr. 9 of a heart attack in Portsmouth, Ohio. He was pastor of Portsmouth (Ohio) First Church. Funeral services were conducted by Dr. Harvey S. Galloway. Survivors include his wife, Eva; one son; and one daughter.

MRS. ANNIE GLEATON, 64, died Mar. 14 in Montgomery, Ala. Funeral services were conducted by Rev. Cecil S. Huff and Rev. J. B. Williams. She is survived by her husband, Leon; and one son, William.

LIZZIE K. CHANEY, 67, died Jan. 11 in St. Louis. Funeral services were conducted by Rev. Odie James and Dr. Don J. Gibson. She is survived by her husband, Rev. Charles C.; one son, Joe D.; and two grandchildren.

MRS. CHARLOTTE GILLET, 29 of Iberia, Mo., was killed in a car accident. Funeral services were conducted by Rev. James Trimble and Rev. Leonard Davis. Survivors include her husband, Wayne, three daughters and one son.

#### BIRTHS

—to Bob and Karen (Belzer) Mangum, Nampa, Idaho, a boy, Bruce Eugene, Mar. 17.

—to Mark and Janice (Milby) Greathouse, Olathe, Kans., a boy, William Matthew, Mar. 20.

—to Donald and Nadine (Barnes) Watkins, North Syracuse, N.Y., a boy, Daniel Thomas, Mar. 19.

—to Tim and Joyce Smith, Anaheim, Calif., a boy, Shawn Stephen, Apr. 2.

—to Delvin and Linda (Coale) Kirk, Blackwell, Okla., two boys, Daren Lee and Garen Lawrence, Dec. 30.

—to Mr. and Mrs. Leslie Robertson, Waterford, Pa., a boy, Michael Leslie, Jan. 24.

—to Jerry and Rita (Fruchey) Webb, Kansas City, a boy, Greg Allan, Apr. 11.

—to Rev. Robert and Karen (Graves) Faikie, East Liverpool, Ohio, a girl, Kimberly Lynn, Apr. 4.

#### MARRIAGE

Miss Barbara Carol Powell, University Park, Ia., to Hans William De Hamer, Cedar, Ia., at University Park, Ia., Mar. 21.

### ANNOUNCEMENTS

Robert Emsley, 432 Eden St., Buffalo, N.Y. 14220, has open some summer and fall dates in 1970 and fall dates in 1971.

Paul J. Stewart, Box 850, Jasper, Ala. 35501, has open May 19-24 and May 26-31.

Lawrence and Lavena Walker, c/o Box 527, Kansas City, Mo. 64141, have open June 9-14.

### DIRECTORIES

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

**1970—POPULATION'S FASTEST YEAR YET.** During 1970 the world will gain 72.6 million people—more than during any other year in history.

The human family is presently gaining an average of 1.4 million members a week, 199,014 a day, 8,292 an hour, and 138 a minute. In the period from July 1, 1965, to July 1, 1970, the world population will have grown by 343 million people—a record five-year total, the Population Reference Bureau in Washington, D.C., stated. □

**PLANE CRASHES, EVANGELISTS ESCAPE.** Faulty landing gear on a Cessna 310 caused it to crash in Fort Lauderdale, Fla., but the two passengers emerged unhurt before the eyes of dumbfounded ground crews.

"You fellows should be dead!" exclaimed a control tower operator to Dr. Roy McKeown and Captain Paul Hartford.

McKeown is president of World Opportunities, Inc., and Hartford is overseas vice-president for the organization. The pair had just returned to the States after ministry in the West Indies.

The mishap, which spun the plane onto the dirt alongside the runway, was the first accident experienced by Hartford in his 29 years of flying. He is engaged in ferrying supplies to mission fields provided by World Opportunities headquartered in Hollywood, Calif. □

**NAE MEET SEEKS AUTHORITY OF UNITED WITNESS.** Evangelicals must return to the absolutes, unpopular though they be, the president of the National Association of Evangelicals told more than 1,000 people gathered in Kansas City for the agency's twenty-eighth annual convention April 7-9.

Dr. Arnold T. Olson, completing a term as top officer of the organization serving 39 smaller denominations and a constituency of some 3 million people, struck a note of crisis and challenge in his keynote address, to which the varied elements of the three-day program clung in tenor and message.

"The greatest need of the church is revival," said Dr. Stephen Olford, minister, Calvary Baptist Church of New York City. He called for attention to divinely ordained conditions revealed in Psalms 24: "physical chastity, moral purity, and spiritual honesty."

Dr. Carl Lundquist, president of Bethel College and Seminary in St. Paul, Minn., said Christians who expect to serve this generation effectively must discover the "simultaneity of living in two worlds at once." In his address to a pre-convention board dinner he called on the leaders of 39 NAE member denominations to "practice our Lord's prayer that His people should be both in the world and out of the world at the same time."

A petite Vietnamese nurse received the key to the host city from the Honorable Clark A. Redpath, mayor pro tem of Kansas City. Mrs. Guyen Thi Khang is head nurse of the Hoa Khanh Children's Hospital in Saigon, a 120-bed facility recently transferred to the World Relief Commission by the U.S. Marines Force Logistic Command.

A panel of broadcasters shared innovative techniques of communicating to youth in the broadcasting media at a workshop. Heard also was a vital testimonial by Miss Teen U.S.A. Sydna Bunton of Kansas City; Dr. William R. Bright of Campus Crusade for Christ, who noted that demonstrators are turning Christianity into a revolutionary cause; and Dr. Clyde W. Taylor, general director of NAE, who declared the social upheaval currently rending America is spiritual hunger and that the special brand of Christians known as "evangelicals" know where the spiritual food is to be found.

The NAE calls on all its constituent members to declare their individual and corporate positions on the broad issues of the day.

The Church needs to be a redemptive force in the decade of the seventies. Its prayer should be—"Lord, help us to take You out beyond the walls of this church." □





Miami Beach Convention Hall

## Eighteenth General Assembly to Miami Beach! 1972

IN AN ACTION without precedent, Miami Beach, Fla., was chosen as the site for the 1972 General Assembly of the Church of the Nazarene. This decision to reverse a former selection came in a meeting of the General Assembly Site Commission at Kansas City, Mo., on April 4, 1970, and was subject to securing a satisfactory contract with the city of Miami Beach for use of their convention facilities.

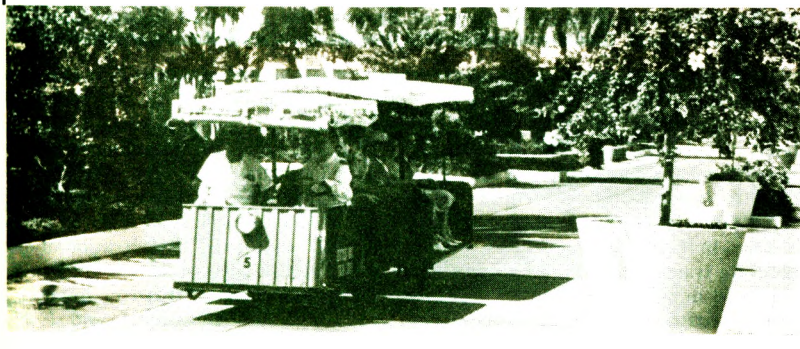
Philadelphia was first selected by the Commission in 1966 as the site for the next General Assembly. In a recent updating of information, two significant problems came to light.

(1) The facilities (some of which were under construction at the time first selection was made) had fallen short of planned usefulness and convenience;

(2) The inflating costs which would affect per diem expense of delegates and visitors seemed unusual. To proceed with the original plans, in view of these problems, could only be disappointing to the host convention city and to the church.

Sufficient progress has now been made toward a formal agreement so that we may make the announcement to our Nazarenes everywhere to come to Miami Beach for General Assembly, June 15-23, 1972.

**B. EDGAR JOHNSON**  
General Secretary



### CHURCH GROWTH WORKSHOP PLANNED BY SEMINARY

June 3-5, pastors, missionaries, evangelists, and other church workers will have an opportunity for first-hand contact with two outstanding authorities in church growth. The workshop, sponsored by the seminary, is part of its twenty-fifth anniversary year activities.

Among the scheduled speakers is Dr. Donald A. McGavran of Fuller Seminary. He is an expert on the dynamics of church growth and how to discover responsive people in our world and win them to Christ.

A second featured speaker will be Rev. Orval Butcher. He is the pastor of one of the fastest growing churches in the United States, the Skyline Wesleyan Church of Lemon

Grove, Calif. Sessions will be held at Kansas City (Mo.) First Church.

The workshop will begin Wednesday at 2 p.m. with a keynote address by Dr. V. H. Lewis and will close with the Friday night session.

Wednesday night Dr. William Great-house will speak in a public service. With the accent on practical problems in developing growing churches, the messages by the featured speakers will be followed by question-and-answer periods.

There will also be sharing sessions by pastors of fast growing churches, two morning Bible studies on church growth by Dr. Willard Taylor, and an analysis of our denominational growth patterns by Dr. B. Edgar Johnson.

The registration fee is \$5.00, and Workshop Director Paul Orjala urges those who plan to attend to send in advance registration to the seminary

to assist in planning. Luncheon will be catered on Thursday and Friday.

Those desiring housing accommodations should write directly to the hotel or motel to secure a reservation. The following establishments are suggested because of their proximity to the workshop.

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In addition to these a limited number of rooms will be available at St. Paul's School of Theology, 5123 Truman Rd., Kansas City, Mo. 64127. The charge is \$5.00 per person per night. Write Dr. Paul Orjala at Nazarene Theological Seminary, 1700 Meyer Blvd., Kansas City, Mo. 64131, for a reservation.

Please complete the following registration form and mail immediately to Church Growth Workshop, Nazarene Theological Seminary, 1700 Meyer Blvd., Kansas City, Mo. 64131.

### Church Growth Workshop

#### Registration Form

Name \_\_\_\_\_  
Occupation \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Church affiliation: Nazarene \_\_\_\_\_  
Other \_\_\_\_\_

Registration Fee of \$5.00 enclosed

## Next Sunday's Lesson

# The Answer Corner

By John A. Knight

### LAW VERSUS GRACE

(May 17)

Scripture: Acts 15:1-35; Galatians 2  
(Printed: Acts 15:1-6; Galatians 2:  
15-21)

Golden Text: Galatians 2:16

God reached out to the world with the Gospel through the Church, beginning in Jerusalem with Jews, later including Samaritans, and finally Gentiles. This evangelistic outreach brought into focus a question which the Church was able to resolve only with the guidance of the Holy Spirit.

#### 1. A Critical Debate

The question was whether non-Jewish converts to the Christian faith should be required to keep the Mosaic law of circumcision. It was the same issue over which Stephen earlier had been stoned to death (Acts 6:8-15). The problem was intensified when Philip preached to the eunuch and when Peter preached in the home of Cornelius in Caesarea (Acts 8:5-17; 10:34-46).

The success of Barnabas and Paul among the Gentiles increased the dissension. The Judaizers insisted that these new converts could not be saved unless they kept the law of Moses (15:1).

Thus it was decided that the issue should be taken to the entire Church at Jerusalem, and settled once for all. The Gospel itself was at stake! Were the Christians only a sect of Judaism, or was the Gospel for all men?

#### 2. A Crucial Decision

Peter defended "faith in Christ alone" as the prerequisite for salvation by rehearsing his experience at Caesarea. The Holy Spirit had been given to them even as to the believers at Pentecost. Therefore they must have been saved (15:7-11). Paul and Barnabas further emphasized their work in the Gentile world (15:12).

Under the direction of the Holy Spirit, the Church—though certain segments continued to struggle over the relation of law and grace—concluded that "a man is not justified by the works of the law, but by the faith of Jesus Christ" (Galatians 2:16).

The Holy Spirit is still available to direct His Church where there is openness, obedience, and love. □

Conducted by W. T. Purkiser, Editor

**In the early days of His ministry, did Christ make a genuine offer of the Kingdom? How could He offer the Kingdom if He was born to die? If the Jews had repented and accepted their Messiah, would the Kingdom have been established at this time?**

The offer of the Kingdom was genuine. Those who received Christ were given power to become the sons of God (John 1:11-12), and in Paul's words, were "delivered from the power of darkness, and . . . translated . . . into the kingdom of his dear Son" (Colossians 1:13).

He was indeed born to die an atoning death, and this was provided in "the determinate counsel and foreknowledge of God" (Acts 2:23).

With all due respect to my dispensa-

tional brethren, I believe the Kingdom whose "times" and "seasons" are not given for us to know (Acts 1:7) could have been consummated at that time.

In John Wesley's phrases, there is "a kingdom of grace" in which we now live, and "a kingdom of glory" for which we pray and which is to come when the King returns. The separation of the two in time is not a necessity on God's part but because of man's rebellion—Jew and Gentile alike.

**If there had not been some form of human life on earth before Adam and Eve, why would God have said, "Replenish the earth," in Genesis 1:28?**

Belief in a pre-Adamite human race is sometimes based on this verse.

However, the Hebrew word translated "replenish" in the King James Version means "to fill," "to make full of." It is translated elsewhere in the KJV "fill with" a total of 56 times.

The Berkeley Version gives a very accurate translation: "God blessed them; God said to them: Be fruitful; multiply; fill the earth and subdue it; bear rule over the fish of the sea; over the birds of the air and over every living, moving creature on earth."

I am not unfamiliar with the fact that some have taught that there is a

great interval of time between verses 1 and 2 of Genesis 1, and that before the fall of Satan there was a perfect and finished creation including a race of human beings.

In this view, all were destroyed when Satan fell, and what we have in Genesis 1:2-2:4 is not the first creation of earth but a reconstruction.

My personal preference, however, is for the more traditional and I think more natural interpretation that regards Genesis 1:1-2:4 as a continuous account reporting the first-time creation of this particular planet and its solar system.

**Please explain the word "trespass" as used in the Scripture.**

"Trespass" is the English word used in the King James Version to translate three Hebrew words in the Old Testament and two Greek words in the New Testament.

The Hebrew words mean "guilt or the cause of guilt," "to cross over" a boundary; and the Greek words mean "to fall aside," "to miss the mark," "to fail to attain."

"Trespass" is one of the many biblical synonyms for "sin" but a little broader in that it may include some lapses in conduct or attitude that are not intentional or strictly voluntary.

The most frequently used New Testament word translated "trespass" is *paraptoma*, and is defined as "a false step, a blunder; lit., a fall beside."

Paul puts it with *hamartia*, the typical New Testament word for "sin," in Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins."

The line of demarcation is thin. But it would generally be in the degree to which the given act is known to be wrong and is deliberately done. "Trespass" could include unwitting offences and involuntary transgressions.



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Give me an I!  
Give me a Z!



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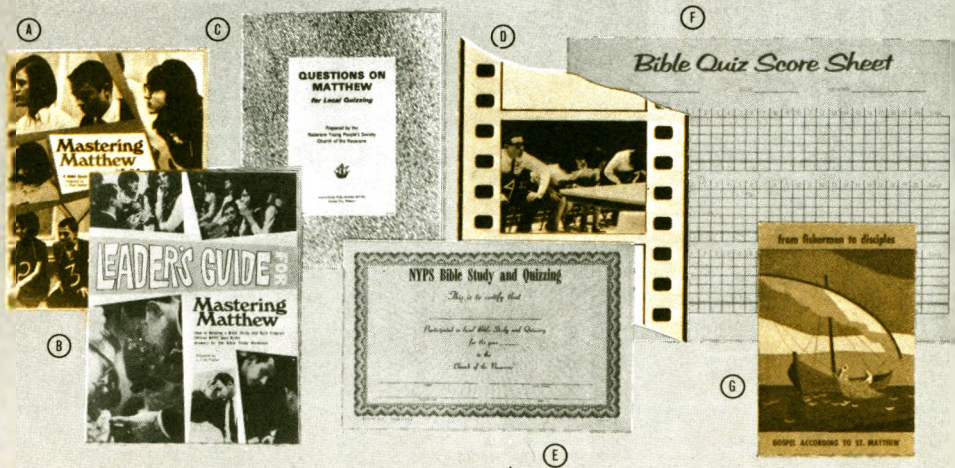
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—PHINEAS F. BRESEE

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# “By All Means...”

## GOD'S GRAVEYARD SHIFT

IT was a mild, early summer night in Harrisburg, Pa. We were in the midst of a revival with “Chic” Shaver. At midnight we were all glad to retire for the night. Sleep came easily.

Then it happened! The second time I heard the telephone ring, it was in my hands. My not too awake or enthusiastic voice blurted out as pleasantly as possible, “Hello; Wengers.”

The voice on the other end was tense—desperate. I was shocked awake as an unfamiliar voice pleaded with me to pray for his wife, who was unconscious in the intensive care unit of the Harrisburg Hospital. The man concluded with, “I’ve been praying, but you know Him better.”

By now I realized it was Harry. He had never called me before. I knew him mainly as the father of four Sunday school children. I got up, dressed, got in the car, and started for the hospital. This called for more than a prayer over the telephone.

On the way I pleaded with God for some message of hope for Harry. The Spirit reminded me of two snatches of scripture: “With God nothing shall be impossible,” and, “He is able to do exceeding abundantly above all that we ask or think.”

Harry looked as tense and desperate as his voice had sounded. In his hand was a worn picture of Jesus. The facts were gloomy, but I shared these impressions from God. We prayed together; then I went to see Janet.

Now it dawned upon me that God’s promises were for me, not Harry. Before me lay the pale, still body. If it had not been for a developing case of pneumonia which made breathing heavy, she would have seemed dead. I whispered a brief prayer in her ear and turned away to see the nurse in charge.

The report gave no comfort: “Temperature, 106 degrees. Absolutely no visible response which indicates consciousness. She’s been like that for 16 hours. Her kidneys aren’t working to cast off the poison. We will put her on the kidney machine later. It’s a desperate move. We think she is developing pneumonia. That would be fatal.”

I joined Harry in the bleak but empty waiting room.

We began to get to know each other now through our common deep concern for Janet’s health. We made our hourly pilgrimages to her bedside to watch, to pray, to check with the nurse, to return to the empty waiting room.

The only slight ray of hope came at 5 a.m. when we were told that the temperature had gone to 102 degrees. The nurse soon dashed cold water on our hopes by reminding us that she still might have pneumonia and the kidney machine treatment was still scheduled.

By this time Harry and I had talked of many things. He was ready for a look at the spiritual laws. He responded eagerly and sincerely. After a brief discussion we prayed. He answered my question with a quiet but satisfied, “He’s in my heart.” We chatted and rejoiced together for a few minutes.

At 5:30 a.m., with a full day ahead of me, I felt led of God to check on Janet and leave the hospital for a while. The nurse greeted me with a pleasant smile and told me the best news we had heard all night. “Her temperature has gone down to 99 degrees. She doesn’t seem to have pneumonia. And best of all, her kidneys have begun to function.”

I prayed a prayer of thanksgiving with a still lifeless-looking Janet and burst into the waiting room to share the news with Harry. We felt assured that He who had begun this good work would continue it.

Throughout the day telephone calls and a visit assured us that our hopes were being realized. At night even the doctor could say, “I think she’ll make it.”

Two weeks later Harry, Janet, and all the children were in church. This ended a long period of absenteeism for the children. It was the parents’ first time in our church. A few weeks later tears filled my eyes as Harry walked down the aisle as one of our ushers to take the morning offering.

I don’t think Harry or Janet will ever forget “God’s graveyard shift.” I know a preacher who won’t forget it either.

—FRED WENGER  
Harrisburg, Pa.

# SAVE SOME

