

April 19, 1967

# herald

OF HOLINESS

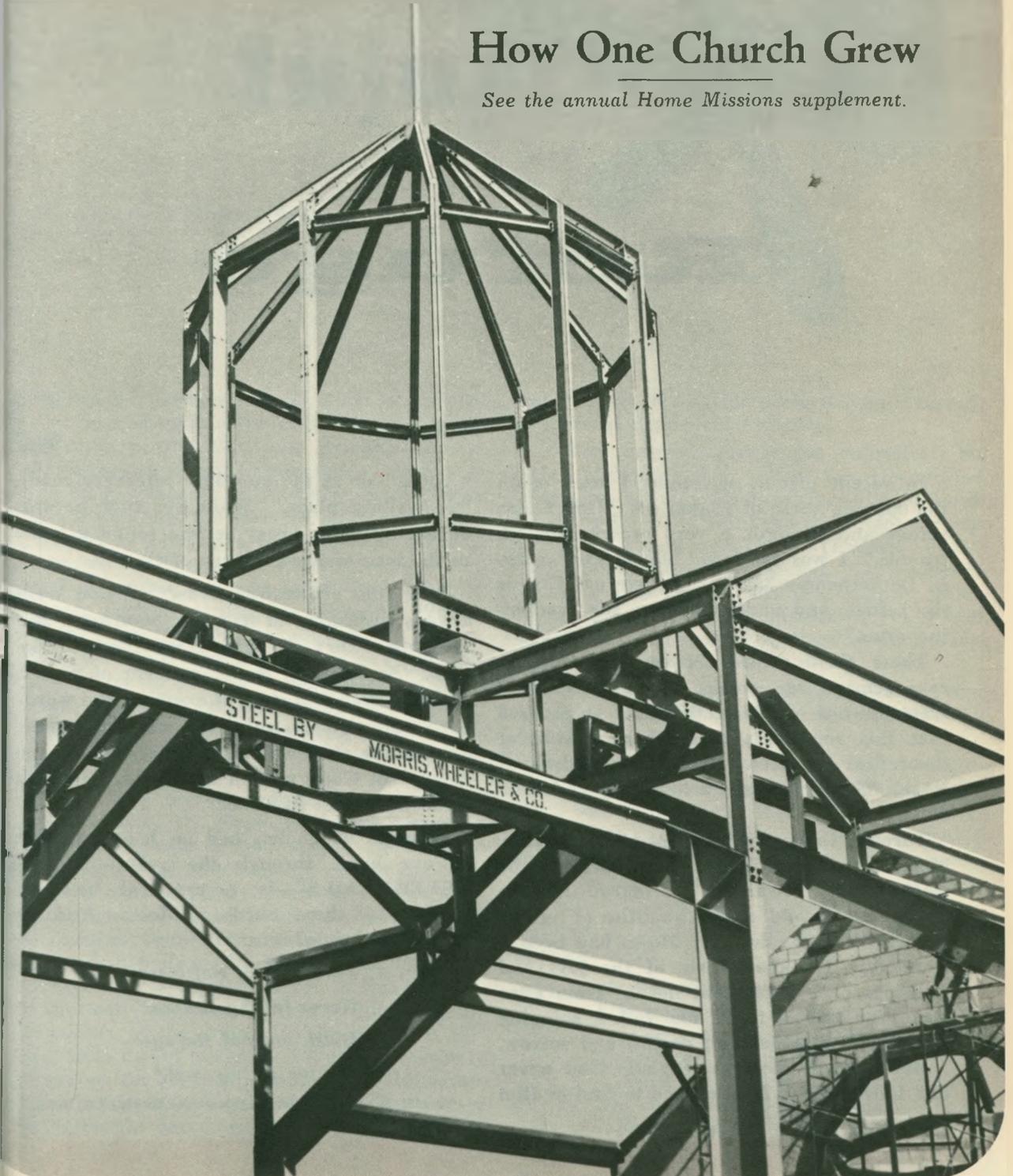
*Church of the Nazarene*

**Food for Ideals**

(See page 9)

## How One Church Grew

*See the annual Home Missions supplement.*





*General Superintendent Benner*

# Refuge

In recent private devotions I read again the opening verse of Psalms 46: "God is our refuge and strength, a very present help in trouble." I was reminded of a similar verse in Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms."

These classic words of comfort and encouragement are among the last recorded from the lips of Moses. We may be assured that this represents more than a kind of theoretical "preachment" to the children of Israel. This is basically a testimony of Moses' experience.

Through the trying years of his leadership, Moses had come to know in full measure the weakness, the cowardice, the ingratitude, the undependable and erratic qualities of human nature. All his adult life Moses had been a wanderer. He knew little of the joys and blessings of a permanent home. Time after time "the arm of flesh" had failed, bringing tragedy, disillusionment, defeat, and sorrow.

But through those same years God never had failed. Moses had learned to find in Him

a refuge, or as the marginal reference reads, "a dwelling place." Wanderer that he was on earth, in his heart he had found a home in the love and providence of God.

And "the everlasting arms" of God were always sustaining in strength, assurance, and ultimate victory. Of this phrase Adam Clarke says, "As the arm is the emblem of power, and of power in a state of exertion, the words here state that an unlimited and unconquerable power shall be exerted eternally in the defense of God's church and in behalf of all those who trust in Him."

A motto which has had an honored place in our home through the years—"JESUS NEVER FAILS"—is a practical "modern version" of these words of Moses. And, as well, a modern chorus:

*Jesus is my Refuge;  
Never-failing Refuge;  
Blest, eternal Refuge—  
Refuge of my soul.\**

# What About Injustice?



• **By Hubert S. Mickel, M.D.**  
Boston, Massachusetts

**C**hristian vengeance! Is such a concept possible within the context of the teachings of the Man who stressed that we were to forgive seventy times seven? What are we to do to vindicate ourselves when our cause is just if we are to but turn the other cheek?

The lack of retaliation for a personal insult is interpreted so often as a sign of weakness, as a lack of determination, or as an admission of guilt. How can such a problem be resolved? Who is there to come forward as the avenger?

One needs to protect himself within reasonable limits, to try to prevent a misrepresentation of himself, but what if the wrong is still perpetuated? Must vengeance be sought? How long can an injustice be allowed to remain not vindicated?

I have had the good fortune of becoming acquainted with Dr. Beata Rank, the renowned psychoanalyst, wife of the eminent late Dr. Otto Rank. Both were outstanding pupils of Sigmund Freud. Describing her experiences in psychoanalysis, she reminisced, "Sometimes patients will say something extremely vile and horrible to you, but you do not react. You try to understand why this patient is saying this to you at this time."

Admittedly, psychoanalysis is unique, and the relationship of the patient to the doctor is different from that of the scoundrel who deliberately injures one for his own personal gain. However, as the psychoanalyst does not react because of greater insight due to emotional and intellectual

maturity, so the Christian does not react because of spiritual depth and maturity.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). "The Lord shall fight for you, and ye shall hold your peace" (Exodus 14:14).

As Marcus Aurelius reflected, "Thou must be like a promontory of the sea, against which, though the waves beat continually, yet it both itself stands, and about it are those swelling waves stilled and quieted."

A man of vision dare not devote his energies to rectifying a personal injury if he is to fulfill his destiny.

The man who exemplifies the spirit of non-retaliation more than any other that I have known is my own father, Rev. Ralph A. Mickel, a long-time pastor of the Church of the Nazarene. It has been extremely difficult for me to understand his reply when grievously wounded: "All was forgiven even when it was done against us."

Christian forgiveness! Is not this the more excellent way?

To quote Emerson:

*Life is too short to waste  
In critic peep or cynic bark,  
Quarrel or reprimand:  
'Twill soon be dark;  
Up! mind thine own aim, and  
God speed the mark!*

# BOYS WILL BUILD

## BARRICADES

• By Marj Barnum  
Chandler, Arizona

**W**HAT IS Sunday school? So many times we make it sound so complex when it really is so simple.

A teacher.

A pupil.

A communication.

A compassion.

A boy or girl won to Christ.

This is what we strive for. We prepare and we pray. And sometimes God brings about the results in the most unexpected ways.

One Sunday morning the boys and girls in the Junior Department were dismissed to go to class. As supervisor, I was substituting for the teacher of the sixth grade boys. While I was detained taking care of last-minute details before I went into their classroom, a six-chair barricade was being built behind the door.

When I tried to enter, one of the boys stood behind the chairs and successfully withstood my pressure. After several attempts I decided to exert all my energy. One boy, predicting my actions, stepped aside. I pushed with all my might, the door opened, the chairs fell, and I was propelled awkwardly in, crashing on top of them. The applause was great. The boys' purpose had been accomplished, their timing was exact, and their victory complete.

Not sure whether this was an act of mischievousness or downright sin, I decided to maintain a sense of humor. They had a good laugh and allowed the Sunday school lesson to begin.

The lesson is supposed to be the main event of the Sunday school hour. This particular morning I felt it was the anticlimax. Yet somehow God seemed to work through the inadequacy of the teacher and His love was communicated to the boys.

That same morning God's presence was keenly felt in the church worship service. An invitation was given and a junior boy walked down the aisle and knelt to pray. The same little boy that had built the barricade was also capable of obeying the "still small voice" of God.

And yet, isn't that after all what juniors are? Boisterous? Lively? Yes! tender? Obedient? Yes!

Boys will build barricades. I knelt beside this junior lad and was thankful for a God who has had ages of practice in removing obstacles. When Christ comes knocking at our heart's door, we need to invite Him in. This is what Sunday school is all about!

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# How's Your Conscience?

## Easy, but Is It Clean?

• **By Brian L. Farmer**  
Bristol, England

HOW'S your conscience?

If you can reply: "All right, thank you. No trouble at all from that particular quarter. Wish my in-laws were as easy to get along with," it may be because you are living right.

Or it may not.

Not all who can truthfully claim an easy conscience can rightfully claim a clean one. Some very wrong things have been done in ignorance of the wrongness. Saul of Tarsus sinned ignorantly in unbelief. At that time his conscience was *easy*, but it was not *clean*. He had to *exercise himself* to have a conscience without offense towards God and man (Acts 24:16).

In the contemporary scene, it is obvious that there are many whose lives are most questionable who are quite untroubled by pangs of conscience. These are people with easy but unclean consciences.

The reason for this is interesting and not immediately apparent to many people.

\* \* \*

CONSCIENCE IS not self-sufficient. It functions to a standard. Just as the heating system of a building is activated according to the temperature setting of the thermostat hanging on the wall, so conscience functions in accordance with the morality standard hanging on the wall of the mind.

Primitive people's consciences function according to the standards of the societies in which they live. The great multitudes of unchurched men and women in the modern

society with which we are familiar have consciences conditioned by the norms of the community around them. So though many of these consciences may be said to be *easy*, they are not necessarily *clean* in the Christian sense.

This is of obvious concern to the Christian. The time of this ignorance God may wink at, but this does not make wrong to be right! The necessary complement to the human conscience is divine revelation. God's Word as found in the Bible is the plumb line against which the structure of life must be straightened. The Christian must not only know this for himself, but he must make this truth known to his fellowmen. In this he is his brother's keeper.

\* \* \*

ALL THIS brings its challenge to Christian men and women. Not all professing Christians have consciences without offense toward God and man. Some are so uneasy because of their failure to do God's will that they never know the real joy of their salvation. What a poor advertisement they are for the religion of Jesus!

But the people most upon my mind as I write are those called Christians living sub-Christian lives with easy consciences.

Thank God, we are not saved by the way we live; but being saved, it matters how we live.

We are therefore in quest of an easy conscience. And not *just* easy, but *clean easy*.

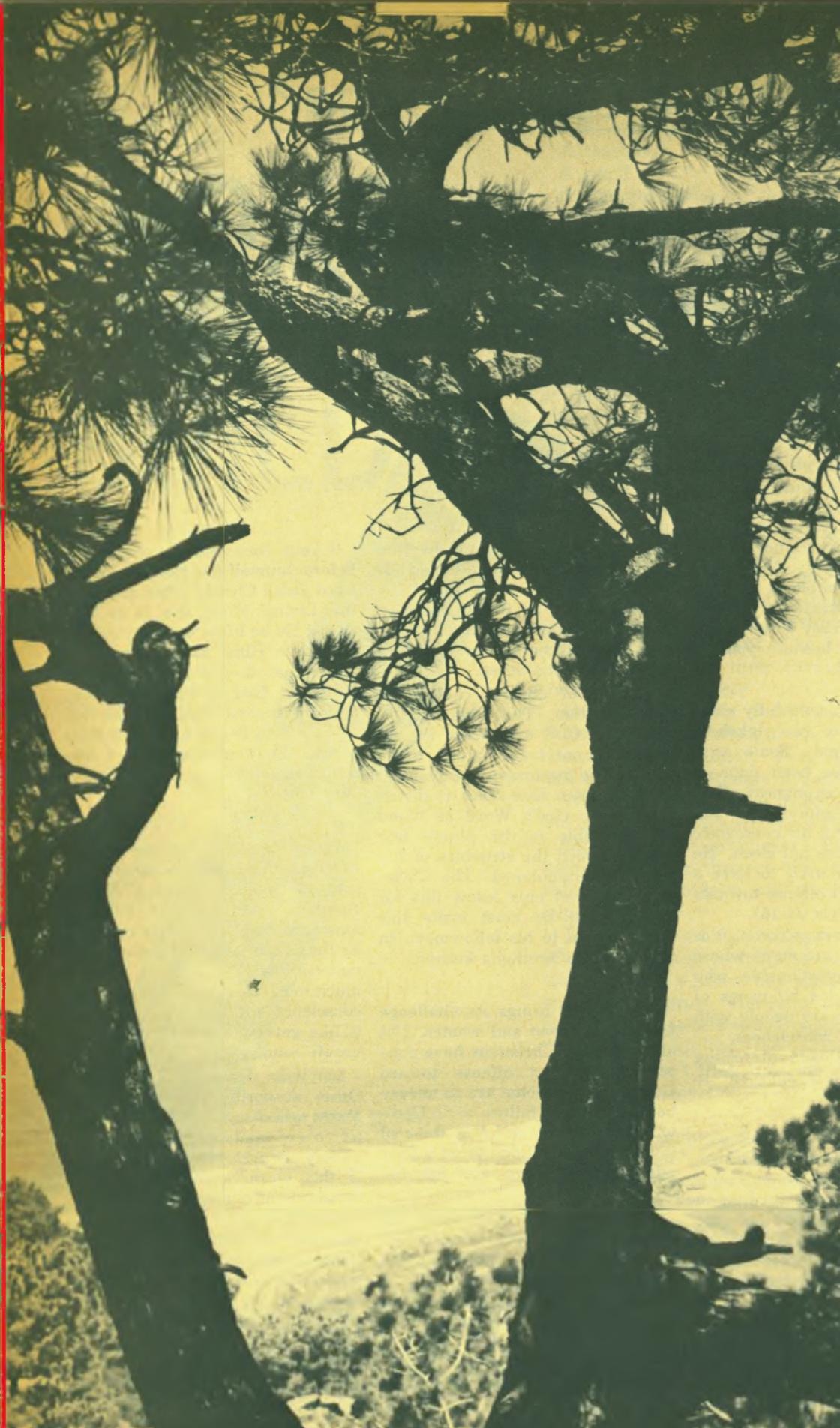
If your conscience is easy, hold before yourself the example of the Lord Jesus Christ. After all, He is the Living Word and it is true that if He be lifted up He draws all men unto Him. First evidence to many that they are being drawn closer to God is that easy consciences become troubled; the dirt of their lives begins to disturb their minds. St. Paul was *goaded* into the Christian life by a troublesome conscience.

\* \* \*

IT IS EASY to become slack—to allow the world to squeeze us into its mould of sub-Christian standards, and for the irritated conscience to be soothingly caressed by the silken fabrics of present-day materialism. Yet there is nothing much more dangerous than an easy conscience with an unholy life. It is like getting a green light on an unsafe road!

Let your standard be the Bible. Other authorities are not stable. Many would say that the standards of our contemporary Western society are presently being lowered. If this is so, and we make the standards of our society our gauge—even if we consistently live above the average—our living will become progressively worse before conscience is triggered into disturbance. So we must look as ever to the unalterable standards of the Bible.

Happy is the man whose conscience is disturbed when he is out of harmony with God's Word.



# WIND OF PENTECOST

• By Herman L. G. Smith  
Calgary, Alberta

**O**NE OF THE miraculous signs attending the giving of the Holy Spirit at Pentecost was the sound "as of a rushing mighty wind." This sign speaks of the mysterious, purging, and powerful ministry of the Holy Spirit.

The spiritual transformation of man's sinful nature is beyond understanding. The teacher of Israel, Nicodemus, marveled at the new birth. Jesus illustrated it by nature's phenomenon, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8).

The account of a remarkable conversion was given spontaneously by Freddy Carmichal, an Eskimo bush pilot, to the passengers of his four-place plane while skillfully maneuvering for a splash-down on the forty-five-mile wide McKenzie River delta at Inuvik, Northwest Territories. He told of his past sinful state when he despaired of living, but upon hearing a missionary one night he caught a ray of hope in the gospel message. Joyously and earnestly he related the change, giving credit to the faithful preacher and the Holy Spirit.

Others of that Arctic community recognize Freddy's radiant Christian life and his continuous witness as he pursues his hazardous charter-flight operation. His ringing testimony brought to mind the prophet's exclamation, "This is the Lord's doing; it is marvelous in our eyes" (Psalms 118:23). It is incredible from man's viewpoint but "great is the mystery of godliness."

Dwight L. Rundall, a meteorologist, says a great many phenomena of nature connected with the weather are widely accepted though not understood. We accept the facts of wind without compre-

hending them, so why should we despair when we cannot understand all spiritual things? The ministry of the Spirit in regeneration and sanctification is inexplicable, yet as real as the movement of the wind.

The cleansing effect of the wind is important to all living creatures. One authority claims there is no solving of the ever-increasing smog problem over the cities except by aligning with nature's winds. As the wind blows, man and beast have fresh air.



Thank God for the heavenly wind that clears the atmosphere of "the inner man." For those who will respond to receive the promise of the Holy Spirit there is deep spiritual cleansing.

Its purging depth is described as the Apostle Peter defends the privileges of the Gentile believers, "and God . . . giving them the Holy Ghost, even as he did unto us . . . purifying their hearts by faith" (Acts 15:8-9).

David prayed, "Purge me," and, "Take not thy holy spirit from me."

As natural air is necessary to sustain physical life, so the presence and ministry of the Holy Spirit are vital to spiritual life. How significant then the risen Lord's action as recorded by John: Jesus *breathed* upon the disciples and said, "receive ye the Holy Ghost!"

Edwin Hatch's prayer is appropriate amid the world's contamination:

*Breathe on me, Breath of God,  
Until my heart is pure,  
Until with Thee I will one will,  
To do or to endure.*

The enduement of Pentecost so energized the disciples that they were spiritual giants in comparison

with their former selves. The "mighty rushing wind" was blowing! Stephen preached and the critics were not able to resist his impact.

On Columbus Day in 1962 a great wind swept across Oregon with unprecedented force, collapsing barns, toppling signs and fences before the onslaught. In Marion Square, one of Salem's beautiful parks, 30 percent of the Douglas firs fell. Nature's wind harnessed could provide tremendous power. Likewise, alignment with the Holy Spirit means enablement like that of which Paul testified, "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

It was said of the missionary-doctor of Newfoundland and Labrador, Sir Wilfred Grenfeld, "He made the sound among men of a holy wind blowing."

Anyone who breathes the pure air of Pentecost and responds to his obligation and privilege in the great redemptive fellowship of Christ finds himself being driven, compelled, and uplifted. Such know the meaning of the Psalmist's victory cry, "For by thee I have run through a troop; and by my God have I leaped over a wall" (Psalms 18:29).

Regardless of the difficulties, whatever ought to be done can be done in the power of the Spirit.

Let the wind of Pentecost blow! O blessed Spirit of God, in Thine own unpredictable way, transform lives, cleanse hearts, endue Thy servants with power from on high, and bless Thy Church everywhere. May the will of God be done and Christ's kingdom come.

*Breathe on me, Breath of God,  
Fill me with life anew,  
That I may love what Thou  
dost love,  
And do what Thou wouldst  
do.*

# Talents Are Not Gifts

• **By Eva J. Cummings**

Lincoln, Nebraska

**I** don't have any talents."

Have you ever been guilty of expressing yourself in this spirit of what you thought was humility?

Or have you known someone who seemed proud because of his excellence in some endeavor?

Perhaps equally offensive to God is the envious individual who scorns the abilities of others, or withholds his own because he has less talent than he thinks he should have.

In the parable of the talents recorded in the Gospels, one truth excels all others: Talents are not gifts bestowed upon us for personal gain or glory. Talents are sacred trusts to be invested in the interest of the Kingdom. Were they gifts,

there would have been no condemnation for preserving the one talent in a napkin.

To deny that we have God-given abilities is to insult the God who endows us with them; to boast of them is to take glory which does not belong to us. To invest them for His benefit is the only acceptable response.

Talent is not achievement. The musician, singer, orator, author, artist, carpenter, seamstress, or creative cook, whose skills we admire, is not the product of talent alone. The native ability to excel in each particular art had to be developed through many hours of tedious, sacrificial study, practice, and preparation.

These people have subjected themselves to the painful perils of the amateur who learn through the sometimes embarrassing experience of trial and error. Even the magnetic personality or a winsome smile (talents in their own right) are the result of disciplined living and conscious effort in developing God-given virtues.

The reward of service is not based on the quantity of endowment but on the integrity of investment. To whom much is given, from them much is required.

Away with our flimsy excuses, foolish conceit, or envious slandering! Let each invest what talents God hath given for His glory and for the advancement of His kingdom.

## PARENTAL LOVE

• **By William H. Wallace**

Children disturbed,  
Parents perturbed,  
Society disturbed—  
What's the answer?

It's love that they need;  
From the earliest seed  
They ever must feed  
On parental love.

Children must know,  
Teen-agers will grow,  
As parents bestow  
Warmhearted love.

Love that is strong  
Brings a glad song,  
Overlooks a slight wrong—  
Familial love.

It sustains in the night,  
In the dark and the light,  
Even out of sight—  
Assuring love.

But love can be stern,  
Children must learn,  
And obedience return—  
Filial love.

Love is not weak,  
Can rise to a peak,  
See the child speak—  
Respectful love.

The parent supports,  
In skills and in sports,  
In poor school reports—  
Supportive love.

The child surely knows,  
Wherever he goes,  
Quiet or verbose,  
Dependable love.

Let's turn to the Word,  
In Proverbs we heard,  
Aloud and inferred,  
Suggesting this love.

"Train up a child";  
Don't let him get wild,  
Love unbeguiled—  
Controlling love.

"In the way he should go,"  
We must let him know,  
His youth he'll outgrow  
Through parental love.

# Food for Ideals

• **By Richard S. Taylor**

Nazarene Theological Seminary Professor  
on sabbatical leave in Japan

Many times we forget that ideals must be fed. If not fed, they will shrivel and fade in the dusty, gusty exposure of high-pressure living.

There are people, books, church school papers, poems, programs, that feed our ideals. It is up to us to find them, and help our people find them.

"Whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report . . . think on these things." These words express Christian ideals. Thinking on them strengthens them.

So-called "realism" in literature which portrays the sordid and vicious requires the mind to think on the exact opposite of "these things." Such literature is unworthy of the high privilege of steering our thoughts.

Just as there is food for ideals, so there are thieves of ideals which steal from us gradully and subconsciously our high intentions and aspirations, our sensitive consciences and high standards, our Christian idealism. Too many are TV-molded, and consequently are empty and vapid in both mind and soul.

As Christians we have no business playing host to thieves of the mind. We have no business allowing the world to clutter our imagination with sensual and material values and pernicious excitements. Let us rather learn to search for the pure gold of truth and beauty, and cultivate the capacity for high excitement in the finding of spiritual treasure. Then we will be truly rich, and our leisure will yield incalculable returns in life and eternity.

The pictures and ideals which occupy our minds now will in the end determine our conduct, our character, and our eternal destiny. *Don't let the world around you squeeze you into its own mold*—(Romans 12:2, Phillips).



# Take Time To Be . . .

*I started a list of the less obvious things I thought a Christian should be*

**D**o people ever really enjoy life while they're living—every, every minute?" This query by a deceased character in Thornton Wilder's *Our Town* has always impressed me. As the young woman looked back on her world and tried to think what was the best day of her life and the one she would like most to relive, there came to me the essence of the message the author wished to relay: Take time to enjoy life while you're living!

Daily we should be reminded that no one has more abundant life to enjoy than a Christian. Yet there are so many of us who forget, or act like we have.

Thousands of articles and essays have been written about our humdrum, rushed-to-death society. We are all aware that this condition exists and that we are a part of it. However, we should be reminded that there are things that a Christian can do to keep from losing his identity in our age.

Listening recently to a wonderful message stemming from the always relevant theme, "Take time to be holy . . ." my heart and mind concurred that this was a Christian's first and finest objective. Then I followed the trend of thought that we also must take time to be *ourselves*. It takes time just to be! It especially takes time to be at our best.

I started a list of the less obvious things I thought a Christian should be and then began checking on myself every day. After daily attention to and care for my spiritual welfare, these are some of the questions on my checklist:

1. *Have I taken time today to be happy?* We probably all say we

are happy in the Lord, but does it get out beyond the formidable enclosure of our furrowed brows as we desperately try to "keep pace"? I hear so many more complaints about "how busy I am" or "there just isn't time" than I hear testimonials to the joys of living and working and serving Christ. If we are doing too many things to be happy and obviously so, then we're doing too many things.

2. *Have I taken time today to be healthy?* Oh, that's not so important, I told myself at first. Then I started thinking of the Christians I know who are working themselves literally to death with no thought for the lives they are deliberately shortening and the example they are setting for others. If God hadn't meant for us to take care of and preserve our bodies, He wouldn't have included admonitions for healthy living throughout the Bible. Living at a harum-scarum pace isn't healthy and isn't taking time to be at our best.

3. *Have I taken time today to be attractive?* This isn't just a "woman thing," although we get the most criticism along this line. All of us, to be at our best, should take time to be attractive. Our physical bodies should look cared-for, not slovenly—forgotten in our busyness. Often a person's first impression of what a Christian is will stem from how *we* look and act.

Our homes and yards, if neglected and unattractive, will scarcely make our neighbors and friends admire the Christian standard of living. If our personalities are dominated by frayed nerves and defensive attitudes, Christ can't

use us for soul winning. No one is a better witness than a beautiful Christian, inside and out. And that's something that it takes time to be!

4. *Have I taken time today to enjoy the things I already have?* I don't even have to ask myself every day if I've taken time to wish for things I want. Of course I have. But every day I find it refreshing to my soul and beneficial to my outlook on life to sit still and think of the things I *have*, to enjoy them one by one, and then to gratefully give God the praise for His blessings. After a time of meditation such as this, it's hard to go back to complaining and being dissatisfied. If you haven't tried this tonic, do.

5. *Have I taken time today to be thoughtful?* We can concede that there are people in the world who seem to be naturally thoughtful. We all cherish the friendship of these rare creatures. But for most of us, this is something that takes time and cultivation. Shame on us when we get so busy with jobs, housework, social life, and even our church responsibilities that we are no longer thoughtful in the tiny, minute areas that make such huge, unforgettable impressions on those with whom we are in contact.

My list is endless, and I'm adding to it constantly. You undoubtedly have other things that are important Christian attributes to you—attributes that take time to manifest. Taking time to be holy includes so much that it is naturally time-consuming. It takes much more time than we give it—but think of the reward! To be something—holy.

# Home Missions Supplement

★ New Churches

★ Overseas Areas

★ U.S. Chinese and Negro

★ Church Building Helps

★ Church Building Loans



Rev. JERALD R. LOCKE  
Northwest Oklahoma District

Rev. TERREL C. SANDERS  
North Carolina District

Dr. WHITCOMB HARDING  
Nebraska District



Dr. A. MILTON SMITH  
South Arkansas District



Dr. DEAN BALDWIN  
Joplin District



Dr. E. E. GROSSE  
Washington District



Dr. JOHN L. KNIGHT  
Florida District



Rev. JERALD D. JOHNSON  
Middle European District

## MEN OF THE YEAR IN HOME MISSIONS 1967

These district superintendents and their respective districts are honored because they are on or ahead of schedule towards their goal of new churches for this quadrennium. Several other districts are very near to being on schedule, and no doubt will be by General Assembly time.

We are within fourteen months of the convening of the next General Assembly, and this fourteen months can be richly rewarding in starting new churches! Professor Paul Orjala in his paper "Principles of Church Growth" states, "Planned church planting alone can never succeed in winning our world for Christ, but thousands of Nazarenes in communities where there is no church could start them on a self-supporting basis..." Each of us can have a vital share in church growth and starting new churches if we will determine to be soul winners! Will you be a soul winner and help build and extend the Church and Christ's kingdom?



Rev. C. D. TAYLOR  
Akron District

# THE GROWING CHURCH ACHIEVEMENT PROGRAM IS ...

... recognition for growth, development, and service ... for every church ... evangelistic outreach to all age-groups with dynamic results ... participation in home mission outreach and endeavor.

Fourteen churches, representing seven geographical zones, have been chosen for special honors during 1966 by the Department of Home Missions. Seven of these were churches with less than fifty members; seven were churches with fifty members or more. These churches are listed

in the March 15 issue of the Herald.

You will read their thrilling stories during the next few months.

Plan now to help your church be one of the Growing Church Achievement Program winners of 1967.



## GROWTH: A NECESSITY

Any church is capable of New Testament growth. Even Liberty, Missouri?

In the words of Kansas City District Superintendent Dr. Wilson Lanpher, "The growth of the church has been phenomenal."

Beginning April 12, 1964, with only one of the original members, the Liberty Church of the Nazarene was reorganized in the basement of the city library with Rev. Robert Griffith as pastor. Since that time growth has enabled the church to move from that basement to a house, and last year to the building pictured. → This fully equipped sanctuary and educational building was purchased from another denomination. A beautiful three-bedroom parsonage was purchased for the pastor.

All building payments have been met and generous Easter and Thanksgiving offerings have been received.

Mr. and Mrs. Griffith are vital soul winners, witnessing and leading others to Christ through visitation as well as in their church services.

Recently this "new" church was instrumental in helping to organize another new church in nearby Excelsior Springs.

"It is the old story," continues Dr. Lanpher. "When I can find a man of daring who will work, God produces a miracle."

Liberty Public Library, where services began in a basement room.



Present Liberty church building, purchased from another denomination.

Sunday morning congregation at close of vacation Bible school



This miracle is reproduced in the lives of others. Recently Liberty initiated the Caravan program. Forty-five children gathered at the first meeting, all of them interested to learn what Caravan was all about. Their leader was one of the new converts.

Miss Mary Latham recently used Liberty to produce the vacation Bible school film "Would You Believe It?"

You can believe that God is blessing in Liberty, Missouri.

# OVERSEAS NAZARENE COLLEGES

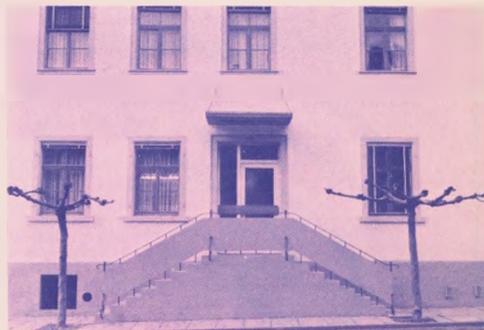
## EUROPEAN NAZARENE BIBLE COLLEGE



Professor A. J. Finkbeiner talking with Werner Stoppler, student from Hanau, Germany.

"It must be European and International"...and with this in mind, European Nazarene Bible College enrolled twenty-six students last semester. They represent nine countries: Denmark, Finland, Germany, Holland, Italy, Pakistan, Sweden, Switzerland, and the United States of America.

The new Church of the Nazarene in Holland is a direct result of the school.



Main entrance of the college building. Rev. John Nielson is principal.

## NAZARENE BIBLE COLLEGE

Thornleigh, New South Wales, Australia

Lectures of the new semester began on the fifteenth of February.

Although six students graduated from the school last November, the college staff was looking forward to enrolling new students to take their place. One student was expected from Samoa.

College Church on the left; Gideon Hall on the right, housing offices, lecture room, chapel, and some dormitory space.

Students at study in the college library. Rev. E. E. Young is principal.



## NAZARENE BIBLE COLLEGE OF SOUTH AFRICA

Nazarene Bible College of South Africa began the new term the sixteenth of January with six new students.

After graduation in December, several students stayed on to lay sidewalks, put in curbs, and care for landscaping. This work was necessary after the builders completed construction on the new wing. The new facilities will supply two new apartments and a temporary chapel.

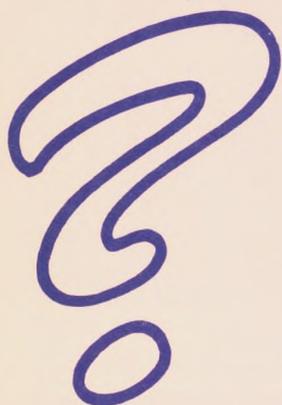
Rev. Floyd J. Perkins writes that the campus "really looks beautiful now."

Wilton Memorial Hall, a part of new construction made possible by the Wilton Fund of Chicago.

The choir at the last graduation ceremony



# *Who paid the bricklayer*



Photograph by Harold M. Lambert

1. Several hundred Nazarenes did, by depositing their savings in the General Church Loan Fund.
2. Church Extension did, by channeling these savings into a Church Extension building loan.
3. The congregation will, as they make their monthly mortgage payments over the next ten or fifteen years.

## **and all of these share in the dividends:**

- \* Better facilities for another Church of the Nazarene.
- \* More people reached, more souls saved, because that church now has the space and facilities to serve more people.
- \* A strengthened church means better giving—for missions around the world, and for home missions, to help start another church nearby.

***Place your savings in the General Church Loan Fund.***

Let them work for God and the church while earning for you a reasonable interest return.

*For information,*

**write to the Division of  
Church Extension of the  
Department of Home Missions**

6401 the Paseo, Kansas City, Missouri 64131

# Editorially Speaking

By W. T. PURKISER

## The NOW Generation

For many years, the editors of *Time*, the weekly news magazine, have been selecting a "man of the year." Most of the outstanding figures of our generation have been nominated for this distinction at one time or another.

This year, *Time* passed by the many older individuals who might have been honored, and chose as the "man of the year" the entire under-twenty-five population of America. Almost 100 million strong, this vitally important segment of the nation was subject to *Time's* composite portraiture.

Many fine things were said about today's youth. Some frightening and ugly things were said. The "man of the year" was described as "well-educated, affluent, rebellious, responsible, pragmatic, idealistic, brave, 'alienated,' and hopeful."

Young people in the mass were portrayed as "romantics in search of a cause, rebels without a *raison d'être*." *Time* recalled with a grin the "protests" students are staging—on one college campus a protest against the lack of protests!

Dr. Buell Gallagher, president of City College of New York, is quoted as saying, "This generation has no utopia. Its idea is the Happening. Let it be concrete, let it be vivid, let it be personal. Let it be *now!*"

It is this last mood that gave *Time* a name for its "man of the year." This is the Now Generation. These are the Now People. Their philosophy is a philosophy of the immediate.

Most of us probably think the worst thing wrong with the younger generation is that we no longer belong to it. Yet we view it with both admiration and concern.

The Now People have so much to give. But they also have so much to lose. The greater the potential, the greater the danger of its misuse. The more powerful the engine under the hood, the greater is the need for a steady hand on the wheel and a clear eye for the road.

THERE IS PERIL in the impatience of the Now People. They want today what only tomorrow can give them. And grasping for it today, they miss it both today and tomorrow.

A prime illustration may be seen in the area of sex. The God-ordained relationship between

men and women in marriage is one of life's greatest gifts. But sex is a power that may bless or blast. It is a flame that may warm and cheer the home, or burn it to ashes.

The Now People are being bombarded with an almost unbelievable barrage of suggestion, stimulation, and outright encouragement to engage in premarital sex. The tragic fact is that all too many are unable to resist the pressures, and by grasping for the bud they destroy the flower and the fruit.

New York Minister Norman Vincent Peale has concisely summarized the influences that have contributed so largely to the changing attitudes toward sex morality with which the Now Generation is growing up.

The first is "the almost incredible commercialization of sex" that has occurred within the last ten or fifteen years. Sex appeal is used to sell everything from automobiles to hair tonic.

The second influence is that of the virtual disappearance—prematurely, it would now seem—of what in times past have been the two major deterrents to extramarital sex: fear of pregnancy and fear of venereal disease. External restraints have been lowered without the building up of internal restraints.

Third is what Dr. Peale calls "the treason of some of our intellectuals—writers, thinkers, philosophers—who have done their best to make sex immorality seem natural and normal, and self-control in sex puritanical, old-fashioned, or downright queer."

Finally, there is what Peale describes as "the surrender of too many of our clergy to the notion that if people fail to live up to absolute standards of morality, there must be something wrong with such standards, and that they had better be stretched or altered until fallible human beings feel more comfortable with them."

This surrender is the "new morality," which, whatever its persuasiveness may be, simply fails to take account of the subtlety and deceitfulness of human sin, particularly in the face of such a fundamental human drive as sex.

BUT THERE IS ONE AREA in which the immediacy of the Now Generation is to be commended. It is the almost instinctive recognition

that life is not yesterday, nor tomorrow, but today.

There is a proper way that we, with Omar Khayyam, are justified in

*Striking from the Calendar  
Unborn Tomorrow, and dead Yesterday.*

There is an important sense in which every generation must be a Now Generation, and all God's people are Now People. Paul said it in his great quotation from Isaiah: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2).

It is always *now* with the Lord. Now is the time accepted. Now is the day of salvation. Yesterday's opportunities are gone forever. Tomorrow's opportunities may never come.

Now is God's accepted time because His provision for our need has been made. The Sacrifice for sin has been offered. The gospel of reconciliation has been proclaimed. The grace of God is extended, not to be received in vain.

Now is God's accepted time because now He hears the prayer of the penitent. As much as we hate to recognize it, there comes a time in every life when the door of mercy is shut—at death, at the latest; and even before, in some cases.

Now is God's accepted time because now His help is available to all who seek it. The throne before which we now appear is the "throne of grace," where "we may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

Life is now, and we live at the focal point of decision. The gospel is life, and it meets us where we are now. Neither "unborn Tomorrow" nor "dead Yesterday" can bring us to God. "Now is the accepted time . . . now is the day of salvation."

## Talking to the Shepherd

Harold Taylor tells of a man who had trouble sleeping at night. He asked a friend who slept soundly how he managed it.

"Do you count sheep?" he asked.

"No," was the reply. "I talk to the Shepherd."

Counting sheep may help some people. Talking to the Shepherd and counting one's blessings is a great deal better.

That is, of course, unless talking to the Shepherd becomes a demanding and insistent monologue determined to get its own way. Some people will still have it that prayer is a device to get God to do what He is reluctant to do. Nothing could be farther from the truth.

Peter Forsyth long ago pointed out that the prayer, "Thy will be done," is no matter of mere

\*\*\*

## I KNOW . . .

I know God saves a sinful heart  
And fills with purity.

I know God takes a prisoned heart  
And grants it liberty.

I know God takes an aching heart  
And soothes with sympathy.

I know God shields a frightened heart  
And gives security.

I know God hears a praying heart  
And heeds responsively.

I know God heals a broken heart—  
He's done it all for me.

—Jack M. Scharn

\*\*\*

resignation to the inevitable. It is active cooperation with God's will that makes our wills part of His.

"It is one thing to submit to a stronger will," he said, "it is another to be one with it . . . We actively will God's will and aid it . . . it is the whole content of our own . . . It is our heart's passion that God's will be done and His kingdom come. . . . God's will was not Christ's consent merely, nor His pleasure, but His meat and drink, the source of His energy and the substance of His work."

When we talk to the Shepherd in such a spirit and listen to what He has to say to us, struggle turns to relaxation and fear dissolves into faith.

This does not mean that intercession has no part in prayer in the night. It means simply that such intercession is mostly truly "love on its knees."

Prayer at its highest is grateful when God gives, and restful when He withholds. This is because it listens as well as talks, and in the listening receives the answer Paul got when he prayed three times for deliverance from the "thorn in the flesh": "My grace is sufficient for thee: for my strength is made perfect in [your] weakness."

In such reassurance is the relaxation that makes talking to the Shepherd so much better than counting sheep.

# A Story-Note from...



Hi,

Have you ever watched a plant grow?

Barry  planted a little seed  in a . He set it in the . Every day he  it and watched the new  grow. Some days he turned the  around. Each time the plant would turn and face the  again.

The (plant)  grew strong! It soon had many . It kept facing the .

You are growing. You eat good food. You run and play and rest. You look to Jesus and learn of Him.

Sometimes you might be turned away, like the little , but you can always turn yourself toward Jesus. Then you can grow your very best.

Love, *Gloria* 

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22).

# Wounded GI's Are Difficult to Help

● **By Millard Reed**  
Overland Park, Kansas

**I**T'S DIFFICULT to talk to a boy about his soul when he has just been wounded. He is either too frightened or too much in pain."

The cold wind that whistled about the windows of the chaplain's office at the Olathe Naval Air Station in Kansas was ample evidence that we were far from the steamy battlefield. But for that moment one of us, Lowell Malliett, was back in the agony of South Viet Nam.

IT IS A bit awkward for me to refer to him by official title as 1st Lt. Lowell Malliett, chaplain United States Navy, for I had known him as "Lowell" back at Olivet Nazarene College and later at Nazarene Theological Seminary. He had a relaxed, unassuming manner then that the years in the chaplaincy had changed little. Not a large man, Lowell does not confront you with a commanding appearance, but rather the kindly appearance of an older brother. And his words flow normally, with soft sincerity.

He had only recently returned from nine months in the South Viet Nam combat zone, and had received the Navy Commendation for meritorious service. He shrugged off the fact that during the tour of duty he lost forty pounds, a lot for his slight frame. He had often been where men

were dying, at one time some eighty in less than two hours.

\* \* \* \* \*

A GROUP OF seminary students from the church I pastor and I had driven the twenty miles to the air base early Saturday morning to be the chaplain's guests. We were there for the early morning muster, where he had opened the day for some four hundred reserve sailors with prayer. He prayed with an unpretentious sincerity that indicated that he knew the Lord. I sensed the sailors appreciated it too.

We had then shared navy breakfast together in the mess hall and were now in the chaplain's office trying to extract accounts of daring valor, but they came slowly.

\* \* \* \* \*

THEN SOMEONE asked about his ministry to servicemen. The chaplain's eyes lighted up and the words came rapidly. "Never have I had a more meaningful ministry! Boys there need to know the Saviour just as boys do here." In quick succession there followed accounts of a Spirit-anointed ministry.

The schedule was a demanding one, for there is no Sunday in a combat area. Wherever and whenever the chaplain can get a group of battle-weary soldiers together in a fairly safe place, there a service is held.

Four, five, as many as eight times a day, this "minister in fatigues" sang the old songs and prayed with lonely-faced young men and as many times declared the encouragement of the Gospel message.

\* \* \* \* \*

OPPORTUNITIES OF personal work were always about, sometimes in unusual places. Like the time that red-haired boy was so hungry for God that he insisted on talking to the chaplain immediately, not noticing the bullets from V.C. guns stirring up the dust all about.

They found a relatively safe place for prayer behind a heavy truck. The staccato of sniper fire and the red dirt took the place of invitational hymn and carpeted aisle. A preacher of the Gospel prayed, and a sin-sick soldier found Christ as his Saviour. Our thought seemed to be drawn by his to the somber silence of life and death on the battlefield.

The heart of this ambassador of the Lord overflowed as he told of the grace of God proving its power in the hell of war. But his countenance was somber when we asked of the readiness of the wounded man to seek Christ. It was then that he acknowledged that it is difficult to talk to a wounded man about his soul. Things were quiet for an awkwardly long time. No doubt Lowell was thinking of the many whom he tried to help.

\* \* \* \* \*

THE SILENCE WAS broken by a comment from the chaplain that sounded very much like the typical Nazarene preacher. "Have I told you how well our Sunday school here on the base is doing? Attendance is way up and interest is growing."

Then our conversation was interrupted by the ringing of the phone. The wife of a sailor acknowledged that there was trouble in the home and she needed the chaplain to counsel with her.

Returning to us, he shared a problem that nearly made us envious. "The Sunday school is doing so well, but since the government pays all expenses, we don't know what to do with the offerings."

We all laughed, and the phone rang again. This time it was a lonesome



Chaplain Lowell Malliett

sailor with a problem. It was apparent that the chaplain's day was to be a busy one, and we soon excused ourselves.

• • • • •

**MALLIETT WALKED** with us to our cars, where we said good-by. Above the roar of a jet just taking off he said, "Pray for us; we need God's help."

The jet grew quiet in the distance as we assured him that we would pray for him, for the many chaplains whom he represents, and for the thousands of boys to whom they minister.

## Vital Statistics

### DEATHS

**MR. GAYLORD M. HERTEL**, seventy-one, died February 21 in Van Wert, Ohio. Funeral services were conducted by Rev. Mark Moore. He is survived by his wife, Edith Mae; three sons, Dale W., Gale L., and Rev. Bernard P.

**MR. ESTUS LOCKHART**, sixty-five, died December 20 in Brunswick, Georgia. Funeral services were conducted by Rev. Jerry Lambert and Rev. E. C. Rainy. He is survived by his wife, Emma Lee; two sons, Floyd and Fred; two daughters, Mrs. Ella Mae Miller and Mrs. Mary Lane Brunswick; a stepson, Henry Sapp; a sister; and a number of grandchildren and great-grandchildren.

**MRS. HELENE M. LORBEER**, eighty-one, died March 11 in Vancouver, B.C. Funeral services were conducted by Rev. W. Boyd and Rev. J. R. Spittal. She is survived by two daughters, Mrs. Crystal Schoppel and Mrs. Margaret Hansen; eight grandchildren; and two great-grandchildren.

**MRS. MAUDE ELIZABETH SMITH**, eighty-six, died February 10 in Ceres, California. Funeral services were conducted by her pastor, Rev. N. J. Archuk. She is survived by six daughters, three sons, thirteen grandchildren, and twenty-three great-grandchildren.

### BORN

—to Rev. Kenneth D. and Sylvia (Thrasher) Hamrick of Campbellsville, Kentucky, a son, Jeffrey Dale, February 28.

—to Rev. Paul and Lois (Fisher) Canen of Brownfield, Texas, a son, Stephen Trent, March 6.

—to Rev. and Mrs. Clyde W. Leuw of Havre, Montana, a daughter, Linda Sue, March 15.  
—to Carroll B. and Barbara Jean (Jory) Land of Pasadena, California, a son, Carroll Brian, February 14.

—to John and Doretta (Burke) Allison of Richardson, Texas, a daughter, Lisa Diane, February 9.

—to Phil and Cammi (Bennett) Frisk of Denver, Colorado, a son, Fred Dolan, March 7.

—to Danny and Joyce (Garrison) Smith of Tulsa, Oklahoma, a daughter, Teri Lynne, February 11.

## Announcements

### EVANGELISTS' OPEN DATES

Rev. and Mrs. Carl H. Kruse, 4503 North Redmond, Bethany, Oklahoma 73008: Open date May 10-21.

Rev. and Mrs. J. W. South, 2943 Jewett Street, Highland, Indiana 46322: Open dates in June and July.



**GUEST LECTURER** Dr. Mildred Bangs Wynkoop, professor at Trevecca Nazarene College and former missionary to Japan, spoke recently at a breakfast meeting of Nazarene Theological Seminary professors and Kansas City ministers. At left is Dr. Eugene Stowe, seminary president. Dr. Wynkoop is serving as a special lecturer at the seminary during the second nine weeks of the spring semester.

## New Church Organizations

**Albuquerque (N.M.) Valencia Valley**, January 8. Rev. Dale McLachlan, pastor.

—Harold W. Morris, district superintendent.

**Murray, Kentucky**, March 19. Rev. John Bradley, pastor.—Dallas Baggett, district superintendent.

Pittsburgh	July 20-21
Northwest Oklahoma	July 26-27
Virginia	Aug. 9-10
South Carolina	Aug. 17-18
North Arkansas	Aug. 23-24
New York	Sept. 8-9
North Carolina	Sept. 13-14

### HARDY C. POWERS:

Mississippi	May 3-4
Alabama	May 17-18
Florida	May 22-23
Rocky Mountain	June 8-9
Nebraska	June 15-16
Canada Central	June 22-23
Oregon Pacific	July 19-21
Northern California	July 26-27
Wisconsin	Aug. 10-11
Louisiana	Aug. 16-17
Houston	Aug. 23-24
Georgia	Sept. 7-8
Joplin	Sept. 13-14

### G. B. WILLIAMSON:

British Isles North	May 8-9
British Isles South	May 13-15
Canada Atlantic	June 8-9
Maine	June 14-15
New England	June 21-22
Albany	June 29-30
Colorado	July 12-14
Kentucky	July 20-21
East Tennessee	July 27-28
Missouri	Aug. 8-9
Minnesota	Aug. 17-18
Kansas City	Aug. 23-24
Southwest Oklahoma	Sept. 7-8

### SAMUEL YOUNG:

Washington Pacific	May 3-4
Northwest	May 10-11
Sacramento	May 17-18
Los Angeles	May 24-26
Northeast Oklahoma	June 14-15
Northeastern Indiana	June 28-29
West Virginia	July 6-8
Southwestern Ohio	July 12-13
Kansas	Aug. 2-4
Iowa	Aug. 9-11
Indianapolis	Aug. 23-24
Southeast Oklahoma	Sept. 6-7

## Directories

### BOARD OF GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HUGH C. BENNER:

Washington	May 3-4
Philadelphia	May 10-11
Southern California	May 24-26
South Dakota	June 21-22
North Dakota	June 29-30
Eastern Michigan	July 12-13
Central Ohio	July 19-21
Illinois	July 26-28
Dallas	Aug. 10-11
Northwestern Illinois	Aug. 17-18
Tennessee	Aug. 23-24
South Arkansas	Sept. 6-7

### GEORGE COULTER:

Hawaii	April 27-28
San Antonio	May 3-4
Central California	May 10-11
Canada Pacific	May 25-26
Alaska	June 1-2
Canada West	June 8-9
Chicago Central	July 6-7
Michigan	July 12-14
Eastern Kentucky	July 19-20
Akron	Aug. 3-4
Southwest Indiana	Aug. 10-11
Northwest Indiana	Aug. 17-18
Gulf Central	Sept. 14-15

### V. H. LEWIS:

Abilene	May 10-11
Idaho-Oregon	May 18-19
Arizona	May 25-26
New Mexico	June 7-8
Nevada-Utah	June 14-15
Northwestern Ohio	July 12-13

## "Showers of Blessing" Program Schedule

April 23—"Is Life Worth Living?" by Wm. Fisher  
April 30—"When Can We Expect Peace?" by Wm. Fisher

**NEW "SHOWERS OF BLESSING" STATIONS:**  
WPCC Mount Vernon, Indiana 1590 kc. 2:00 p.m. Sunday  
KMCL McCall, Idaho 1240 kc. 8:45 a.m. Sunday

## Of People and Places

DR. A. B. MACKEY, president emeritus of Trevecca Nazarene College will retire in June after completing forty-two years of service to the college. He began as an instructor at Trevecca in June, 1925, was advanced to dean of the college in 1929, became vice-president in 1936, and president in 1937. He resigned as president in 1963, and was succeeded by Dr. William Greathouse. Dr. Mackey has been serving the college part-time since then.

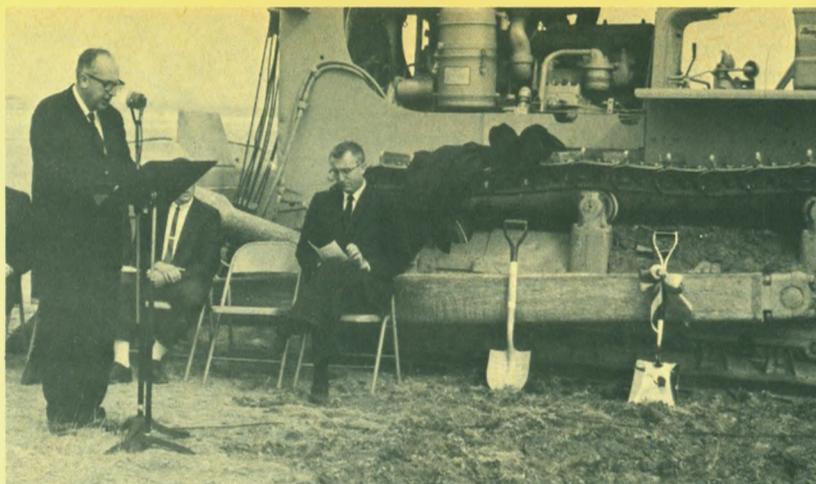
KANSAS DISTRICT officials recently handed Dr. Eugene Stowe, president of Nazarene Theological Seminary, a check in the amount of \$1,734 as the district's first half of their seminary offering. The district assumed a per capita quota of fifty cents, and Dr. Ray Hance, superintendent, assured Stowe that the remainder would be paid at the time of the district assembly in August. This is the first district to assume a quota for the seminary offering. Rev. Orville Hess, district treasurer, presented the check to Stowe.

MEMEBERS OF the Prescott, Arkansas, church who are seventy years or older were honored recently. Eleven of the seventy, or older, group were present to hear Dr. A. Milton Smith, superintendent of the South Arkansas District, cite their contribution to the church. Among those honored was Mrs. Lula Allen, who has since reached her ninety-first birthday, according to Pastor E. E. Kinzler.

LAYMAN FROM Whittier, California, Mr. and Mrs. Ovie Broussard, will leave May 10 for a six-month term of service with the Nazarene mission in Peru. The Broussards are parents of Mrs. Larry Garmen, who with her husband serves as a missionary there. Mr. Broussard will do construction work on an inland clinic and church.

DURING AN eight-week "search and find" campaign for Sunday school enrollees, Nazarenes at the Pool Huron, Michigan, church contacted 2,079 homes. The leading layman, Mrs. Betty Robbins, who was ill for a victory banquet, was congratulated in absentia by Dr. Kenneth S. Rice, Church Schools executive secretary, for contacting 81 homes.

A TWO-DAY WORKSHOP for supervisors and teachers in weekday schools is set for May 12-13 at the Kankakee Hotel, in Kankakee, Illinois. Under the sponsorship of the Chicago Central District, the con-



GROUND BREAKING FOR the first three buildings at Nazarene Bible College in Colorado Springs took place March 17, before a crowd of 200 persons. Above, President Charles H. Strickland reads scripture. Ceremonial shovels lean against earth-moving equipment which began work on the college site early this month. Below, Dr. Dean Baldwin, superintendent of the Joplin District, and chairman of the college board of trustees, speaks. Behind him and the seated dignitaries lies the southeastern edge of the city, much of which is visible from the hill which will be the site of the campus. More than 200 persons have requested application forms to attend the college, which begins this fall, and 58 have been returned by prospective students in the U.S. and 3 foreign countries.

ference will deal with problems related to preschool training and child care. Among resource personnel will be Dr. Kenneth Rice, Church Schools executive secretary; Rev. Alpin Bowes, Department of Home Missions; and Bonita Marquart, Olivet Nazarene College professor. Registration is \$2.50 per person or \$5.00 per church, plus hotel accommodations. Rev. George Galloway, 6245 W. 90th Place, Oak Lawn, Illinois, is in charge of arrangements.

NEARLY FIFTY Pasadena College students have joined a non-credit, voluntary choral group which, according to Director Keith Pagan, is training a nonselective group for participation and leadership in local

church choirs. The group sings weekly for chapel. As a pilot project, the Lillenas Publishing Company has furnished music.

PAUL WARDLAW, president of the associated student body at Northwest Nazarene College, was accepted recently for admission to the University of Oregon's school of medicine in Portland, Oregon. Wardlaw, who plans to become a medical missionary, will enter the school this fall.

A BETHANY NAZARENE College women's choral group sang March 17 at Trevecca Nazarene College, two weeks after the Trevecca a cappella choir performed at Bethany.

# Evangelical Editors' Meeting Set

Editors, writers, and others associated with the ministry of Christian periodicals, will gather in Chicago, May 8-10, for the nineteenth annual convention of the Evangelical Press Association.

Under the theme, "Christian Publications in a Changing Society," the three days of sessions will feature lectures by editorial notables, knowledgeable people in a variety of related fields, awards contests, "get-acquainted" periods, and formal banquet programs, according to Program Chairman C. Charles Van Ness, editorial director of the David C. Cook Company.

In his appraisal of the convention slate, E.P.A. President George E. Failing, editor of the *Wesleyan Methodist*, said Van Ness and his committeemen (Ray Knighton—Missionary Assistance Program; Bill Boyle—*Moody Monthly* magazine) "kept in balance a consideration of national issues, technical topics for editors and trends in current theological thought."

President Failing said a valuable aspect of the convention would be an evaluation of the government's approach to editorial problems. He said also the "uplift of inspiration" would be a worthwhile benefit for harried editors whose deadlines at home sometimes rob them of time for reflective thinking and the study of latest techniques in getting out the publications.

On the program are such speakers as Wesley Hartzell, special projects editor, Chicago's *American*; Jack O'Dell, radio writer and producer; Chicago Police Chief O. W. Wilson; Psychologist Richard H. Cox; Copyright Attorney George B. Newitt, Design Specialist Kenneth Butler; a representative from the Internal Revenue Service; printers; circulation experts; and others will be on hand for E.P.A.'s yearly membership conclave.

Chairman of the various days are Rev. James C. Lont, editor, the *Young Calvinist*; James W. Reapsome, editor, the *Sunday Times*; and Ted Miller, editor, the *Christian Reader*.

*Herald of Holiness* Editor W. T. Purkiser and Managing Editor Elden Rawlings were to be in Chicago for the meeting.

Without a vision, the papers perish. The annual convention of the Evangelical Press Association in May is not only a way to keep them alive, but to make them more relevant in a needy world.

## News of Revival . . .

More than 120 persons found spiritual help and 2,000 pledged to pray for revival in fifteen one-night services through the Northeastern Indiana District.

Evangelist Paul Martin preached to nearly three thousand persons during the two-week stint. Gene Braun was the evangelistic singer. Dr. Paul C. Updike is superintendent.

**HUTCHINSON, Kan.**—Two young couples were among five persons received into membership in the Westside Church here during the last service of a revival with Evangelist Carl Prentice. Rev. A. G. Edwards is pastor.

**CHEYENNE, Wyo.**—Dr. Russell V. DeLong spoke to an interdenominational audience of about one hundred persons each night during a revival at First Church here. Thirty-two sought spiritual help during the closing night, according to Pastor John R. Ferguson.

**COLUMBIA, S.C.**—Rev. James D. Morris and the Journeymen quartet from Gastonia, North Carolina, were special workers during a revival at First Church here. "It was well attended and many victories won at the altar," said Pastor W. E. Latham.

**FLORENCE, Ala.**—Evangelist and Mrs. Asa Sparks, Sr., completed revival services

at First Church here, according to Pastor Paul R. Holt.

Revival services reported in the March 8 *Herald* at Cortland, Ohio, were held rather at Corry, Pa., according to Evangelist G. F. Underwood. A total of 105 persons found spiritual help during the meeting.

**MILWAUKEE, Wis.**—The fourth annual Milwaukee area holiness convention closed recently with the altar lined with persons seeking spiritual help. Dr. Edward Lawlor, Evangelism Department secretary, was the speaker; and Rev. Warren Rogers, superintendent of the Gulf Central District, directed the musical program, according to Rev. M. W. Kemper.

**ST. BERNICE, Ind.**—Fifteen persons found spiritual help during a weekend revival meeting at the church here. Ted Lee, a student at Olivet Nazarene College, spoke in the meeting organized by teenagers, Pastor Claude D. Wilson said.

## Moving Ministers

Rev. Paul J. Miller from Sugar Grove, Ind., to Bellefontaine, Ohio.

Rev. F. L. Barher from Miamisburg, Ohio, to Bethel, Ohio.

Rev. Harvey L. Sprague from Dellroy, Ohio, to Akron (Ohio) West.

Rev. C. G. Schlosser from East Liverpool (Ohio) First to Mount Vernon Nazarene College.

Rev. B. Edwin McDonald from East

Liverpool (Ohio) LaCroft to Miamisburg, Ohio.

Rev. William W. Restrick from Canton (Ohio) Calvary to Cliftondale, Mass.

Rev. Howard Rogers from Birmingham (Ala.) Chapel Hill to Mobile (Ala.) Riverside.

Rev. Raymond Moore from Childersburg, Ala., to Union Hill, Ala.

Rev. Fred C. Cowen from Sunderland, England, to Greenlock, Scotland.

Rev. Paul Berger from Orland Park, Ill., to Vicksburg, Miss.

Rev. Richard Timmer from El Paso (Tex.) Grace to Camp Creek, Okla.

Rev. E. Warren Hayes from Holydale, Calif., to Placentia, Calif.

Rev. Carl E. Greek from associate pastor at Oskaloosa, Ia., to Muncie (Ind.) Harris Chapel.

Rev. William Restrick from Canton (Ohio) Calvary to Cliftondale, Mass.

Rev. Robert Osborne from Jackson (Ala.) to Gadsden (Ala.) East.

Rev. John P. McIntosh from evangelistic field to Tucson (Ariz.) Palmdale.

Rev. Larry Brown, student, to Orland Park, Ill.

Rev. Harry L. Evans from Baker, Ore., to Renton, Wash.

Rev. Clifford Patnode from Gardiner, Me., to Portland, Me.

Rev. James Ahleman from O'Fallon, Mo., to West Memphis, Ark.

Rev. Clarence Dishon from Harris Chapel, Ind., to Bernie, Mo.

Rev. Joe C. Porter, student, to Laverne, Okla.

Rev. Francis Haagland from West Union, Ohio, to Hillsboro, Ohio.

Rev. Willard L. Hubbard from Temple (Tex.) First to San Benito (Tex.) First.

Rev. J. Kenneth Copenhaver from Newtonsville, Ohio, to Wilmington (Ohio) First.

Rev. W. J. Campbell from Mt. Pleasant, Tex., to Idabel, Okla.

Rev. Henry Terry from Millry, Ala., to Jasper (Ala.) Snoddy Chapel.

Rev. R. J. Wiens from Edmonton (Alberta) Parkallen to Fostoria, Ohio, as associate pastor.

Rev. David Lord from Amherst, Ohio, to Johnstown, Ohio.

Rev. Vernon Stimpert from South Point, Ohio, to Columbus (Ohio) Northland.

**Don't Overlook**

This Important Study Aid for THIS Quarter's Sunday School Lessons

**ACTS OF THE APOSTLES**

A [cst] Text



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# Late News

## Missouri Offering Tops Long-standing Goal

Dr. E. D. Simpson, in his final year as superintendent of the Missouri District, announced recently at a meeting of ministers in St. Louis that giving among district churches in the Easter Offering was \$8,000 higher than a year ago.

Long holding a \$30,000 goal for special offerings, the superintendent indicated that it had been exceeded for the first time this Easter. Giving had reached \$36,000, compared to \$28,000 in 1966.



E. D. Simpson

Dr. Simpson, who will retire from the superintendency at the upcoming district assembly, has been approved by the executive committee of Mid-America Nazarene College to become assistant to the president in charge of estate planning. The announcement came from Dr. Curtis Smith, president.

Speakers at the Missouri District preachers' meeting were Dr. Samuel Young, general superintendent, and Dr. Eugene Stowe, president of Nazarene Theological Seminary.

Giving in the annual Thanksgiving Offering, for which a denominational goal of \$1.85 million had been established, fell only \$10,000 shy, according to records in the General Treasurer's office. The fall offering total was \$1,840,242.

Easter Offering totals at press time had not yet established a trend. However, church leaders were optimistic about reaching the \$1.85 million spring goal. These observations were bolstered by reports from congregations such as Marion (Ohio) First Church, which exceeded \$10,000 in its offering. Pastor Glenn W. Flannery compared the record amount to last year's total of \$7,400.

## Wendell Lillenas Dies

Funeral services for Wendell Lillenas, son of Songwriters Haldor and Bertha Lillenas, were held April 3 in Bethany (Okla.) First Church following his death in a Bethany convalescent home.

Lillenas, who was fifty-one, had

been ill for two years with a brain tumor.

Surviving him are his wife, Katherine; a son, Gary; and a daughter, Cindy. Both children are college-age. Also surviving is a sister, Evangeline Lillenas.

Dr. M. Harold Daniels, pastor, conducted the services for Lillenas, who had lived in Bethany for twenty years, and had worked for the Nazarene Publishing House in the Bethany Book Store for ten years.

## Among the Ill . . .

Persons in the headquarters family undergoing medical treatment recently include Dr. Samuel Young, general superintendent; Dr. V. H. Lewis, general superintendent; Dr. B. Edgar Johnson, general secretary; Dr. E. S. Phillips, secretary to the Department of World Missions; Mrs. John Stockton, wife of the General Treasurer; and Mrs. Kenneth Rice, wife of the secretary to the Department of Church Schools.

## Minor Cited for Security Service

Colonel William T. Minor, currently a Harvard Fellow at Harvard's Center for International Affairs, and an active member in the Church of the Nazarene, has been awarded the Legion of Merit by the air force for his work in international security problems.

Minor was cited for his "exceptionally meritorious conduct" as chief of the Cold War Division of the Joint Chiefs of Staff's War Games agency from 1962 to 1964.



Thane Minor

The citation stated that he was instrumental in "expanding and improving the quality of political-military simulations through which the Secretary of State, Chairman of the Joint Chiefs of Staff, Special Assistants to the Presidents, and many other officials in government have examined and explored complex problems in the field of international security affairs."

Colonel Minor, an Arkansas native, entered military service in 1942. He is the son of the late Rev. W. H. Minor and Mrs. Mattie Mae Minor of Oklahoma City.

Colonel Minor is a frequent speaker, locally and nationally, on the subject of international crisis simulations. He was among speakers at the first International Lav Conference held last summer in Miami.

## Chaplain Keys Named Chief's Assistant

Lt. Col. Clifford E. Keys, Jr., a thirty-eight-year-old army chaplain, was named recently as special assistant to the chief of U.S. Army chaplains.

Announcement of the advancement came through Paul Skiles, director of the Nazarene Servicemen's Commission.



Clifford Keys, Jr. General Staff College at Fort Leavenworth, Kansas.

Keys was graduated from Eastern Nazarene College and Nazarene Theological Seminary before becoming a chaplain in 1954.

Keys is the first Nazarene chaplain to be named to the staff of the chief of chaplains office. His responsibilities will include liaison with denominations, and travelling with the chief of chaplains.

There are 1,500 army chaplains.

Keys, his wife, Lois, and three children will move to the Washington, D.C., area the last of May.

## Benner at Dedication

Dr. Hugh C. Benner, general superintendent, preached the dedicatory sermon, March 19, for the Stillwater (Okla.) University Church activity center.

Also participating on the program were Rev. Jerald R. Locke, superintendent of the Northwest Oklahoma District, and Rev. J. D. Dorough, pastor of First Church in Stillwater.

Pastor Hiram Sanders said, "We feel this is more than a dedication of a new building. It is the dedication of a new type of ministry to the university community."

## J. B. Maclagan Succumbs

Rev. James B. Maclagan, sixty-five, superintendent for fourteen years of the British Isles South District, died April 3 in St. James Hospital in London.

He suffered a coronary occlusion March 16, and had since been hospitalized.

Funeral services had not been set at press time. He was a member of Thomas Memorial Church in London, of which Rev. T. Crichton Mitchell is pastor.

Maclagan was ordained into the ministry in 1927. Among his survivors is his wife, Jean.

## Next Sunday's Lesson

# The Answer Corner

By A. Elwood Sanner

### FAITH MAKES THE DIFFERENCE

(April 23)

Scripture: Acts 3 (Printed: Acts 3: 1-16)

Golden Text: Matthew 21:22

*Whose faith brought healing to the lame man? How does one obtain the faith which displaces lameness with soundness?*

Peter and John, now Spirit-filled, were on their way to the place of prayer. As they moved into the more sacred precincts of the Temple, they encountered a crippled beggar at the gate called Beautiful.

#### *The plea of the lame*

As a matter of routine, the lame man appealed to Peter and John for money. This was the *wrong request*, not only because the apostles had no funds, but because alms were not his real need.

The plea of the lame near the gates of today's Church is much the same. No one should despise the cry of mankind for bread, but man does not live by bread only.

With a wisdom born of Pentecost, the young apostles offered the *right response*: healing for lameness. In that moment, through a name and a vigorous faith, the gateway to the Temple became as beautiful in fact as in name.

#### *The power of the name*

The healing of the lame man was a noteworthy miracle. Crippled from birth, he not only stood alone for the first time but walked without previous experience and leaped for joy. What made such a feat possible?

For one thing, daring *human instrumentality*. Peter's command was striking: "Look on us" (v. 4). He was unafraid of such attention as a channel of God's power (see v. 12). Moreover, strength came to the lame man's feet and ankles only after the helping hand had raised him up.

But also, and especially, there was *divine intervention*. When the people gathered in astonishment to gaze on the erstwhile lame man, Peter seized the occasion to give all glory to the God who had healed the man through faith in the name of His Son.

Whose faith wrought the miracle? Chiefly that of Peter and John. Clothed and empowered by the Spirit of Christ, the young Church had power to displace *lameness* with *soundness*. Do we have any other task than this? Do we have any other resource for such a task?

Conducted by W. T. Purkiser, *Editor*

**I have always felt that it is impossible to grade sins. Either one is sinning or he is not. It seems that some sins, however, are "more" than others. Is it not worse to kill than to steal \$10.00? Yet the Bible says that lust in the heart is just as bad as adultery.**

It is worse to kill than to steal \$10.00, not because murder is sin and stealing is not, but because the social consequences are so much worse.

The Bible does not say that lust in the heart is just as bad as adultery. It does say that God judges the moral character of an individual by his motives as well as by his acts.

The man who plans adultery is an adulterer in the sight of God, even though he may be prevented from carrying out his evil purposes. The commission of the act, however, would involve another person and would have vicious social consequences.

On the other hand, the essence of sin is the will to disobey the law of God. It violates the royal law of love. James 2:8-11 indicates that God does not grade sins into "mortal" or "venial," serious or not so serious.

In William Taylor's analogy, the law

is a fence with ten gates. If you go out the gate of Sabbath desecration, you are out just as surely as if you go out the gate of theft or false witness.

Or, to change the figure, the law is a chain with a number of links. To break any one of the links is to break the chain.

This is why man's self-righteousness will not save him. If you are going to jump a chasm five feet wide, it doesn't do any more good to jump four-and-one-half feet than it does to jump two feet.

This is not to downgrade the importance of human morality. There is far too little of it in the world as it is. But it won't save the soul. However, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

**What can a pastor say to his church board regarding a separate item for an evangelist's parsonage or housing allowance? Some do not seem to understand. Some who have no objection to providing a parsonage for the pastor and his family complain that they have to pay for their own homes out of their salaries, so why should not the evangelist do the same?**

I'm sure any complaint is only a matter of misunderstanding.

Possibly many board members do not understand that the United States Internal Revenue department will allow any minister a tax-free housing allowance if it is paid as a separate item and is specified for housing.

Pastors who are supplied parsonages are not required to pay income taxes on the rental value of their parsonages. If a parsonage is not supplied, pastors or other ministers may be given a housing allowance. If this is duly authorized by the church board, and is paid as a specific item for that purpose, it is not taxable.

The rule also applies to evangelists. In order to save paying taxes on the housing allowance, however, it must be specified as a separate sum.

The Department of Evangelism has provided a form which may be used in paying an evangelist in which the "amount allowed this period for parsonage and utilities (non taxable)" is to be entered separate from the honorarium or love offering given. Some

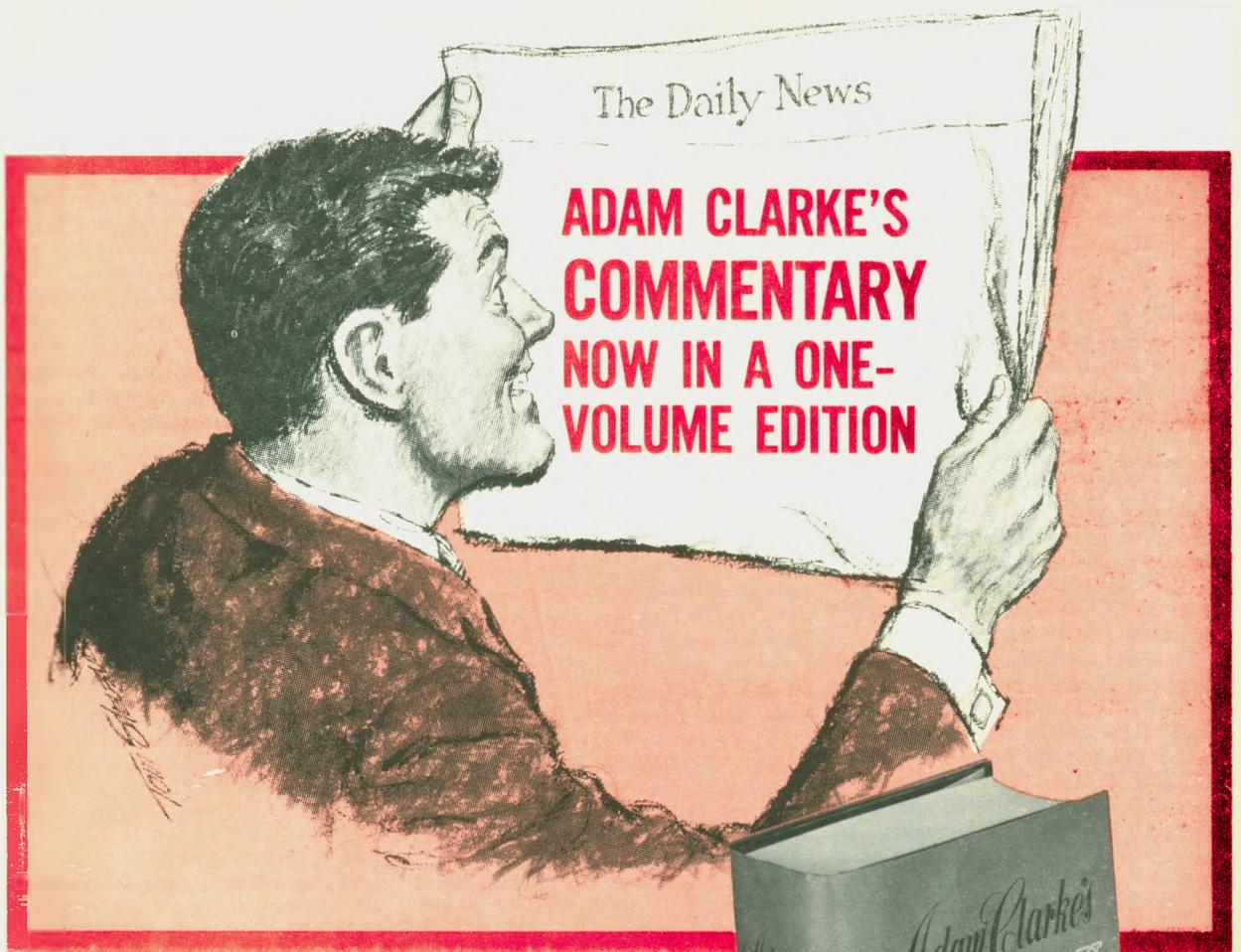
such form ought to be used.

There is no formula that will fit all parts of the country or all evangelists as far as housing costs are concerned. Probably the best way is to consult the evangelist beforehand. If he does not use all of the housing allowance he receives across the year for housing costs, the balance becomes part of his taxable income, so there is no harm done if the part of the total specified for housing allowance is larger than the actual cost.

Or the rental value of the local parsonage and utilities for the period may be used as a base. For example, if the rental value of the pastor's house and utilities is \$150.00 per month and an evangelist holds a two-Sunday meeting, \$75.00 of his love offering could be specified as "housing allowance." In terms of spendable cash, this would be at least as good as \$85.50 not so specified.

This is in no sense "tax evasion." The government has made it clear over and over that it expects taxpayers to take every allowable deduction before paying their obligation to the federal treasury.

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