

# HERALD OF HOLINESS

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General Superintendent Stowe



# THE REALITY OF REWARDS

Moses believed in them.

What kept him going during those difficult days in the desert? Sheer discipline? A sense of duty? Hebrews 11:26 declares that he suffered this affliction because "he had respect unto the recompense of the reward."

Paul believed in them.

What was the motivation for his selfless service? Making up for lost time? Setting a good example? Listen to his testimony in I Corinthians 9:25 (*Living Bible*\*): "An athlete goes to all this trouble just to win a blue ribbon or a silver cup, but we do it for a heavenly reward that never disappears."

Jesus believed in them.

Of course it was redeeming love which led Him to lay down His life. But there was more. In the stirring exhortation to run the Christian race the author of the Hebrew Epistle writes, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (12:2). The anticipation of His imminent homecoming enabled our Saviour to successfully complete His ministry of reconciliation. From His cross He saw more than Jerusalem. His eyes were lifted to that city "whose builder and maker is God."

So who are we to act as if eternal rewards are either unreal or unimportant? What is wrong with openly acknowledging that we too run our earthly race for a

heavenly prize? No other incentive will enable us to conquer both the years and the tears. Nothing but seeing Jesus will make life's trials seem small. Kathryn Blackburn Peck expressed it poetically in these words:

*We shall never recall the cross we bore,  
Nor question why we shed the bitter tears  
With heaven begun;  
For just one glimpse within God's open door  
Will quite erase the sorrows of the years—  
When day is done!*

But we don't have to wait for rewards until the by-and-by—some come in the here and now. I saw some given out on a recent visit to one of our mission fields. The ordination service had concluded the district assembly. Six capable young nationals had received elders' orders. Congratulations were in order. It was an unforgettable sight as our missionaries extended their felicitations to these ordinands and their wives. Tears of joy flowed freely. The missionaries had witnessed the conversion and sanctification of these nationals. They had nurtured and trained them. Now in their ordination they were receiving the first installment of their reward.

"And Jesus said . . . There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time . . . and in the world to come eternal life" (Mark 10:29-30).

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# MILLION-DOLLAR BONFIRE

By Arthur H. Townsend, Langley, British Columbia, Canada

I grew up in the city of Victoria, British Columbia, where Canadians made fun of Emily Carr. True, Millie did have some eccentricities—like taking her groceries home in an old-fashioned pram (baby buggy), which also cradled a pet monkey. But the pram was needed for the groceries. She kept boarders. The monkey simply went along for the ride.

She did walk out in some drab clothes, but that was no fault of hers. The depression was upon us, and those were tough, hard years, believe me! A person seldom had two of anything to rub together—shirts, ties, dresses. You name it.

I worked in the David Spencer's Department Store (now Eatons of Canada) and received \$6.00 a week, working nine hours a day, Wednesday off at 1 p.m.—a 50-hour week. And Millie Carr, along with the rest of us, went through that same depression. We often lacked money enough to mail a letter. So I say the people who made fun of Millie were 90 percent wrong and the other 10 percent was poor judgment.

Millie spent hours alone with her brush and paints. Few people can understand the artist, the author, or the thinker. They need hours of solitude. Einstein, the scientist, said, "Imagination is more important than knowledge." He knew that reflection, done in solitude and often at a cost to the one involved, is necessary to produce in the field of creativity.

Emily Carr loved dogs, squirrels, birds, Indians, and especially her painting. She protected and fed her animals and birds and did much work on canvas that portrayed rugged Indian life on the coasts of Vancouver Island. She spent hours among the natives—sketching, painting, sketching. They named her "Klee Wyck"—the Laughing One.

But it was the baby buggy, the monkey, and the groceries that puzzled up-tight, conservative Victoria and "stuck in the craw" of a large segment of the people of the city. "Crazy old Millie Carr!" they said. But Millie kept on painting.

A Christian family, who were members of the church I attended, moved into a house that Emily Carr had occupied. When they cleaned house, before occupying it themselves, they found dozens upon dozens of sketches and paintings done by Millie and stored away in the attic. They made a clean sweep, burning them up with the rubbish that had accumulated in the backyard. *And that was a million-dollar bonfire!*

The year before she died in 1945 at 74 years of age, Millie achieved recognition and success.

Her paintings now hang in Canadian art galleries from Vancouver to Montreal. They have been reproduced on Canadian postage stamps. And, on the open market today, an Emily Carr painting brings \$30,000 to \$50,000!

When I talked with a member of the family that had made the million-dollar bonfire (she is now a preacher's wife), she said, "Every time I think of it, it makes me sick!"

There is another precious, priceless work. It has the Author's name on it. It is God's picture of mankind. You could have a copy at home, tucked away in a drawer or even up in the attic.

Do not laugh, scoff, or make fun of God's picture. Don't throw it away! It is indeed priceless—the Word of God, the Bible.

Dust it off! Read it! Study it! And 1973 could certainly be a "key" year for you—a year when you may "come to the knowledge of the truth in Christ Jesus." "For the prophecy [God's Word] came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

People laughed at Millie Carr and scoffed at her paintings. Do not make a far greater, more costly mistake, concerning God and His Word, today. It could cost you the loss of your soul. "Believe on the Lord Jesus Christ, and thou shalt be saved."

*Don't build a million-dollar bonfire of unbelief!* □



Emily Carr as a young woman

Photo—courtesy Provincial Archives, Victoria, B.C.



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## FRESH AS THE MORNING DEW

My car ran out of gasoline on a freeway in New York City. Once is enough! Now I carry a reserve can of gas in the trunk, ready for any such emergency. The first time I had it filled, the service station attendant said, "I suggest you refill this can with fresh gas at least every month. *Stale gas isn't any good!*"

Driving away from the station, I remembered that the children of Israel received similar advice thousands of years ago—stale manna wasn't any good either!

What a timeless truth!

We need to keep our surrender fresh every day. True, in one sense surrender is climactic. Everyone needs to meet God in a moment of full surrender to His will. But surrender is more than a single act—it also is an attitude of daily life. "Lord, keep my surrender to Thee 'fresh as the morning dew.'"

Confession is also progressive. I thank God for the day I confessed my sins to Him and found Him "faithful and just to forgive." I am just as thankful, however, for the faithfulness of the Holy Spirit, who helps me to confess my daily need of His presence, His guidance, His care.

And what of God's most excellent gift, love?

What wife would be satisfied with a profession of love from her husband at the marriage altar if it was not followed by daily demonstration? Thank God, His love is "fresh as the morning dew," ever faithful, ever new.

But what of ours? No wonder the Apostle Paul assigned as the highest motive—"The love of Christ constraineth us" (II Corinthians 5:14).

By His grace may my service to Him, and to my fellowmen, know the freshness of daily use. May I learn well the lesson that stale love cannot be enjoyed, nor shared! □

DAVID K. KLINE  
Boxboro, Mass.

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## THIS LIFE OF MINE

*He's living through this life of mine;  
His will alone is my design.*

*And cares of life that come today  
Are gifts from God—in His own way,*

*That men might see His will divine  
Through witnessing this life of mine!*

C. Dale German  
Kansas City

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# ON THE BACKS OF OTHERS



**I**t wasn't until I was asked to address the California Nurses Association on the merits of being a dues-paying member that I began to feel twinges of guilt about being a "piggyback" member of my local church.

First let me explain that giving tithes and offerings has never been a problem for me. I am fully convinced that God expects His people to support the work of the Kingdom in an orderly and systematic manner.

About a year ago I left a little church in a northern city composed of 30 members and joined a church where the membership exceeds 1,000. I reasoned that the little church back home needed my support far more than the larger church ever possibly could. I knew that my tithes and offerings meant much to the little church at home and believed the Lord's work could not survive in that place without my continued support.

By contrast, the larger church had hundreds of families, with money seemingly pouring in from all directions!

In preparing for the appeal to the nurses I recalled that each member owes the best he has to give to the constituency. When joining, individuals promise to give of their time, interest, and money for the work of the organization.

The primary thrust for nurses involves outreach—devising and developing programs which will meet both immediate and long-term health needs of the people they serve. This includes providing for teaching, training, and support of leaders in nursing.

I prepared a life-size drawing of a nurse carrying "freeloaders" on her back.

"It is easy to see," I explained to the group,

"that this one person is bowed down trying to bear the weight of people who wish to ride along without benefit of individual contribution. When only a few carry the load for many, all resources are taxed to the limit. With the additional burden the back is bowed, causing impaired circulation, distorted vision, and a shortened life-span.

"It is well known that an agency's record of successes is directly related to the degree of giving by its membership. When a third of the nurses pay the bills for the entire membership, unfair practice is in effect and goals are sabotaged."

It was after this presentation to the nursing group that the Holy Spirit began talking with me. Wasn't I doing the same thing in my present church? Riding piggyback—expecting others to carry my load? Did I think that singing in the choir and participating in church activities was sufficient? What about Malachi, who said to "bring ye all the tithes into the storehouse, that there may be meat in mine house" (Malachi 3:10)? The implication was clear that payment for meals should be made in the place in which they are prepared, served, and eaten.

I was reminded further that nursing students are taught that children are best cared for if services provided for them come from the household, so that the members know there is direct commitment and involvement.

And so I have purposed to love my church back home but to relinquish to them their right to care for their own.

I have the heartwarming opportunity, through financial support, to join the family of God in my present church in a purposeful partnership—for outreach in '73. □



Mass grave for Indians who fought in the battle of Wounded Knee, December 29, 1890. The graveyard is behind the Catholic church occupied during the 1973 confrontation.

Marked battlefield at Wounded Knee. Small signs designate the placement of government troops.



(Photos by John Oster)

# "BURY MY HEART AT WOUNDED KNEE"

R. Nelman Gunstream, *Temple City, Calif.*

**I**n recent news reports the nation once again has heard of a place called Wounded Knee, S.D. It is an Indian reservation with an important history. Stephen Vincent Benet wrote of it: "I shall not be there. I shall rise and pass. Bury my heart at Wounded Knee."

Dee Brown has written a book with the title *Bury My Heart at Wounded Knee*. It is a history of the American Indian. Whatever one's opinion may be concerning America and the Indian, the fact is likely true, as stated by Mr. Brown, that much of the conflict is really a lack of understanding on one side or the other.

It is ironic that Wounded Knee should once again be in the headlines when it is realized that the battle fought there in December of 1890 was to be the end of Indian bondage. Freedom was purchased at a great price! At that battle Chief Tecumseh of the Shawnees stood before his people, aware that many were gone, and declared: "They have vanished . . . as snow before a summer sun. Will we let ourselves be destroyed in our turn without a struggle, give up our homes, our country bequeathed to us by the Great Spirit, the graves of our dead and everything that is dear and sacred to us? I know you will cry with me, Never! Never!"

Wars have been fought and won or lost, and men have returned in later generations to fight again in the same places and largely over the same things. Final victory in such incidents is

most uncertain! The Christian is not engaged in a battle of flesh and blood, but with "principalities" and "powers." In the spiritual battle, victory may be won with certainty! Jesus said, "Be of good cheer; I have overcome the world."

Our generation is a paradox. It is the greatest period of all for evangelical Christianity. The name of Christ is a common name everywhere! Never have we had such freedom for proclaiming the gospel. No other period has produced the spiritual fruit of this day. The light around the "sacred Head now wounded" shines brighter still, and Jesus still offers hope in a world of despair. Yet at the same time few periods of the past have been more marked with the power and manifestation of sin and darkness.

While the Church enjoys spiritual tides unknown before, she also is shaken to her knees! Disappointment and sudden shocks in the lives of long professed followers are common occurrences. It would appear that the Church could hardly take more and survive.

Men of old declared that the ingredients for spiritual victory are the Word of God and prayer. Slight these and the enemy is sure to get inside. Spiritual weakness is the product of lack of communion with God through our Lord Jesus Christ. Ignorance of His promises and failure to appropriate them leaves the soul spiritually degenerate and powerless.

Few hearts are broken without wounded

knees! Few knees are wounded without broken hearts! They are woven together like fine silk.

It is here that the life of holiness is cultivated, nurtured, and increasingly matured. As Gethsemane won the final will of the Saviour, so man's Gethsemane brings spiritual victory. Self is crucified there. The carnal mind is destroyed, enmity removed, and God and man's soul unite as one.

Today's weak, posing, outward follower of God refuses to enter such a Gethsemane. Thus when the enemy of our souls approaches with his old temptations in new forms, the balustrades are soon gone and the apparently strong are too weak to stand.

Christ's followers must be obsessed with the plea of the ancient Indian: "Bury my heart at Wounded Knee." To paraphrase the words of Chief Tecumseh: "Will we let ourselves be destroyed in our turn without a struggle, give up our homes, our churches, the graves of the saints preceding us, and everything that is sacred and dear to us? I know you will cry with me, Never! Never!" □

## HOW COULD HE BE THE SAME?

John 18:10

*I've often thought of Malchus  
And wondered how he felt  
When Jesus touched and healed his ear.  
Did not his poor heart melt  
In gratitude for this kind act  
By One he helped arrest?  
Did not the curse die on his lips,  
And the project lose its zest?  
Did not he inwardly rebel  
Against this awful wrong,  
As soldiers bound and roughly pushed  
The gentle Man along?  
Perhaps within he cried, "Forgive!"  
And softly spoke His name.  
Was he not healed in spirit too—  
How could he be the same?*

Alice Hansche Mortenson  
Racine, Wis.



### NONE IS PLENTY

On returning from a safari in India, a hunter reported to a friend that he had not killed a tiger. When asked if this was a great disappointment, the hunter replied, "No, when you are hunting for tigers *none is plenty*."

Let us look at some aspects of church life where none is enough.

*None is plenty* with regard to the number of people who are unwilling to work for Christ and His Church. It is most unfortunate that, in church after

church, a large percent of the work is done by a small percent of the membership.

Someone has said that the church is filled with willing people—a few willing to work and the rest willing to let them. That is too true to be humorous.

It takes many people doing many things for a church to maintain a vibrant, meaningful ministry. The degree of noninvolvement is a measure of the church's ineffectiveness.

A second case where *none is plenty* is the number of pessimists in a local congregation (worse yet, on a church board). It has been said that an optimist sees opportunities in difficulties but a pessimist sees difficulties in opportunities.

Generally speaking, pessimists are "generally speaking," thus spreading their gloom in amounts disproportionate to their number.

Sometimes pessimism goes under the guise of caution, giving it a cloak of respectability. While a case should not be made for reckless abandon, let it be said that fewer churches suffer from unbounded enthusiasm than from unrestrained pessimism.

A church that is going, growing, and glowing is one that has refused to believe the minority report that gloomily states, "It can't be done."

Finally, *none is plenty* when it comes to the matter of a critical spirit. A judgmental attitude is diametrically opposed to the teachings of Jesus as well as to the spirit of the entire New Testament. Notwithstanding, persons can be found in many churches who feel constrained to criticize the pastor, the people, and the program.

One who does so fails to realize that he reveals more of his own faults than he exposes in that which he criticizes.

Let us examine ourselves and see if we are making some negative contributions which our church could do without. □

**EARLY CHRISTIANS SEEMED TO  
ACCEPT THEIR LOT AS BEING  
STRANGERS IN A PILGRIM  
LAND WITH "NO CONTINUING  
CITY" HERE.**

**THEY FACED EVERY HOSTILITY  
AND FOE WITH A HAPPY,  
STEADFAST CONFIDENCE THAT  
WAS A COMPLETE MYSTERY TO  
THE GAINSAYING WORLD.**

**T**he Cross was a central fact in the faith of the early Christians. After the Resurrection one might have expected them to forget the Cross as a mere tragic episode in Christ's march toward Easter dawn—much as we think of a serious illness before health is restored, or a disappointment before days of fulfillment. But not so! The Cross remained for them a very necessary and integral part of the gospel.

To the Corinthians, Paul wrote, "For I [was] determined not to know any thing among you, save Jesus Christ, and him crucified" (I Corinthians 2:2). He also saw in the Cross a wonderful illustration of our climactic separation from sin: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).

To Paul, the cross of Christ was so important that he prayed, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14).

Although the disciples did not understand all He was saying, Jesus informed them several times of the necessity of the Cross. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31).

From these scriptures, and many others, it is clear that in the mind of Jesus the Cross is a necessity for the redemption of mankind.

Mrs. Frank A. Breck picked up the truth of salvation through the death of Christ on the Cross when she wrote:

## THE GLORY OF

*They are nailed to the Cross;*

*They are nailed to the Cross.*

*Oh, how much He was willing to bear!*

*With what anguish and loss*

*Jesus went to the Cross!*

*But He carried my sins with Him there.*

This great truth was verified over and over again by the followers of Christ and has been cherished by Bible-believing Christians of all centuries.

There is, however, another thought connected to the message of the Cross that we must not overlook. In a measure, the Cross experience of Jesus must be the experience of His followers also. Prior to His own death, Jesus had said to His followers, "And he that taketh not his cross, and followeth after me is not worthy of me" (Matthew 10:38).

While we do not purchase salvation, for either ourselves or others, by our cross bearing, yet it must be recognized that if we faithfully follow Christ we will bear a cross. "There's a cross for every one, and there's a cross for me."

Our danger is to have a mere sentimental attachment to the Cross. We see Jesus there. We weep over His sufferings. We acknowledge that "with his stripes we are healed" (Isaiah 53:5), but so often we do not relate ourselves to the Cross as Jesus and the apostles invited us to do. We mistakenly feel ourselves removed from it and would rather talk about the Resurrection, triumph, and victory.

In Philippians and Hebrews there are references that indicate that the Cross is to be both a guide and an inspiration for us. "Let this mind be in you, which was also in Christ Jesus: who . . . humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8). "Looking unto Jesus the author and finisher of our faith; who



for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

The victory of the Resurrection was a great victory for Jesus and His followers. It guaran-

# F THE CROSS

teed our redemption, but it certainly did not stop the march of evil nor reduce the danger of Christian living. In fact, the proclamation of the Resurrection by the apostles only seemed to intensify opposition and persecution. This we do not always see.

We would like to see the Church as an institutional triumph in the world. Our attitudes often are like the early disciples who asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). We would like to be the party in power. We would like to exchange places with kings, presidents, dictators, congresses, and parliaments. But this is not our place. Agreed, some Christians may serve significantly in government, but even there these must bear their crosses as Christians—as "saints in Caesar's household."

Never do we find any record of the early Christians challenging the Roman Empire as a constituted government even though it was corrupt, pagan, and anti-Christian. Paul rather gives a surprising word of support of government when he admonishes, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (I Timothy 2:1-2).

These early Christians seemed to accept their lot as being strangers in a pilgrim land with "no continuing city" here.

They did not organize protest marches nor sign long petitions for political action. They did not even use the slogan, "Win the world for Christ in our generation." Their all-consuming passion seemed to be to proclaim the good news of the gospel, and to show the world how a Christian could live—and die.

It was not a morbid resignation to fate, defeat, and final death. Rather they faced every

hostility and foe with a happy, steadfast confidence that was a complete mystery to the gainsaying world. Never before had anything like this happened.

If the state would arrest them and close their services, they went to the streets. If they caught them there and beat them, they went their way "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

If circumstances were difficult and distressing, they could say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). If sickness overtook them, they rejoiced to know, "My grace is sufficient for thee" (II Corinthians 12:9).

Even death did not daunt them. When Stephen was stoned to death, his dying words were, "Lord, lay not this sin to their charge" (Acts 7:60). And when Paul was facing death from a Roman dungeon, he wrote, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:6-8).

If there are those who think bearing a cross is a dismal prospect, let me suggest that it is an invitation to the greatest companionship ever offered. Our invitation is to carry our cross in the companionship of Jesus and to share His death and His life.

Paul's testimony was, "I count all things but loss . . . that I may win Christ . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:8, 10). And Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

An unknown Christian has summed it all up best for me when he wrote:

*Tell me not of heavy crosses,  
Nor the burdens hard to bear,  
For I've found this great salvation  
Makes each burden light appear;  
And I love to follow Jesus,  
Gladly counting all but dross,  
Worldly honors all forsaking  
For the glory of the Cross.*

*Oh, the Cross has wondrous glory!  
Oft I've proved this to be true.  
When I'm in the way so narrow,  
I can see a pathway thro';  
And how sweetly Jesus whispers:  
"Take the cross; thou need'st not fear,  
For I've trod the way before thee,  
And the glory lingers near."*

Francis Dean (seated) and Frank Ruder at work in attic laboratory.



Like to start a tape ministry all your very own?

"It's simple," says Francis Dean, Pasadena, Calif. "Just take a recorder to church Sunday morning, tape the services, and then play them back that afternoon to someone in the hospital."

This could lead to something big! Mr. Dean knows! He did just that a few years ago and he is now involved both directly and indirectly in an expanded, double tape ministry that releases something like 100,000 cassette tapes a year.

That, of course, was the last count. This venture is growing so fast that the next 12 months could easily see the figure doubled.

"It all started very simply," Mr. Dean modestly explains. "My wife was confined to the hospital and couldn't go to church, so I taped the services and took them to her. It proved to be such a blessing—we both wanted to share it with others."

Overnight the ministry doubled—that is, they needed a second recorder. Then he ran into the problem of people who wanted to hear the services but had no player. So he purchased a few loaners, made extra tapes—and the snowballing started. Before long he bought 10 more

players—then an order for 40—and even that was not enough.

Tapes began to accumulate in the Dean home. Recording more and more duplicates became a time-consuming chore. Finances, record keeping, the whole thing began to cut into the business operations and consequently the profits of Francis Dean, realtor—but the booming cassette ministry just wouldn't stop growing.

In the meantime Mr. Dean's church, Pasadena First Church, began getting tape requests from unheard-of places. Missionaries were playing them in foreign stations; working people were listening to them in car pools as they drove to work; students were using them for campus gatherings; GI's were listening to them in Vietnam.

Neither Mr. Dean nor the church could really explain what was going on or how it happened. It just did. From a simple ministry to his wife in a hospital this thing was growing like the stalk that sprung from the magic bean planted by a certain legendary Jack.

It wasn't too long before Mr. Dean realized he had a small fortune tied up in cassettes and tapes. Not only had he invested his savings, his retirement funds, and proceeds from some heavy loans on insurance policies—this tape ministry was consuming about 98 percent of his time, and the remaining 2 percent wasn't enough to keep his real-estate business afloat.

Family finances and economics being what they are, some radical adjustments had to be made. The church board voted to get into the act. They purchased and set up all the apparatus needed for recording and duplicating the

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By E. A. Patchen, *Altadena, Calif.*

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\*Mr. E. A. Patchen, former teacher and businessman, is now the executive secretary of National Educators Fellowship, a national organization of Christian teachers and educators in the public schools of America. He is a member of the Pasadena (Calif.) First Church of the Nazarene.

tapes. They also took over the responsibility for the mailing and collecting—and this freed Mr. Dean to pick up the tag ends of his fast-failing business.

But the respite was to be only temporary. Hardly realizing what he had done, Mr. Dean had accumulated some other very interesting and helpful cassette tapes from various sources outside his church. He had assembled a series of sermons on biblical psychology from Dr. David Seamands, pastor of the host church for Asbury College, and a widely travelled evangelist. And there were some by Hal Lindsey on Revelation—and from Reuben Welch, outstanding Bible expositor and chaplain at Pasadena College.

As the tapes began to circulate, more and more requests came in for them. How do people hear about them? Mr. Dean can only guess as a day's mail brings inquiries from the east coast to the west coast, and from Tennessee to Alaska.

The ample attic of the attractive Dean home has been converted into a mini-laboratory. It contains a fantastic collection of tapes and expensive recording instruments, which according to Dean are always outmoded and inadequate even before they are paid for.

In the meantime, the church has hired two full-time employees, augmented with volunteer help, to keep abreast of its tape demands. And Mr. Dean is again seeing less and less of his real-estate business. Both Dean and the church have been forced to establish library procedures, print catalogs, and set up accounting systems to keep things running smoothly and in order.

One of the major production problems encountered along the way was a good and dependable source for high-quality tapes. Once this supplier was found, Mr. Dean was able to contract for enough raw stock to meet both the needs of the church and his own private demands. And this volume put him in such a favorable bargaining position that the wholesale price he negotiated made it possible to market the finished tape at a price well below regular commercial rates. Demand also forced him into doing the same thing with recorders, players, and accessories.

"Simple!" he says. Well, it was at the start. Anyone can do it—just take a cassette recorder to church next Sunday, tape the service, and play it back that afternoon at some hospital. It could lead to something big. □

Francis Dean and Eugene Swim find the Cassette-Age Ministry an enlarging outreach.



Eugene Swim, technician, edits tapes.



# THE GOD OF THE INFINITE AND THE INFINITESIMAL



**A** current magazine carries an interesting article captioned, "First voyage to the stars—Pioneer Ten on the most fantastic journey ever undertaken. Destination: Infinity. Flight time: Forever."

The flight is to travel at times at an estimated speed of 81,000 miles per hour. It is supposed to enter the orbit of Saturn—a billion miles away—in about four and one-half years.

Fifteen years from takeoff, Pioneer is supposed to cross the orbit of Pluto, 4 billion miles away.

Eighty thousand centuries from now the lifeless form of Pioneer is supposed to enter the great star clusters of Taurus, and this is by no means the end of space.

Allowing my mind to try to penetrate the infinitudes of space and time has, through the years, caused some of my most excruciating soul sufferings. Wrestling with the infinite in my college years made an agnostic out of me—at times, almost a suicide.

Reason said that the undeniable could not be true. My mind could not solve the seeming contradiction. Man seemed a microcosm of wonders

in a world of infinite wonders. Madness seemed the only path to sanity.

At the age of 21, and against this background of mental darkness and unbelief, I met the Infinite. In two seconds, He relieved me of the anguish that had constantly haunted my mind.

Now, almost 60 years later, that peace of mind remains. I know, in no uncertain terms, that He can do what mortal man cannot do. He has given "the peace of God, which passeth all understanding" (Philippians 4:7).

Although I have peace of heart, I have a restless mind. It reaches out, at times in agony, to understand God and His will and way for man. I say with the Psalmist, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Psalm 8:3-4).

To this question comes a partial answer when I remember the majesty of man made in the image of God and destined to joint heirship with His only begotten Son.

The inspired words of the prophet Isaiah still haunt me: "It is he that sitteth upon the circle

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**WHAT IS ACCIDENT AND WHAT IS DESIGN HAS BEEN A HOTLY DEBATED ISSUE; BUT DESIGN THERE MUST BE, AND THAT CALLS FOR A DESIGNER. . . . HUMAN ENGINEERING IS BUT A FAINT AND DISTANT SHADOW OF THE MANIFOLD CREATIONS OF HIS HAND.**

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of the earth, and the inhabitants thereof are as grasshoppers" (Isaiah 40:22).

With all the exaltation which God has given to man by making him, through grace, a part of His body, he does not thereby become the brain, the eye, or the heart. He can better be classed as a toenail! Even that in the body of Christ is cause for eternal rejoicing!

As baffling as the contemplation of the God of the infinite proves to be, contemplating Him as the God of the infinitesimal proves to be equally baffling. The very thought of a Being so great stooping to color a rose petal, tinting the wings of a butterfly, forming the talons of an eagle, teaching the mockingbird to sing and the frog to croak!

With what infinitesimal engineering did He work when He placed the death-dealing atoms in the ore! What delicate minutia did He employ when He organized the atoms so common to us such as wood, stone, and iron. Our scientists have gone a long way in segregating the elements of matter, but the wisest know that the end has not as yet been reached.

Even considering that God did all of this by divine fiat, He could not speak such into existence without formulating the concept of it in His mind. Did He by a set law decree that no two human fingerprints were to be alike and no two blades of grass identical, or does He personally design each? Who can answer such a question? Not man. God's "ways are past finding out."

What is accident and what is design has been a hotly debated issue; but design there must be, and that calls for a designer—and what a Designer He is! Human engineering is but a faint and distant shadow of the manifold creations of His hand.

Turning from the visible and the material, just think of man! With what dexterity were his veins and nerves woven throughout his body!

Who can tell what triggers the dreams of fantasy and terror that course without one's consent through the corridors of the sleeper's mind? Is the slumberer's mind like the console of a mammoth organ where, without the knowledge or consent of the owner, angels steal in and play rhapsodic melodies and lull the weary sleeper to peaceful rest?

By the same token, do fiendish demons find their way to the same console and shatter the nerves of the sleeper with dirges of doom and symphonies of terror?

Or is the sleeper's soul as an open door through which both the Eternal and the demon may enter at will? Is there a predisposition of the dreamer that determines who occupies the console or who enters the door?

Man has found no answer. There may be none knowable to man. If so, was this a slip of the Designer, or a result of man's meddling with the design?

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**HE IS THE GOD OF THE GREAT, AND THE GOD OF THE SMALL. HIS INTERESTS SWEEP FROM THE LOFTY HEIGHTS OF HIS FATHER'S THRONE TO THE HOVEL OF THE WIDOW WITH HER BURDENS AND CARES.**

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When we seriously consider the matter, our greatest hope rests, not with the God of the infinite, but with the God of the infinitesimal. He is both—but being as "grasshoppers" in His sight, we can approach Him better on the lower level.

God's greatness overwhelms me. His interest in the infinitesimal encourages me. It is here where I can meet Him and I have a well-nigh infinite number of reasons to believe that He is interested in me.

In ancient years He was too far away. So He became flesh and dwelt among us. He became One of the little ones—a nursing, helpless Babe at His mother's breast. He walked the dirt roads with us, studied and learned as we must if we follow Him.

While among us, He dealt with the little things. The flitting sparrow evoked a comment, and the wild fox did not escape His notice.

In all the ordinary affairs of life, He shared with others—the wedding, the banquet, the fishing, the publican, and the harlot. He walked the paths of the poor and claimed nothing as His own, save the clothes in which He was clad.

Today He is interested in little me and the least of my sorrows and my smallest care. The hairs of my head do not escape His eye, and my daily bread He has provided.

He is the God of the great, and the God of the small. His interests sweep from the lofty heights of His Father's throne to the hovel of the widow with her burdens and cares.

He never stood taller than when He stooped to lift the lowest, and the crown that He wears was won by His condescension.

He is God of the infinite and the God of the infinitesimal. God indeed! □

# A Knight in Shining Armor



I received a good education. The people of the small but thriving holiness group which I joined in my late teens were not actually of the intelligentsia, but they had their priorities right. They believed in holiness and they believed in prayer, and they saw an inseparable connection between the two.

Of course, this insight did not originate with them. They looked to John Wesley as an authority and you find the same emphasis in his writings. He made "prayer without ceasing" a routine check when examining those who professed Christian perfection, and he declared that "nothing can be more plain, than that the life of God in the soul does not continue, much less increase, unless we use all opportunities of communion with God, and pouring out our hearts before Him."

It was taken for granted in the Holiness church, Hull (now the Church of the Nazarene), that if you were entirely sanctified you had your hour with God before you went to work, whatever hour you started. If you couldn't pray, or didn't want to, then you needed the "blessing," or even the new birth.

Perhaps we were too radical in those days and didn't make sufficient allowance for special cases and circumstances. But there can be no doubt that the Bible stresses the same connection between prayer and the fullness of the Spirit. In Romans 8, Paul first enlarges on the deliverance from sin the Spirit brings, then the assurance of sonship and inheritance. Then he reminds us of the Spirit's help in prayer.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

Here we are given the right angle. Paul does not say that as soon as we are filled with the Spirit we become mighty in prayer. Some do, but not all. He does say that Christ's Other Self, the blessed Comforter (John 14:16, 18), places himself at our disposal to gird us and guide us for man's most effective service.

Paul recognizes weakness (infirmity), even after we are cleansed from sin, but the Spirit will teach us and empower us to prevail at the throne of grace.

Paul takes it for granted that prayer automatically appears in the priorities of the Spirit-filled life. The desire is implanted. It must be cultivated. It can be stifled. The Spirit can be grieved and the fullness lost.

*Restraining prayer we cease to fight;*

*Prayer keeps the Christian's armor bright.*

Prayer is the Spirit's recipe for spiritual fitness, and He is in us to apply it.

There is much in the modern world to make prayer difficult; its pace, its economic and social pressures, its fascinating variety of material benefits.

But there is also much to challenge us to prayer. At a time when multiplied millions are being spent to travel to the moon, what of Christians with access to the throne of the universe who cannot spare half an hour to visit it! Is it not amazing that modern man should fall back to primitive witchcraft to somehow touch the supernatural, while so many Christians who can touch God through prayer let the grass grow over the path to the prayer closet?

Admittedly, "we can pray without ceasing every moment that we live." Indeed, we can and we should. And everyone knows that God can answer a split-second prayer in a split second.

But I recall a comment by General Superintendent Samuel Young on Nehemiah's prayer before King Artaxerxes in Nehemiah 2:4. He said, "You can get a 'quickie' through—if you don't live on them!" But sometimes we try to live on "quickie prayers," and then they don't get through.

Let us pause, and take stock, and look to our armor.

helps to holy living

In a certain campaign a prayer card was given out with these words on it:

*Find a time and a place to pray,  
And read your Bible every day.*

The *time* is important. It will differ with our circumstances. First thing in the morning is ideal, but sometimes it is impossible. Some are much more awake late at night and the house is quiet. Right, then, late at night. The Spirit will help your common sense.

God's ancient people were taught to offer both a *morning* and an *evening* sacrifice. There is nothing against slipping away for a few moments at noon, also. But let time be found for unhurried communion with God.

The *place* is sometimes a problem. What of students in a dorm, servicemen in shared quarters, and others in similar circumstances? Perhaps a few moments on the knees before the

eternal God as a witness, and then adjournment to a quiet place where secret prayer can be enjoyed. Ask the Spirit to guide and provide.

The *Bible*—yes, take your Bible with you. There is nothing better to introduce you to the consciousness of God's presence. The *Come Ye Apart* portion will make a good starter. I recommend a chapter from both the Old and the New Testaments daily.

Read the Bible through. It provides a healthy, varied diet, full of spiritual vitamins. (But skip the genealogies, unless your digestion is exceptionally tough!)

And don't forget that the church prayer meeting will support you in your quest for a prayer life—as you support it.

Prayer keeps the Christian's armor bright.  
*If the Lord should come today in splendor,  
Would you stand a knight in shining armor?* □

## TEARSTAINS ON THE ALTAR

**W**alking through the sanctuary, I paused at one end of the altar. I was lost in reverie. I had a limitless view in all directions of scenes from yesterday and yesteryear. I seemed to hear the altar speaking.

See the tearstains all along the altar? Those nearest the end were made long ago by a white-haired mother who brought her wayward child and left him in God's hands.

Next were stains made by the tears of a frustrated young mother seeking guidance and wisdom in rearing her small children.

And these, yes, all of these, were made by a teen-ager who had wandered far and became entangled in some of the deep sins of this world. As each tear fell it seemed to wash away a little more of the grime that had covered and corroded God's creation. The light broke through, and hope, bright hope, shone from eyes washed clean.

Now I see the tearstains you are pointing to and remember well when they were made. A young husband knelt there who had literally been prayed into the Kingdom by his faithful little wife. His broad shoulders shook with sobs and the scalding tears chased each other down his face as he wept his way back to God.

These were made by one of God's good children whose body had been afflicted with illness. There was not much time left unless God's healing touch came. As tears dripped from his chin to the altar and a commitment of "Not my will" was made, a smile broke over his countenance. Faith, trust, and confidence in a God who is

able was evident.

This stain was a puddle of tears made by the pastor as he knelt in the sanctuary. The task was too great for one man alone. He wept with a broken heart over the needs of his people. He brought each one of them as individuals to God. The great arm of the Master seemed to encircle him in assurance as He said, "I will be with you always." A shaft of sunlight made a kaleidoscope of colors from the tears as the pastor stood tall, and squared his shoulders to do God's work, in God's way, with God's help.

Ah, yes, the sprinkling of tears up and down the altar! Most of those were made by boys and girls when they had heard the beautiful story of Jesus.

Some of them I remember vividly. The little, fair-haired girl with eyes as blue as delftware was kneeling here as she promised God she would tell others how He died to save them. For many years now she has been a missionary.

And the manly little fellow who was kneeling over there promised God amidst his tears, "I'll go where You want me to go," never realizing God's path would lead him halfway around the world.

There are others and others and others who have shed tears of joy or sorrow and through their tears have found forgiveness, comfort, relief, healing, and assurance. God has them all bottled up and labeled.

As I moved slowly away from the altar and down the aisle I said aloud, "Thank You, Lord, for tears; and thank You we have an altar!" □

—By Opal Brown, Tyler, Tex.

# JUDY & JOHN FIND GOD IN A HOSPITAL ROOM

**T**he piano and organ filled the sanctuary with cords of "Blest Be the Tie That Binds" and the congregation joyfully filed across the front of the auditorium extending the right hand of fellowship to John and Judy Hartley. There were tears of joy as these babes in Christ became new Nazarenes. What a tremendous miracle and working of the power of Christ this couple represented!

My personal involvement with the story began in the summer of 1972 when I accepted the pastorate at Fern Park. John and Judy had been coming to church from time to time but never regularly. John's excuse was his work and Judy's excuse was John.

One Sunday night in July, on one of those rare occasions when Judy came to church without John, I noticed that she was moved by God. Judy left the church that night with tears in her eyes but still refusing to yield her life to Christ.

I was working in a boys' camp which started the next day, so I was unable to talk with Judy. The following Sunday she did not attend church, so on Monday I made it a point to drop by to see her and to speak with her about Christ. As we talked, tears welled up in her eyes and coursed down her cheeks but still she said, "No," to Christ.

The weeks passed and all I could do was pray, visit, and encourage the couple to attend church whenever they could. John kept saying that he was going to quit one of his jobs, so that he could get back in church, but it seemed that he could never get around to putting his promise in action.

The summer passed, the Christmas season came and went, and still no results. Then things began to happen. I stopped by one afternoon to visit with the family and learned that John had been in the hospital for several days to have a hemorrhoid operation. He was home in a couple of days and seemed to be doing well; but things were going to be worse before they got better.

On Friday about 5 p.m., the phone rang at the parsonage.

"Rev. Don Henderson, this is Judy Hartley. I just thought you would like to know that John is back in the hospital."

Immediately I left to go to the hospital to visit John. When I arrived, the seriousness of his illness was not yet known. John had gone to the doctor's office that morning to have some leg pain checked out, not really paying much attention to his growing difficulty in breathing. The diagnosis, however, revealed that John not only was suffering from blood clots in his legs, but pneumonia in his right lung as well.

After visiting for several minutes, I had prayer with the family and left, still not aware of the crisis that was coming.

The next day I visited John again and promised that we would remember him that night in a cottage prayer meeting we were having in preparation for a soon coming revival meeting. By now, John was in a great deal of pain and nothing the doctors were doing seemed to help. His breathing was becoming more and more difficult and his chest was extremely sore. John could hardly move and his previous surgery didn't make matters any easier.

On Sunday afternoon, my wife called Judy and found her in tears. The doctors had drained John's lungs to provide some relief for his breathing and discovered blood in the lungs. They had been talking about performing surgery because nothing they did was helping. At the same time Judy could find no one to stay with their four children as she went back to the hospital. My wife volunteered immediately.

Word of the seriousness of John's condition was spreading fast among the members of the church. That night before the church service began, one of the ladies came up to me and said, "Brother Henderson, what can we do to unite behind the Hartleys?"

"Well, Sister Stoll," I replied, "in New Testament times, as recorded in the Book of Acts, prayer cloths were anointed and sent out to the sick."

That night when our time for prayer arrived I spoke of the condition John was in and also of God's power to heal. As simply as I knew how, I pointed out three conditions that I felt were necessary to meet for God to perform the miracle that was needed: desire on the part of the sick to be healed; faith on the part of those pray-

*(Continued on page 20)*





By Aarlie J. Hull, Seattle

# A Christian Woman's World

## EVERY LITTLE BITE COUNTS

With food prices soaring, we're all forced into evaluating very carefully what we buy at the supermarket. In our attempts to hold the line on the food budget, we must be very careful not to cheat our family nutritionally.

These essential foods should be included in your family's daily meals:

**MAIN-DISH PROTEIN FOODS:** two or more servings daily

**VEGETABLES AND FRUITS:** four or more servings daily

**CEREALS AND BREADS:** four or more servings daily

**DAIRY FOODS:** two or more glasses of milk daily for adults, four or more for teen-agers, three or more for children (smaller glasses for some children under eight years old)

It is obvious that the biggest expense in our food budget is in the main-dish protein foods. Meat, as we're beginning to find out, is not the only good animal-protein food. Cheese, cottage cheese, eggs, milk, fish, and poultry are all good animal-protein foods. Add to them the plentiful and inexpensive grain and vegetable proteins in breads, cereals, dried beans, peas, peanuts, and peanut butter and you've got anything from cheeseburgers to peanut butter-and-jelly sandwiches brimming with good protein.

When buying meat, look for cuts that give the most lean meat for the money. Avoid those with a large amount of gristle, fat, and bone. For instance, a round-bone pot roast may give you more than a blade-bone chuck, even though it costs a few cents more. Buy a large piece of meat. The price is usually less in the larger cut. Larger birds are better buys because there is less bone in proportion to meat than in smaller birds. For the same reason, some turkeys are better buys than chicken.

Housewives are paying more attention to organ meats these days. If they're cooked in

interesting combinations, children and husbands are not as likely to balk.

Beef or pork liver in a spaghetti dish is good. Chicken giblets with rice is tasty, as is steak-and-kidney pie. Liver and onions are still a favorite, and some people even prepare braised stuffed heart. There is economy as well as nutrition in organ meats.

Apparently extravagant use of ready-prepared foods and waste in the kitchen are the two most common leaks in the food budget.

If the manufacturer prepares the food, you pay him for his work! These products can be a boon to the working woman and to some harried young mothers. But if you can use your time to reduce your food bills, do it and buy very few ready-prepared foods.

The savings can be large with some food products if all the preparation is done at home. But with others, as with many mixes, there is little saving—so check this out for yourself.

To avoid waste in the kitchen, try to cook quantities that will be enough for your family with nothing left over—or plan to use the remaining food at another time. Reserve a front spot in your refrigerator for anything that should be used up quickly and then keep an eye on it.

Here are some other hints for stopping waste in the kitchen:

—Use small amounts. Bits of cooked fish, chicken, meat, or cheese can be added to tossed salad, or combined in a casserole or omelet.

—Use food past its freshest. Stale cake and cookies can be crumbed and served with ice cream or in pudding. A slice of soft bread in a jar of hardened cookies will soften them.

—Store food properly to avoid waste.

Finally, steak dinners are not completely out of place sometimes when you are carefully watching your food budget. It's rewarding to economize and find out that once in a while you actually have enough money left over for steak, crab, or something equally as expensive.

### Turkey and Dumplings

After you've carved everything you possibly can from your turkey carcass, boil it with a chopped onion, some celery, and seasoning. Pick the rest of the meat from the bones. With the onion, celery, meat bits, and broth make a gravylike sauce and add the following dumpling recipe to it:

*1 cup sifted all-purpose flour*

*2 teaspoons baking powder*

*½ teaspoon salt*

*½ cup milk*

*2 tablespoons salad oil*

Sift dry ingredients. Combine milk and salad oil; add to dry ingredients, *stirring just till moistened*. Drop from tablespoon atop bubbling stew. Cover tightly; bring to boil. Reduce heat (don't lift cover); simmer 12 to 15 minutes or till done. Makes five servings. □

## *Unrighteousness and Self-righteousness*

Dangers seem to come in pairs. Life is full of situations like ancient Scylla and Charybdis. On one side is the rock. On the other side is the whirlpool.

Nor does the enemy of our souls care particularly on which side we are wrecked. He would as soon push us into the bank of formalism as over the brink of fanaticism. He would as soon run us off the left side of the road into sentimentalism as off the right side of the road into legalism.

One pair of dangers lurks in the matter of the believer's righteousness.

Nothing in the individual Christian life is more important than "the righteousness of the saints." This fact is shown by how much the Bible has to say about righteousness. It is the "rightness" imparted by the presence of the living Christ within.

Righteousness is literally "being right"—right with God, right with ourselves, and right with our fellows.

Two ever-present perils at this point lie at the extremes of unrighteousness and self-righteousness. Like so many other extremes, they actually come together at the end. For self-righteousness is unrighteousness of the worst sort.

Some who profess the name of Christ err in the direction of unrighteousness. They do this most often by so redefining biblical righteousness as to make it all but meaningless.

A very popular religious theory in our day is that the righteousness of the saints is "imputed" but not "imparted." God is said to look at unrighteous people through the righteousness of Christ and to conclude that the unrighteous are actually right.

Much of the problem here comes from misunderstanding the meaning of the New Testament word "impute." The same Greek term is also translated "to count" and "to reckon."

It is supposed that the idea here is imagining something to be the case when it is not. God is

said to look at an unchanged, sinful nature through the blood of Jesus and see it as if it were actually holy. People who hold this view would claim that God does not wash white—He white-washes.

Nothing could be farther from the meaning of imputation in the New Testament. The word behind *impute*, *count*, and *reckon* is a bookkeeping term. It means "to take account of what is really the case." It puts down on the balance sheet the values that really exist.

When, therefore, God reckons a human being "righteous," it is because His grace through faith has made that person right. God does not deal in fictions but in facts.

Both Paul and John in the New Testament make this point. Paul tells us that God made His Son, who knew no sin, a Sin Offering for us, in order "that we might be made the righteousness of God in him" (II Corinthians 5:21).

John wrote, "And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him [literally, does not see Him], neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (I John 3:5-7).

The meaning of these passages is hard to miss. It is the righteousness of God and of Christ made real in those who are truly born of the Spirit and made "partakers of the divine nature" (II Peter 1:4).

**J**ust as bad as unrighteousness is self-righteousness. The sailor who avoids the rock gains nothing if he is sucked into the whirlpool.

The righteousness of the saints is real, but it is not their own. It is the righteousness of Christ.

Self-righteousness is always external. It consists of doing the right things for the wrong reasons. It keeps all the rules, and misses all the principles.

Such was the religion of the scribes and Pharisees. Jesus put it plainly: "Except your righteousness shall exceed the righteousness of

*This does not mean to have more rules than the 618 rules of the Pharisees. It does not mean a legalism that surpasses the logic-chopping of the scribes. It means the deep rightness within that keeps the outside right because the inside is right. We do not become righteous by doing righteous acts. We do righteous acts because the grace of God has wrought righteousness within.*

the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matthew 5:20).

This does not mean to have more rules than the 618 rules of the Pharisees. It does not mean a legalism that surpasses the logic-chopping of the scribes. It means the deep rightness within that keeps the outside right because the inside is right.

We are forever getting the cart before the horse. We do not become righteous by doing righteous acts. We do righteous acts because the grace of God has wrought righteousness within.

Again the Apostle Paul makes the point. It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

Then immediately the apostle adds: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (verse 8).

The Lord's command is to "work out your own salvation with fear and trembling." But we can do this only because "it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13).

Self-righteousness leads to smugness and complacency. It is of the very essence of sinful pride.

Contrasted with "the righteousness which is of God by faith," Paul viewed his "own righteousness, which is of the law," as no better than garbage (Philippians 3:8-9).

"All our righteousnesses are as filthy rags," said Isaiah (64:6). But the white robes John saw in the Revelation were "the righteousness of the saints" imparted to them by grace.

To those thus arrayed, Christ said, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Revelation 16:15; cf. 19:8).

Neither unrighteousness nor self-righteousness can stand the test of God's truth. But the promise still holds good for sincere and honest hearts: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). □

## *As Others See Us*

Pastor Robert G. Nielson recently sent a clipping from the Dallas *Morning News*. It described a meeting between Dr. W. A. Criswell and Dr. Albert C. Outler, both of Dallas.

Dr. Criswell is pastor of the First Baptist Church of Dallas, the largest congregation in the Southern Baptist Convention. He has been president of the convention for two different terms.

Dr. Outler is professor of historical theology at Southern Methodist University, and is widely regarded as one of today's outstanding students of the writings of John Wesley.

These esteemed leaders in their respective denominations had never met before. Part of their reported dialogue had to do with the relationship between denominations.

One interesting point was raised by Dr. Criswell. In the course of the conversation he asked Dr. Outler, "I've been thinking . . . if John Wesley [father of Methodism] was alive today, would he be a Nazarene?"

Dr. Outler's reply was, "Probably not, but whether he would be a Methodist is another question. The Nazarenes are authentic, Spirit-filled, heart-warmed Christians; but Wesley insisted that intellect is the governing, guiding power that God gives man to compensate for the turmoil of his feelings.

"If he was a Nazarene, he would make great trouble for them. Wesley would insist on theological scholarship. He read on horseback, which is the same as using cassettes when you're riding along in a car."

The reported dialogue turned to other subjects. But the question and its answer are interesting sidelights on the way others see us.

Probably the best-known dialect lines of Scottish poet Robert Burns are:

*Oh wad some power the giftie gie us  
To see oursels as others see us!  
It wad frae monie a blunder free us,  
An' foolish notion.*

No such "giftie" is given us. So when friends occasionally hold up the mirror, it doesn't hurt us to take at least a quick look. It could conceivably free us from "monie a blunder . . . an' foolish notion." □

ing and the one for whom the prayer was prayed; and compassion from those praying.

All of us gathered around the altar and prayed as honestly and sincerely as we could. You could sense that compassion and faith were present as the prayer went out to God. A cloth was anointed in the name of the Father, the Son, and the Holy Spirit. The next thing to do was to take the cloth to John.

As soon as the service was over, I climbed into the car and began the 20-minute drive to the Orange Memorial Hospital. Driving down Interstate 4, I was increasingly aware of the fact that John needed more than just a physical touch from God. He needed to let Jesus come into his heart, whether he was healed or not.

As the car sped down the road, I was praying, "O God, grant that John's mind will be clear and his physical condition such that I will be able to speak to him about accepting Christ as his personal Saviour."

Now I was in the elevator approaching the seventh floor. The moment of truth was drawing near. I stepped into the corridor, walked down to Room 714.

"Hello, Pastor," John said as he saw me enter the room.

From the tone of his voice I immediately recognized that thus far my prayer had been answered. John could be talked to about Christ. His wife was at the side of his bed.

"Hi, John," I said. "How are you doing?" We spoke only brief words of greeting, then I got right to the point.

"John, you need to commit your life to Christ." The presence of God came as I spoke to John and Judy that night.

"Yes, Pastor," John finally said, "I'm ready to give myself to Christ."

Together the three of us prayed and the angels of heaven rejoiced as two new spiritual children were born into the family of God.

After we finished praying, I pulled the handkerchief from my pocket that had been anointed.

"John," I said slowly, "the people at church prayed and anointed this cloth tonight; God is going to heal you."

Immediately John reached out, took the handkerchief, and clutched it in his hand. He drew it up to his chest as if it were the only possession he had. His chest expanded for a moment and to such a degree that I was startled.

"John," Judy said nervously, "are you all right?"

With quivering lips John spoke these words, "I feel so happy!"

After a few moments John spoke again. "Pastor, it's so great that God still forgives sin."

I left the hospital room with John and Judy rejoicing in the Lord.

The next day I went back to the hospital. John said that for the first time since he had been back in the hospital he had been able to rest. That evening when Judy came to the parsonage, with tears flowing freely, she began to tell how suddenly there was help from every direction. People began coming to her door asking to help, offering to take care of the children while she visited her husband in the hospital.

Healing wasn't overnight, but the improvement of John's condition started immediately. By Tuesday, the doctors said that an operation wouldn't be necessary. By Thursday, John was able to sleep lying flat on his back instead of sitting up. By Thursday of the following week, he was home.

Now it was time for our revival. On Thursday night, just one week after he had come home, John brought his entire family to church.

Heaven must have wanted to honor those new babes in Christ, for that night the presence of God was as real as I have ever experienced. From the very first congregational song, we knew God was there.

When the invitation was given, John and Judy came forward to make a public confession of Christ. They had prayed through in the privacy of a hospital room; now they wanted to announce publicly that they really meant business. Three others came forward to be sanctified. One of those had been seeking for nearly two years. All received glorious victory.

So it is no wonder that on a recent Sunday morning tears of joy flowed freely as two new converts became members of the Fern Park Church of the Nazarene. □



## VACATION WITH GOD

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## A MEETING OF MEDICAL MINDS

During the January, 1973, annual meeting, the Department of World Missions set up a special medical study committee to provide some preliminary thought in formulating long-range goals and objectives in Nazarene medical missions.

The committee came to a meeting of minds during a significant conference held recently in Overland Park, Kans. Twelve medical doctors, most of whom are or have

been missionaries representing all four Nazarene hospitals, in addition to two nonmedical members of the Department, were included in the conference chaired by the executive secretary of World Missions, E. S. Phillips. The objective, stated by Dr. Phillips, was "to listen to an analysis of some of the issues facing medical missions today, and to seek for solutions to these."

This committee in no way presumed to formulate final answers, but did draw up a very significant synthesis of the discussions which consists of recommendations for the Department to consider.

Some areas of study included relationships of the hospitals to the general church, to the governments of their respective countries, and to the other phases of mission work. Suggestions were made for a training program for all phases of medicine, including doctors, nurses, and technicians. Short-term medical service by Nazarene doctors was discussed. Procedures of indigenization of medical work, including developing a sense of responsibility by the national church, were explored.

The findings of this special committee are to be shared with all medical personnel presently serving overseas, for reaction and suggestions. This represents a new day of expressed concern by the church for the compassionate ministry of healing to the whole man through medicine.

Those sharing in the conference, with their present or past fields of service, were: Dr. Paul Sutherland (Swaziland), Dr. Robert Skinner (Republic of South Africa), Dr. Orpha Speicher (India), Dr. Guilford Fitz (Republic of South Africa), Dr. John Sutherland (Republic of South Africa), Dr. Howard Hamlin (Republic of South Africa), Dr. Donald Miller (India), Dr. Dudley Powers (New Guinea), Dr. Robert Hemphill (Swaziland); medical members of the Department: Dr. Robert Mangum and Dr. Glen McArthur; and nonmedical members of the Department: Dr. T. E. Martin and Rev. Jerald Johnson; Dr. E. S. Phillips; Franklin Cook, administrative assistant; and the secretary, Esther McNutt.

It is hoped that this conference will serve as the first of many milestones towards a new liaison with the medical concerns of the church. This meeting of medical minds should lead to a new sense of direction in this important phase of the church's ministry. □

—Franklin Cook (for the Department of World Missions)



Dr. Howard Hamlin reads part of the final report as Rev. Jerald Johnson listens.

Dr. Dudley Powers, who has served in New Guinea and is now a member of the General Board.

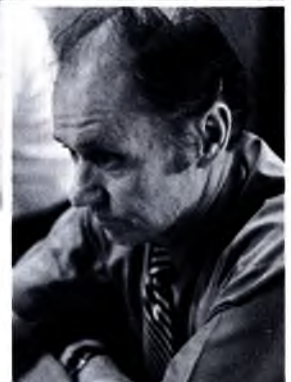


Dr. Robert Skinner (l.) and Dr. Guilford Fitz, representing the Republic of South Africa.



Part of the medical group in conference

Dr. John Sutherland, presently on staff of Johns Hopkins in Baltimore, Md.



## DISTRICT ASSEMBLY REPORTS

### CENTRAL LATIN AMERICA

The twenty-seventh annual assembly of the Central Latin American District was held April 26-27 at San Antonio. Presiding General Superintendent Eugene L. Stowe ordained Esteban Velasquez.

District Superintendent Harold Hampton reported a new church organized in Oklahoma City with a charter membership of 12. L. Elward Green is pastor. The district has initiated a new honor system for pastor and church to encourage evangelistic outreach.

Elected to the advisory board were (elders) H. Raygoza and M. Hernandez; (laymen) G. Puente and F. Gloria.

Virginia Hernandez was elected president of the NWMS and Joe Dimas was elected president of the NYPS. Edwardo Rodriguez was elected chairman of the church schools board.

### SACRAMENTO

The eleventh annual assembly of the Sacramento District was held at Sacramento (Calif.) First Church, April 27-28. General Superintendent George Coulter ordained Raymond L. Wisner and Miss Norma Armstrong. The elder's orders of Rev. Ellis Morrell were recognized.

District Superintendent Kenneth Vogt, completing the second year of an extended call, reported 381 members received by profession of faith, making a total of 859 toward a district quadrennial goal of 1,553. The total church membership has reached 5,170 and the Sunday school enrollment peaked at 11,964. Rev. Warren Rogers brought the interracial report.

The following were elected to the advisory board: (elders) Gene Reynolds and Arnold Woodcock; (laymen) John Biggers and Milton Durby.

Mrs. Esther Biggers was elected NWMS president and Rev. Dennis Johnson was elected president of the NYPS. Rev. Tom Conners was elected chairman of the church schools board.



Dr. Shelburne Brown (l.) receives a check from District Superintendent Kenneth Vogt which pays the Sacramento District education budget in full for the fifth consecutive year.

### CENTRAL CALIFORNIA

The eleventh annual assembly of the Central California District was held May 4-5 at Fresno, Calif. General Superintendent V. H. Lewis ordained Paul E. Hoyt, William A. Kellner, and Duane E. Marler.

District Superintendent W. H. Deitz, completing the second year of an extended term, reported 429 members received on profession of faith. The district gave 9½ percent for missions. A challenge was presented for the new home mission church in Bakersfield, Calif., and over \$10,000 was pledged to be paid within 90 days.

The following were elected to the advisory board: (elders) Wil M. Spaite and Bert Rhodes; (laymen) Francis L. Smee and George Almgren.

Mrs. George Almgren was reelected to serve as NWMS president and Rev. Randal E. Denny was elected NYPS president. Rev. L. Wayne Quinn was elected chairman of the church schools board.

### PHILADELPHIA

The sixteenth annual assembly of the Philadelphia District was held May 1-3 at Ephrata, Pa. General Superintendent Orville W. Jenkins ordained A. Wendell Bowes, Donald E. Boyd, Jerry H. Conway, Gerald R. Hayse, Duane B. Kaufman, and Douglas G. Sears.

District Superintendent Paul D. Mangum was elected to a four-year extended term. He reported a total of \$1,773,261 raised for all purposes, an increase of \$146,771. The district gave 11 percent for world evangelism. The district membership reached 6,245 with 454 received this year by profession of faith and 176 by transfer.

Sunday school enrollment reached 14,130 with an average attendance of 7,320. A gift was presented to the church schools chairman, Arthur M. Fallon, as he retired this year following seven years of leadership. A pledge offering of \$5,000 was received in a home missions rally toward a district goal of \$12,000 to match a gift for the Paul Rice Memorial Chapel.

Mrs. Hazel Williams was reelected president of the NWMS. Rev. Phillip L. Cory was elected president of the NYPS, and Rev. Robert S. Faulstick was elected chairman of the church schools board. A. C. McKenzie and Myron E. Richey were elected to the advisory board.

### WASHINGTON

The sixteenth annual assembly of the Washington District was held at Baltimore First Church, May 8-10. General Superintendent Orville W. Jenkins ordained Norflee D. Harrison.

District Superintendent Roy E. Carnahan, completing the third year of a four-year extended term, reported membership at 6,037 for a net gain of 197. There were 423 new Nazarenes received by the churches. The Sunday school enrollment reached 13,585 for a net gain of 572; the average attendance was 7,029, a net gain of 162. A total of \$1,855,268 was raised for all purposes, a gain of \$187,558. The district gave 10.7 percent of its income for world evangelism.

A special pledge offering of \$15,000 was raised for special home mission urban ministries.

(Elders) John L. Parry and J. Weston Chambers, and (laymen) L. Keith Peck and Kenneth Creswell were elected to the advisory board.

Reelected at the conventions were Mrs. Christine Bowers, NWMS president; and Rev. Kenneth L. Kern, NYPS president. Rev. E. Verbal Williams was elected chairman of the church schools board.

### WEST TEXAS

The sixty-fifth annual assembly of the West Texas District was held at Fort Worth, May 2-3. General Superintendent Charles Strickland ordained Bill R. Childs, Earl Harris, Corliss Huff, William E. Lipscomb, Harry E. Myers, Troy D. Neff, Jim D. Price, and Jerry Avis Tucker.

Dr. Lyle E. Eckley was reelected district superintendent for a four-year term.

The following were elected to the advisory board: (elders) William Durrough and Ralph West; (laymen) Melvin Pierce and Chesley Lewis.

Mrs. Lyle E. Eckley was reelected president of the NWMS, and Rev. Tommy Davis was elected president of the NYPS. Rev. Lee Steele was elected chairman of the church schools board.

### MISSISSIPPI

The sixtieth annual assembly of the Mississippi District was held May 3-4 at McComb, Miss. General Superintendent Edward Lawlor ordained Herbert Spain, William

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District Superintendent W. M. Lynch, completing the third year of an extended term, reported a net membership gain of 95 and a net Sunday school attendance gain of 22. He stated that for the fourth year in succession there were gains in all areas.

Rev. N. O. Nabors gave his forth-seventh report to the Mississippi District Assembly. He was honored with a love offering. Rev. Nabors celebrated his seventy-fourth birthday on May 5.

Elected to the advisory board were (elders) W. J. Blackmon and George Lake; (laymen) Solon Davis and J. C. Tousley.

Mrs. W. M. Lynch was reelected president of the NWMS, and Rev. Richard Boone was reelected president of the NYPS. Rev. George Lake was elected chairman of the church schools board.

## NORTHWEST

The sixty-ninth annual assembly of the Northwest District met May 1-3 at Walla Walla, Wash. General Superintendent Eugene L. Stowe ordained Ronald Alexander, Frank Hocking, John Hahn, Ronald Kerns, Lester Parkins, and Wesley Spengler.

District Superintendent Raymond C. Kratzer, completing the second year of a four-year term, reported gains in every department. The district reached a new all-time high in Sunday school attendance, enrollment, and church membership. A six-member advisory board was elected for the first time due to membership growth.

Elected to the advisory board were (elders) Charles Wilkes, George Cargill, and James Tapley; (laymen) Leon Doane, Ed Gray, and Earl Housinger.

Mrs. Charles Wilkes was elected NWMS president, and Rev. Perry Winkle was reelected president of the NYPS. Rev. Wayne Hagemeier was reelected chairman of the church schools board.

## WASHINGTON PACIFIC

The thirtieth annual assembly of the Washington Pacific District was held at Vancouver (Wash.) Central Church, May 9-10. General Superintendent Eugene L. Stowe ordained John Beadles, John Bomar, Carl Mullins, and Louis Van Brenk. He recognized the elder's orders of Lee Sorenson from the Wesleyan church.

District Superintendent Bert Daniels, completing the second year of a four-year term, reported 503 new Nazarenes received. There was a \$400,000 increase in giving for all purposes with a \$35,000 increase in general giving. Over one-half of the district goal for new members during the Key 73 emphasis has been reached.

Elected to the advisory board were (elders) Ramon Vanderpool and Winston Ketchum; (laymen) Jack Coonrod and John Wordsworth.

Mrs. Bert Daniels was elected president of the NWMS. Rev. Art Fish was reelected president of the NYPS. Rev. Winston Ketchum was reelected chairman of the church schools board.

## HAWAII

The twenty-first annual assembly of the Hawaii District met at Honolulu First Church, May 3-4. General Superintendent George Coulter recognized the credentials

of Rev. Eli Nofoa from Western Samoa (transferring from the Methodist church).

Rev. Virgil K. Grover was elected district superintendent. The district has accepted a new home mission budget. There are plans for a new church to be organized in Kona, Hawaii, in June and projected plans for a new church in Pearl City, Oahu, Hawaii.

The following were elected to the advisory board: (elders) William Sever and Conley Henderson; (laymen) Jerry Dahlquist and Tony Nakamoto.

Mrs. Virgil Grover was elected NWMS president and Rev. Solomon Kekoa was reelected NYPS president. Rev. Conley Henderson was reelected chairman of the church schools board.

## SAN ANTONIO

The sixtieth annual assembly of the San Antonio District was held May 9-10 at Odessa (Tex.) First Church. General Superintendent Charles Strickland ordained Fred G. Overman, Douglas M. Harris, and Randall Wyles. He recognized the credentials of Richard B. Norton coming from a sister denomination.

C. Marselle Knight was elected district superintendent (first time elected). The district reported 311 members received by profession of faith. The total membership increase reached 180. Sunday school enrollment showed a 245 increase and the average attendance was up 31. Total giving reached \$786,325 for an increase of \$17,153.

The following were elected to the advisory board: (elders) T. A. Burton and James W. Daniel; (laymen) Erwin Davis and Dale Yates.

Reelected to their posts were Mrs. Avis Lynch, NWMS president; and Rev. Jerry Tull, NYPS president. Rev. Willard Hubbard was reelected chairman of the church schools board.

## ROBERT V. TAYLOR ACCEPTS K.C. ASSIGNMENT

Robert V. Taylor, C.P.A. from Kirkland, Wash., has accepted a staff assignment in the Division of Life Income, Gifts, and Bequests. He will assume duties in the Kansas City office as administrative assistant on July 1.



Robert V. Taylor

Mr. Taylor is a graduate of the University of Washington with a B.A. degree in economics and a minor in accounting. He has been employed as assistant controller for Rena Ware Distributors, Incorporation.

Mr. and Mrs. Taylor are members of the Kirkland, Wash., church, where Robert is presently serving as Sunday school superintendent. The couple have three children—Pamela Sue, age four; Earl Robert, age three; and Lana Gayle, infant.



"Showers of Blessing"  
PROGRAM SCHEDULE

Dr. William Fisher

June 24—"A Gospel for an Affluent, but Alienated, Society"  
July 1—"God Save America!"



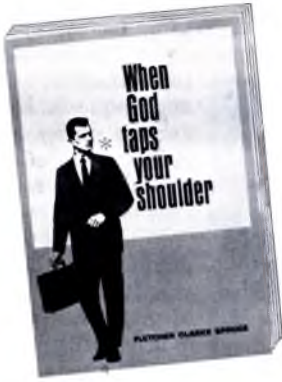
Two groups traveled considerable distances to attend the March 29-30 IMPACT Conference held at Casper (Wyo.) First Church.

The delegation from Libby, Mont., church (Rocky Mountain District) drove 900 miles to attend the Casper, Wyo., IMPACT Conference. Several people from the Libby church also attended the IMPACT Conference at Spokane (Wash.) First Church, held April 6-7.

The Spearfish, S.D., church (one of the newest home mission churches) was well represented in the Casper, Wyo., IMPACT Conference. The church was organized with 42 members, all received by profession of faith. Shown (r. to l.) are Dr. Wayne Mahlen, General Superintendent George Coulter, Rev. and Mrs. Verne Carpenter, Dr. Raymond Hurn, Darlene and Kalen Fristad, Carla DeLong, and Mary Wetzel.



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## FLORIDA DISTRICT SPLITS THREE WAYS

A three-way division of the Florida District was voted at the district assembly, May 21-22, at the Fort Harrison Hotel, Clearwater, Fla., with General Superintendent Edward Lawlor presiding.

Adopting a report of the district Commission on Division, the delegates voted to split the district into the South Florida, Central Florida, and North Florida districts.

The boundaries were drawn on a line east and west just below Vero Beach and St. Petersburg, and on a line just below New Smyrna Beach west southwest just below Leesburg and west to Homosassa.

Eleven churches in the Florida "panhandle," formerly part of the Alabama District, were included in the North Florida grouping, to make a total of 41 churches on the district.

The Central Florida District will include 56 churches, and South Florida will have 48 churches.

After the vote for division, General Superintendent Eugene L. Stowe assumed jurisdiction of the South district and in the ensuing assembly Rev. Robert H. Spear, Jr., pastor of Bradenton First Church since 1970, was elected district superintendent.



Rev. Robert H. Spear

Rev. Spear was ordained on the Florida District in 1953. He served churches in Titusville and Sanford; also Miami First and Ocala Silver Springs, as well as Bradenton First, all on the Florida District.

Rev. and Mrs. Spear have three children: James, Joy, and Robert.

General Superintendent Orville W. Jenkins took jurisdiction on the North district. Rev. Bert Daniels, superintendent of the Washington Pacific District, was elected superintendent but declined. Dr. Jenkins will appoint a superintendent after consultation with the district boards and the Board of General Superintendents.

Dr. A. Milton Smith, superintendent of the Florida District since 1968, was elected superintendent of the Central district.



Dr. A. Milton Smith

The report of the Commission included plans for equal division of district assets among the three new districts. Each of the districts assumed a unified district budget, 30 percent of which is to be designated for home missions. □

## DR. AND MRS. WALTER GREEK HONORED

The Muncie (Ind.) Southside Church planned a surprise appreciation night for Dr. and Mrs. Walter Greek. The occasion marked the fifteenth anniversary of the Greeks as pastors of the Southside Church.

Dr. Walter Greek plans to retire in July. He has become noted through the Indiana area as a "builder of churches" and has assisted in the enrichment of the district campgrounds. He has served on the General Board of the Church of the Nazarene. A trophy presented by Mark Jeffers, eighth grader, was only one of the gifts presented along with an appropriate program. □



The Greeks are pictured standing behind a large cake inscribed with the words—"In appreciation, Dr. and Mrs. Greek."

## LUBBOCK (TEX.) FIRST BURNS MORTGAGE

Lubbock (Tex.) First Church celebrated the final payment on their \$350,000 church property with a mortgage-burning ceremony, April 8. Pastor W. M. Dorough commented, "This day was made possible by the faithful and systematic giving of many." The church has also paid over 14 percent of its income this year for world evangelism.

By unanimous choice of the church board, Mrs. M. K. Bingham

was selected to set fire to the mortgage. A special gift of \$20,000 from Mrs. Bingham and her husband, the late M. K. "King" Bingham, brought the note within reach of final payment two years ahead of schedule. □

Standing in the back row (l. to r.) are the trustees: O. D. Rhodes, Melvin Johnston, Carl Stephenson, Roy Wall, and Wendell Gailey; front row: Mrs. M. K. Bingham; Dr. Lyle E. Eckley, district superintendent; and Rev. W. M. Dorough, pastor.



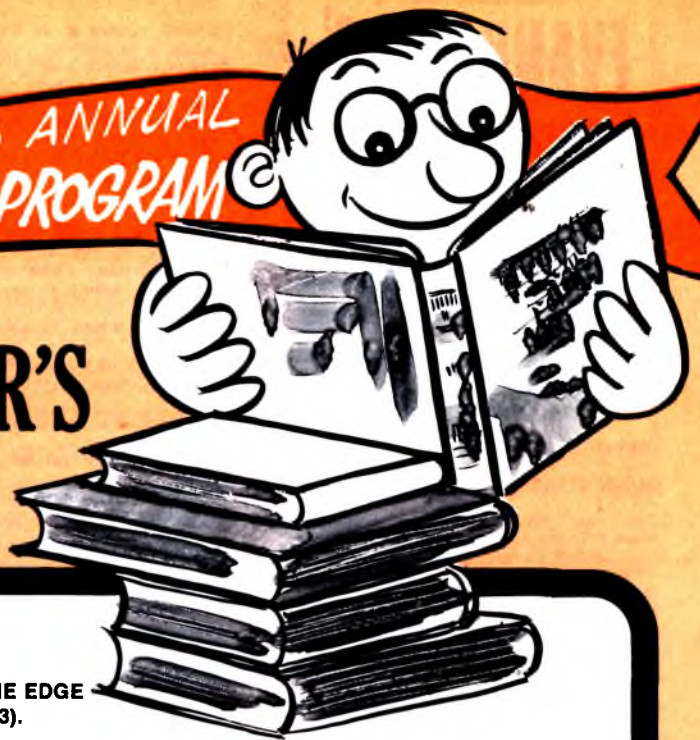


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
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♦GILLESPIE, SHERMAN & ELSIE. (c) 203 E. Highland, Muncie, Ind. 47303  
♦GLORYLANDERS QUARTET. (c) c/o Frank A. Cox, R. 2, Box 187C, Wilmington, Ohio 45177  
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♦HEGSTROM, H. E. (C) c/o NPH\*  
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- ROTHWELL, MEL-THOMAS. (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUTHERFORD, STEPHEN. (R) Box 204, La Vergne, Tenn. 37088 (full-time)
- SANDERS, R. DON. (R) 325 S. Walker, Olathe, Kans. 66081 (full-time)
- SANDERS, RUFUS. (R) 4805 Bond Ave., East St. Louis, Ill. 62207 (full-time)
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
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- SHARP, CHARLES & FAMILY. (C) Rte. 1, Lyons, Mich. 48851
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- WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
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- ZIMMERLEE, DON & JUNE. (C) 2060 S. Florissant Rd., Florissant, Mo. 63031

## JULY SLATE

(As reported to Visual Art Department)

- ANDREWS: Beebe, Ark. (camp), July 27—Aug. 5
- BAILEY, C. D.: N.W. Ind. Dist. (camp), July 22-29
- BELL: Watonga, Okla., July 10-15; E. Mich. Dist. (camp), July 27—Aug. 5
- BERTOLET: Freeport, Pa., July 3-8; Arbovale, W.Va. (White Pine Camp), July 19-28
- BETTSCHER: Terry, Miss. (Sanc. Ch. of Christ Camp), July 2-8
- BOHI, JAMES: Ala. Dist. (camp), July 2-8; Marion, Ohio, July 15; Mo. Dist. (camp), July 18-22; Pittsburgh Dist. (camp), July 28—Aug. 5
- BOND: Dayton, Ohio (concerts), July 3-8
- BROOKS: Hendersonville, N.C. (camp), June 28—July 8; N.W. Ohio Dist. (camp), July 27—Aug. 5
- BROWN, GARY: Hartford City, Ind. (1st), July 8; Orland Park, Ill. (1st), July 10-15; Middletown, Ind. (city-wide), July 17-22; Bryant, Ind. (Jay County Camp), July 23-29
- BROWN, ROGER: La. Dist. (camp), July 2-8; Me. Dist. (camp), July 9-15; concerts in Pa., July 16-21; Barber-
- ton, Ohio, July 22; Springfield, Ohio (High St.), July 24-29
- CHAMBERS: Bonifay, Fla. (Bethlehem Camp), July 5-15; Ida.-Ore. Dist. (camp), July 22-29
- CHAPMAN: Omaha, Neb. (Fay Blvd.), July 29—Aug. 5
- CLARK, GENE: Warren, Ohio (Bohindale), July 2-8; Dayton, Ohio (Northridge), July 9-15; Anderson, Ind. (1st), July 16-22; Chicago, Ill. (Mt. Greenwood), July 30—Aug. 5
- CLIFT: Grants Pass, Ore. (1st), July 8-13
- COOK, LEON: Ga. Dist. (camp), July 16-22; McCrory, Ark., July 24-29
- CREWS: Rodessa, La. (McCoy), July 3-8
- DARNELL: Terre Haute, Ind. (Vigo County Camp), July 5-15; Traverse City, Mich. (tent), July 19-29
- FELTER: Beachburg, Ont., Canada (Standard Zone Camp), June 29—July 9; Burke, N.Y. (Standard Zone Camp), July 13-22; Lisbon, N.Y. (camp), July 31—Aug. 12
- FILES & ADAMS: Ephrata, Pa., July 9-20
- FISHER: Meetings in Samoa and New Zealand, July and Aug.
- GORMANS: Georgetown, Ohio (Chr. Hol.), July 13-15; Highway, Ky., July 20-22
- GREEN, JAMES: N.W. Ill. Dist. (camp), June 29—July 8; Mich. Dist. (camp), July 13-22; E. Mich. Dist. (camp), July 27—Aug. 5
- GRIMSHAW: Ore., Wash., and Calif., month of July
- HILL: East Liverpool, Ohio (Free Meth. Camp), July 5-15; N.W. Ohio Dist. (camp), July 28—Aug. 5
- HOLCOMB: Baytown, Tex. (Virginia), July 2-8; Angleton, Tex. (1st), July 9-15; McGehee, Ark., July 16-22; Beebe, Ark. (camp), July 27—Aug. 5
- HOLLEY: Mt. Erie, Ill., July 5-15; Shelbyville, Ill. (camp), July 27—Aug. 5
- HUNDLEY, JOHN: East Ridge, Tenn., July 3-8; McConnellsburg, Pa., July 13-22
- JANTZ: Europe and Holy Land, July 1-10; Ellis Grove, Ill. (Jacob's Camp), July 19-29

JONES, CLAUDE: Peterborough, Ont., Can., July 3-8; Clarksburg, Ont. (Dist. Camp), July 13-22

LANIER: Pomeroy, Ohio (Caretton Com.), July 25—Aug. 5

LASSELL: Franklin, Pa. (U.B. Camp), June 28—July 8; Latrobe, Pa., July 9-15; Chicago, Ill., July 17-22; Vici, Okla. (Tri-Co. Camp), July 28—Aug. 5

LAW: Israel, Athens, Rome (Bible Studies Institute), June 19—July 10

LAXSON: Denver, Colo. (1st), July 1; Colo. Dist. (camp), July 2-6; Pueblo, Colo. (1st), July 8; Great Bend, Kans. (1st), July 11-15; Central Ohio Dist. (camp), July 20-29

LUSH: S.W. Ohio Dist. (camp), July 4-8; Ariz. Dist. (camp), July 9—Aug. 2

MANLEY: Farmland, Ind., July 5-8; Orland Park, Ill., July 10-15; Middletown, Ind. (city-wide), July 17-22; Bryant, Ind. (Jay County-wide), July 23-29; Bethel, Ohio, July 31—Aug. 5

MARTIN, DICK: Spokane, Wash. (Pinelaw Camp), July 30—Aug. 3

MARTIN, PAUL: Upstate N.Y. Dist. (camp), July 2-8; Fairview, Okla. (area-wide), July 11-15; Mo. Dist. (camp), July 18-22; N.W. Ohio Dist. (camp), July 27—Aug. 5

MAYO: New Albany, Ind. (18th St. Mission), July 10-15; Springerton, Ill. (camp), July 19-29

McCULLOUGH: Hendersonville, N.C. (camp), June 28—July 8; Central Ohio Dist. (camp), July 20-29

McWHIRTER: Ala. Dist. (camp), July 2-8; N.E. Ind. Dist. (camp), July 22-29

MEADOWS-REASONER: Bicknell, Ind., July 9-15; Indianapolis Dist. (camps), July 16-20 & 23-27

MEREDITH: New Bedford, Mass. (Smith-Mills Camp), July 6-15; New Albany, Ind. (Silver Heights Camp), July 19-29

MILLHUFF: S.C. Dist. (camp), July 2-8; North Little Rock, Ark. (Zone Youth Cru.), July 11-14; Mich. Dist. (camp), July 15-22; E. Mich. Dist. (camp), July 27—Aug. 5

MULLEN: Ontario (Orland Free Meth. Camp), July 5-15; Dellvan, N.Y. (Odosaglia Indep. Bible Cont.), July 28—Aug. 3

NEFF: Browns Flat, N.B., Can. (Wes. Camp), July 6-15; Stony Creek, N.Y. (camp), July 18-29

NEUSCHWÄNGER: Tilden, Ill. (interdenom. camp), July 12-22; Ida.-Ore. Dist. (camp), July 23-29

OVERTON: Paterson, N.J. (Children's Cru.), July 9-15; Warren, Ohio (1st—Children's Cru.), July 17-22; Garfield Heights, Ohio, July 23-29

PARR: Deitz Lake, Ind. (camp), July 8

PASSMORE: Columbus, Ind. (Tri-County Camp), July 5-15; Forksville, Pa. (Elkland Camp), July 20-29

PHILLIPS: Indiana (Letts Camp), July 6-15; Tahoka, Tex., July 19-29

PIERCE: Nashville, Ill. (Gospel Center), July 1; Tilden, Ill. (camp), July 12-23

RAKER: Brighton, Ill. (tent), July 6-22

RAYCROFT: Port Crane, N.Y. (Lily Lake Camp), July 26—Aug. 5

RICHARDS: Ky. Dist., July 9-12

RODGERS: Bradenton, Fla. (1st), July 8

ROTHWELL: Mo. Dist. (camp), July 16-22

SANDERS, R.: Meridian, Miss. (Fitkin Mem.), July 15-20

SCHULTZ: Flint, Tex., July 16-22; De Queen, Ark., July 23-29

SERROTT: Hanover, Pa. (Oak Side Camp), June 28—July 8; Pine Grove, Pa. (Ch. of God), July 15-22; Barnsborough, Pa., July 22-29

SLACK: Terry, Miss. (Sanc. Ch. of Christ Camp), July 2-8

SMITH, C. H.: New England Dist. (camp), July 2-8; Pittsburgh Dist. (camp), July 28—Aug. 5

SMITH, OTTIS: West Chazy, N.Y. (Wes. Dist. Camp), July 2-8

SNELLGROVE: Gulfport, Miss., July 4-8; Blairsville, Ga. (city-wide), July 9-15

SPARKS, ASA: Nashville, Tenn. (College Hill), July 11-15

SPARKS, JONATHAN: S.C. Dist. (camp), July 2-8; Dayton, Ohio (Maryland), July 13-28; Shelbyville, Ill. (camp), July 27—Aug. 5

STAFFORD: Grayson, Ky. (Grahm), July 2-8; Concord, Tenn. (Bible Meth. Camp), July 9-15; Portsmouth, Ohio (Rosemont Heights Camp), July 19-29

STARK: S.E. Okla. (Boys' & Girls' Camp), July 2-6; El Reno, Okla. (Zone Indian Camp), July 8-15; Oklahoma City, Okla. (Woodson Park—Children's Cru.), July 18-22; Joplin Dist. (Boys' & Girls' Camp), July 30—Aug. 3

STONE: Wheeler, W.Va., July 1-8; Wauneta, Neb., July 30—Aug. 5

STRICKLAND: Central Ohio Dist. (camp), July 20-29

THOMAS: Gibson City, Ill., July 16-22

TOEFFER: La Jolla, Calif. (N. Am. Indian Dist. Camp), July 4-8

TOMPKINS: Hydro, Okla., July 3-8; Little Rock, Ark. (Collegeville), July 10-15; N. Ark. Dist. (camp), July 18-20

TUCKER: Kerksey, Ky. (Locust Grove), July 23-29

VANDERBUSH: Wagner, S.D. (Baptist), July 23-27; Avon, S.D. (Wes.), July 29—Aug. 3

WALKER: Amsterdam, Ohio (tent), June 28—July 8; Louisville, Ill. (Clay Co. Hol. Camp), July 12-22

WALLACE: Miamisburg, Ohio (1st Bible Conf.), July 15-18; Ravenswood, W.Va. (1st Bible Conf.), July 22-25; Louisville, Ky. (Hikes Point Bible Conf.), July 29—Aug. 1

WARD: Month of July, reserved

WILLIAMS, LAWRENCE: Soldotna, Alaska, July 8-15

WRIGHT: Pleasantville, N.J. (Pine View Grove Camp), June 28—July 4; Waynesboro, Va. (VBS), July 16-22

WYLIE: Junction City, Kans. (1st), July 9-15

WYRICK: Louisville, Ky. (Mt. Zion), July 10-15

## NEW CHURCHES ORGANIZED

MISSOURI—Perryville (Mo.) First. Arthur E. Mottram, district superintendent.

SOUTHWESTERN OHIO—Blanchester, Ohio. Dallas Baggett, district superintendent.

## DISTRICT ASSEMBLY INFORMATION

NEW MEXICO—June 26-27. Nazarene Campgrounds, Alto Route, Capitan, N.M. 88316. Host Pastor: Harold Cartwright. General Superintendent: Dr. Eugene L. Stowe.

NORTH ARKANSAS—June 27-28. First Church of the Nazarene, Faulkner and Scott Sts., Conway, Ark. 72032. Host Pastor: Jack Dell. General Superintendent: Dr. Charles H. Strickland.

NORTHEAST OKLAHOMA—June 27-28. First Church of the Nazarene, 500 North F St., Muskogee, Okla. 74401. Host Pastor: Dr. George Coulter.

UPSTATE NEW YORK—June 28-29. District Center, 120 White Church Rd., Brooktondale, N.Y. 14817. Host Pastor: John S. Cramer. General Superintendent: Dr. Edward Lawlor.

EASTERN KENTUCKY—July 4-5. First Church of the Nazarene, 22nd St. at Bath Ave., Ashland, Ky. 41101. Host Pastor: James Bearden. General Superintendent: Dr. Edward Lawlor.

COLORADO—July 5-6. First Church of the Nazarene, 4120 Fountain Blvd., Colorado Springs, Colo. 80915. Host Pastor: Bill Sullivan. General Superintendent: Dr. Eugene L. Stowe.

DAKOTA—July 6-7. Church of the Nazarene, 602 13th St., S.E., Jamestown, N.D. 58401. Host Pastor: Robert Carpenter. General Superintendent: Dr. Orville W. Jenkins.

SOUTHWESTERN OHIO—July 6-7. Convention and Exhibition Center, 101 W. Third St., Dayton, Ohio 45401. Host Pastor: Robert Beaty. General Superintendent: Dr. Charles H. Strickland.

## NAZARENE CAMP MEETINGS

June 25—July 1—NEW MEXICO. Nazarene Campgrounds, Alto Route, Capitan, N.M. 88316. Eugene L. Stowe and Shelburne Brown, evangelists. Larry Webb, missionary speaker. Warnie Tippitt, singer. Harold W. Morris, district superintendent.

June 25—July 1—SOUTHERN CALIFORNIA. Orange Show Fairgrounds Auditorium, San Bernardino, Calif. Harold Daniels and W. T. Purkiser, evangelists. Speer Family and Ron Lush, singers. Nicholas A. Hull, district superintendent.

June 26—July 1—DALLAS. District Campgrounds, Scottsville, Tex. Paul Martin, evangelist. Theron Daniels, song evangelist. E. L. Cornelison, district superintendent.

June 28—July 8—HENDERSONVILLE, N.C. NAZARENE CAMP MEETING ASSOCIATION. Upward and Orchard Rd., Hendersonville, N.C. Bob Hoots and Forrest McCullough, evangelists. Richard Brooks, singer.

June 29—July 8—NORTHWESTERN ILLINOIS. Manville Nazarene Campground, 10 miles south and east of Streator, Ill. (50 miles west of Kankakee). Lyle E. Eckley, evangelist. Lennie Wisehart, youth worker. James and Rosemary Green, singers. George R. Hayse, missionary-evangelist. Floyd Pounds, district superintendent.

July 1-8—UPSTATE NEW YORK. District Center, 120 White Church Rd., Brooktondale, N.Y. 14817. Ted and Paul Martin, evangelists. Gene Braun, singer. J. T. Gassett, district superintendent.

July 2-6—COLORADO. First Methodist Church, 420 N. Nevada Ave., Colorado Springs. Hugh C. Benner, evangelist. Ron Grabke, missionary speaker. Wally and Ginger Laxson, singers. M. Harold Daniels, district superintendent.



# Soaring

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July 2-8—ALABAMA. Rolling Hills Camp, Calera, Ala. 35040. G. Stuart McWhirter, John A. Knight, evangelists. Jim Bohi, singer. Reeford Chaney, district superintendent.

July 2-8—DAKOTA. Beulah Camp, 402 N.W. 9th, Jamestown, N.D. Charles Oliver, evangelist. Jack and Goldie Coonrod, children's workers. James Main, musician. J. Wilmer Lambert, district superintendent.

July 2-8—LOUISIANA. Pineville Camp, District Campgrounds. Stephen Nease and Mendell Taylor, evangelists. Roger Brown, singer. T. T. McCord, district superintendent.

July 2-8—NEW ENGLAND. Douglas Camp Meeting Grounds, Douglas, Mass., just off Route 16 (Mass.) from center of the Old Town of Douglas to South Street—on road to Harrisville, R.I., Route 96, at the Stone Gateway. C. Hastings Smith and Robert Woods, evangelists. Paul Mullen, singer. Rev. and Mrs. Donald Overby, youth workers. Kenneth H. Pearsall, district superintendent.

July 2-8—SOUTH CAROLINA. District Campgrounds, 5 miles south of Batesburg, S.C., on Highway 391. G. B. Williamson and Charles Millhuff, evangelists. Jonathan and Paula Sparks, singers. Otto Stucki, district superintendent.

July 4-8—SOUTHWESTERN OHIO. Convention and Exhibition Center, 101 W. Third St., Dayton, Ohio 45401. Charles H. Strickland and T. W. Willingham, evangelists. Ron Lush, singer. Dallas Baggett, district superintendent.

July 6-8—NORTHWEST. Family Camp. Pinelow Park. Ralph Earle, evangelist. Raymond C. Kratzer, district superintendent.

July 9-15—MAINE. Route 24, Richmond, Me. John Hancock, evangelist. Roger N. Brown, singer. Wayne A. Crevoiserat, Youth Institute director. J. E. Shankel, district superintendent.

## MOVING MINISTERS

Dwight Babcock from Nazarene Theological Seminary, Kansas City, to Concord (N.C.) Oakdale.

Troy Barclay from Nazarene Bible College, Colorado Springs, to Fort Worth White Settlement.

C. Frank Beckett from Belton, Tex., to Mineola, Tex.

Paul Benefiel from Pomona (Calif.) First to Los Angeles First.

Frank Eugene Bish from Palacios, Tex., to Bluffton, Ohio.

Thomas G. Campbell from Snohomish, Wash., to Seattle Burien.

Andrew F. Cone from Steubenville, Ohio, to Ithaca, N.Y.

Charles Conger to Osceola, Ark.

Leslie Cook to Freeport, N.Y.

G. R. Cundiff from assistant, Willcox, Ariz., to Graham, Tex.

Terry Douglas from Helena, Okla., to Towanda, Kans.

Maxwell L. Downs from Farmington, Mo., to Perryville (Mo.) First.

Phillip R. Doyle from Marlette, Mich., to Birdsboro, Pa.

Bert Edwards from Denver Englewood to Delta, Colo.

Roger Gray from Gaylord, Mich., to New Milford, N.J.

George Greiner from Glenwood Springs, Colo., to Fort Morgan, Colo.

Donald O. Harrison from Sacramento (Calif.) Florin to Balboa, Canal Zone.

C. E. Harwell from Excel, Ala., to Jackson, Ala.

Hugh Hines from Missoula (Mont.) First to Apple Valley, Calif.

Mark Hostetter to Portage (Ind.) Grace.

Charles M. Jaques from Limon, Colo., to Poplar, Mont.

Garland Johnson from Ardmore (Okla.) First to New Castle (Ind.) First.

James F. Johnson to La Marque (Tex.) Gulf Freeway.

Howard Edgar Masencup from Norwood, N.C., to Graham, N.C.

Charles S. Miller from Kimberly, Ida., to Missoula, Mont.

Samuel N. Myers from Richwood, W.Va., to Avon Lake, Ohio.

Nels R. Nelson from Homedale, Ida., to Prince Albert, Saskatchewan, Canada.

David F. Nixon from Melbourne (Fla.) First to associate, Princeton, Fla.

Kenneth Oathout from Lacon, Ill., to Mansfield, Ill.

Charles Otis from Portage (Ind.) Grace to Demotte, Ind.

John C. Price from Clarksville (Tenn.) First to St. Petersburg (Fla.) First.

Brady Riffle to Huntington (W.Va.) Walnut Hills.

John D. Scott from Nashua, N.H., to Providence, R.I.

John C. Sluyter from Birdsboro, Pa., to Erma, N.J.

Wesley Smith from Chico, Calif., (interim) to Marysville, Calif.

Franklin Scudder from Cincinnati Mount Carmel to Eustis, Fla.

John M. Stephenson to Las Vegas (Nev.) Charleston Heights.

M. H. Stocks from Cincinnati Carthage to Huntsville (Ala.) Maston Lake.

Francis E. Voller to Beaverton, Mich. Ronald Wencil from Nazarene Bible College, Colorado Springs, to East Charleston, Vt.

E. J. White from Carthage, Tenn., to Arcadia, Fla.

David Williamson from Tupelo, Miss., to Camden, Tenn.

Robert Zangger to Boulder City, Nev.

## ANNOUNCEMENTS

The Larimore, N.D., church will be celebrating its fiftieth anniversary on July 29. They would like to hear from all former members and friends of the church. Address: Box 336, Larimore, N.D. 58251.

Homecoming Day will be held at the Stringtown, Ind., church on Aug. 19, with former pastors as the morning and evening speakers; a basket dinner at noon. The church is now 58 years old. All former friends and members are invited to attend. Address inquiries to the Church of the Nazarene, Rte. 3, Box 41-B, Greenfield, Ind. 46140.

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## EVANGELISTS' OPEN DATES

L. O. Rist, 3544 Brookgrove Dr., Grove City, Ohio 43123, has open time in the fall of 1973.

## VITAL STATISTICS

### DEATHS

- PAUL D. RICHMOND, 67, died Apr. 8 in Charlotte, N.C. Funeral services were conducted by Revs. Max Murphy, Loren E. Schaffer, Byron LeJeune, and Terrell "Jack" Sanders. He is survived by his wife, Garnett; a daughter, Norma; a son, Stanley; and five grandchildren.
- AGNES R. McCUBBIN, 65, died Aug. 19, 1972, at St. Louis. Memorial services were conducted by Rev. Elmer J. Brunton. She is survived by one son, Ronnie; two brothers; and one sister.
- JAMES C. McCREARY, 66, died Apr. 11 in Sebring, Fla. Funeral services were conducted by Rev. Joe Benson, with interment at Vista Memorial Cemetery in Miami, Fla. Survivors include his wife, Wilma, three sons, two daughters, seven grandchildren, and one great-grandchild.
- LUCIEN B. SMITH, 58, died Nov. 29 in Dayton, Ohio. Funeral services were conducted by Rev. Robert D. Gray. Surviving are his wife, Josephine; two sons, Larry B., and Ronald C.; and one granddaughter.
- JOHN HARRISON LAKE, 90, died Apr. 25. He had been a member of the Church of the Nazarene for over 60 years, during which he served as a lay preacher. Memorial service was conducted at Osborne, Kans., by Rev. Dale Apple. He is survived by two sons, Alvis and George; eight grandchildren; nineteen great-grandchildren; and one brother.
- JAMES R. HUGGINS, 69, died Apr. 19 in Pittsburgh, Pa. Funeral services were conducted by Rev. Domenic Prospero and Rev. David B. Foster. Surviving are his wife, Edna; one daughter, Edna Hendricks; two sons, James and Ronald; and six grandchildren.
- FRED LEWIS, 90, died Apr. 28 in Seattle. He had been a member of the Church of the Nazarene from its beginning days as a denomination. Funeral services were conducted by Rev. Melvin McCullough. He is survived by three daughters, Evangeline Ellingson, Ednalee Shore, and Ruth Watson; three sons, Stephen P., Frederick E., and David K.; nine grandchildren; nine great-grandchildren; and one brother.

### BIRTHS

- to Rev. James and Freda (Stevens) Huggins, Craigsville, Va., a boy, David James, Apr. 19.
- to Meredith and Rebecca (Trissel) Mortimer, Santa Cruz, Calif., a boy, Michael Adam, May 4.
- to Bob and Flo (Way) Arnold, Orlando, Fla., a boy, Gregory Richard, May 12.
- to Paul and Cathy (Houghton) Pierce, Auburn, N.Y., a girl, Wendy Stevens, Apr. 14.
- to Roger and Euleta Sweeney, Savanna, Ill., a boy, James Anthony, Apr. 24.

### MARRIAGES

- Sharron Harrison and Gene L. Franklin at Bethany, Okla., May 18.
- Chrryl Pyle and Randy McCulley at Orlando, Fla., Apr. 28.
- Colleen Jeanette Miller to Wesley E. Smith at Chico, Calif., May 4.
- Dieltinde Vetter of Memmingen, Germany, and Sgt. David Lee Borden of Portland, Ore., at Memmingen, Germany, May 12.

## DIRECTORIES

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

# NEWS OF RELIGION

**CHA CONVENTION HELD IN OREGON.** The one hundred fifth annual Christian Holiness Association Convention was convened by President Henry A. Ginder on April 26 at the Hilton Hotel in Portland, Ore. The theme of the convention was "Adventuring with the Holy Spirit . . . NOW!"

The annual "Holiness Exponent of the Year" award was given to Dr. Paul P. Petticord, president of Western Evangelical Seminary.

The final session was a Festival of Holiness with Dr. Edward Lawlor speaking from the theme "Give Thanks at the Remembrance of His Holiness."

Next year's convention will be April 17-19 in Louisville, Ky. □

**TOUGH HATFIELD SPEECH HITS SIN, CALLS FOR NATIONAL REPENTANCE.** Biblical religion, not civil religion, must guide the nation, Senator Mark O. Hatfield stressed in a May 3 speech at the Chicago Mayor's Prayer Breakfast to some 1,500 guests.

Alluding to the "tragic affairs that have afflicted the highest leadership of our nation," the Oregon senator pointed out that U.S. citizens "run the risk of misplaced allegiance, if not idolatry, by failing to distinguish between the god of an American civil religion and the God who reveals himself in the Scriptures and in Jesus Christ.

"We must start talking about sin again," the senator declared in the Conrad Hilton ballroom, "sin in our personal lives, and sin in the corporate life of our country."

Persons in a position of leadership too often avoid admitting that they may be wrong, he said. "Confession becomes equated with weakness . . . the urge to self-vindication becomes enormous, almost overpowering. . . . It may be wise politics," he said, "but it's the very opposite of biblical faith. Herein lies the vulnerability of leadership."

Quoting 2 Chronicles 7:14, Hatfield challenged the gathered dignitaries, including Mayor Richard J. Daley, to overcome the corrupting influences of the world's power by the power of love in Christ. □

**NIXON SENDS PAROCHIAL AID PLAN TO CONGRESS.** President Richard Nixon, in a 175-page tax-reform proposal, asked Congress to approve a plan for income-tax credit for parents paying tuition for their children in parochial and other nonprofit elementary and secondary schools.

The administration's tax-reform proposal came at the conclusion of a long series of hearings before the House Committee on Ways and Means. The President's proposals were presented by George B. Schultz, secretary of the treasury, at Washington, D.C. □

**RUMANIAN CHURCH ASKS PAPER TO PUBLISH 100,000 BIBLES.** The United Bible Societies announced receipt in London of an order for sufficient paper to publish 100,000 Bibles in Rumania.

It also reported that it had been asked to forward to that country 5,000 copies—in Braille—of the Gospel of St. Matthew which is being published in the United States. Both orders were placed by the Rumanian Orthodox church.

The paper will be sent within a few months and the Bibles will be produced within 18 months at the 300-year-old printing plant operated by the church. □



■ **How many Temples were constructed in Jerusalem? What happened to each, and which Temple was the one actually visited by Jesus?**

There were three structures known as the Temple in Jerusalem, all built on the same site.

The first was "Solomon's Temple," begun about 967 B.C. and completed seven years later. It was destroyed by Nebuchadnezzar in approximately 586 B.C.

The second structure, known usually as the "Second Temple" or "Zerubbabel's Temple," was begun in approximately 537 B.C. After a

15-year suspension in building operations, it was completed about 516 B.C.

"Herod's Temple" was the third building. The Second Temple was replaced section by section because the people did not trust Herod's intentions and would not permit the destruction of the building to make way for a new one.

"Herod's Temple" was begun in

19 B.C., and finally completed in A.D. 64.

"Herod's Temple" was the Temple Jesus visited. Work had been going on for 46 years when Jesus first visited it (John 2:20). Its unfinished state at that time is indicated by the availability of the stones Christ's enemies took up when they threatened to stone Him (John 8:59; 10:31).

■ **You say that the first stage in the judgment of Satan was "when Satan and his host were cast out of heaven (Luke 10:17-18; II Peter 2:4; Jude 6)" ("Answer Corner," December 20, 1972). According to Revelation 12:7-13, Satan is still in heaven and will not be cast down until the great tribulation.**

The term "heaven" (*ouranos*) in Revelation 12:7 is used in three distinct senses in Scripture:

1. It means "air," as in Matthew 6:26, "fowls of the air," where the Greek is *ouranos*—fowls of the heaven; and Matthew 8:20, "birds of the air."

2. It means "sky," as in Mark 13:24, "The stars of heaven shall fall, and the powers that are in heaven shall be shaken"; Revelation 6:14, "And the heaven departed as a scroll when it is rolled together"; and Revelation 20:11, "The heaven fled away."

3. It means the eternal dwelling place of God himself, as Matthew 6:9, "Our Father which art in heav-

en"; and John 3:13, "He that came down from heaven, even the Son of man which is in heaven."

All through our gospel age, Satan is "the prince of the power of the air" (Ephesians 2:2). He ranges through earth and sky.

But that will end when "the kingdoms of this world . . . become the kingdoms of our Lord, and of his Christ" (Revelation 11:15).

Dr. Ralph Earle in his commentary on Revelation (*Beacon Bible Commentary*, Vol. 10)—a volume you certainly should have if you intend to make a serious study of the Book of Revelation—says, "The specific reference in this passage in Revelation seems to be to Satan's

ejection from power at the close of this age." He quotes Henry Swete, "The downfall of Satan manifests afresh . . . the saving and sovereign power of God, and its active exercise by the exalted Christ."

This seems to me to say it all.

Perhaps a word about my own concept of interpreting the Book of Revelation would be in order. I believe we should start with the teaching of Jesus (Luke 10:17-18) and the rather clear statements of the Epistles (II Peter 2:4 and Jude 6), and interpret the symbolisms of Revelation in harmony with them—not in contradiction to them.

■ **Hebrews 7:1-3 tells about Melchizedec, king of Salem, who was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." I have never heard this verse explained and wonder how you would interpret it.**

The context in Hebrews 5—8 makes its meaning reasonably clear.

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God" is in reference to Melchizedec's priesthood.

The Old Testament background is given in Genesis 14:18-20. Melchizedek (the Old Testament spelling) was the king of Salem (later

Jerusalem), and "priest of the most high God."

Abraham gave Melchizedek a tithe of the booty he had taken in battle, and received Melchizedek's blessing.

Since "Salem" means "peace," and "Melchizedek" literally means "king of righteousness," the author of Hebrews points out that Melchizedek is a type of Christ in His kingly priesthood.

Like Melchizedek's, the priesthood of Jesus is not a matter of lineage or descent. It is unique and eternal.

Since Abraham, the ancestor of Levi from whom all the Jewish priests were descended, acknowledged Melchizedek's priesthood, the writer to the Hebrews points out that Christ's priesthood is thus superior to the Levitical priesthood of the Temple.

# MIERAS FAMILY PERISHES IN PLANE CRASH

By George L. Smith, Stanton, Calif.



## **Editor's Note:**

*The Church of the Nazarene suffered a tragic loss in the death of Dr. J. Wesley Mieras and members of his family in an airplane crash at 1 p.m., Saturday, May 26, at Cottage Grove, Ore.*

*The lead story following was written for the "Herald" by Rev. George L. Smith, pastor of the Stanton, Calif., church.*

*Special tributes are included from the*

*Board of General Superintendents; Dr. Samuel Young, general superintendent emeritus; and M. A. (Bud) Lunn, manager of the Nazarene Publishing House. Dr. Young and Mr. Lunn have worked with Dr. Mieras in denominational leadership closer and longer than any other two men.*

*No layman has surpassed Dr. Mieras' contribution to the church, and few have equaled it.*  
W. T. Purkiser, editor

An unbelievable air tragedy has snatched from the Church of the Nazarene one of the most outstanding laymen in the history of the church.

Dr. J. Wesley Mieras, 55, of Pasadena, Calif., and five members of his family lost their lives Saturday afternoon, May 26, as the two-engine plane he was piloting crashed just before it was to land at the Cottage Grove, Ore., airport.

All on board perished in the crash and the ensuing inferno. The others were Dr. Mieras' wife, Joan, 55; his mother, Mrs. E. E. Mieras, 84; his brother, James, 47; his daughter, Christina Gaglione, 23; and her husband, Fabio Gaglione, 28.

The family had flown from Los Angeles to spend the holiday weekend at Cottage Grove with Dr. Mieras' sister and husband, Dr. and Mrs. Henry Ernst, who witnessed the tragedy.

No immediate explanation for the crash was available. The controller at the airport, who observed the sudden plunge of the craft, stated he thought he saw one of the two engine props stall as the plane approached for a landing. His observation was that it is characteristic of this type of aircraft to roll and lose altitude at the failure of one engine.

The behavior of the plane just before it nosed into the earth seemed to bear out this diagnosis. The plane was only a few weeks old, and Mieras was an experienced and excellent pilot, having the ability to land by instruments, which he had done on other occasions during inclement weather at Los Angeles International Airport.

*Dr. J. Wesley Mieras was a highly respected layman in our church. I have known him especially in relation to the General Board and General Assembly operations over a span of years.*

*This man was a skilled attorney who made himself available to the total church's operations—local, district, zonal, and general. He was generous with time as well as money, and served as one who belongs to God. The church will miss him greatly.*

*His many talents put him in numerous areas of service, but he was never too busy to see one of our churchmen who needed a lift or guidance in one of the areas of J. Wesley's special skills.*

*I was much impressed by the modesty that matched his technical ability. He loved the minister of the gospel wherever he found him. He was a "team" man himself, and his service cannot be fully understood except in relation to his Lord and Master and the great task of building His kingdom.*

*He was my personal friend, courteous, kind, clear thinker, and always thoughtful of others. I, too, feel I have lost one of my own family—the family of God.*

Samuel Young  
General Superintendent Emeritus

The only member of the immediate Mieras family who did not make the trip and remains the sole survivor is their daughter, Barbara, 26.

Memorial services were conducted Wednesday, May 30, at Pasadena First Church by the family pastor, Dr. Earl G. Lee; assisted by Dr. Orville W. Jenkins, representing the Board of General Superintendents; Dr. B. Edgar Johnson, general secretary of the Church of the Nazarene; Dr. W. Shelburne Brown, president of Pasadena College; Dr. L. Guy Nees, superintendent of the Los Angeles District; and Rev. Bill Burch, pastor of Long Beach First Church and former pastor of James Mieras, one of the

victims.

In lieu of flowers at the memorial service, gifts were directed into a scholarship fund, which has now been set up at Pasadena College for any further memorial donations.

There is no way to describe the invaluable worth of the life and service of Dr. Mieras to the kingdom of God and the Church of the Nazarene. One observer suggested that perhaps no other layman in the history of the general church had served on more committees or was involved in more lay-leadership responsibilities.

A successful lawyer by profession, Wes Mieras had been parliamentarian for the Church of the Nazarene since 1956 and was al-



ways seen at the chairman's side during General Assemblies.

He was chairman of the General Board, having served a total of 17 years on the board. He was a valued member of the Finance Committee.

Dr. Mieras had been chosen as chairman of the International Laymen's Retreat scheduled for 1974. He has served as legal consultant for the denomination, for Pasadena College, and for scores of individual congregations.

A 1937 graduate of Pasadena College, Dr. Mieras served as president of the Alumni Association for 19 years, and was a member of the Board of Trustees for 21 years. For many years, he has been a member of the Los Angeles District Advisory Board.

Mrs. Mieras was a 1940 Pasadena College graduate, and has served the college and Alumni Association in their activities for many years.

When his pastor, Dr. Earl Lee, was asked what Mieras did as a layman in his church, he replied, "He did everything. And he was never too busy to add one more responsibility."

Someone once asked Dr. Mieras, "Don't you ever say no?"

"I guess not" was his gentle reply.

"His life was built around the word yes," his pastor reiterated.

Was it God's way of preparing him for his journey to heaven by giving him—just before the fatal trip—what he himself told his friends was "the greatest week of my life"?

That "greatest week" began during the Los Angeles District missionary convention and assembly, at which Dr. Charles Strickland presided and preached, an assembly described as "one of the finest ever," "a rare time"—and Dr. Mieras was at the heart of it all.

*When the shocking news came of the tragedy that befell Wesley Mieras and his family my automatic reaction was, Why? We can't explain and can't understand, but I well remember when John Wordsworth lost his two brothers he said, "We don't have to." How true that "now we see through a glass darkly" but "we'll understand it better by and by"!*

*If ever one would be justified in feeling that an individual could never be replaced, it would be true in the case of Wes Mieras. His dedication to God and the work of the Kingdom was exemplary. He gave unstintingly of the many gifts with which God had endowed him. His was an unconditional commitment.*

*Perhaps no other layman was as deeply involved with church activities as he was. In his dedication of time, talent, and treasure, his life was the personification of Christian stewardship. What an accumulation of treasure he must have laid up awaiting that day of reward!*

*Wes Mieras needs no eulogy. However, the measure of any man's life is best taken after he has passed on. His contribution to God and His Church will be even more apparent as the months and years pass.*

*Wes's sterling qualities crowd the memory with so many facets of his remarkable personality. But one characteristic that was so meaningful to everyone was his gracious, considerate Christian courtesy. He recognized and valued the efforts of secretaries, clerks, executives, and church leaders as they contributed to the work of the church. In essence, he made us all feel we were workers together in the truest sense of 1 Corinthians 12:27, "All of you together are the one body of Christ and each one of you is a separate and necessary part of it" (TLB).\**

*But he is gone, and we must close ranks and carry on the work of the church as he would have us do. His example challenges the best and highest in each of us. Remembering him, we shall be spurred to renewed diligence in Kingdom service.*

*Wes Mieras' influence will live on, spreading as eddies in a pool; for truly, to live in the hearts and lives of those who are left behind is not to die. For Wes, as for all Christians, death is but an incident; it is not the end, but the fulfillment of eternal life.*

—M. A. (Bud) LUNN

\*The Living Bible, Kenneth N. Taylor, © copyright 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

That week was crowned on Sunday with a missionary convention at the church in which Dr. Mieras played an unusual and significant role. He was asked to be the narrator for the missionary cantata *So*

*Send I You*, because of his ability, his spirit, and because the burden of missions was so close to his heart.

That great service in retrospect now so obviously was his coronation service. His pastor stated Mieras had so completely put himself into that event that, as the great altar service followed the cantata, he was constantly wiping tears flowing freely from his eyes, pleading for God's will to be done in every life.

Dr. Lee said of that closing service, "It was one of the greatest moments in the history of our church. I can recall none better than this one."

A record-high faith-promise commitment exceeding \$65,000 was pledged for missions.

Though this is an irreparable loss, the Church of the Nazarene will survive without this great man, but it will survive a better and stronger and more effective body in its quest for souls and spiritual excellence because it did have J. Wesley Mieras for a little while. □

## TELEGRAM

**THE GENERAL CHURCH ALONG WITH PASADENA COLLEGE, THE LOS ANGELES DISTRICT, PASADENA FIRST CHURCH, AND THE SOUTHWESTERN EDUCATIONAL ZONE HAS LOST A VALUABLE AND DEDICATED LEADER AND FAMILY. DR. MIERAS AND HIS FAMILY HAVE LEFT AN INDELIBLE MARK UPON EACH OF OUR LIVES. MAY THE GOD OF ALL GRACE AND KNOWLEDGE COMFORT THOSE OF US WHO MOURN, AND STRENGTHEN US ALL FOR HEAVEN AND ITS REUNIONS.**

**BOARD OF GENERAL SUPERINTENDENTS**

**V. H. LEWIS  
GEORGE COULTER  
EDWARD LAWLOR  
EUGENE L. STOWE  
ORVILLE W. JENKINS  
CHARLES H. STRICKLAND**



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

# GOD GOES AHEAD TO PREPARE THE WAY

I had known Dale and Dortha Williams for a long time. In fact, they were friends of my mother's before I was born. They had one daughter, Marjorie, who was several years older than I; but still they would invite me over to visit when I was just a young girl.

Later I moved to Kansas City and Mrs. Williams was a regular correspondent. Her life had always been an inspiration to me. Although her husband was not a Christian, everyone who knew him liked him. He was in no way antagonistic toward the church or spiritual things—he simply had never committed his life to the Lord.

But his wife never gave up praying. And her prayers began to bear fruit. She would write, "Dale quit the lodge this week. He said he couldn't afford the dues anymore, but I feel God is answering prayer."

Or another time, "Dale has quit smoking. He said it costs too much, but I feel God is speaking to him. Keep praying for him."

Every time we went home on vacation, they invited us over for a meal. Then we moved back to our hometown, and our friendship became even deeper.

Our church had begun a prayer and fasting group on Saturday nights. On a blackboard, we listed the names of those for whom we had been praying, many of them unsaved husbands. The pastor asked each of us to take a name and pray especially for that person, and it did not take me long to select the name of Dale Williams. I had been concerned about him for a long time.

One night after the Saturday prayer meeting, I felt a special burden for Dale, so thought I would go over to the house. But I must not have been led of the Lord, as Dale was already preparing for bed.

Then an unusual revival broke out. One Sunday morning, especially, you could really sense the moving of the Holy Spirit during the altar service. I had also carried a burden for one of the senior high girls in my Sunday school class, so during the prayer I turned around to see if I could see where she was sitting.

I didn't see her, but could see Mr. Williams. Suddenly a strong urge came over me and a Voice said, "Talk to him."

I argued with myself, I can't go and talk to

a man. Besides, what if he got mad and walked out? I would never forgive myself.

But the feeling persisted, and to this day I don't really remember leaving my seat—but there I was, standing beside him. (Thank goodness, he was sitting on the outside aisle.) I tapped him on the shoulder and he turned around, surprised.

"Mr. Williams," I began, "wouldn't you like to be a Christian?"

"Oh, I will someday," he replied. I have never liked to push a person, but I saw tears in his eyes and I knew God was talking to him.

"Why not today?" I asked, and his wife said, "I'll go with you."

That was all it took.

"Okay," he answered, and made his way to the altar. I think he must have made his decision on the way up the aisle, as he knelt for only a few minutes before arising again.

Satan was busy. "He didn't get through," he whispered in my ear. "He just went up to satisfy you and his wife. Now he'll be too embarrassed to come back anymore."

I'll admit I was doubtful, but when Dale stood up and told his friends, "It sure seems good to be on the inside for a change, instead of on the outside looking in," his handshake was firm and the smile on his face was genuine.

That has been over five years ago. He is now one of the most faithful supporters of the church—whether it be Sunday services, Wednesday night prayer meetings, or revivals.

Here is his testimony: "My conversion on February 4, 1968 (at the age of 68) and the forgiveness of my sins certainly turned my life around and made me a different person. It came about only by the greatness and goodness of our Lord and Saviour, Jesus Christ. On May 21, 1971, I had the second experience of grace at the very same altar."

I'll always be thankful that I spoke to him that morning, even though my instincts kept saying, No. It reminded me anew that, when God asks us to do something, He has already gone ahead to prepare the way. □

—Donna Clark Goodrich  
Mesa, Ariz.



Maridel Harding

### MARIDEL HARDING TAKEN

Mrs. Maridel Harding died in her sleep at her home in Oklahoma City, Tuesday, May 29, from a heart attack.

Mrs. Harding was the only daughter of Jarrette and Dell Aycock, and had herself been a commissioned evangelist for many years. She was 59 years of age.

Mrs. Harding was the widow of Dr. Whitcomb Harding, former superintendent of the Nebraska District, who died March 4, 1971.

Funeral services were held Thursday morning, May 31, at Newcomer's Chapel in Kansas City, Mo.

Participants in the service were Pastor Douglas Clem, Hastings, Neb.; Dr. G. B. Williamson, general superintendent emeritus; Dr. Roy H. Cantrell; and Dr. R. T. Williams, Jr.

Interment was in the Greenlawn Cemetery, Kansas City, Mo.

Mrs. Harding is survived by one son, Whitcomb Brooks (Rusty) Harding, also of Oklahoma City. □

### HERALD RECEIVES EPA FIRST-PLACE AWARD

The twenty-fifth anniversary convention of the Evangelical Press Association was held, May 14-16, in Fort Wayne, Ind.

The *Herald of Holiness* was awarded first place in the denominational division of the Periodical of the Year Contest.

A brass plaque given with the award was accepted by Office Editor Jack M. Scharn at the award banquet closing the convention.

The *Herald* also received a third-place certificate for its standing feature entry from *A Christian Woman's World*, "Fulfillment, Motherhood, and Me," by Aarlie J. Hull.

Honorable mention in the Most-Improved Periodical category went

to *El Heraldo de Santidad* (the Spanish *Herald*).

Five representatives from Nazarene editorial offices attended the convention: Betty Zurcher, office editor for the Spanish *Herald*; Jorge de Barros, editor, and Daniel Gomes, in charge of layout and clerical work for the Portuguese *Herald*; Jack Scharn, office editor for the *Herald of Holiness*; and Dr. Fred Parker, book editor from the Nazarene Publishing House.

Awards Committee chairman Robert V. Myers wrote the following in EPA *Liaison* concerning this

year's contest:

"Congratulations to the winners! And a hearty thanks to all who participated in the 1973 competition.

"This year 74 periodicals entered the competition—66 publications entered the Periodical of the Year Contest, and 65 entered the Higher Goals in Christian Journalism Contest. The multiple entries of the Higher Goals Contest brought the number of entries to be judged to a total of 602.

"For that judging, we offer special thanks to the 19 decision makers." □

## THIRD BIENNIAL NAZARENE WRITERS' CONFERENCE

Date: August 13-15, 1973

Place: Mid-America Nazarene College, Olathe, Kans. (a suburb of Kansas City, Mo.)

Lecturers: Joseph Bayly, vice-president for product, David C. Cook Publishing Co., and consulting editor, *Eternity* and *His* magazines; past president, Evangelical Press Association Eugene Chamberlain, coordinating editor, Sunday school department, Sunday School Board of the Southern Baptist Convention, Nashville, Tenn.

Featuring: Lectures; seminars; dialogue with editors; and small-group writing workshops as follows:

1. ARTICLES FOR ADULTS—for experienced writers
- 2 and 3. ARTICLES FOR ADULTS—for those who have had articles published
4. ARTICLES FOR ADULTS—for those with limited writing experience
5. SCRIPT WRITING—for those interested in writing script for films, filmstrips, and TV
6. FICTION AND TRUE-EXPERIENCE STORIES FOR ADULTS—discussion of techniques; student involvement in writing story beginnings, transitions, conversations, and story endings
7. DEVOTIONAL WRITING—for those who have written or desire to contribute to the daily devotional guide *Come Ye Apart*
8. CHRISTIAN BIOGRAPHY AND THE INTERVIEW—how to write interesting stories of Christian persons—teens or adults
9. WRITING FOR TEENS—for those interested in communication with teens in ways that keep them reading
10. WRITING FOR CHILDREN—for those who are interested in writing fiction, poetry, puzzles, devotional material, and short stories
11. WRITING FOR PRESCHOOL CHILDREN—stories, poems, and guidance for Christian education
12. WRITING FOR KINDERGARTEN CHILDREN—curriculum—for those interested in preparing teaching material, including writing teacher's guidance and pupil's materials
13. WRITING FOR SENIOR TEENS—curriculum, for those who have written or are interested in writing Christian education materials for teens
14. DISCOVERY LEARNING FOR YOUNG ADULTS—curriculum for young adults, "Dialog" series, and *Young Adult Discussion Outlines*
15. POETRY FOR CHURCH PUBLICATIONS—for those interested in creative expression; a study of basic skills—word usage, phrasing, and structuring poetic verse
16. REPORTING CHURCH NEWS—writing news of church events for newspaper and church periodical acceptance
17. PHOTOJOURNALISM ARTICLES—how to tell a true story through factual photographs; a focus on methods of recording and editing events as one sees them and submitting for publication

Cost: \$10.00 registration includes college dormitory room for three nights, and seven meals

APPLICATION DEADLINE: Postmark July 15, 1973

(Detach and mail.)

### WRITERS' CONFERENCE, 6401 The Paseo Kansas City, Mo. 64131

Name \_\_\_\_\_

Mail address \_\_\_\_\_

Church membership \_\_\_\_\_

Workshop preference: 1st choice \_\_\_\_\_

2nd choice \_\_\_\_\_

Registration fee, \$10.00  Enclosed

Will be paid on arrival

If you have made arrangements for dormitory roommate, please indicate with whom. \_\_\_\_\_



W. T. Purkiser  
Editor in chief



Jack M. Scharn  
Office editor

# RECENT PUBLICATIONS

## How to Make Life Worth Living

### Church Schools

**52 SUNDAYS OF WORSHIP FOR CHILDREN, VOLUME 2**  
by Emily Bushey Moore **\$3.95**

A complete package of programs for every Sunday of the year, containing order of service, features, audiovisuals, and story/message. Similar in style and format to the popular Volume 1 edition; no other source materials are needed, though several are suggested for enrichment. Size, 8½ x 11". 150 pages. Lamcoat paper.

**THE SUNDAY SCHOOL SUPERVISOR**  
by Neil B. Wiseman **\$1.75**

Guidelines and practical suggestions on the work of the supervisor—what his job is and how to go about it. Emphasis is placed on the personal-relationship angle, how to deal with pupils and teachers and act as liaison between them and the superintendent. A [S] text for Unit 612a. 128 pages. Paper.

**TALKING CHEMICALS**, by Ralph L. McIntyre **\$1.00**

A fascinating variety of object lessons, each with a background scripture. The complete narrative is given with instructions on the use of the easy-to-obtain chemicals. Some of the stories are directly from the Bible; others are real-life situations. 48 pages. Paper.

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A challenging new look into the area of adult learning. Writing in dialogue form, Dr. Galloway discusses the concepts of team teaching. He shows its values in the adult division of the Sunday school, how it can be set up, and the most effective ways it can be used. A [S] text for Unit 413.1a. 112 pages. Paper.

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You will be carried along with these young people in an atmosphere of intrigue and suspense . . . watch them figure out the mysteries and finally break up a whole narcotics operation. A mystery story for juniors. 101 pages. Paper.

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A well-written novel with New Guinea as its locale. Fast-moving—provocative—suspenseful, providing an unusual and intriguing adventure for the mystery-story reader. Central in the plot is red-headed Bernice Harrell, an Australian girl. You won't turn the light out on this one. 160 pages. Paper.

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An unusually frank and contemporary novel of life on a Christian college campus. Portrays the problem of sexual permissiveness with some rather straight talk about the keeping of the seventh commandment. The story is formed around Velma, Kathy, Bubbles, Theresa, and Christine and the boys they date. 225 pages. Paper.

