

Herald of Holiness

CHURCH OF THE NAZARENE

JULY 1, 1970

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Facing the "Drug Craze": Most "Trips" Are Expensive

(See page 5.)



DOMINION DAY

(Canada)

July 1

DEPENDENCE DAY

(U.S.A.)

July 4

(See page 6.)



General
Superintendent
Stowe



Freedom for What?

Independence Day – 1970.

Americans again commemorate the birth of their national freedom. Remembering the sacrificial price paid for their liberty, citizens of this and every other free country might well ask themselves, How well has this hard-earned commodity been used?

Evidence continues to mount that for a growing segment of society freedom is equated with a total disregard for all restraint. *Law* and *order* are naughty words. The authority of the judicial system is openly flouted. Violence against law enforcement agencies has become commonplace. Civil disobedience is a way of life for an army of protest marchers.

Freedom has also become license to inflict the consequences of selfish indulgence on others. One glaring example is the use of beverage alcohol. "It's my business whether I want to drink or not" is the cliché employed by thousands who indulge their "want to." But is it just "my business" when 6 million Americans are alcoholics and when one-third to one-half of all arrests by police in this country are for chronic drunkenness? This false freedom has resulted in the 50 to 70 percent of the deaths and injuries each year from

automobile accidents which are caused by the use of alcohol. This "liquor liberty" accounts for the 20 percent of the inmates of state mental hospitals who are there because of alcoholic brain damage.

Is this lawless, selfish, pseudo-freedom what patriots dreamed of and died for? Certainly not! Their concept of independence was based upon their belief in the existence and authority of God. Only "one nation, *under God*, [can have]... liberty and justice for all." Without a full dependence upon God and His moral law man can never be free from his own self-imposed tyranny. Anarchy and a police state will be the inevitable consequence of the godless exercise of the philosophy that every man is a law unto himself. A Christian concept of the rights of others is the only adequate protection for the rights of the individual.

Nothing short of a national return to God will bring about a rebirth of real freedom. A world-wide spiritual awakening is the only hope of independence for the victims of oppression. Anything short of this is a temporary expedient.

"Blessed [and free] is the nation whose God is the Lord" (Psalms 33:12). □

The Durability of Dissidence

PERSONAL prejudices, preconceived notions, and perpetual dissidence die slowly. They usually survive to blight the lives of their possessors. He who will not change his mind condemns himself to brevity of usefulness.

The future demands different things than the past. Persons must change. He who thinks his past rightness makes him right today is in for a shock. He who thinks his world of the past years was normal and becomes a norm for today and tomorrow makes himself a fool. The world, society, human fortunes, and human situations are forever on the move. He who thinks that times will find their way back to some past norm is blind.

The Hebrews, leaving Egypt, were hard put. They wanted freedom but they remembered the leeks, garlic, melons, and security of their past. They doubted the future. They became dissidents. They blamed Moses. They fretted about the present and glorified the past, even though it had been terrible while they were in it. They were sure they were right. Their past was the norm toward which they yearned.

God knew the people who left Egypt would never be people who could enter Canaan. Kadesh-barnea punctuated their dissidence. Progress was impossible while they lived. God knew the nation's blood must be changed, not by transfusion but by generation. The old must die and take with them their false norms. The young must grow up without old prejudices. The persisting dissidence of the old could die only when they

died. The generation of men with old prejudices were eventually buried in the wilderness and a governable people was prepared to march into Canaan. The death of the old was as essential as the birth of the young.

We live in a changing world. We are part of a society in flux. Our children belong to another generation than we. Their future is exciting and bold. They are born to this new era. It is easy for us who are older to cry for the good old days, but they will not come back. We incline to try to press youth into our outworn molds. We cannot.

What a pity that the men who left Egypt could not have marched side by side with their sons across Jordan—but they could not! The entire nation had to be held back until they were dead. They could teach their sons about God, about His power and His glory, so that the new generation could go in. They could not themselves become wholesome participants in progress.

We too must be parents of people who live in a different time than our own. For us to fight change, become negative, and forever point back to the good old days as the basis of our norms is folly. The slow demise of Israel's dissidents was painful for old and young. Prejudiced loyalties and embellished memories make new days hard to accept. □

Early One Morning

I watched the sun as it slowly rose
With its early morning light,
And as it arose to warm the day
It pushed away the night.

I thought of how in the hours just
passed
The night had been dark and
drear
Yet God's Word had come in that
dark, dark time
With His promise, "You need not
fear."

And watching the sun in the morn-
ing mist
I met Christ with His eternal light;
He warmed my heart, He spoke
sweet peace,
He drove away my night.

By **Katherine Bevis**
Houston

CONTENTMENT IS GREAT GAIN

THE DAY dawned much the same as any other day for Del Howland. He was busily engaged in his work when the scaffold on which he was standing suddenly broke, causing him to plunge 20-25 feet onto the concrete below.

Multiple breaks, bruises, and abrasions and a crushed pelvis resulted. Del's life literally hung in the balance and medical authorities concurred that his condition was too critical to permit them even to pin the broken bones together.

Christian parents, a wife, and three young children waited anxiously and prayed as Del, in constant and severe pain, fought for his life those first few crucial days. The doctors then estimated a three months' period of hospitalization and gave no assurance that he would ever walk or work again.

Then something happened! He began to improve rapidly, as though some miracle had been performed. Those who had prayed knew from whence the miracle had come.

Del was jubilant over the goodness of God, though he was still confined to the hospital and still not free from pain.

Into his room one day came a minister from a non-evangelical denomination. He had come by to visit another patient and stopped briefly to chat with Del, as a matter of common courtesy and ministerial duty. The next day he was back to the hospital room and this time for a very definite purpose.

Gazing at Del, almost with unbelief, yet with evident confidence, he said, "You are *contented*, aren't you?"

The patient later confessed that he was a bit astounded by the question. He hadn't exactly thought of it that way, but he witnessed to the grace and comfort and peace that God had given to him.

The visitor left, but for six consecutive days he returned to hear again and again the testimony of this layman to whom God was so real and so vital. This hungry soul had a degree in theology but he did not know God through a personal experience. The unconscious radiance from a committed Christian under extreme circumstances stirred a deep hunger within the heart of this stranger.

As a result of this experience Del can say with the Apostle Paul, "Godliness with contentment is great gain" (1 Timothy 6:6). Within 33 days Del was home from the hospital, and soon walking without crutches. He has learned anew to lean upon his God for unfailing support.

I am reminded of a song we used to sing when I was a little girl.

*Do we live so close to the Lord today,
Passing to and fro on life's busy way,
That the world in us can a likeness see
To the Man of Calvary?*

*As an open book they our lives will read,
To our words and acts giving daily heed;
Will they be attracted, or turn away
From the Christ we love today?*

*Can the world see Jesus in me?
Can the world see Jesus in you?
Does your love to Him ring true,
And your life and service, too?
Can the world see Jesus in you?*

Do our lives manifest a spirit of rest and contentment—even under the pressures of adversity—in such measure that those who know not God are attracted to Him? May God grant us His grace to enable it to be so. □



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A dose of "acid" (LSD) for \$5.00; a joint of grass (marijuana) for only \$1.00; some speed (amphetamines) or goof balls (barbiturates) for 25 cents a capsule. What do you mean, most "trips" are expensive?

A 50-microgram dose of acid will send a person on an 8-to-16 hour trip where he'll see sounds, hear colors, have floating feelings, and become almost totally oblivious to time, space, personal problems, and other people.

The dollar joint will produce the same effects to a lesser degree, possibly in about the same ratio as the costs. That's about the cost of a game of bowling.

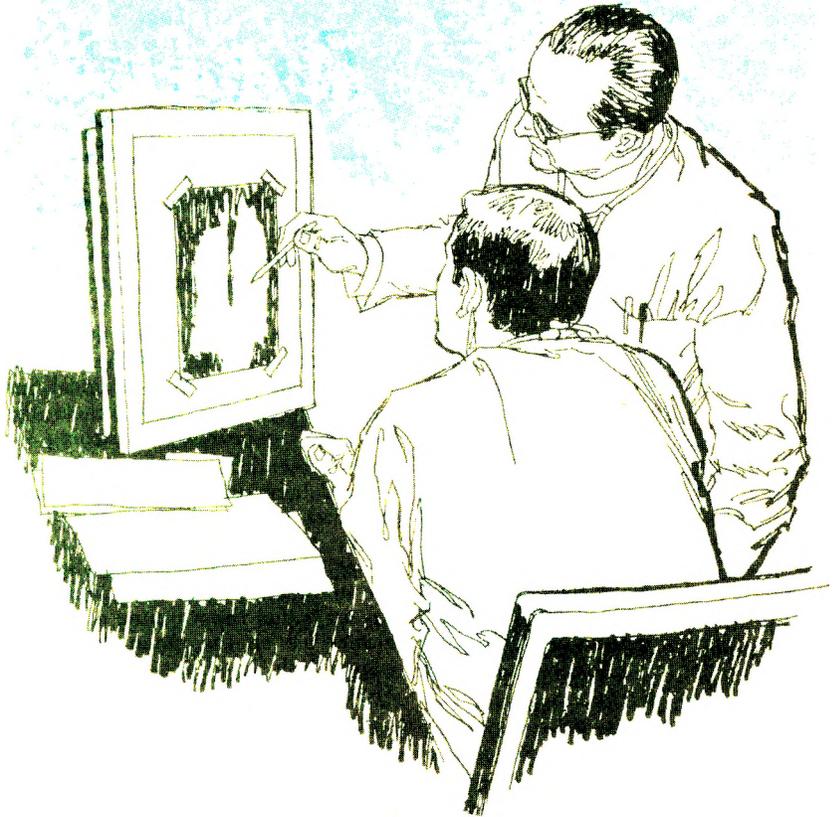
And for the cost of a cup of coffee and a piece of pie, speed can make a timid fellow or gal courageous, relieve fatigue, produce mild euphoria. The same amount of goof balls will produce drunkenness with no telltale breath!

In dollars and cents, drug trips aren't too expensive. But let's take a good look at the high cost many young people have paid.

A 21-year-old college student took his first dose of LSD. Three hours later he became violent. He talked incoherently about going to Europe and seeing beautiful, submissive girls. He went through several periods of vivid hallucinations, often screeching, "Where am I? What's happening?" As he became more violent, he rushed to his dorm room, slammed the door, darted across the room, broke the window, and dove out. Four days later his grieving parents buried him. Most "trips" are expensive!

So far this year, New York City police report one drug-induced suicide every two days. And according to some estimates, probably 100,000 young people have been killed by drugs or the hazards encountered while on hallucinatory trips. Ironically, some drug users say they take drugs to protest the Vietnam war. Yet the number killed by drugs is probably twice the number killed in Vietnam.

A self-employed truck driver wanted to make extra mileage late at night. He swallowed several "bennies" (amphetamines) to keep awake. Feeling extra alert, he drove fast over the narrow mountain roads, not knowing his reflexes had slowed to the danger level. The next morning someone discovered the overturned truck in a



Facing the "Drug Craze":

MOST "TRIPS" ARE EXPENSIVE

ravine. They pulled him out. The only vehicle he'll ever drive again is a wheel chair. Most "trips" are expensive!

Some friends told a 13-year-old girl she'd get a big kick out of drinking a bottle of a well-known cough medicine. She drank two bottles of it. When her parents came home, they found her lying on the floor screaming, kicking, and tearing her clothing. She's now in a psychiatric ward in a Chicago suburban hospital. Most "trips" are expensive!

According to a survey of LSD users by the Food and Drug Administra-

tion Bureau of Drug Abuse Control, 13 percent reacted with overwhelming panic, 12.3 percent showed violent tendencies or committed violent acts, 8.6 percent showed homicidal or suicidal behavior characteristics, 15 percent required hospitalization for psychotic treatment. Most "trips" are expensive!

Heroin users get hooked. This opium derivative becomes physically addictive. The average addict needs from \$15.00 to \$100 per day to satisfy his cravings. And having lost the ability to keep steady, good-paying employment, the addict turns to stealing

or prostitution. To support a \$15.00 a day habit requires stealing nearly \$18,000 worth of resalable goods per year. "Trips" are expensive!

No one can measure the resultant loss to our world of ambition, creativity, excitement about life, involvement in solving social problems. Most regular drug users become totally unconcerned about youthful aspirations. Getting drugs and having drug experiences dominates their thinking.

Dr. Hardin B. Jones, professor of medical physics and physiology at the University of California at Berkeley, says, "If no remedy is found, half of our young people may be so crippled by drug abuse within the next three years they may not be able to function as effective members of our society."

Of course, not all trips end in the above manners. Some result in psychedelic pleasure. But why take chances? No one can predict how he will react to drugs. Some users have "dropped out" after being "turned on" by one dosage. One can't afford such a high psychological price tag. Psychological damage or dependence comes quickly. For some, a few joints of marijuana will do the trick!

There's a better way. Get high about life. Devote all the powers of a clear mind to doing something creative. Give your whole mental and physical capacities to changing our society for the good. Express the full image of God in which you were created by being a good-producing force in our world. Take a "trip" into ridding our world of injustices—that's a trip without a psychological price tag. Drug "trips" are too expensive!

Perchance you might need some drugs for medicinal purposes. Take only those prescribed by your doctor or take over-the-counter remedies only according to directions. All other drug "trips" are too expensive! You can't afford the price under any condition! □

Signs of His Coming

S NOWCAPPED Mount Rainier, a 14,410-foot dormant volcano in western Washington, is showing signs of geological restlessness.

This does not necessarily mean that an eruption is likely to occur soon, scientists of the U.S. Geological Survey emphasize. But it does mean that the mountain bears close watching.

Instruments have recorded an increased amount of seismic activity this past year, and a recent infrared image made from a military aircraft seems to reveal a new warm spot on the summit cone, the most immediate hazard is that the warming could melt glacier ice on the mountainside and cause flash flooding on streams in Mount Rainier National Park.

After pointing out these signs that precede volcanic action, the scientists then suggest that a volcanic eruption may not happen for 500 to 1,000 years. Yet it could happen at any time, depending upon the earth's conditions.

The signs of volcanic activity are clear. Just when an eruption may occur is uncertain. The warning is to watch.

The Bible says that Jesus Christ is coming back to earth again. Like the volcano, the Bible gives only hints and signs as to when that time will be. It is up to us to be watching and ready for that event.

To consider the second coming of Christ as some far-off event is to overlook the possibility of His coming today.

Geologists keep careful watch on dormant volcanoes, knowing that they can erupt at any time. Had the people at Mount Pelée, Martinique, West Indies, observed the pre-eruption warnings on May 8, 1902, the 40,000 persons who lost their lives might have been saved.

Thirty-five thousand persons lost their lives during the three-day terror in 1883 when Mount Krakatoa erupted. Early warning signs foretold the disaster.

Sixty thousand lives were snuffed out and 40 towns were either partially or wholly destroyed in 1693 when Mount Etna, Sicily, erupted and inundated the area. The warnings were scoffed at. The signs went unheeded.

Mount Rainier has been considered extinct by many persons, but this latest report confirms the stand of many geologists that it is not extinct, but merely dormant, awaiting the proper conditions before it belches forth its molten lava.

The second coming of Jesus Christ is considered by some to be a fragment of the fanatic religious mind. Others suggest that it is such a long way off that no one needs worry much about it.

Plans for the second coming of Jesus lie "dormant." He is only awaiting the proper conditions in the divine plan of the Father before returning to claim His own.

Dormant volcanoes bear watching. The second coming of Christ bears watching for.

It is a terrible thing that thousands of persons have lost their lives because they did not heed the warnings of dormant volcanoes. But it will be worse when Christ comes again and those who are not "alive in Christ" will be lost.

He has given us adequate warning. The signs are clear. He could come at any moment. □

ABOUT THE COVER . . .

The Peace Tower of the Center Block of Canada's Parliament Buildings in Ottawa has a gallery beneath the clock from which tourists can see the capital area. The entrance to the Senate Chamber is at the right of the building and the House of Commons at the left.

Pictured also is the Jefferson Memorial and Tidal Basin in Washington, D.C.

During July, Canada observes its confederation as a nation. The U.S.A. celebrates its national day of independence.

Change of Diet

AS I WRITE this column I hear a little silver Belgian canary singing himself inside out. But it hasn't always been this way. This bird has not sung for over nine months. He seems to have gone through continual moulting seasons. To make matters worse, he doesn't even belong to me. He is my mother-in-law's bird!

I had been threatening some kind of "old-bird euthanasia" until my mother-in-law became a bit alarmed and in desperation changed his diet. It took the little bird a few days to get tuned up again. He seemed to practice his notes very cautiously, and then when he realized he had his full repertoire intact, he finally let the notes roll out of his throat with full force.

Too much of a diet of self-will may make the song go out of your life. Self-pity, self-awareness, self-love—so many "hyphenated sins of the spirit" as A. W. Tozer called them!

The thing so desperately needed is a change of food. Let the Word of God become your "meat and drink" and with His Word will come life with a song. It is through the Word that every thought, every note of the composition of life, is brought into captivity to Christ.

Not long ago we received a letter from a friend who had literally come alive in Jesus Christ. The entrance of God's Word had lit up her life with an unearthly radiance. She writes:

"You know of the poor relationship I've had with the Lord for so many years. Christ has never been a reality in my life. I read the Bible because it was the thing to do, prayed because I felt it fulfilled an obligation, but today *all is changed!* The Bible has come alive! I really believe His Word for the very first time. I was reading *Living Letters*, II Corinthians 5:21—"For God took the sinless Christ and poured into Him our [my] sins. Then, in exchange, He poured God's goodness into us [me]!" I realized for the very first time no struggle was necessary. He poured it in.

"The entrance of thy words giveth LIGHT!"

Earl G. Lee
Providence, Calif.

LIGHTLY persuaded and uncommitted people make poor Christians. Persons may believe in the high ideals of Jesus, or be attracted by the atmosphere and excitement of crowds enjoying the benefits of Christ, or be enraptured by some miracle which they cannot deny, and yet not be persuaded to yield themselves in the total commitment required by all who would truly follow Him.

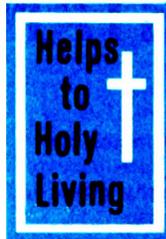
When the fellowship of the crowd has faded, and the glory of the miracle is past, one must stand alone—alone in his persuasion and commitment: this I must be, and this I must do!

The major theme of early Nazarenes was couched deeply in the scriptures of which I Thessalonians 4:7-8 is typical: "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit." Combining this text with a much loved spiritual song title that enjoys continued popularity with holiness people, Dr. Timothy L. Smith developed the history of the first two generations of the Church of the Nazarene under the poignant title *Called unto Holiness*.

Implicit in his thesis are the people who responded to the call unto holiness, who by individual choice and commitment united to become the Church of the Nazarene. Whatever their differences, and there were many; wherever they came from, north, south, east, or west, they were fully committed to a common faith and a personal experience which they frequently called the "second blessing." This they understood to be the entire sanctification of the truly converted believer in Christ subsequent to his regeneration; and this work of God's grace they knew to be accomplished

by the baptism with the Holy Spirit upon complete consecration and faith, cleansing from sin and empowering for life and service in this present world. They affirmed this to be "scriptural holiness" and "perfect love."

Since this doctrine was scriptural, the experience they enjoyed could hardly be set aside as a new, sectarian idea which would soon pass away. The Old Testament had prophesied it; the Lord himself had promised it in the New; the apostles had received it; and they had proclaimed that it was for all who would repent and believe on the Lord Jesus Christ, "even to them that are afar off." While most nominal and worldly churches had neglected both the doctrine and the experience, holiness had been a solid part of Christian orthodoxy down through the ages, with faithful pietistic segments of the Church keeping it alive.



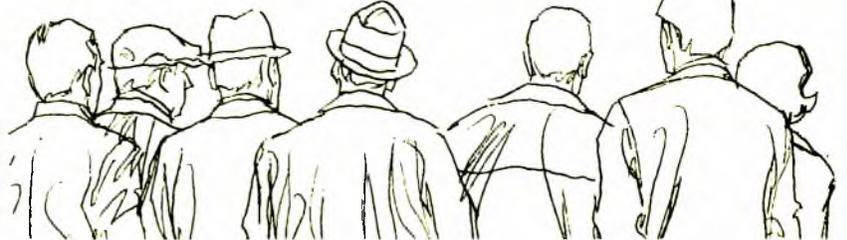
The coalescence of groups pledged to support the doctrine, experience, and standards of holiness in keeping with the simplicity of the Gospel and the Early Church, early in our century became the Church of the Nazarene.

We are now approaching the third and fourth generations of Nazarenes, and perhaps we ought to examine ourselves, as Paul suggested, whether we be in the faith that brought us into existence. Current trends in religion and society in general would pressure us to change our emphasis and our standards in order to be more "relevant." There are those who would have us be more like the world than faithful followers of Christ in personal holiness.

If the church is to maintain its in-

■ By E. E. Zachary
Millbrae, Calif.

Called, Persuaded and Committed



tegrity as a spiritual body, as a holiness church, it must retain the scriptural values that brought it into existence. A deep personal relationship with Christ through the baptism of the Holy Spirit still involves the renunciation of the world: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).

While evidences of worldliness may vary with time and culture, the basic ideals established of simplicity and modesty by the Scriptures must always be the Christian standard. For

Nazarenes these standards are well stated in our General and Special Rules, which are composite distillations of what we believe the Bible truly teaches. Standards are not a deterrent to growth, as some would have us believe, but can be a challenge to spiritual worthwhileness in a day when such a challenge is needed. □

■ By R. V. DeLong

Tampa, Fla.

The Social Gospel:

IMPORTANT BUT NOT PRIMARY

THE social gospel is important.

If we are to have *poverty*, it should exist only after we have done our best to abolish it.

If we are to have *social injustice*, it should continue only after we have done our utmost to provide justice for all.

If we are to have *rat-infested ghettos*, they should continue to exist only after we have done all we can to abolish them.

If we must have *prostitution, alcoholism, drug addiction, homosexuality, and nudity*, we should tolerate them only after we have done our best to eliminate them.

If we are to have *crime, violence, sabotage, and vandalism*, they should continue to exist only after we have enlisted in movements to get rid of them.

If we are to have *war*, it should continue only after we have exhausted every means to rid the world of this irrational, terrible, cruel destroyer of man.

Certainly every genuine follower of Christ is to do his utmost to make our society a good, wholesome, clean environment in which to raise our children. We must do our best to purge our world of war, poverty, crime, and injustice.

However, we must not be irrational, naive, impractical idealists preaching only a *social gospel* without honestly confronting the question—What causes these social evils?

If we were able to make our world universally and our community specifically *perfect*, they would soon return to their unjust, violent, and corrupt state if individuals were to continue sinful.

As long as persons remain selfish, proud, arrogant, envious, unjust, and unrighteous, our society will be the same.

Dr. Elton Trueblood observes, "Perfectionism is always harmful when the *abstract best* becomes the enemy of the *concrete good*."

Of course a perfect world is an inspiring ideal, but to dream of this glorious end—the *abstract best*—and neglect the *concrete good* is the tragic situation that results when the concrete transformation of individuals is bypassed for an impossible, abstract, social Utopia.

Injustice, crime, and sin do not reside in things or even in systems. They live first in the hearts of men. So if we would change society permanently we must change persons drastically.

Here is the place for the *individual gospel*.

Isaiah's vision in the Temple is the correct relationship of the social to the individual gospel. In the presence of a holy God the prophet saw his own personal iniquity. He was purged, and then he saw the unrighteousness of his nation. Because of his personal cleansing and his social vision he volunteered to bring the good news of

purging to his society. First he was transformed, and then he sought to transform his environment.

The *individual gospel* must always precede the *social gospel*; otherwise the social gospel is powerless and futile. You can't change society until you change men.

Jesus emphasized both the individual and the social gospel. His first injunction to His disciples was to become "fishers of men" (Mark 1:17). Later He urged them to feed the hungry, clothe the naked, and visit those in prison. Jesus also declared, "Man shall not live by bread alone" (Matthew 4:4). Jesus came first to transform men (personal and spiritual) and then to transform society (social and material). To do the latter and ignore the former is to pervert the primary purpose of Christ in coming to the world to redeem lost men. Then, redeemed men can redeem society.

The *vertical* experience of man with God (individual) must precede the *horizontal* experience of man with man (social).

To emphasize the *social gospel* minus the *individual gospel* is to put the cart before the horse. Justice can come only by just people; fairness, by fair people; righteousness, by righteous people; peace, by peaceful people.

To advocate the *social gospel* minus the *individual gospel* is to proclaim rhetorical platitudes, to sponsor im-



PHOTO BY H. ARMS-TRONG ROBERTS

possible ends, and to enunciate naive ideals.

Evangelism is primary. It is a *must*. Without it, both individual men and collective society are doomed to greater wars, more flagrant injustices, and more devastating sins. With evangelism man can be changed, and transformed men can remake society.

Dr. Trueblood declares, "It is a serious mistake to seek to change the environment without also changing the man."

Our paramount need today is:

- Not better *business*, but better *businessmen*.
- Not better *legislation*, but better *legislators*.
- Not better *law*, but better *lawyers*.
- Not better *farming*, but better *farmers*.
- Not better *teaching*, but better *teachers*.
- Not better *jurisprudence*, but better *judges*.
- Not better *preaching*, but better *preachers*.

Dr. Sylvester Horne, the great English divine and member of the British Parliament, was once asked by a

young theologian, "Dr. Horne, what is the source of your power?"

He replied modestly, "If I have any power it must come from my garden."

Some days later the young minister visited the home of Dr. Horne and was given a personal visit to the garden of power, a spot of ground about 30 feet long and 20 feet wide. The young man was astonished and blurted out, "But, Sir, your garden is so small, so short, so narrow."

"True," responded Dr. Horne, "but, my son, did you notice how *high* it is?"

Yes, here is the equalizer. No matter what size the garden of your heart may be, no matter how many talents you may possess, no matter whether you are old or young, black or white, rich or poor, educated or illiterate, the distance up to God is always the same.

Before one can work successfully horizontally (socially) with people, he must have first a vertical (personal) experience with God.

The individual gospel always precedes the social gospel and gives it meaning, relevance, and dynamic.

Dr. Elton Trueblood asks, "How is the fire of social sensitivity to be

Pen Points

His Banner: Love

SEVERAL years ago I was involved in a car accident several miles away from home. At the time of the accident I had time for only one thought, "This is it." Then I passed out.

When I regained consciousness, my first feeling was one of disappointment. The ceiling above me was white, as were the curtains around me, and the uniforms that the nurses wore. I hadn't expected to see those things again.

In the weeks which followed, God brought me to a place of greater awareness of His love for me. More than ever before I realized how much He was concerned for me, His beloved child. What happened to me mattered to Him, and He himself was in complete control of all things which touched my life.

The pain and discomfort didn't seem to amount to very much when compared with the peace which filled my heart, the fresh awareness of His presence. I felt then, more than ever before, that I was very precious to my Father in heaven.

The memory that stays with me is not one of pain, of loneliness, of fear. It is the memory of His peace, His love, His comforting presence that stands out. For "I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me into his banqueting house, and his banner over me was love" (Song of Solomon 2: 3-4).—OLIVE W. MUMERT, *Youngstown, Alberta, Canada*.

sustained and replenished? The Christian is a man who, regardless of the century in which he lives, knows the answer: he knows that *the way to become ignited is to approach the Source*.

First, meet the Source and then serve society.

Here is the task of *evangelism*—to introduce men to the Source. □

Editorially Speaking

By W. T. PURKISER

Restraints That Make Men Free

Laws, said Noah Webster, are “those wise restraints that make men free.” For all its apparent double-talk, there is real wisdom in this comment.

Mr. Webster did not mean, to be sure, that all human legislation is liberating. He was speaking in the context of the moral law, the unchanging principles of right and wrong written into the structure of the universe and recorded in the Word of God.

Yet men are forever denying this truth. They will have it that freedom must mean the absence of all restraints, that liberty must mean license to do as one wills.

Our generation has largely been bred and has cut its eyeteeth on the doctrine of moral relativism. It is stated in many ways, and found on many levels of sophistication. But in all its forms it is the denial of any fixed principles of right and wrong, of good and evil.

Part of the split personality of our age is the fact that at the very time that science is probing farther and farther out into God’s vast universe and is discovering that its “laws” or uniformities are both unchanging and universal in application—at that very time, masses of mankind are moving in precisely the opposite direction with regard to the moral law, which is just as much an inherent part of our makeup as the natural law is of the total universe.

Long before any human foot was placed on the moon, scientists could calculate exactly the force of gravity that would be found there. They could do this on the assumption that the principles of gravitation observed and measured here on earth are equally valid on the moon, on Mars, and in the most remote galaxy now known or even still unknown.

WHEN IMMANUEL KANT compared the starry heavens and the moral law, he was exactly right. What the laws of astronomy are in outer space, the law of the Lord is for inner space, for the conscience and heart of man.

The scientist finds his freedom to navigate the heavens and to control events on earth, not because he denies the validity of natural law, but because he obeys it. In a similar way, we find our freedom in life, not by denying the validity of the moral principles that undergird our being, but by obeying them.

There are differences, of course, between natural and moral law. For one thing, the results of the violation of the moral law are not always immediately observable. And “because sentence against an evil

work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil” (Ecclesiastes 8:11).

The result of ignoring the laws of aerodynamics is the charred and broken wreckage of an airplane. It is open, immediate, and visible. The result of a lie is not so quickly seen. It may not catch up with the guilty for years. But even at the moment it is told, it has added its bit to the shoddy weakness of the character of the liar.

It is even possible that an evildoer may cover his tracks so cleverly that his sin is buried with him. But he still needs the reminder that “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Ecclesiastes 12:14).

Both in science and in morality, laws are indeed “those wise restraints that make men free.” We find our freedom not by defying but by conforming to the facts of reality reflected in the law of the Lord. □

The Day Before the Battle

An old military man said, “The battle is always won the day before.” What he meant is quite clear. Battles are really won in the preparation made for them.

To go into a contest ill prepared and ill equipped is to invite disaster. What happens the day before decides the state of affairs the day after.

Nowhere is this more apparent or more certainly true than in the battle with temptation. To meet the tempter with little or no advance preparation is to pave the way for sorry defeat.

The best example we have of this truth is the account in Scripture of the temptations of Jesus in the wilderness. From the human side, the secret of His success is clear. He entered the struggle armed with the power of the Holy Spirit, with prayer and fasting, and with the Word of God hidden in His heart (Matthew 3:13—4:11).

So much depends on the “set of the soul” with which we meet the issues of life. To be vacillating, undecided, and half-committed is to be whipped before the fight starts.

Just here is the danger of the long and slow erosion of moral ideals to which so many in these days expose themselves. Here is the danger of sex-saturated movies and the unguarded use of television.

There are many who claim that old-fashioned integrity and moral sturdiness are unnecessary in a freewheeling generation. But just because we live in such a permissive atmosphere we need all the more the safeguard of a firm and unqualified commitment to truth and righteousness.

Laurence Hyde, humanist and no friend to ecclesiastical Christianity, has said it clearly and forthrightly:

"The task before us is that of persuading a race of beings who are to an exceptional degree free from external restraints, to impose some sort of voluntary restraint upon themselves. Everybody is able today to do 'as he likes,' but what he likes to do is only too frequently something ugly, crude, banal, or positively subversive."

Mr. Hyde continues: "The finer values of civilization are slowly but surely being destroyed. A great wave of vulgarization is sweeping over the world. Everything tends to be dragged down to the level on which it is comprehensible or emotionally satisfying to the man who has neither purified his perception, disciplined his will, nor cultivated his mind. From one point of view, at least, the fruit of liberalism is libertinism."

It is the "voluntary restraint," the purified perception, disciplined will, and cultivated mind that is so needed today. And the building of such restraints, such perceptions, and strength of discipline, has to take place before the battle begins.

In another sense, what we need is to build some "automatic reflexes" to evil. We need so to condition ourselves by the mind of Christ that "no" to evil is almost automatic.

What doesn't at first appear in the story of the temptation of Jesus but what lies just below the surface is the prompt refusal the Master made to each solicitation of His enemy. No sooner was the evil apparent than the reply was made.

A lot of us get into trouble by playing with temptation—toying with the idea, half-seriously at first, but with ever more interest. No evil has yet overcome the Christian soul that did not first capture the imagination.

The time to win the victory is the day before the battle. The way to win the victory is a total and all-out commitment to do the full and holy will of God. □

Not Home Yet

Robert Cargill recalls the story of a missionary and his wife returning to the United States after 45 years in Africa. The man was half-sick, frayed and worn from the rigors of a lifetime of service abroad.

On the same ship was President Theodore Roosevelt coming home from a big game hunt in Africa.

When the vessel pulled into New York harbor, a brass band and cheering crowds lined the wharf welcoming "Teddy" back from his safari. There was no one to meet the missionary couple.

As pilgrims on the highway of holiness the Lord demands "eyes front." We may glance back through the rear-view mirror of memory; but turn to look back—never! Why? Well, for one thing, a driver hazards himself and all other traffic when he turns his body to look backwards. So does the Christian pilgrim. Such a Christian hazards all nearby him who travel heavenward. And also when a traveler turns to look back, his eyes leave the goal and his progress slows down or becomes erratic. Small wonder then that Jesus gave the Kingdom command, "Eyes front."

Norman R. Oke

The missionary and his wife found a cheap hotel room. The man recalled saying to his wife with more than a touch of bitterness, "A brass band to meet that tin-horn politician, and no one to meet us! It's not right!"

His wiser wife said, "Dear, I'm going out for a while. I think you ought to talk to the Lord about it."

The missionary said he got down and began to pray, "Lord, no one seems to care about us. We have worked hard for You all our lives and then, when we come home . . ."

Then it seemed the Lord said to him, "But you are not home yet!"

Not New York but the "New Jerusalem" is "home" for the child of God. But so easily we forget in the concerns and circumstances that crowd in upon us here!

The Christian life is a pilgrim life. When we truly understand our destiny, we see that, like the men of faith in Hebrews 11, we seek "a better country" where God has "prepared for . . . [us] a city" (verse 16).

A pilgrim is not a tramp, although some Christian "pilgrims" seem to act like it. A tramp wanders. A pilgrim travels.

The difference is that the pilgrim has a destination. He may experience the same changes in scenery and circumstances as does the vagabond. He may not know what the next mile holds—whether of joy or of sorrow.

But he knows where he is going. His destination is sure. He is homeward bound.

Only when we get home will we understand the reason for all the twistings and turnings of the road. But when we get home, we shall know that it was "worth it all."

And even now, in hope, we can say with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed is us" (Romans 8:18). □



CHAPLAIN A. S. M. Kirkland left, and Captain Frank Ellis

A VISIT TO SOUTH VIETNAM

●By Captain Frank N. Ellis, DC, USN

DR. FRANK ELLIS, captain, Dental Corps, United States Navy, was assigned to the USS "Repose," stationed in southeast Asian waters. On a few days of liberty in Da Nang, South Korea, he visited with Nazarene Chaplain (LCDR) A. S. M. Kirkland, USN. His observations, transcribed by Mrs. Jean Phillips, provide an interesting insight into the work of the military chaplaincy.



Kirkland

"Wha-a-at's the hurry?" I asked the chaplain. We were bouncing along the center of a gravel road at a really rapid clip, a cloud of yellow dust swirling behind us. We had just left the last Da Nang checkpoint and had been directed to slip on flack jackets and hard hats.

"No real hurry," Chaplain Kirkland replied. "It's just that this is 'Indian country' and it's wiser to keep moving. Really, it's quite safe in the daytime."

The chaplain's voice was reassuring, but I had a distinct feeling that I wouldn't want to be there at night.

Leaving Da Nang about an hour earlier, we had done a little sight-seeing among the shops at the foot of Marble Mountain and now were on our way to the Tank Farm where the chaplain had one of his charges.

This Nazarene minister has quite a parish, and 9,000 miles from his home in Atlanta. Chaplain (LCDR) A. S. M. Kirkland is assigned to the First Tank Company, Third Marine Division. He has expanded his duties to include weekly visits to six forward



Chaplain Kirkland

areas where small contingents of his company are stationed.

"I enjoy the services at the outpost," he confided, "a great deal more than those at the chapel. There I get only a few out to church, but out in the field I often have 70 or 80 percent of the men assigned. For one thing, they get pretty badly bored and I provide a bit of excitement. But more than that, I sense a real spiritual hunger and I'm sure the Lord is using their ever present sense of danger to lead them to himself."

"But what do you do for music?" I asked.

"Oh, I carry some taped organ music, but that is the only part of the service that is canned," he explained.

Chaplain Kirkland is a navy chaplain and has been in South Vietnam for several months. His duties vary from week to week as the fortunes of war affect the men he serves. Often he fights boredom, his own and his men's, as the military situation becomes static and the time hangs heavily. At other times excitement and danger call on him to provide an example of courage and faith for the men around him.

Now we visited the Tank Farm. This is a square mile of sandy real estate 10 miles south of Da Nang and bordering on the South China Sea. We drove through the gate past a helmeted sentry who shifted his rifle and waved.

This base consists of a hundred or so structures like a large parking lot, full of tanks and repair shops for their maintenance. The whole thing sits on the biggest pile of sand I have ever seen. The larger buildings are gal-

vanized-iron prefabs, and the living quarters canvas and plywood affairs with wooden floors. Nothing is paved, and sand and dust cover everything.

"We have a chaplain here," Kirkland commented, "and he is doing a good job, but I look in on him once a week to cheer him up."

"He surely looks quiet enough this morning," I commented, squinting into the sun.

"But not at night," the chaplain replied grimly. "They take rockets or mortars nearly every night." He pointed to a bunker. It looked like an underground room surrounded and covered with sandbags.

"These bunkers are very effective once you get into them," he continued. "Most casualties result from wounds received on the way to the bunkers. It's the first mortar in that's the bad one. It always explodes before you can get to your bunker. And direct hits—there's no protection against that except to be somewhere else."

We went to the chapel. Sunday services are important but are only one aspect of the chaplain's ministry. The Nazarene chaplain serves for only one purpose, to present Christ and His claims to the men he serves.

Every day many men come to see their chaplain, fearful, guilty, needy, all seeking help of some kind and all potentially receptive to the gospel.

"Is your work satisfying," I questioned Chaplain Kirkland, "or do you sometimes wish you were back in a stateside pastorate?"

"The pastoral ministry is the most rewarding in the world," he insisted, "and I look upon a chaplain's assignment as being the best of all pastoral

Al Kirkland standing in front of a Catholic church.





Chaplain Kirkland with his jeep driver

ministries. I wouldn't change jobs with anyone in the world. There is no joy in all of heaven or earth like that which I have experienced on occasions when I have been able to point some homesick boy to Jesus Christ and see him reborn right in front of my eyes."

That afternoon we traveled some miles to an outpost where Chaplain Kirkland holds services weekly.

Twenty-three men occupied the top of a small, steep hill overlooking two valleys. Their camp consisted of a 200-yard-square area surrounded by coiled wire and a World War I type dirt trench about four feet deep. Room-size bunkers were carved out of the hillside every 50 yards around the perimeter. Each was equipped with a 50-calibre automatic rifle so positioned as to sweep the hillside below it. A heavy-rocket launcher occupied a prominent position near the camp center. Only one structure, a large general-purpose tent, occupied the camp area, which was littered with gear of various types.

"This is where I conduct my services," the chaplain said as he took me into the tent. I could see from the mess table and work bench it was used for other purposes also. "These men are lonely up here. They only get down to camp on rare occasions when the weather is nice and Charley is quiet. Otherwise they are confined to this little area, and except when hot food is brought in by chopper they live on cold canned rations. At night they watch the valley below for infiltrating Viet Cong. Everything beyond this wire is enemy country as soon as the sun goes down."

"But how can they see at night?" I asked.

"Flares and high-powered binoculars," he enlightened me. "It's a frightening job. They never know when they will face attack. This outpost is known as the Thumb. These other hilltops you see are the Fingers, and one of them was overrun a month ago and a number of our men killed."

"Do these fellows listen to the Gospel?" I queried.

"Indeed, yes. I have a respectful audience every time I'm here and nearly all of them come. It seems to me the Lord is better able to reach men where He can get their attention than back in the busy world

where so many other voices are calling to them."

"Better than in their home churches?"

"Those who have home churches are very few, indeed. Most of these men, like most of the young people in our country, are essentially pagans and any connection they have with any church is only nominal at best. To me this is a harvest field, the whitened one the Lord talked about, and I am privileged to be the one to reap here."

My mind flashes to my own home church [San Diego, Calif., First]. How much do I owe, I wonder, to the labors of military chaplains? One by one I count off in memory the names of men in our congregation who have come to us as servicemen, sent, in-

fluenced, encouraged by military chaplains. These men, I thought to myself, are real church builders.

The chaplain's task is not an easy one. He works in obscure places, among men of all sorts and conditions. For long periods he is absent from his own church atmosphere and all the faith-building and heartwarming comforts which it could afford him. Alone with the help of the Lord he must keep the fires on his own spiritual hearth glowing and provide a personal outreach that can touch the needy around him.

Nazarene chaplains are a particularly distinguished group of ministers in the forefront of their church's evangelistic progress. There is no field more ripe unto harvest than that of the military chaplaincy. □

On the record of spiritual stewardship . . .

DISTRICT ASSEMBLIES FOCUS ON FAITH AND FAITHFULNESS

HAWAII

The Hawaii District was the first to ratify the recommendation of the establishment of the Nazarene Ministers' "Basic" Pension Plan.



Dr. Edward Lawlor explaining the new "basic" plan.

In his report, District Superintendent W. Lee Gann said, "Sunday school enrollment at 1,658 and average attendance at 835 both stands as all-time highs for the district. In addition to this, giving for all purposes also is a district record."

A district board of home missions was formed. Plans were laid for tent revivals in areas which are not presently being served by the church.

Elected to the advisory board were (elders) Jack Nash and William W. Sever; (laymen) Jerry Dahlquist and Tony Nakamoto.

In the convention elections, Mrs. W. Lee Gann was elected NWMS president and Rev. Solomon (Hotch) Kekoa was elected president of the NYPS.

Conley Henderson was elected chairman of the church schools board.

Dr. Edward Lawlor was the presiding general superintendent. □

CENTRAL CALIFORNIA

District Superintendent W. H. Deitz announced an increase of membership which puts the district over the 5,000 mark for the first time. He stated that 340 members were received on profession of faith.

One of the major accomplishments of the year was paying off \$27,825 on secured notes.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Eugene Ashlock, Jerry Higdon, Robert League, Arthur Ward, and Marion Holt.

The following were elected to the advisory board (elders) Paul Mangum and Bert Rhodes; (laymen) Francis Smece and Harold Sheldon.

Wanda Ahlgren was elected NWMS president. Doug Halstead was elected NYPS president.

Clarence Killion was elected chairman of the church schools board.

During the week, Dr. Shelburne Brown, president of Pasadena College, centered evening messages around a holiness emphasis in four nights of evangelism. Rev. Gilbert Rushford ministered in music. □

PHILADELPHIA

A district membership of 5,552 was reported by District Superintendent James E. Hunton. He said, of the 616 received into membership, 382 were received by profession of faith.

A new record in giving was reached with \$1,357,790, representing a gain of \$130,233 over the previous year. The district paid 95 percent of its NMBF budget. Its giving for world evangelism stood at 11 percent. During the home missions service

on Wednesday evening \$6,301 was received in gifts and pledges.

The district reached 141 percent of its quota for *Herald of Holiness* subscriptions.



Dr. V. H. Lewis ordained Robert J. Fair, Harold E. Henderson, Melvin L. Kuhn, John M. Nielson, and Robert C. Simmons. The men are pictured in this order left to right between the district and general superintendents.

Elections included NWMS president, Mrs. Chester M. Williams, NYPS president, Curtis Lewis, Jr., church schools board chairman, Rev. Arthur M. Fallon.

Lay members of the advisory board included the election of Mr. Russel S. Cannel and Dr. Robert F. Wilfong. Elders elected were Arthur M. Fallon and Paul S. Cook.

WASHINGTON PACIFIC

Two special challenges stimulated delegates to the twenty-seventh annual assembly of the Washington Pacific District—the cause of missions accentuated by General Superintendent George Coulter, Rev. Jim Bond, and Rev. and Mrs. Ivan Lathrop; and the cause of personal evangelism coming into focus through District Superintendent Bert Daniels' emphasis on placing the entire church on active duty.

The statistical report indicated 411 received on profession of faith, giving a membership total of 6,668. Property values have reached \$8.3 million. District and general giving have doubled over a period of 10 years.

The NYPS under its newly elected president, Rev. Arthur Fish, will be sponsoring a new church at Shelton, Wash., with Rev. Lowell Keen as pastor.

Dr. Coulter ordained Houghlon Friberg and Paul Cone. He recognized the elder's

THE McCOMB (Miss.) First Church dedicated its new facilities on May 10. General Superintendent Orville W. Jenkins gave the dedicatory address. Pastor Bill Jetton directed the service and was assisted by District Superintendent W. M. Lynch. Buildings located on a three-acre tract bordering Highway 98 have a total of 16,515 square feet.



THE WARMINSTER, Pa., church was dedicated May 3. The new facility is located on a three and one-half-acre tract to allow for expansion. District Superintendent James E. Hunton (Philadelphia) brought the dedicatory message. The church, pastored by John M. Nielson, is a district home missions project.

orders of Leo Rath from the Evangelical Church of North America.

Elders P. J. Bartram and Donald C. Moore and Laymen John E. Wordsworth and Melmore McDowell were elected to the advisory board. Rev. Robert Sheppard was elected church schools board chairman and Mrs. Gene Hoskinson was elected NWMS president.

SACRAMENTO

The new facilities of Sacramento (Calif.) First Church were the setting for the eighth district assembly and indoor camp meeting of the Sacramento District. Dr. Edward Lawlor was the presiding general superintendent and spoke in the evening service. Norman Shoemaker, from the Department of Youth in Kansas City, worked with the youth of the district during the camp meeting services.

District Superintendent Kenneth Vogt made a seven-year recap on district growth. He reported that presently there are 51 churches with a membership of 4,830. The year's Sunday school average was 5,483. Total giving for the year reached \$1,170,000. Value of church properties totals \$6,414,000. A total of 377 were received into membership on profession of faith through the year. With the financial and numerical gains, Mr. Vogt pointed out that the spiritual life of the district was also evident.

Dr. Lawlor ordained Ronald G. Greeno and consecrated Lydia B. Slack as a deaconess.

Elections included the following: Mrs. Neva Palmquist, NWMS president; Vernon Wilcox and Maurice Palmquist (elders) and John A. Biggers and T. Milton Durby (laymen) to the district advisory board.

WASHINGTON

Roy E. Carnahan was reelected district superintendent of the Washington District on a four-year call.

The year's statistics showed 321 new Nazarenes to total 5,334. The Sunday school enrollment shows 12,461 with an average attendance of 6,584. An increase of \$97,342 above the previous year brought the total raised for all purposes to \$1,351,731.

Presiding General Superintendent V. H. Lewis ordained David F. Dayhoff and

Thomas A. Freysz and recognized the elder's order of David P. Griffin.

Elders elected to the advisory board were Kenneth L. Akins and Karl W. Bether; laymen elected were Paul B. Johnson and Neel J. Price.

ALABAMA

District Superintendent Reeford L. Chaney reported 675 members received by profession of faith for a net gain of 327. The total membership reached 7,793.

A new record in giving was realized with \$1,356,713 raised for all purposes. Giving for general purposes reached a new district high of 9.2 percent.

Presiding General Superintendent Orville W. Jenkins ordained Robert Say and William A. Beard.

Convention elections included Mrs. Reeford L. Chaney, NWMS president; Rev. Lynn Casseday, NYPS president.

Elders elected to the district advisory board were John W. Banks, T. A. Shirley, and J. W. Lancaster; laymen elected were Ralph Marlowe, J. W. Spiva, and Howard Stocks.

BRITISH ISLES NORTH

Although Dr. George Frame has served as district superintendent for 30 years in the denomination, it came as a shock when he announced his intention to retire from office in 1972. He accepted a two-year term of reelection.

Dr. Frame reported membership gains by churches. He said the district showed sizable increase in total giving. Goals set for this year include raising an amount equal to 5 percent of total received for all purposes for the district budget, a 5 percent increase in membership, and for every church to conduct a vacation Bible school.

The ordination service conducted by presiding General superintendent V. H. Lewis closed the assembly. Dr. Lewis ordained G. Kelyvn R. Adams and J. Weston Leaske.

Elected to the NWMS presidency was Mrs. L. Roberts, and to the NYPS presidency was Rev. H. McGonigle.

Rev. O. J. Tarrant was elected church schools board chairman.

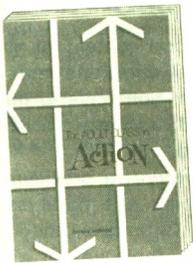
Members of the advisory board elected were (elders) S. Martin and J. T. Hanson; laymen T. R. Pollock and L. McMillan.

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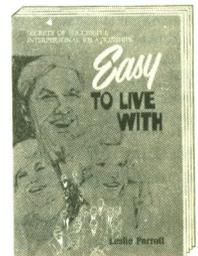
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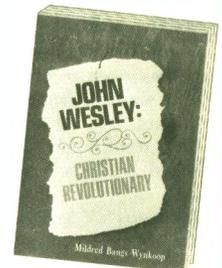
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Herb Smith from Nazarene Theological Seminary to Los Angeles Westchester.



Showers of Blessing Program Schedule

Dr. William Fisher

July 5—"Wanted: A Declaration of Dependence!"
July 12—"Watch Those Detours!"

VITAL STATISTICS

DEATHS

WILLIAM HARVEY McDONALD, 68, died Mar. 15 in Shawmut, Ala. Funeral services were conducted by Rev. J. H. King and Rev. Jack Neil. He is survived by his wife, Eunice, four sons, and four daughters.

BIRTHS

—to Al and Janet (Strauser) Wolfe, Whittier, Calif., a girl, Terri Lynn, Mar. 7.

ADOPTED

—by Rev. and Mrs. L. A. Wisenbaker, Canon City, Colo., a girl, Dawn Rene, Apr. 17 (born Nov. 25).

DIRECTORIES

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

DISTRICT ASSEMBLY SCHEDULE

Samuel Ung	
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4
V. H. Lewis	
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10
George Coulter	
Kentucky	July 23-24
East Tennessee	July 30-31
Missouri	August 6-7
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11
Edward Lawlor	
Northwestern Ohio	July 8-9
Michigan	July 15-17
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27
Eugene L. Stowe	
Northwest Oklahoma	July 22-23
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12
Orville W. Jenkins	
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-6
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

NEWS OF RELIGION

You Should Know About . . .

GOVERNOR SCOTT SAYS OFFICIALS MAKE MANY "MORAL" DECISIONS IN OFFICE. Gov. Robert L. Scott of North Carolina told the annual Baptist State Youth Convention in Greensboro, N.C., that most decisions public officials make are moral ones, and are usually decided within the framework of Christian principles.

"The Christian background provides the proper moral context for making life's most important decisions," he said. "Political decisions must be made in a moral context. Regardless of who you are, you have to make moral decisions, decisions that shape your future and, as these decisions touch other people's lives, shape the future of the world."

"I say that nearly every decision made by a governor, a president, a legislator, a school board member, or any public official, is a moral issue. . . . I think that if we at the decision-making level are Christians, and if we believe in the teachings and principles of Jesus Christ, then we act within the moral framework of Christianity." □

RELIGIOUS HERITAGE DESIGNATES NIXON AS "CHURCHMAN OF THE YEAR." Religious Heritage of America (RHA) has named President Richard M. Nixon as "Churchman of the Year" for "carrying his deep religious commitment into the presidency."

Mr. Nixon was honored at the twentieth annual RHA National Leadership Conference and Awards Program for "creating an atmosphere for a return to the spiritual, moral, and ethical values of the Founding Fathers." The President was specifically praised for inaugurating the ecumenical Sunday worship services at the White House for government leaders and for supporting presidential prayer breakfasts. □

SOCIETY ISSUES AN APPEAL FOR MORE "HYMNS OF HOPE." Hymns revolving around the basic Christian theme of hope, the "key word in positive theological thinking today," are being sought by the Hymn Society of America here as its major 1970 project.

Rev. Charles B. Foelsch, chairman of the society's executive committee, said that the response to the project so far, as churchmen, is generally favorable.

He attributed this to the fact that the "theology of hope" poses a sharp contrast to the negative, short-lived "death of God" concept, adding that "this note of hope . . . clamors for expression in new hymns and new tunes for the new decade."

Hymn writers—ministers and laity—are invited to submit new texts on the theme to the society at 475 Riverside Dr., New York, N.Y. 10027, by October 31. A committee of judges will screen the entries and publish an approved list. □

CANTERBURY: BE "REALISTIC" ON DECLINE OF RELIGION. A plea to Christians to be realistic about the decline in religion and to heed the signs of the vigorous Christian witness among the young was made in Canterbury, England, by Anglican Archbishop Michael Ramsey of Canterbury.

"We hear much of the decline of religion," the primate wrote in his diocesan journal. "It is only too true and too sad that this has happened. We hear less about those signs of vigorous Christian witness and response to the Gospel which happen month by month."

"I think of Christian congregations known to me which are fellowships of committed people intent upon putting the claims of God first in their lives. I think of the thousand and more men and women who this last Lent in Cambridge gave their attention to a course on the Christian faith. I think of the recent Easter Day in Canterbury when the legend that it is only the old people who go to church was belied by the presence of crowds of young people at Holy Communion."

"Let us indeed be realistic about the decline, about the present weaknesses and about the need for some very, very new ways; but let this be in joyful gratitude that God is alive and that the Holy Spirit is working still," the archbishop added. □

The Answer Corner

Conducted by W. T. Purkiser, *Editor*

I know when I was saved and sanctified. Now I am in confusion and wonder if I am a Christian. Can you help me?

You should talk with a pastor or a spiritual counselor you can trust. With no more information than you give, it would be difficult to give much in the way of definite help.

I would say this, however: If there is nothing in your life by way of disobedience to the will of God as He has made it known to you, you are in all probability suffering the trial of your faith that Peter talks about in 1 Peter 1:5-9.

Satan is "the accuser of the brethren." But his accusations are always broad and sweeping. He never gets specific, and thus leaves you with nothing to do about the problem.

The convictings of the Holy Spirit, on the other hand, are specific and direct. He puts His finger on points of disobedience. He shows you where you may have been walking back of light. When this is the case, you know what is wrong and you know what to do about it.

No better word about knowing you are a Christian was ever given than that of John Wesley when he pointed out that there is a twofold witness, in Romans 8:16-17: "The Spirit . . . [himself] beareth wit-

ness [along] with our spirit, that we are the children of God."

The witness of your spirit is the clear consciousness that you have repented and turned from your sins and that you are trusting Christ and Him alone for your salvation.

The witness of the Holy Spirit is the deep but quiet confidence that what God has promised, He has performed in and for you.

You may or may not have joy, or "feel religious." The verses I have often quoted from Martin Luther are still appropriate:

Feelings come and feelings go.

And feelings are deceiving;

My warrant is the Word of God.

Naught else is worth believing.

Though all my heart should feel condemned

For want of some sweet token,

There is one greater than my heart

Whose Word cannot be broken.

I'll trust in God's unchanging Word

Till soul and body sever;

For though all things shall pass away,

His Word shall stand forever!

I had not thought until someone mentioned it recently about tithing the insurance paid when a loved one passes on. I've never failed to tithe any earnings and certainly do not want to neglect my responsibility now at a time when the Lord has been so near. What is your opinion?

I sincerely respect your desire to do exactly the right thing, and believe the Lord will give you His personal guidance as you keep your heart open to Him.

The tithe, as I understand the Scripture, is to be based upon the "increase" we receive. The increase, in the case of life insurance, is the difference between the amount paid across the years in premiums and what is received either in lump sum or in annuity payments.

The principle is the same as in the case of social security or returns from a con-

tributory pension plan.

If the insurance money was paid to you in a lump sum, it would seem to me that you could either tithe the "increase" (the difference between premiums paid and money received) or you could tithe the appropriate proportion of the amount you draw on for living expenses.

We always hope that tithing will be a joyful thing and not the meeting of a legal minimum. The Lord still loves a cheerful giver, and from the tone of your question I'm sure you qualify.

A friend of mine brought Revelation 3:1 to my attention concerning the "seven Spirits of God." Please explain these "seven Spirits." Does God have more than one Spirit?

The expression "seven Spirits of God" or just "seven Spirits" is used four times in the Book of Revelation. The other three are Revelation 1:4; 4:5; and 5:6.

It is in keeping with the frequent use of "seven" throughout the Book of Revelation, a biblical symbol for completeness, wholeness, or perfection.

Henry Alford wrote: "The seven spirits betoken the completeness and universal-

ty of the working of God's Holy Spirit, as the seven churches typify and indicate the whole church."

Dr. Ralph Earle, in the *Beacon Bible Commentary*, says, "By the seven Spirits of God is evidently meant the Holy Spirit in His perfection and in His working through the seven churches, which represent the universal Church of Jesus Christ" (Vol. 10, p. 513).

The Book Corner

SANCTIFICATION: THE BIG QUESTION FOR YOUTH THE HOLY SPIRIT TODAY

By Paul Martin. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1970. 44/32 pages, paper, 50c each.

Paul Martin did it again! And he did it even better! This time he came through with two—on holiness—for younger and for older (especially for the younger!) These are mini-books with a maxi-message: holiness!

Sanctification: The Big Question for Youth is just simply great! There's never a dull word. Every sentence sings with truth and punches with power. And there is plenty of humor wedged in, so that you cannot put the book down.

The 44 pages shoot straight as an arrow to the heart of the problems all men face in holiness.

You will view sanctification and holiness and consecration and faith and deliverance and assurance and obedience with a new clarity and a sure certainty.

Chapter titles give you a taste of the good things to come:

1. The Big Question
2. What Sanctification Is Not
3. What Sanctification Is
4. Steps to Sanctification
5. Sanctification in Daily Life
6. Questions and Answers

I commend this little volume to everyone—especially young people—for interesting reading, practical helpfulness, and spiritual guidance into the life of blessed completeness.

At the small price of 50c you ought to buy several copies for your friends who need the closer walk, the deeper life, the full surrender, the complete cleansing, and the abundant service described here.

The Holy Spirit Today, also by Paul Martin, is a companion volume to the one described above. It is the same format, same price. But the message is different, unique, strong.

Have you ever wondered how the Holy Spirit could be a Person? How we can know Him? Who He is? How He works in our hearts and in the world? What He has to do with our sanctification? How He makes our living worthwhile today?

Then you will want this little volume. It is packed full of spiritual things, and you will want to read it more than once.

Some of it you will underline. Many of the Bible verses mentioned you will want to compare, study and mark in your favorite Bible. And you will be a stronger Christian—young or old—for having read it!

Here are some of the topics he deals with:

1. The Days of the Spirit;
2. Definitions and Symbols;
3. The Work of the Holy Spirit;

4. The Holy Spirit and Sanctification; and

5. Life in the Spirit.

Order both books today from the Nazarene Publishing House. Order extras for friends and neighbors, too! You'll be glad you did!—FLETCHER SPRUCE. □

"HERALD" SPACE REARRANGED

Beginning with this issue, the layout of the last four pages of the *Herald of Holiness* is being changed.

The sales information from the Nazarene Publishing House, recently carried on the inside of the back cover, has been moved to inside pages.

The "Answer Corner," formerly located on page 18, will be found on page 17.

Pages 18 and 19 will be used for news and late news coverage, making possible the more efficient use of Publishing House equipment.

The decision of the General Board in January to sever connections with the International Council of Religious Education, since 1952 one of the "program units" of the National Council of Churches, makes it necessary for the *Herald* to discontinue the "Next Sunday's Lesson" column, written this calendar year by Dr. John Allen Knight. Adequate coverage of the International Bible Lessons will continue to be found in the material prepared and published by the Church Schools Department. □

OF PEOPLE AND PLACES

A SUNDAY SCHOOL ENLARGEMENT CAMPAIGN conducted by Rev. and Mrs. Elwood Munger at the Van Nuys, Calif., church in October has been a foundation for a continued growth. During the assembly year the Sunday school enrolled almost 300. It showed an average attendance gain of 78.

The Van Nuys Sunday school was recently honored as the outstanding school on the Los Angeles District for 1970. Rev. Darrell E. Rotz is pastor and Clarence J. Barrows is the Sunday school superintendent. □



DR. JOHN STOCKTON (center) is pictured with Mr. and Mrs. Keith Montgomery and daughter JeDonna. He is assisting the family in planning and protecting its future by writing a will. During his stewardship tour on the Dakota District, Dr. Stockton gave guidance in the writing of 100 wills.

SIXTY SOPHOMORES FROM OLIVET NAZARENE COLLEGE DEMONSTRATED contemporary Christianity when they invaded the Brookfield, Ill., church on Sunday, May 10.

They marched into action as they taught Sunday school classes, presented a skit to adult classes, and presented choral numbers with brass accompaniment. The entire morning service was directed by the students. The pastor went to the platform only to receive the morning offering.

Brookfield church will long remember the enthusiastic witness of the demonstrating sophomores. □

AFTER PASTORING FOR 43 CONTINUOUS YEARS, Rev. Chester A. Smith will leave his present pastorate at Lakeland (Fla.) First Church to accept a position at Eastern Nazarene College in Quincy, Mass.

His assignment as development associate will include work in the areas of wills, life loans, estate planning, and fund raising.

Mr. Smith graduated from ENC in 1929 with a major in theology. He took additional courses in theology at Yale Divinity School in New Haven, Conn. □



Mr. Smith

NEWS OF REVIVAL

"GOD GAVE CHICAGO AUSTIN A FRESH VISITATION of the Holy Spirit in a recent meeting with Charles Millhuff and Jim Bohi. In one evening service the altar was filled with seekers during the special music and congregational singing. Victories were clear and frequent."—Reporter, Pastor M. R. Korody. □

EIGHTY-ONE PERSONS KNELT at an altar in the Coeur d'Alene (Idaho) First Church during a four-day meeting with Rev. Lyle Potter in May. Pastor Thomas D. Floyd said—"The practical recommendations that were left to be incorporated by our Sunday school and church were workable and promise to be tools for further growth."

On a Sunday night following the meeting, the pastor was visited by a man who wanted to find Christ. He had refused to submit during the meeting, but was ready to surrender to the convicting power of the Holy Spirit that had stayed with him.

The pastor also had the opportunity of leading a 92-year-old man to the Lord in his home. □

DISTRICT ASSEMBLY INFORMATION

EASTERN KENTUCKY, July 8-9. First Church of the Nazarene, 830 York St., Newport, Ky. 41701. Host Pastor: Jack Stone. General Superintendent: Dr. Samuel Young.



EVANGELISTS Dick and Joann Palmer and their four daughters had a noon-hour meeting with the employees of Nazarene Publishing House while on their nationwide tour in a mobile-bus home. Mr. Palmer's moving story from convict to convert and from crime to Christ was appreciated by all those who listened.

NORTHWESTERN OHIO, July 8-9. Nazarene Center, State Rte. 29 (2½ miles west), St. Marys, Ohio 45885. Host Pastor: J. O. McCaskill. General Superintendent: Dr. Edward Lawlor.

CHICAGO CENTRAL, July 9-10. Olivet Nazarene College Church, Olivet at Bresee Avenue, Bourbonnais, Ill. 60914. Host Pastor: Donald Irwin. General Superintendent: Dr. Orville W. Jenkins.

COLORADO, July 9-10. District Center, 16th at Dover, Lakewood, Colo. 80215. Host Pastor: Hiram Sanders. General Superintendent: Dr. V. H. Lewis.

NAZARENE CAMPS

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

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

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

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

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

CHURCH GROWTH WORKSHOP TURNS PASTORS ON

"This is the most helpful conference I have ever attended," one pastor commented at the close of the Church Growth Workshop, June 3-5, in Kansas City. "The fellows that didn't come really missed it! When is the seminary going to sponsor another workshop like this?"

Why did 139 ministers and laymen from Virginia to California pay their way to this gathering? And visitors at the evening sessions at Kansas City First Church swelled the attendance to almost three times that figure. They got an amazingly balanced program of theory and practices that sent them home eager to do the job.

"Church growth starts when souls pray through"—and not until then. Dr. V. H. Lewis reminded us in his stirring keynote address, anticipating the down-to-earth, non-promotional openness which characterized the workshop. Dr. Donald A. McGavran, the dean of church growth experts from Fuller Seminary, from his first message ("Slight Growth in a Time of Increasing Opportunity") to his last ("We Stand in the Sunrise of Missions") kept the priority issues and basic principles of church growth constantly confronting us.



Dr. Paul R. Orjala and Dr. Donald A. McGavran pictured between workshop sessions.

Everyone gasped upon hearing Pastor Orval Butcher list "male leadership—down to the Nursery Department" (he was serious!) as one of the 12 principles which has contributed to the phenomenal growth of the 16-year-old Skyline Wesleyan Church in Lemon Grove, Calif. His emphasis on developing program and staff before church facilities has led to the necessity of three Sunday morning sessions each for Sunday school and worship and two Sunday night services to accommodate the total attendance in excess of 1,600. One could sense the spirit he has developed among his people in his emotion-packed story of the birth of this church. That service was camp meeting, revival, and seminar all in one.

The base for church growth in biblical theology was presented in all its excitement by President Greathouse in the first evening message on "The Church and Mission," from 1 Peter 2:9-10, and Dr. Willard Taylor each morning in his presentations of "Church Growth in the Parables."

No one went to sleep while General Secretary B. Edgar Johnson presented a masterful study of the growth pattern of the Church of the Nazarene in its sociological setting. It shook us, but at the same time it generated determination that we would utilize our unique resources as a denomination and see our greatest years of growth ahead.

One of the most valuable aspects of the workshop were the five question-and-answer sessions that followed presentations by the main speakers and Pastors Melvin McCullough and Robert Beaty. With the exchange coordinated by Workshop Director Paul Orjala, such practical issues came up for discussion as: "How do you keep your people motivated?" "When should a church start adding additional staff members?" "How can you evangelize in high-rise apartment buildings?" "When should a church go to multiple sessions?" "What kind of follow-up program do you have for new converts?"

At the close of the workshop, a pastor, who had brought some of his laymen with him, said they could hardly wait to get home to see what they could do. A district superintendent and the pastors with him said they would be sharing with the whole district. President Greathouse announced that this workshop was just the first of a projected series for the continuing education of ministers and church workers. Watch for the announcement of the next one. —PAUL R. ORJALA, reporter. □

OF PEOPLE AND PLACES

PROFESSOR LOREN P. GRESHAM from Bethany Nazarene College was awarded a Fulbright Scholarship by the U.S. Government. The scholarship will enable him to complete a major part of his doctoral dissertation research. He learned of the award the same week he passed his doctoral exams at the University of Oklahoma.

September 15 will mark the departure of Gresham and his family for Wellington, New Zealand, where the nine-month award will involve "scholar in residence" status at Victoria University. It will allow him to travel throughout New Zealand conducting interviews and surveys.

Mr. Gresham is the son of Dean and Mrs. L. Paul Gresham of Pasadena College and son-in-law of President Shelburne Brown. □

HOMECOMING DAY AT LAS CRUCES (N.M.) FIRST CHURCH on April 19 marked the thirty-fifth anniversary of the church. Former pastors conducted the morning service and former members were recognized. Pastors participating in the service were C. A. Higgins, N. R. Franklin, and Hurley Hill.

The week following, Ron Lush and his son Charles conducted a music revival. They organized departmental choirs and an orchestra and worked with various musical groups to strengthen the musical program of the church. □

COLLEGES AWARD HONORARY DOCTORATES

BETHANY NAZARENE COLLEGE, Bethany, Okla., awarded the honorary Doctor of Public Service degree to (Rev.) Joe E. Edwards, pastor of the Oklahoma City Providence Church. Mr. Edwards has been a leader in formative activities of the Oklahoma City Agency for Christian Co-operative Ministry, an interchurch relationship for action on community needs.



Rev. Joe Edwards is pictured as he receives the special honor. **Dr. Roy H. Cantrell**, president, reads the citation as **Dr. C. Harold Ripper** prepares to place the doctoral hood. **Dr. Vernon Snowbarger**, dean of students, and **Dr. Donald Danskin**, registrar, had escorted Mr. Edwards to the platform.

OTHER DOCTORATES AWARDED—

EASTERN NAZARENE COLLEGE, Quincy, Mass., to Robert E. Wilfong, LL.D.

NORTHWEST NAZARENE COLLEGE, Nampa, Idaho, to (Rev.) Raymond Kratzer, D.D.; (Senator) Frank Church, LL.D.; Annie Laurie Bird, Litt.D.; C. Griffith Bratt, Mus.D.

OLIVET NAZARENE COLLEGE, Kankakee, Ill., to Dwight James Stickler, Sc.D.; (Rev.) Fletcher Spruce, D.D.

TREVECCA NAZARENE COLLEGE, Nashville, to (Rev.) Victor E. Gray, D.D. □



ONE INVOLVED bus driver from the **Richmond (Va.) Southside Church** (a convert of two months) is pictured with 47 new people he brought to Sunday school during a local contest. The driver, **Roy Reed**, used a company bus at his own expense to achieve his goal.

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

LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC

“By All Means...”

MY BROTHER

DUSK was settling down over the South Carolina low country. Most of the cars we passed now had their headlights on.

The road was almost straight and level. An occasional curve and slight rise told we were approaching the sandhill section of the state.

With a day's work done and the promise of a home-cooked meal with the family only a few minutes away, one had the feeling all was right with the world.

Then rounding a slight curve, we saw that a mile or two ahead traffic was stopped. Coming closer, we realized it was an accident and we too stopped. It was a bad one. Two cars had hit head on; six men were involved and two were known to be dead.

The ambulance arrived minutes after we did and the most critically hurt man was placed inside. There was a slight delay as the attendants questioned if they

should try to place another victim in the same ambulance or go on and let another ambulance already on its way take him.

I was standing alongside the ambulance breathing a prayer when a well-dressed man walked up and glanced inside. I saw his expression change. I heard the stillness of the night broken as he cried, “My God! It's my brother! Get going to the hospital! Move, do something!”

I've thought many times of the difference it made when that stranger realized that the injured man was his brother. It will make a difference in the program of the church and our personal involvement when it really gets through to us that the beaten, broken man needing help is “our brother,” for whom Christ died.

—BY D. W. THAXTON
Birmingham, Ala.

SAVE SOME

1 Cor 9:22

