

# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 6 '74



General Superintendent George Coulter



# THIRST FOR GOD

Alexander Maclaren describes Psalm 42 as "the sob of a wounded heart." Listen to this poignant cry:

*"As a deer pants for water brooks  
so my soul longs for Thee,  
O God.  
My soul thirsts for God, for the  
living God."*

(Psalm 42:1, Berkeley)

Thirst is perfectly natural in a healthy body. Yet there are times when thirst becomes a "deep and fierce" desire. Like the deer who might have been hunted, pursued, endangered, confused, and frightened, so the soul of man faces experiences which create an insatiable thirst for God.

The world offers substitutes. But only God can slake man's deepest thirst. The pressure of our modern living adds to our thirst. The demands upon our time, our energies, and our spirits create inner longings for the water brooks.

Too many have tried to satisfy inner thirsts with things, achievements, and activities. But the water that quenches, satisfies, and energizes comes only from

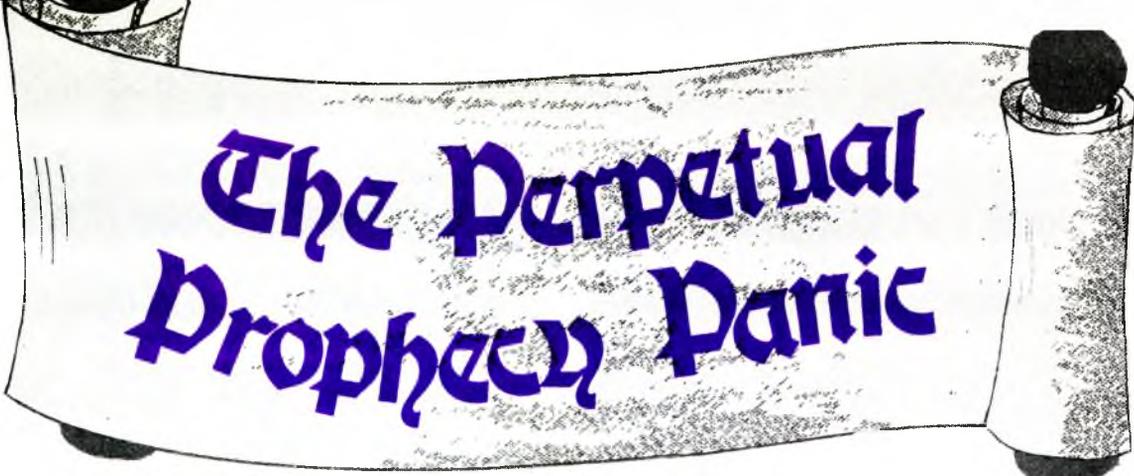
our contact with the God of all grace. He alone offers reality. Only God meets the inner thirst of the human spirit. Only the God who made us can provide reality and satisfaction.

It is always a danger signal when our thirst for God becomes casual and intermittent. We are safer spiritually when we literally pant "for the water brooks" than when we have lost the intensity of that desire.

Not too many Christians are thirsting for God. Too many have settled for the shallow, the superficial, and the substitutes of our present-day attractions.

God gives himself in the refreshing fountains of His grace to those who renounce their dependence on the world and all it offers. He overflows the human spirit in streams of blessing when everything is completely committed to Him. He refreshes the soul in abundant blessings when we release our grip on the things of time and cling to those things which are eternal.

The ancient cry still rings with authority and promise, "Come ye to the waters and drink!" □



# The Perpetual Prophecy Panic

**S**OMEHOW the Christians in Thessalonica had gotten into a panic. They were convinced that the return of Christ was about to take place, or perhaps even had taken place already! It may have been that they misunderstood Paul's First Epistle to the church in Thessalonica, in which he told them several wonderful truths about our prospects of meeting Christ when He comes again. At any rate, they were in a flap about the future!

For this reason Paul sent them his Second Epistle in order to correct and calm them down. He said, "We beg you, brethren, not to be quickly shaken in mind or excited" about this matter (*2 Thessalonians 2:2, RSV*).

In his previous letter he had said, "Therefore comfort one another with these words" (*1 Thessalonians 4:18, RSV*). The words he was speaking about were the words concerning the coming of Christ. But they had found no comfort; instead, their nerves were as tight as the proverbial fiddle string! They were ready to jump out of their skin.

I wonder what it would have done to those Christians if they could have read some of the hundreds of books that are now being written on prophecy. What if they could have seen some of the present-day movies about the rapture?

A few weeks ago I was with a group of 70 other evangelical ministers who were previewing a gospel film. It was *the last days in living color!* There wasn't anything left for you to imagine. It was all right there before your very eyes—wives shrieking when Christian husbands vanished, computer readout for 666 on the forehead, and general pandemonium!

The film disturbed me very much. I was disgusted at what that religious horror film was doing to the audience. That whole group of Christian ministers sat there nearly petrified and hardly breathing.

The "blessed hope" of our Lord's return is supposed to be a source of comfort and joy, but those men were being emotionally bludgeoned. When the last frames of the film finally flickered out of the projector, there was silence. I thought about Paul's words again: "Comfort one another"; do not "be quickly shaken in mind or excited."

How different it was supposed to be, according to Jesus' words! He did say that when the end

came men would be "fainting with fear and with foreboding of what is coming on the world" (*Luke 21:26, RSV*), but His people would be able to lift their heads in joyful anticipation. Not many people are being made joyful or comforted by these books and films. They are being "shaken and "excited."

Many of us believe that we know where the source of this problem lies. The whole field of prophecy has become the plaything of a lot of rampant imaginations. For every one detail about the Lord's return that the Bible has given us, men have added 50 more details from their imagination. They have hopelessly complicated an otherwise beautiful and simple truth.

Please do not look upon this as an attempt to "put anyone down" for what he sincerely believes about the Second Coming. However, it is time for a different opinion to be expressed.

We believe the Bible from Genesis to Revelation. We are looking for Christ's return, but we do not have the detailed program and schedule of events that a lot of persons seem to have. We are trying to follow Jesus' admonition to not let ourselves "be weighed down with dissipation and drunkenness and cares of this life" (*Luke 21:34, RSV*). We believe that the end will not come upon us as a surprise (*1 Thessalonians 5:4*), for we are keeping awake spiritually.

As we look forward to the return of Christ, we expect it to be a very straightforward event as Paul has described it in *1 Thessalonians 4:13-18*. We believe it is possible that at the end of this present order there may be an unprecedented time of tribulation under the rule of a personal Antichrist. At the conclusion of his "little season" we are convinced that Christ will return to rescue those Christians still living and bring an end to all evil and to this earth as well. We believe along with Henry H. Halley: "It is best not to cloud the hope of His Coming with too detailed a theory as to what is going to happen when He comes. Some people, we suspect, will be disappointed if Jesus does not follow the schedule they have mapped out for Him."<sup>\*</sup> □

<sup>\*</sup>H. H. Halley, *Bible Handbook*, p. 447.

BY BERNARD M. ARCHER

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*Beneath the waves of the storm-tossed sea  
There are peace and calm tranquillity;  
But none could guess by the foaming crest  
That deep in the ocean's heart is rest.*

*The continual tides recede and flow,  
And the white-capped breakers come and go.  
They toss in fury and never cease;  
Still—deep in the ocean's heart is peace.*

*So—deep in the heart where Christ abides,  
Though swept by currents of evil tides,  
Though tempest-tossed and wildly driven,  
There are peace and rest akin to heaven.*

—Kathryn Blackburn Peck  
Lee's Summit, Mo.

## TOUCHING THE HEM OF HIS GARMENT

*I had gone, in the midst of crisis,  
Just to touch the hem of His garment.  
But, to my surprise,  
I touched His heart.*

*I slipped into His presence to pray,  
But stayed to praise.*

*I went to cry,  
But stayed to celebrate.*

*I went with my burdens,  
But left with blessings.*

*I went with doubts,  
But faith crept through.*

*I went with a fretful heart,  
And found peace.*

*The Peace was Jesus—Comforter,  
Healer,  
Saviour!*

—C. Neil Strait  
Racine, Wis.

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# THE DROPOUT WHO MADE GOOD

**I**N SOME ways he had everything in his favor.

The house in which he was brought up was a rallying point for Christians. There is some evidence that it was the place where Jesus and His disciples met for the Last Supper. It might even have been the place where the Holy Spirit was poured forth on the Day of Pentecost.

Certainly he was in on the Christian movement from its very inception. His mother was an outstanding Christian. Peter made for his home after he was released from prison.

His cousin was in high favor in the Jerusalem church. And it was in a visit by his cousin to his home that his story begins.

Barnabas and Paul had been sent to Jerusalem with a gift from the church at Antioch. They had called and probably stayed at the home of John Mark. The impact upon young Mark of men like these can be imagined, and we are not surprised to read that when they returned to Antioch they took Mark with them.

Some time after their arrival, at a historic prayer meeting, Barnabas and Paul were commissioned to take the gospel to the Gentile world. Mark was there, and when they set out they took him with them.

To be in a historic movement at its very beginning is something about which young men dream. How Mark's heart must have thrilled as he witnessed his cousin and his great companion proclaiming the gospel to Gentiles as well as Jews on the isle of Cyprus! What a mighty victory for Jesus when the power of Elymas the sorcerer was broken and the proconsul was converted!

Then, when everything was so promising, came failure. When the party moved on to the mainland, Mark left them at Perga and went home to Jerusalem.

The reason is not given. Some think that his Jewish upbringing caused him to revolt at Paul's admission of Gentiles into the Church on too generous terms. Others think his heart failed at the prospect of perils ahead.

Others point out that when the expedition began it was led by Barnabas; when it left Paphos, the description is "Paul and his companions." The fact that the comparative newcomer Paul had taken over from Cousin Barnabas was more than Mark could stomach. It is noteworthy that, if this was the reason for Mark leaving, it certainly had not that effect on Barnabas. But then, that was characteristic of him.

Some years later Barnabas and Paul visited Jerusalem again. They played a prominent part in the first Christian council called to consider the terms for the admission of the Gentiles into the Church. Those present were thrilled to hear of the miracles which God had wrought in the Gentile world. And there, too, was a sad-faced young man whom the devil tormented by reminding him of his dismal failure on that classic expedition.

But Barnabas was there as well as the devil, and the "son of consolation" (the meaning of the name "Barnabas") was more than a match for the master of despair. We may assume that he took Mark with him when he returned to Antioch.

Later, when Paul suggested to Barnabas that they should revisit the churches raised up on their former journey, Barnabas agreed, providing they took Mark.

This started a contention between two good men, each sponsoring a vital cause. Paul insisted on the supreme importance of the work of God and was against taking a man who had turned defaulter at a critical moment. Barnabas insisted on the supreme importance of a human soul and, with a generosity from which Paul himself had previously benefited (Acts 9:26-28), was confident that Mark would not fail again.

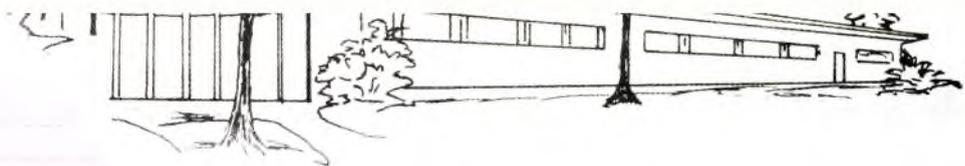
And Barnabas was right. He took his cousin over the very ground where previously he had failed and showed him how the Holy Spirit could change failure into victory's ringing cheer.

Apparently Mark never looked back. He became a son to Peter (1 Peter 5:13). Paul owned him as a fellow worker (Philemon 24). And he put the Church in his debt for all time by writing for us the Gospel According to Mark. In it there is the account of an incident in the Garden of Gethsemane concerning a young man who was present at the time of our Lord's betrayal and who ran away (Mark 14:51-52). Some think this refers to the writer himself. With penitence and humility he signs himself as "the young man who ran away."

Let another give him a more fitting tribute. Listen to Paul, writing with magnanimity concerning one about whom he had once been dubious: "Take Mark, and bring him with thee: for he is profitable to me for the ministry" (2 Timothy 4:11).

And here is a final tribute, from the same pen, to the man who had helped him up again: "Mark, the cousin of Barnabas . . ." (Colossians 4:10). □

BY JACK FORD  
Lancashire, England



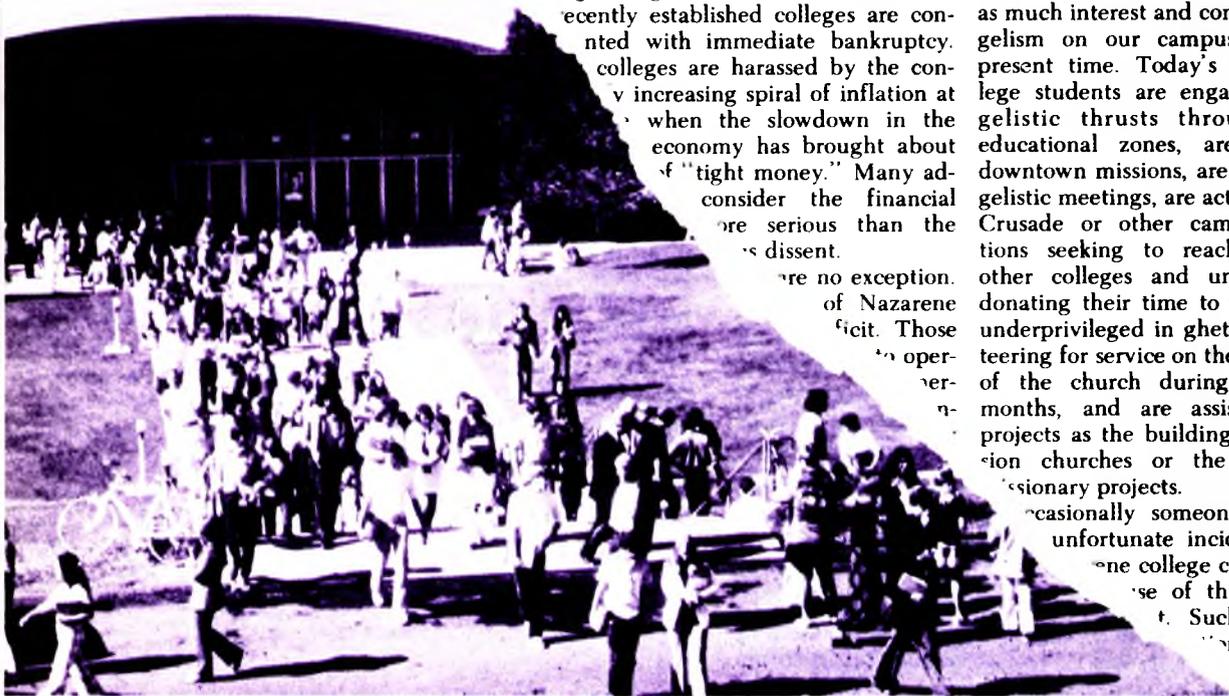
# Can Nazarene Colleges **SURVIVE?**

ing at large deficits. Some of the more recently established colleges are confronted with immediate bankruptcy. colleges are harassed by the continuing increasing spiral of inflation at a time when the slowdown in the economy has brought about a period of "tight money." Many administrators consider the financial situation more serious than the problems of dissent.

There are no exceptions. The majority of Nazarene colleges are in deficit. Those that are able to operate are doing so on a very tight budget.

will tell you that never has there been as much interest and concern for evangelism on our campuses as at the present time. Today's Nazarene college students are engaging in evangelistic thrusts throughout their educational zones, are working in downtown missions, are holding evangelistic meetings, are active in Campus Crusade or other campus organizations seeking to reach students at other colleges and universities, are donating their time to work with the underprivileged in ghettos, are volunteering for service on the mission fields of the church during the summer months, and are assisting in such projects as the building of home mission churches or the financing of missionary projects.

Occasionally someone has learned a hard lesson from an unfortunate incident occurring on a college campus and has reacted in a way of this to withhold support. Such a simplistic reaction is both shortsighted and unchristian.



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## Nazarene Colleges **Will SURVIVE**

**O**NE OF THE questions most frequently asked by concerned Nazarenes is "Will all of our Nazarene colleges be able to survive the financial pressure of these uncertain days?"

In view of the difficult financial "crunch" which continues to plague American higher education, this is a pertinent question. It is disheartening to learn of a church-related liberal arts college going out of business after nearly a hundred years of existence. It is equally disconcerting to hear American college presidents, faced with increased costs and declining enrollments, discuss their dismal prospects for the future.

Four years ago an article appeared in the *Herald of Holiness* with the caption "Can Nazarene Colleges Survive?" The tone was somewhat

"iffy": "Nazarene colleges can survive *if* we all take a positive attitude toward the difficult problems which confront our colleges. . . . Nazarene colleges can survive *if* the rest of the church approximates the quality of devotion manifested by the faculty members at Nazarene colleges. . . . Nazarene colleges . . . *must* survive."

Where do we stand four years later?

Is there any reason to be more optimistic today than a quadrennium ago?

The record of the past four years would seem to indicate that Nazarenes *are* taking a positive attitude toward the problems which confront our colleges today. They, of course, want our colleges to provide the best possible educational opportunities for their children, but they are not naive and do not expect Nazarene colleges to be perfect. Even the most critical realize that not all

## THERE IS A GENERAL REALIZATION ON THE PART OF CHURCH OFFICIALS AND THE NAZARENE CHURCH CONSTITUENCY THAT NAZARENE COLLEGES ARE INDISPENSABLE TO THE FUTURE OF THE CHURCH.

students who go to a Nazarene college are perfect, neither do they all come from perfect churches with perfect pastors, or from perfect homes with perfect parents.

On the other hand, most Nazarenes are aware that maintaining a campus climate that is both stimulating *and* wholesome, intellectual *and* spiritual, is a priority at every Nazarene college. Parents, especially, are grateful for the stability of the environment in which Nazarene young people make the most vital decisions of their lives.

The concern of Nazarenes for their educational institutions is demonstrated by the generous financial support they are providing. Four years ago total giving to Nazarene higher education amounted to \$3.4 million. This past year support reached an all-time high of \$5.5 million, an increase of over a half million dollars each year for the past four years.

Pastors and parents alike are showing their gratitude and confidence for the impact our colleges are making upon their young people by increasing their financial support in dramatic fashion. It is unrealistic to expect that the average Nazarene will ever match in actual dollars and cents the heroic contributions of the men and women who are faculty members at Nazarene colleges; but at least there has been a narrowing of the gap which has resulted in our present improved financial status.

Although the record of the past four years is most encouraging, this alone is not a sufficient basis for predicting that Nazarene colleges will survive. The real rationale for hope is in the increased—and increasing—communication between colleges and constituency, and between colleges and general church officials.

There is a general realization on the part of church officials and the Nazarene church constituency that Nazarene colleges are indispensable to the future of the church.

This conviction is strongly supported by fact. Over 80 percent of the leadership of our church today is the product of our own institutions of higher education. More than 70 percent of our missionaries were trained in Nazarene institutions. A recent survey answered by 2,900 Nazarene ministers revealed that 61 percent of them are Nazarene college alumni. These statistics are impressive and unimpeachable. And this is but the more visible part of the picture.

In addition to the large number of alumni which our seminary and colleges have provided for the ministry of the church, there is a much

larger segment of Nazarene alumni who are laymen and who have literally buttressed our churches in increasing numbers year after year. These laymen are active today as church board members, Sunday school superintendents and teachers, and youth workers on both local and district levels. The respect in which they are held by the business and professional world often paves the way for the establishment and development of Nazarene churches. They are playing a major role in the continuing growth of our church.

But not only do church officials and the constituency in general feel the need of fostering close ties with our colleges. There is also prevalent on the part of college administrators and faculty members the strong conviction that the future of our colleges is dependent upon their maintaining close ties with the church.

College personnel realize that the colleges were founded for the specific purpose of supporting the growth of the church and that apart from this they have no excuse for being. Like Nazarenes everywhere, they are contributing to the continued growth of the church and are humbled at the knowledge that they are having a significant part in it. Also, along with Nazarenes everywhere, they have faith in the future of the church and are wise enough to see that the growth of the church will provide a larger constituency, an increased student potential, and a stronger financial base for all Nazarene colleges in the years ahead.

Here is the real key to the future survival of our colleges. The Church of the Nazarene is a growing church. Because of this, Nazarene college administrators can look forward to development and expansion rather than to a gradual debilitating decline in numbers and service.

The exigencies of recent days have resulted in realistic, carefully scrutinized operating budgets at all Nazarene institutions. It is apparent that what is most needed in order to survive is to maintain the same rigid budgetary controls now in effect, and to remain a vital part of a growing church.

This—Nazarene colleges are pledged to do. They will continue to face difficult problems. Their administrators will continue to carry heavy burdens. But the outlook is optimistic and the outcome is assured. Nazarene colleges *will* survive! □

BY EDWARD S. MANN

*Executive Secretary  
Department of Education and the Ministry*

***“Have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving. Then the peace of God, which is beyond our utmost understanding, will keep guard over your hearts and your thoughts, in Christ Jesus” (Philippians 4:6-7, NEB).***



**W**E DON'T really need poet W. H. Auden to remind us that this is “the age of anxiety.” Or psychiatrist William Sadler to tell us that “anxiety neurosis is probably the major emotional complaint of the present generation.”

All we have to do is look around us—or within us—and we know that we're living in a time of anxiety, of fear, of uncertainty, of insecurity and crisis.

The crisis of confidence in our national leaders, for instance. The energy crisis, the economic crisis, the constitutional crisis, the political crisis—at home and around the world, the accelerated change in our morals and life-styles—all of these add new dimensions to our anxiety.

In his book, Alvin Toffler says that “change is the process by which the future invades our lives.” But that change is so rapid today, and so radical, and so threatening, that it not only buffets and batters us, but at times seems to engulf and overwhelm us.

It was Karen Horney, the psychiatrist, who said that “fear and anxiety are both proportionate reactions to danger, but in the case of fear the danger is a transparent, objective one and in the case of anxiety it is hidden and subjective.” Or as another has said, “Anxiety is a state of tension created by conditions which constitute a threat to the self.” Or as a writer put it, “Anxiety is a fear in search of a cause.”

This “state of tension” can be the result of too much attention given to the morning headlines or the evening newscasts. To read some headlines, or to listen to some commentators, one could easily believe that the world is constantly teetering on the edge of the abyss and that our own nation has already hit bottom.

But in spite of the doom peddlers and the crisis merchants, it is good to remember that, while

presidents and congressmen and judges—and even columnists and commentators—come and go, the world still stands, our institutions are still intact, and our flag is still there.

But anxiety may not only result from a distorted or hysterical reporting of the news; it may also result from an overactive imagination. How often in our imagination we say, What would I do about *that*? How in the world would I ever meet *that*? I could never stand *that*! Until we have worked ourselves into a state of anxiety over something that is unreal or not likely to happen.

But whether the anxiety is produced by a real or *imagined* threat, it hinders and restricts and shrivels and drains life of its joy and wholeness and challenge and fulfillment.

But is there a way out? Is there a therapy for the threatened? Is there an answer for anxiety?

Yes, thank God, there is!

If anxiety is the result of a sense of guilt—or the disease of a bad conscience, as some believe—then the gospel is the good news that in Jesus Christ sins can be forgiven and guilt removed. Christ doesn't stop with treating the *symptoms* of anxiety; He cures the *cause*. And He does it all through redemptive love. For in His love there is forgiveness for conscious sins, and cleansing for the evil repressed in the deep layers of the unconscious.

But the solution for that anxiety that is the morbid reaction to life's threats and dangers is *surrender and trust*.

It was Tryon Edwards who said that “anxiety

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**RADIO SERMON OF THE MONTH**

*By C. William Fisher*

---

is the rust of life, destroying its brightness and weakening its power. A childlike and abiding trust in Providence is its best preventive and remedy."

Before we can really trust God to take care of those people and circumstances that threaten, however, we must surrender them to God. Not just *show* them to God, but *surrender* them to God.

Merely *showing* the situations to God brings only temporary relief. *Surrendering* them to God and trusting His wisdom and His love and His power will drain the situations of their hidden and threatening content.

"Anxiety is a word of unbelief or unreasoning dread," said Horace Bushnell. "Full faith in God puts it to rest." But it is impossible for anyone to have "full faith" in God until he is fully surrendered to God. And full surrender involves not only the self, but everything that pertains to self—all must be surrendered, yielded over and entrusted to God.

And that surrender must be not only for the present, but for the future. For as one said, "God never built a Christian strong enough to carry today's duties and tomorrow's anxieties piled on top of them."

Jesus said, "Sufficient unto the day is the evil thereof." Or as Phillips translates it, "Don't worry at all then about tomorrow. Tomorrow can take care of itself! One day's trouble is enough for one day" (Matthew 6:34).

If ever a man experienced the whole gamut of anxiety-producing situations in life, it was the Apostle Paul. And yet he is the very one who said, "Be careful for nothing" (Philippians 4:6). Or as *The New English Bible* puts it, "Have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving. Then the peace of God, which is beyond our utmost understanding, will keep guard over your hearts and your thoughts, in Christ Jesus" (Philippians 4:6-7).

To be anxious about *nothing*, then, is to be prayerful about *everything*. For with peace in our hearts, we can face *anything*.

No wonder, then, that with the Prince of Peace in our hearts we can sing:

*There's a deep, settled peace in my soul.  
There's a deep, settled peace in my soul.  
Tho' the billows of sin near me roll,  
He abides, Christ abides.*

□

## RESTITUTION & PLUM JELLY

BY W. DAN WITTER, *Gettysburg, Ohio*



**R**ESTITUTION is still an important part of the Christian's life even in 1974. From time to time we may do or say something that needs to be forgiven—and have to ask for forgiveness.

Perhaps it is a harsh word spoken or a comment that is taken wrong. It should not be beyond the Christian to ask forgiveness as the Holy Spirit reveals the need.

As a boy growing up on an Ohio farm, it was not unusual to hear our telephone ringing in the middle of the night with a neighbor at the other end shouting, "Your cows are in our corn."

So for the next several hours, we would hunt the meanest Holstein cows in the U.S. in the pitch-dark until we had finally herded them into the barn. Then Mom would send me down into the basement for a jar of plum jelly to give the neighbors for restitution.

This form of restitution became so frequent that I automatically went to the basement every time the phone rang. To make it worse, our whole plum crop went to the neighbors. Our family never did know what plum jelly tasted like.

We read in the Bible that when Zacchaeus was converted he restored all that he had wrongly taken, four times the original amount. What a change in his life—after he met Jesus!

Such a change must take place in our lives when we meet Christ. He who forgives us demands that we correct the wrongs, intentional or unintentional, that we have done to others.

Even more, we should forgive one another as God has individually forgiven us.

Remember our neighbors? Well, one night after a warm three-inch spring rain, their horses got out and put big horse tracks all over our lawn. Did we refuse to forgive them? Not on your life! They had forgiven us before, so we forgave them. In fact, they gave us some of our plum jelly back!

A literal "Hallmark" is an official mark stamped on gold or silver at Goldsmith's Hall in London as a guarantee of the genuineness or high quality of the metal. Just as a hallmark guarantees that a product is pure, so Christians must have the hallmark of restoring the wrong, asking forgiveness, and being able to forgive each other at the same time.

This is the change Jesus brings into our lives when we invite Him in! It is change that enables us to ask forgiveness when the cows are in the corn; and most of all, the ability to forgive when the horses are having their own Kentucky Derby on the lawn.

□



Mass rally  
at Explo '74

## FROM EXPLO '74: SEOUL, KOREA

**P**ROBABLY no nation in the world is closer to nationwide fulfillment of the Great Commission than the Republic of South Korea. As one of the largest and most vigorous Christian populations in Asia, the Korean church has been noted for decades for a deep commitment to prayer and evangelism.

In the last two years alone, literally hundreds of thousands of Koreans, including top-ranking government officials, business leaders, university students, and complete units of the Korean Army have recorded decisions for Christ. It is estimated that church growth in Korea is proceeding four times faster than the rate of population growth.

EXPLO '74 brought over 300,000 Korean delegates and some 3,000 foreigners from 78 countries to the capital city of Seoul for the August 14-18 daytime seminars revolving around the basic concepts of living and sharing the abundant, Spirit-filled Christian life.

Training was conducted in Korean, Mandarin, Japanese, and English. After the training sessions, the delegates went out on the streets of Seoul to witness to the 6 million people of that city in a massive display of total saturation evangelism.

The logistical task in such a gathering was immense. In the main, the foreign delegates were housed in hotels and mission quarters. However, 44,000 of the Koreans lived in "Tent City," a temporary cluster of 300 canvas tents holding 40 persons each, and 160 plastic tents with a capacity of 200 persons each. The remaining 276,000 delegates were sheltered in schools, churches, and private homes.

Ten thousand sacks of rice, cooked in great tubs by steam and distributed by 80 of Korea's three-wheeled motor trucks to the thousands of delegates, provided the main food for morning and evening meals. Delegates brought their own bowls and side dishes, including the Korean spiced-cabbage dish known as *kimchi*, a favorite national delicacy.

At noon, the Koreans ate 1.9 million small loaves of bread, according to the representatives of Campus Crusade for Christ International, which sponsored EXPLO '74.

After a full day's training in evangelism, EXPLO '74 delegates joined the hundreds of thousands of Koreans each night on Yoido Plaza, the site of the great Billy Graham rally last year, when a record attendance of 1.1 million gathered to hear the gospel. The police had little problem in controlling the cooperative,

singing masses as they streamed onto the plaza each night.

The greatest crowd numbered nearly 830,000 on one of the few good days of weather, but perhaps the spirit of Korea's Christians was best seen on the night of August 15. Despite the steady all-day and evening rains, the police estimated the crowd to be around 650,000 people.

The people literally sat in puddles of water for the nearly three-hour service. Twenty thousand people had spent all night in prayer the previous night. Thousands more came for the daybreak prayer meeting. As one peered through the steady rain, the assembly looked like a huge field of flowers with their multi-colored umbrellas.

August 15 was the date Korea was celebrating its twenty-ninth anniversary of independence from Japanese rule.

Dr. Akira Hatori, director of Total Mobilization Evangelism in Japan, was one of the speakers that night. He moved the great crowd of Koreans by declaring, "I stand here with a broken heart for the sins we Japanese have committed against you. We ask for your forgiveness in Jesus Christ and long to be like you Christians in Korea."

Japan had controlled Korea from 1910 to 1945.

Dr. Hatori's message was well received, especially in the light of the tragic events of that special day. That very morning, while South Korea's president, Park Chung-hee, was bringing an Independence Day message in the National Theater, a Korean national, Mun Se-Kwang, who had been living in Japan and was committed to Communism, slipped into the theater and made an abortive assassination at-

tempt upon the president's life. Taking deadly aim with his revolver, the would-be assassin's first shot did not fire, but this saved the president's life. Firing four times, the assassin fatally wounded the wife of the president and a 16-year-old member of a girl's choir.

When the announcement was made at the EXPLO '74 rally that Madame Park had died, there were several minutes of silent meditation and a closing prayer for the comfort of the president's family and the Korean nation. The Christian love and discipline of that great assembly of people was a marvelous demonstration of love overcoming hate and vengeance.

Other outstanding Christian leaders who spoke during the evening services were Dr. Bill Bright, founder and president of Campus Crusade for Christ International; Dr. Han Kyungchik of Korea, Rev. Philip Teng from Hong Kong, and Rev. Chandu Ray from Singapore. Each delegate could hear each message via instant translation and a transistor radio provided for the occasion.

The concluding service for EXPLO '74 was held Sunday afternoon, August 18, when over 600,000 people sat under a blazing sun with record-high temperatures to be challenged with the opportunity to carry out the Great Commission in all of Asia and the rest of the world. Tens of thousands of people stood to their feet to demonstrate their willingness to have a part in this great assignment.

With EXPLO '74 still ringing in their hearts, on Monday evening, August 19, members from the two districts of the Church of the Nazarene in Korea began to gather in a mountain retreat for five days of training and retrospection in a camp meeting atmosphere in preparation for a thrust of evangelism for the fall months.

The fervent prayers and lusty singing of hundreds of Nazarenes resounded through the mountain fastness. For them EXPLO '74 was to be a catalyst for evangelism in the Spirit.

The Church of the Nazarene in Korea is enjoying marvelous growth. During 1974, the two districts have started 22 new churches, and have seen their membership double. Membership for full and probationary members now stands at 15,849.

EXPLO '74, meaning spiritual explosion, officially ran from August 14 to 18, and this report contains only some echoes of that meeting. However, it is safe to say that explosion evangelism and church growth are taking place at an even greater rate among the 33 million people of South Korea.

It is an hour of unprecedented spiritual harvest in a nation which under God might well be the catalyst of evangelism for all of Asia in the months to follow. □

BY DON OWENS

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# STICKING BY THE STUFF

**I**N HIS BOOK *Three Score and Ten*, Vance Havner tells how eloquent Dr. George W. Truett caused a congregation to melt with tears while preaching from 1 Samuel 30:24: "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." As I read this, I began to think about the importance of "sticking by the stuff" when it comes to Christian living.

In every person's life there are those times that seem filled with little annoyances that become the "straw that breaks the camel's back," causing one to stand at the brink of despair. Perhaps you even feel that life is hardly worth living or you may feel like giving up.

So fitting is this scripture truth that each of us would do well to commit it to memory to use as a defense against depression, despair, or the temptation to just give up.

There are at least two important points with regard to this matter of "sticking by the stuff."

**The first point is determination.** Each person must determine within himself that nothing will deter him from his Christian walk or prevent him from living an exciting and vibrant Christian life. It is in God's design that His children be happy and joyful and this is accomplished through determining to allow nothing to come between the soul and the Saviour.

The Apostle Paul spoke of this. Romans 8:35 asserts that no outside force can separate the Christian from Christ; not "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword." "We are more than conquerors through him that loved us" (Romans 8:37).

A determined person is not whimsical nor whining in attitude. He exhibits a positive faith that causes him to forget himself and his failures and "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

I read recently of Cyrus W. Field, who was responsible for the ingenuity and daring faith behind the laying of the Atlantic cable. Here was a man who had tried and failed many times to realize his dream. It consumed 13 years of his life, absorbing every part of his mind, body, and spirit.

A crushing blow came on August 2, 1865. He had struggled previous to this for three years to get 10 leading British industrialists to underwrite the cost of laying the cable. On this fateful day, the cable snapped and \$5 million lay on

the floor of the Atlantic Ocean.

The average man would have given up in despair, but Field shook his head and said, "This thing must be done."

The next year the cable was successfully laid and Henry, Cyrus Field's brother, said, "Now the heart of the world beats under the sea."

It had happened because Cyrus Field was determined that nothing could stop him and he was willing to stick by the stuff, regardless of personal cost, ridicule, misery, or pain.

Many times we may have to pick ourselves up and say, "This thing must be done," and keep at it regardless of the sacrifice, determined to be "more than conquerors."

**The second vital point is desire.** The probing question is "How much do you desire to live for God?" When one becomes a "new creature in Christ Jesus," the old desires are changed and he takes on new ones—but these new desires must be cultivated or they will die.

Our desires must be aligned with what is spiritual in nature if we are to maintain communion with God.

This does not mean that it is wrong to have legitimate natural desires, but we cannot have inordinate affections. It is important that we do not allow the contact between God and ourselves to become broken or impaired.

John Newton composed a fable in 1779 about the need of allowing God to maintain the control of our lives and desires. He wrote:

"Once upon a time a paper kite mounted to a wondrous height, where, giddy with its elevation, it thus expressed self-admiration: 'See how the crowds of gazing people admire my flight above the steeple. How they would wonder if they knew all that a kite like me can do! Were I but free, I'd take a flight and pierce the clouds beyond their sight; but ah! like a poor prisoner bound, my string confines me to the ground! I'd brave the eagle's towering wing, might I but fly without the string.'

"It tugged and pulled while thus it spoke—at snap the string—at last it broke. Deprived at once of all its stay, in vain it tried to soar away; unable its own weight to bear, it fluttered downward through the air. Unable its own course to guide, the winds soon plunged it in the tide. Ah! foolish kite, thou hast no wing;

BY C. D. HANSEN

Lowell, Ind.

how couldst thou fly without a string?"

It was here that Newton made the following application: "My heart cried out, 'O Lord, I see how much this kite resembles me! Forgetful that by Thee I stand, impatient of Thy ruling hand, how oft I've wished to break the lines Thy wisdom for my lot assigns! How oft indulge the vain desire for something more, or something higher! But for Thy grace and love divine, a fall this dreadful had been mine!'"

As the string is important to the flight of the kite, so are desires that are tuned into God's design for our lives.

It is within the reach of every Christian to have the very best of God's provision if we will but take the steps to acquire it.

I believe the songwriter has summed it all up in the following words concerning our desires:

### *I Want to Be like Jesus*

*I have one deep, supreme desire,  
That I may be like Jesus.*

*To this I fervently aspire,  
That I may be like Jesus.  
I want my heart His throne to be,  
So that a watching world may see  
His likeness shining forth in me.  
I want to be like Jesus.  
Oh, perfect life of Christ, my Lord!  
I want to be like Jesus.  
My recompense and my reward,  
That I may be like Jesus.  
His Spirit fill my hung'ring soul,  
His power all my life control;  
My deepest pray'r, my highest goal,  
That I may be like Jesus.*

David Livingstone Ives\*

It pays to *stick by the stuff*, for the Lord has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). □

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## BECOMING MATURE:

## TOWARD CHRISTIAN SELF-ACTUALIZATION

By **Lyle P. Flinger**  
Bethany, Okla.



### LIVING WITH VAST RESERVES

**Central Idea:** *Our reserve capacity calls for a life beyond this present life.*

How discouraging is it to you when a psychologist states that the normal human being uses only about 20 percent of his capacity—mental or physical?

Did it ever occur to you that there might even be vital positive aspects of such a statement?

One way of looking at it is: 20 percent capacity and 80 percent reserve. That points up, not the negative aspect, but the glorious possibilities of a vast untapped reserve into which we can begin to expand. The challenge of such a reserve is itself exhilarating and inspiring. All of us have a lot of room in which to operate.

When we consider that such a large reserve is available, what we are actually saying is that our capacity is expandable under proper motivation. This is a common human problem—getting sufficient fire built under us to get us moving!

The Christian's motivation, of course, is not a secular or selfish motivation, but comes from responding to the challenges and inspirations of the Word of God as he moves ever closer to becoming more and more like Christ.

*The Living Bible's* interpretation of Colossians

3:10 is, "You are living a brand new kind of life that is continually learning more and more of what is right, and trying constantly to be more and more like Christ who created this new life within you."

Another way of viewing the vast, unused capacity of the human mind and body is to credit it to the lavishness of God in creating us. Perhaps we are even "overbuilt" for this life.

This, of course, leads to a final consideration—that all of our unused capacity will someday be utilized when we finally reach that glorious land for which we are headed. We are built for another land.

How thrilling to even dare imagine that in heaven we will have 100 percent use of all created abilities! There will be no limitations, such as we suffer here—either physical or psychological. With limitless and perfect use of all capacities, our "world" will be constantly expanding.

We are built to operate first in time, as stewards of our minds and bodies—but we are ultimately built for eternity! □

**Point to Ponder:** *Do I really appreciate the possibilities of life here and hereafter which have been built into me by God?*

# THE END US PEACE

**W**e had been standing on the doorstep of heaven for several days. Our dear old daddy, Rev. Paul Worcester, had been very low and we had been holding his hand, pressing close to hear those last precious words.

My youngest brother talked to the doctor and he told him to call all the children home, that every indication was that Daddy would go before long.

When Mom and I arrived at the hospital this morning, his pastor was there. The nurses were scurrying about, checking blood pressure often, carrying out the doctors' orders. Even with oxygen his breathing was labored.

Once in a while when we spoke to him he would answer, but it was hard to understand.

I decided to read to him a portion from God's Word. After the reading, the pastor prayed, then I prayed. It seemed that Dad was either asleep or in a coma, but when I finished praying he spoke in a clear, strong voice, "Blessed be the name of the Lord! Blessed be the name of the Lord! 'The name of the Lord is a strong tower: the righteous runneth into it, and is safe.'"

Then, very clearly, he prayed. These are his exact words. "We thank Thee, Lord, for Jesus, our Saviour, and what He means to our life. You have promised to go with us, even to the end of the way. We don't know how soon that will be but we know You will not forsake us. Bless Mom, Lord, and keep her too, and bless all our children. Be with them, Lord. We ask for Jesus' sake. Amen."

On Friday my brothers were to come on the evening plane from California. Daddy was worse

and we knew that the end was near.

When the nurse came in to give him a shot, I told her the boys would be in about eleven and that I surely hoped he would recognize them. She shook her head, and when we followed her into the hall, she told us to tell them to talk to him, anyway, as the hearing is the last to go.

The doctor said when he came about nine o'clock that Daddy might last part of the night.

When the boys came about midnight, he gave a slight show of recognition. About a half hour later we told him again that they were there and he said, "Get my glasses," held out his hand, and said, "My boys, my boys!"

They sat most of the night with him while we got some rest.

The next morning I could tell Daddy was much improved. His blood pressure was up and other vital signs stronger. The doctor came in about eleven and was surprised at the improvement.

Dad said, "You're a good doc. The only better one is the Great Physician."

Later they brought him a little food to see if he could eat but he didn't want it. I said, "Don't worry, Dad; you have the IVs and that will give you strength."

He said, "Worry? No! I'm not going to worry; I've lived for this day. I'm glad I never put off getting right with the Lord until now."

He called for my sister-in-law, Barbara. Barbara had been brought up in a non-Christian home. When she came, he thanked her for all she had done for him and said she was like Ruth, and quoted the scripture "Thy people shall be my people, and thy God my God."

Another scripture he quoted was "And God shall wipe all tears from their eyes." He said there had to be tears or God couldn't wipe them away. He said he had seen a lot of people die. He was a pastor for many years and also operated a rest home for 15 years.

One woman he spoke of was one that he had known in his youth. In old age he went to see her in the hospital and tried to help her find the Lord but she wouldn't turn to Him. Finally, later she said, in desperation, "Pray, Paul, pray!" She said this just as he was coming into the room and died just as she said it.

We all gathered around his bed and he said, "This is always what I wanted when I came to die, that all my family would be around my bed." He told us that, when he started out to preach, his brothers and others told him he would starve to death. His brothers did not take the way of the Lord and at times they made lots of money and had much the world had to offer.

Dad said, "I haven't told you children this before, but I want you to know that the time came when I helped every one of my brothers financially and otherwise."

Then he quoted the scripture, "I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25); and, "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Daddy loved people. He really loved them with a love that God had given him. He told us that he never held a grudge against anyone and didn't want us to.

My oldest brother mentioned that when the family was all together at home we would always have family prayers, and said, "Would you like to have family prayer, Dad?"

He said, "Yes, Gerald. You're the oldest; you pray first."

When he said that, we all thought of the hundreds of times he had said those very words when we came to pray around the family altar as children.

We all prayed around and then Dad prayed. In his weakened condition he prayed for all of us and all of the grandchildren, calling each one by name.

A couple of days later we were sure the time had come for his crossing. I reached for my Bible and told him I was going to read from God's Word. Frantically I turned the pages, wanting to read just the right thing.

He said, "Read the twenty-third psalm." I did, closed the Bible, and took his hand. He said something about the "other disciples" and, "I am just one step from death," and went to meet his Saviour.

One time Daddy wrote a poem about the place he was going.

*A new heaven and earth, the old will pass  
away;*

*God has good things for His people in that  
day.*

*The New Jerusalem, John saw coming  
down—*

*There is no segregation in this holy town.  
The streets of the city are made of pure  
gold;*

*All things are new, in the Bible we're told.  
The glory of God will furnish the light.*

*The gates will not close; it will never be  
night.* □

Note: This is a true experience concerning Rev. Paul Worcester of Tabor, Ia., who passed away in April of 1972. The conversation was written down word for word by his daughter during his last days.

## PEN POINTS

### THE WISDOM OF INNOCENCE

Sean was a typical boy of six. His quick, young eyes took in all. He wanted to know about everything. He noticed a bird's nest and wanted to know what kind of bird made it. All I saw was a bare tree that autumn had stripped.

"Look at that squirrel! Do squirrels just eat nuts?" he asked.

"Look at the clouds. That one looks like a buffalo, doesn't it?" he asked as he ran and fell down in the brown and red colored leaves that covered the grass. His laughter broke into the quiet fall afternoon.

Feeling the first few droplets of rain, he had another question: "Where does rain come from?"

Without trying to explain it to him scientifically, I simply said, "From God."

"I like the rain," he said as we got into the car.

"Where do squirrels and birds come from?" was his next question.

"They come from God, too," I said as the rain came pelting down now and I was concentrating more on driving than on what Sean was saying. The wisdom of innocence stuck me in his next statement.

"God gives us lots of good things, doesn't He?"

"Yes, He does," I had to agree.

Then I thought, How many times do we stop to thank God for the many good things He has given to us to enjoy? □

BY BOB DIPERT  
Olds, Alberta, Canada



**T**HE COURTROOM was packed. A mother and a father were on opposite sides of the room waiting for the judge's decision. The heavy gavel banged down, and a hush came over the courtroom. "My decision is that the mother will retain custody of the child," said the judge.

We turned off the TV set and the scene which the actors had played faded from sight, but not the decision. Those words stayed on my mind: "Custody of the child."

Has someone accepted Christ in your church services lately? If so, do you realize that you and the entire congregation have also been handed a decision? You have "custody of the child." Haven't we used Paul's phrase "babes in Christ"? Haven't we said that we must care for and encourage the new Christian? Then whose job is it?

Just as surely as a judge in any family-relations court awards custody of a child to a person, so Jesus Christ, the Saviour, bangs an eternal gavel and says to His Church, "You now have the care of this new babe in your hands. I charge you to care for him spiritually as you would care for a new baby in your human family."

Once one has become a born-again Christian, the church obligates itself in the same fashion as parents who bring a child into the world. The "babe in Christ" can no more "shift for himself" than can the babe that comes to bless the home. He must have personal attention, excellent care, guarded protection, and lavished love.

The new convert needs help, understanding, guidance, and the steadying hand of a friend. The first hours of the life of a new convert often-times determine the entire subsequent course of his Christian life. We do not wait weeks to give care and attention to a newborn child.

The first cry of the newborn babe suggests that there is life. That is one cry that both physical and spiritual parents rejoice to hear.

We are told that the first two sensations of a baby are the fear of falling and hunger. In the physical we set about supplying those needs and soon have him comfortable and at ease.

It does not always turn out this way, however; at least so we are told.

It seems that a child born recently refused to stop his crying in spite of all that the nurse could do. At last, in desperation, she sent for the doctor to see if he could discover the cause.

He did not seem to be too much surprised at the situation. He said something like this: "Nurse, if you found yourself suddenly in a strange country, without acquaintances, without clothing, and over \$2,000 in debt to the government, don't you think you'd cry too?"

That situation is not farfetched for the soul who has just found God. To such it is indeed a new world. He is without friends; for those he had are gone, or soon will be. He is in great need of food, which we are told is "the sincere milk of the word." He has never before been clad with the robes of righteousness, provided by the grace of God. He cannot walk circumspectly, for he is without experience.

How is it in your congregation? Who cares for the new converts? It is that week or two after conversion which often molds the future of the new Christian. How many times we have heard about the great importance of the first few years of a baby's life! Is a newly born Christian any less likely to have habits and Christian traits formed early?

Don't wait. You do something about that new Christian. We all know you "can't talk to people" and we know you "haven't got time," but what about eternity? Will all of our combined excuses hold good then? Will the great Judge understand our faltering when He has already awarded us "custody of the child"? Think about it and do something! □

BY MORRIS CHALFANT

Norwood, Ohio



By Aarlie J. Hull, Centralia, Wash

# Christian Woman's World

## PRAYING PARTNERS

"My husband never talks to me about spiritual things," she said wistfully. "In fact, that night when he was testifying in church was the first I heard about the guy at work he is trying to win to the Lord."

My heart went out to her because I knew just how she felt. I had been there.

From the very beginning we have been pleased with our marriage. There have been the usual ups and downs and we've realized that marriage isn't the bed of roses we thought it would be. But all in all, we've been committed to each other, committed to staying married, and the Lord has helped us a lot.

We've always prayed together. We said grace at every meal, and before we went to bed at night we took turns praying the usual, superficial-type bedtime prayer.

But our marriage took a dramatic turn for the best several years ago when we began REAL-**LY** praying together. Tim LaHaye in his book, *How to Be Happy Though Married* (Tyndale House), says, "Many a marriage has been completely transformed by initiating a time of regular prayer."

When we began to share our real, deep needs with God in each other's presence, our life together took on new and exciting dimensions.

I soon found that I was the first to know about the things that really mattered to him. I realized and then enjoyed the confidence of knowing that my husband loved me even though he knew my basic weaknesses—that I felt inadequate to face many of life's situations. I rested in the knowledge that he was praying for me.

We shared the indescribable joy and exhilaration of answered prayer. We walked the excitingly adventurous path of faith together—and that made it doubly wonderful. We found that we could lean on each other as we leaned on God. We claimed and proved the promise that when two are gathered together in His name He is there.

It was hard at first. I don't know why, but we felt uncomfortable and ill at ease. We had to force ourselves to begin. But once we began, it was glorious, and soon the beginning became easier and easier until it became a part of our life together.

Charlie and Martha Shedd began praying silently together. They would talk a little before prayer about the things that concerned them and then they would hold hands and pray silently together. One of them would say, "Amen," and that was that. Gradually they began verbalizing more and more of their prayers until they now pray together out loud. Dr. Shedd says that praying together has been for them also a transforming experience. Every area of their marriage improved.

Dr. Ralph Byron is chief surgeon at the City of Hope Cancer Hospital in Los Angeles. He and his wife pray conversationally.

This is how it works. Each night one person leads the prayer time by praying for one subject at a time. The other partner then prays for the same thing. The first one then prays for the next burden of his heart and his partner again prays similarly. This is continued until they have prayed for several things.

The next night it is the other partner's turn to initiate prayer concerns, and by praying specifically for the burden of the other person's heart it isn't long before they are both burdened for the same thing.

One who practiced conversational prayer in his marriage reported, "My wife and I found that after a few weeks we couldn't always remember who had the burden first, but came to identify ourselves with each other's burdens. Another blessing we discovered was that in prayer we were reminded to share things that we had forgotten to share because of the busy activities of the day. This sharing further broadened the bond between us."

Time spent together in prayer can become the most valuable time you spend with your spouse.

Tim LaHaye summed it up beautifully: "Don't wait until the complexities of life drive you to your knees. If you wait until some difficulty arises to pray together, you will find that when you need God most you know Him least. Learn to know Him together in prayer now, so that when life's pressure is on, you can go in prayer to One you have already learned to know as a close friend." □

# editorially SPEAKING

By W. T. PURKISER

## Forever Crucified But Never Dead

Such is the strange picture called up by some interpreters of the Christian life. The believer, they acknowledge, is to be crucified with Christ. But the crucifixion never results in death—until the physical body returns to the dust from which it came.

The biblical evidence is clear enough. Paul wrote, "Knowing this, that our old man is [literally, *was*] crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin" (Romans 6:6-7).

The same truth is given in Galatians 2:20 and 5:24: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." "They that are Christ's have crucified the flesh with the affections and lusts."

Galatians 6:14 proclaims a double crucifixion: The world to us, and we to the world.

In support of the idea of continual crucifixion without finality, a phrase is lifted from its context concerning the resurrection in 1 Corinthians 15, "I die daily" (verse 31).

If this be applied to the believer's daily discipline of his body, keeping it "under" and bringing "it into subjection" (1 Corinthians 9:27), it is harmless. But when it is made the basis of a lifelong battle without victory, it is used in a way that is misleading and dangerous.

Paul is very definite in his claim that the believer's crucifixion with Christ results in a death. "How shall we, that are dead to sin, live any longer therein?" he asks (Romans 6:2). "If we be dead with Christ, we believe that we shall also live with him" (Romans 6:8). We are to reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

"Ye are dead, and your life is hid with Christ in God" (Colossians 3:3). "It is a faithful saying: For if we be dead with him, we shall also live with him" (2 Timothy 2:11).

Peter uses the same language: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24).

ALL THIS sounds strange to our modern ears. Crucifixion reminds us of a far-off, barbarous age of unmitigated cruelty. *Death* is a word that moderns avoid like the plague.

What shall we make of it all? Some suggestions are in order.

First, Jesus himself initiated this manner of speaking. "If any man will come after me," He said, "let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

The cross, we should be reminded, is not the kind of petty annoyances of life that often go by that name. The cross is an instrument and symbol of a real death.

Second, the believer's death to sin comes about through identification with Christ's finished work. We—and our old man—are "crucified *with* him," "*with* Christ." We are "dead *with* him."

Whatever else this means, it certainly includes a conscious, trustful identification with the crucified Redeemer—the basis of which is the "reckoning" of faith (Romans 6:11).

As Dr. William Greathouse pointed out in his masterful discussion of Romans 6 in the *Beacon Bible Commentary*, we die with Christ in four ways:

1. We "died with Christ *in provision* when He died on Calvary." "His death was potentially and provisionally your death; His resurrection, your rising to newness of life."

2. We "died with Christ *in purpose* when" we are justified. "At the Cross you submitted to God's judgment upon your sin; so far as your intent and consent were concerned, you gave up your sinful self to die when you embraced His death in penitent faith (see Galatians 5:24)."

3. We "died with Christ *in profession* when" we submitted to Christian baptism (vv. 3-4). "Descending into the waters of baptism, you were buried with Him into His death (cf. v. 10), you were cut off from your sinful past; you arose from baptism as Christ's man with a new future and a new name."

4. Finally, we "die with Christ *in present experience* when (1) in the reckoning of faith" we embrace "the full provisions of Calvary (v. 11)" and (2) yield ourselves to God in an act of total consecration (v. 13). "In this act of consecration and faith your mortal body ceases to be an instrument of sin and becomes the temple of the Holy Spirit. While we are sanctified 'by faith' (Acts

***The New Testament holds a creative tension between the assurance of spiritual victory and the possibility of human failure. Being crucified and risen with Christ does not cancel temptation, nor does it deny our humanity. What the New Testament does do is to proclaim the triumph of the Cross and the Resurrection over indwelling sin.***

26:18), God gives the Holy Spirit only to 'them that obey him' (Acts 5:32)."

**F**INALLY, we need to be clear about the meaning of "death" as it is here used. "Death," as the Bible regards it, never means extinction or nonexistence. It never means "ceasing to be." It always means separation.

For example, spiritual death is separation of the soul from God (Genesis 2:17; 3:24; Ephesians 2:1-9).

Physical death is separation of the spirit and soul from the body (Luke 8:53-55; Acts 7:59-60).

Eternal death or the "second death" is the final separation of the lost from the Source of light and life (Revelation 20:12-15).

The believer's death with Christ is identified as being "dead to sin," "dead indeed unto sin" (Romans 6:2, 11), and "dead to sins" (1 Peter 2:24). It is not the death of the essential self or psychological ego. It is rather a clear-cut separation from sin.

But even more remarkable, each declaration of the believer's death to sin is immediately followed by assurance of a new level of life in Christ. In the Bible, as far as the people of God are concerned, death is the gateway to life.

"Dead with Christ . . . we shall also live with him." We are to be "dead indeed unto sin, but alive unto God" (Romans 6:8, 11). "If we be dead with him, we shall also live with him" (2 Timothy 2:11).

Just as death means separation, life means union: the union of soul and body, and the union of the believer with His sanctifying Lord. We do not die for death's sake, but for the sake of the risen life of holiness.

Too often we have identified holiness with negatives. It is the most positive value in the world. Holiness is more than absence of sin, just as light is more than absence of darkness. It is the risen, regnant "Christ in you, the hope of glory" (Colossians 1:27).

The New Testament holds a creative tension between the assurance of spiritual victory and the possibility of human failure. Being crucified and risen with Christ does not cancel temptation, nor does it deny our humanity.

What the New Testament does do is to proclaim the triumph of the Cross and the Resurrection over indwelling sin (Romans 8:2-4). It pro-

vides for personal appropriation of the finished work of One who "suffered without the gate" in order "that he might sanctify the people with his own blood" (Hebrews 13:12).

And it calls on us to "go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:13). □

## ***An Unbeatable Combination***

An intriguing note is found in the description of Stephen's debate with the men of his day: "They were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10).

There must always be a balance between truth and spirit. Some have truth without spirit. Others have spirit with little truth. One without the other can never meet the need of the hour.

To have truth without spirit is to have the engine intact and gasoline in the tank but no spark. The car stands dead and powerless.

Much present-day evangelical religion falls in this category. The fundamentals are cherished. There is orthodoxy abundant. But the spark that would set it aflame is sadly missing.

Even worse is orthodoxy with the wrong spirit. Someone commented on those of this sort: "Their dispensations are right, but their dispositions are all wrong."

Speaking the truth is important; speaking the truth in love is all-important. Truth without love can become a bludgeon to beat the heart out of a church.

Spirit without truth is little better off. Some have plenty of "spizz" but little direction. They are "unguided missiles," apt to land anywhere.

It seems to be the fate of those who have spirit without wisdom to go off on tangents, to get drawn into what one has called the "back eddies of spirituality," and in some cases to depart from historic Christianity without even knowing it.

But there is no reason to have wisdom without spirit or spirit without wisdom. Wisdom is given to those who ask for it (James 1:5). And "spirit" is the reflection within us of the Spirit, who also is given to those who ask (Luke 11:13). □



# church schools

## HAPPENING

### YOUTH WORKERS MEET IN CHICAGO

Over 30 resource leaders and more than 75 seminars, workshops, and general sessions were featured at the National Youth Workers' Convention, October 8-11, in Chicago. This annual convention, interdenominational in nature, was planned for Christian education workers, pastors, and youth directors. Attending from the Department of Church Schools were Don Whitlock and Roy Lynn; and from the Department of Youth—Lane Zachary, Mickey Cox, and Dan Ketchum. The convention offered each participant in-depth guidance toward a more effective ministry to today's youth culture.

### THE CHRISTIAN AND SOCIAL PROBLEMS

Another volume has been added to the undated Dialog Elective Series for young adults, entitled *The Christian and Social Problems*. It will include such chapters as: "Facing Inflation like a Christian," "Spiritualism," "The Occult," "Divorce and Remarriage," and others. Editor Wesley Tracy reports that this volume will be available March 1, 1975.

### WISCONSIN DISTRICT CHURCH SCHOOLS CONVENTION

October 25-26 were the dates for the Wisconsin District Church Schools Convention held at Green Lake, Wis. Staff members holding workshops were Ruth Gibson, general director of the Cradle Roll; Roy Lynn, senior high curriculum editor; and Earl Wolf, general director of CST.

### SEMINAR IN COLORADO SPRINGS

Fourteen pastors from various parts of the nation met to discuss and evaluate church schools literature at a Pastors' Curriculum Seminar, October 24-26, at the Sheraton Motor Inn in Colorado Springs, Colo. Each of the pastors had been

previously sent an extensive questionnaire to share with his local church staff concerning format, content, and general usability of the literature. Their results were presented to Executive Editor Donald S. Metz and five other members of the Church Schools staff: Wesley Tracy, Donald Whitlock, Robert Troutman, John Nielson, and Melvin Shroul.

### NEW BOOK RELEASED

We are pleased to announce the release of the first publication in the Christian Learning Series, entitled *Teaching Primaries Today*, by Elizabeth B. Jones (\$1.95). This new book, available through the Nazarene Publishing House, is written especially for children's workers, primary teachers, and department supervisors.

### M.A.S.S.A. CONVENTION SPEAKERS

November 7, 8, and 9, Mr. Roy F. Lynn and Rev. Sam Stearman, minister for pastoral care at the First Church of the Nazarene, Bethany, Okla., will conduct workshops at the Mid-America Sunday School Association Convention. Mr. Lynn's workshops will be "Translating Public School Instructional Techniques to Christian Education" and "Individualizing Christian Education." Rev. Stearman's will be entitled "Ministries of and Ministries to Senior Adults." The Nazarene Publishing House will have an exhibit at the convention located in Cobo Hall, Detroit, Mich.

### OF PEOPLE AND PLACES

The Columbus (Ga.) Macon Road Church dedicated its new building during the summer with 477 in attendance. District Superintendent Jack H. Lee brought the dedicatory message; Dr. Bruce B. Hall read the scripture; and Dr. Mack Anderson offered the prayer of dedication. Others participating in the service were the Honorable Bob Hydrick, mayor; and Mr. Jack Rutledge, sheriff of Muscogee County.

The new church is located on five acres on the northeast side of the city. It has 18,500 feet of floor space and a parking lot to accommodate 100 cars. Seating capacity for the sanctuary is 650. There are 15 large classrooms.

Other features include a kitchen with a large fellowship hall, assembly area for children, three offices, seven restrooms, two choir rooms with area for a 60-member choir, and a baptistry with dressing rooms. The building is appraised at \$375,000. The cost of construction and furnishings was \$235,000. □

Alan Dale Love received the God and Country Scouting Award in a special service at the Virden, Ill., church. He worked in this program under the guidance of two pastors—Rev. Harold Clay, now at Quincy, Ill.; and Rev. Ted Barnes, present pastor at the Virden church. Alan belongs to Troop 61. His scoutmaster is Dale Rhodes. □

Mr. and Mrs. Lui Hammer were honored at a surprise program earlier this year at the Alum Bank (Pa.) Ryot Church. They are charter members and have served in numerous leadership roles over the past 35 years.

Pastor M. L. Brown commended the couple for their contributions to the church. They were given lamps which had engraved plaques and other gifts. Favorite songs and scripture of the Hammers were included in the service and a poem written in their honor was read. □

Rev. Paul E. Cable, pastor of the Indianapolis University Heights Church, has been selected to appear in the 1974 edition of *Who's Who in Indiana*. The publication is a compilation of biographical information about outstanding citizens in the state who have distinguished themselves "in business, government or civic awareness . . ." □

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**Mission team replacing section of roof.**

**Denton (Tex.) Taylor Park Church** sent 14 teen-agers and 2 ministers on a four-day mission trip during a vacation period. Under the direction of Rev. H. D. Williams, a home missionary veteran, the team replaced a section of roofing on the parsonage of the Mexican Nazarene Church in Fort Worth, redecorated the interior, and put down wall-to-wall carpeting in several of the rooms. The Denton church supplied \$1,500 for supplies. Pastor Bruce Chamberlain gave leadership direction to the project. □

**Rev. Richard A. Frank**, pastor at Temple (Pa.) Trinity Church, has been elected to appear in the 1974 edition of *Who's Who in Pennsylvania*. Rev. Frank attended Pasadena College, Pasadena, Calif., and Penn State. He is presently serving as chaplain for the Muhlenberg Lions Club. □

**Pastor J. Grant Swank, Jr.**, pastor of the Fishkill, N.Y., church, reports that within one year six young men attending his church have been called into the ministry of the denomination. All are presently involved with preparation plans. □

**Janice Smoker**, 13, received a "13-year" pin for perfect Sunday school attendance. She is a member of the Topeka (Kans.) First Church. Mrs. Roy Cockerham is Sunday school superintendent. □

**Rev. B. Edwin McDonald**, pastor of the Plymouth, Mich., church, was cited at this year's annual honor clergy banquet of the Plymouth Civilian Club. He was recognized for extraordinary contribution to the community, especially in the area of service to senior citizens. □

The **Bedford, Pa., church** honored its two oldest members with a birthday surprise party hosted by the Bible Class. Elsie Leash, 90, and her sister, Bertha Diehl, 86, both attend church regularly regardless of the weather. □

**Roy Thurman Meeker**, 86, is a member of the Santa Rosa (Calif.) First Church. Although retired, he and his wife visit about 90 sick and shut-ins at rest homes each month. They share the gospel message through taped messages and through their testimonies.

Mr. Meeker has been a Christian since he was 12 years of age. He and his wife served as missionaries to India through another denomination from 1918 to 1932. In 1948 they joined the Church of the Nazarene.

Mr. Meeker is probably best known for 24 years of continuous teaching of the Loyal Workers Sunday School Class. To honor Mr. Meeker for his years of faithful service, a special tribute was written by Kathy Lundy, member of the church. □

**Mr. and Mrs. Roy Meeker**



**New Hope Singers** from the Springfield (Ohio) High Street Church present periodic concerts in a high-rise apartment for the elderly. These musical concerts by the teens are scheduled to supplement the weekly Bible studies sponsored by the outreach ministry of the church. □

**Mrs. John Bowman**, charter member of the Sunnyside, Wash., church, was honored with a special "This Is Your Life" program. She has been a Nazarene for 50 years, was saved through young people's meetings, and was sanctified under the ministry of Bona Flemming.



**Mrs. Bowman**

Since 1950 when the Sunnyside church was organized, Mrs. Bowman has served in various capacities — as Sunday school teacher, on the official board, and as a faithful member. During the honoring program Mrs. Bowman reminisced with many of her friends from the past through letters, tape recordings, by direct telephone conversations, and in person. □

**Gary Thorne**, member of the Mesa (Ariz.) First Church, received his medical doctorate from the University of Arizona earlier this year. Starting in August, he continued studies by interning at the University of Texas at San Antonio. Dr. Thorne is a *magna cum laude* graduate of Pasadena College. □

**Miss Cathy Cannon**, psychology major at Olivet Nazarene College, Kankakee, Ill., has been elected first lieutenant governor of Circle K International. She will be serving the Illinois and Iowa district and will be visiting various colleges in those states. Cathy is a charter president of the ONC Circle K Club. She is a member also of the college choir, and sings with the Trebletones, a girls' trio. □

**Douglas Loren Brown** from the Manhattan, Kans., church received his Eagle Scout rank earlier this year. Doug is an active participant in his home church. At school, he has lettered in football, wrestling, and track. □

**Mrs. R. C. Gunstream**, widow of the former district superintendent, New Mexico District, was honored as "Mother of the Year" by the Albuquerque (N.M.) Los Altos Church. A corsage and plaque were presented to Mrs. Gunstream. A conference call was arranged with her four children, so they could participate by telephone in the special event.

Of Mrs. Gunstream's four living children, two daughters—Mrs. Leita Mae Rhodes, of Bakersfield, Calif.; and Mrs. Alberta Rodes, of Palo Alto, Calif.—are wives of Nazarene ministers. One son, Rev. R. N. Gunstream, is pastor at the Temple City, Calif., church. The second son, Gerald, is a lay member of the Colorado District Advisory Board and a member of Denver First Church.

Participating in the ceremony were Dr. and Mrs. Harold W. Morris, district superintendent of the New Mexico District; Charles Cain, Sunday school superintendent; and Pastor Jesse C. Middendorf. □

**Francis M. Bartley, Jr.**, of the Topeka (Kans.) Fairlawn Church, has received the Eagle Scout rank, highest rank in scouting. He is now a ninth grader. During the award ceremony, Pastor Ray Shadowens prayed and the minister of youth, Rev. Tim Stearman, presented the award. □

**Teens from the Monterey Park, Calif., church** took a vacation period this year to work at the Indian Mission in Poston, Ariz. They painted the inside of the parsonage, invited people in town to attend church, and participated in one of the services. Susan Doctor is teen director. □

**Medford (Ore.) First Church** entered a float in the twenty-first annual Pear Blossom Festival parade. The entry received the sweepstakes prize for best theme portrayal. Mrs. Bruce Larson was chairman of the float committee in the local church. An estimated crowd of 16,000 viewed the parade. □

**Dr. Daniel Stewart**, member of the Perrysburg, Ohio, church, has received the annual award of the National Institute of Ceramic Engineers. The award is presented in recognition of the "nation's outstanding young ceramic engineer" and focuses public attention on the achievements of the "young men of America's ceramic industry."

Dr. Stewart has been employed by Owens-Illinois Company since 1964. He is now serving as vice-president of the corporate staff and director of glass and ceramic technology. He serves as treasurer for the Perrysburg church. □

The **St. Louis Ferguson Church** announced early this year that 37 certificates of graduation from the course on Basic Bible Studies have been awarded through its training program. Nearly 50 other people are in various stages of completion.

Pastor Udell G. Moss said, "The course, prepared by Prof. Chic Shaver of the Nazarene Theological Seminary and published by the Nazarene Publishing House, is proving very helpful in getting new Christians established." Rev. and Mrs. David E. Figg, associate pastors, have charge of the program. □

**G. Robert Arnold**, member and trustee at Orlando (Fla.) Central Church, was recently chosen chairman-elect of the Real Property, Probate and Trust Law Section of the Florida Bar. He was elected during the Bar convention held at Disney World. He has served for the past six years as secretary of the section, which has 2,000 member attorneys.

Arnold is an attorney and vice-president of Lawyers' Title Guaranty Fund in Orlando. In addition to vocational involvements, he is active in his local church. He also serves as district director of the Nazarene Young Adult Fellowship. □

**Miss Mary Reed** of Bourbonnais, Ill., has been selected by the Kankakee, Ill., Business and Professional Women's Club as Young Career Woman of 1974. In District 5 competition later, Miss Reed was chosen first alternate to the state convention. She is a graduate of Olivet Nazarene College, Kankakee.

Miss Reed, 24, is presently teaching fifth grade in Manteno, Ill., and is serving as resident director in one of the women's dormitories at Olivet Nazarene College. One year ago, she spent her summer working as a student missionary on the island of St. Croix, Virgin Islands. □

**All members of the Paul Warren family** from the Seattle Burien Church are now pilots. Three sons: Robert, Mike, and James; and three daughters: Judy, Becky, and Cathy, have learned to fly under their father's tutelage. Mrs. Shirley Warren, wife and mother, also received instructions from Paul and has completed her solo flight. A Cessna 175 is owned by the family.

Cathy, youngest flyer in the family, made her solo flight at age 16. All the children except Cathy have attended Northwest Nazarene College, Nampa, Ida. Paul Warren is Sunday school superintendent at the Burien church. Mrs. Warren is church treasurer, junior church director, and also serves on the district NWMS council. □

**Ira Collins** was honored by the Farmer City, Ill., church for almost 40 years of teaching. Symbolizing his retirement, Mr. Collins handed his teacher's manual to Fay Collins. Sunday school superintendent Ed Corbin and Pastor Sidney Patrick participated in the honoring service. □

Ralph L. Moulton, former pastor in Gainesville, Fla., received word that he has been selected to appear in the 1974 edition of *Who's Who in Florida*. The publication lists men who have distinguished themselves in business, government, or civic awareness. Rev. Moulton is now serving as headmaster of Josey Christian Academy in Dublin, Ga. □

Arvid Salisbury, son of Rev. and Mrs. Arthur R. Salisbury (Charlotte, Mich., church), was elected mayor of the student council of Charlotte High School. The student body is composed of over 1,200 students. Arvid is the first junior to hold the office in the school. He is active in the sports and band program of his school and carries numerous responsibilities at his church. □



Arvid Salisbury

Mrs. Jesse Anderson appreciation day was declared at the Skiatook, Okla., church. She is the last charter member of the church organized in 1938. It was noted that she had held every office in the church, even to substituting in the pulpit. Her special concern is for the missionary society. She served 20 years as its president.

Mrs. Anderson was junior teacher (one of the largest classes in the Sunday school) and also held a weekday neighborhood Bible school class for juniors. She is known as one who "prays without ceasing." □

Mr. Harold Orebaugh, from the Timberville, Va., church, has received his CST teacher's training diploma with all three seals. Mrs. Brown, Christian Service Training director, reports that Orebaugh is the first certified teacher in the Timberville Sunday school. □

Ersel Kehn and Dave Jantz, members of the Isabella, Okla., Sunday school, received 20-year pins for faithful attendance. Many Sundays, Kehn had to walk several miles through mud, snow, rain, and sleet to attend. Dave Jantz has served as Sunday school superintendent for the past three years. □

Dr. D. Shelby Corlett, veteran minister in the church, has just concluded a six-month interim pastorate at Pasadena (Calif.) Bresee Church. The congregation responded to his ministry and leadership and the church advanced in spirit and churchmanship during this time.



Dr. Corlett

Dr. Corlett has served the Church of the Nazarene in many capacities including a 12-year term as editor in chief of the *Herald of Holiness*, 1936-48. His most recent publication is a book on the Holy Spirit, *God in the Present Tense*. □

The Hacienda Heights, Calif., church has erected a new corner church sign designed to coordinate architecturally with its existing facilities. Robert W. Gardner is pastor. □

Pastor Gardner stands by new church sign. □



Pictured above are children who were part of the Junior Churchmanship Training Program offered at the Mesa (Ariz.) First Church. Fourteen children completed the three required courses and received their Junior Churchmanship Diplomas. They are pictured here with their teachers, Frances and Austin Sanger, and pastor, George Psaute (center back).

During the same service this recognition was given, Mr. Carroll Bollinger received his certificate as a certified Sunday school superintendent, and Frances Sanger received a diploma and seal for having completed the *Search the Scriptures* Bible study program on both Old and New Testaments.



The St. Louis Ferguson Church climaxed its year with the reception of a class of 30 new members. A total of 89 were received during the assembly year. Pastor Udell G. Moss said this has been one of the most fruitful years in the church's history. The North County Christian Schools, sponsored by the church, now includes day care, kindergarten, and all the grades through the tenth. Construction has started on a new high school building which will include a regulation-size high school gymnasium.

Everett S. Beals, Jr., a member of Salt Lake City First Church, has been selected as one of eight scouts to represent the northern Utah-southern Idaho, Lake Bonneville Council of the Boy Scouts of America at "Nordjamb 75." This will be the fourteenth world jamboree held to promote friendship and goodwill throughout the world. It will take place at Lillehammer, 120 miles north of Oslo, Norway, in 1975 and will be hosted by five Nordic countries—Denmark, Finland, Iceland, Norway, and Sweden. □

The New England District held its annual summer camping caravan at "Peaceful Acres" in Hubberston, Mass. Henry Hedquist of the Melrose, Mass., church acted as chairman and coordinator for the camp.

The camp is planned for inspiration, relaxation, and fellowship. □

Evangelist and Mrs. Asa Sparks of Nashville report that they have just completed 13 years in the field of evangelism. They consider this year the best of their ministry—"The percentage of those getting through at the altar and then joining the church was unusually high. The number praying through in the homes was also unusual."

The Sparkses have started their fourteenth

year of evangelism with a camp meeting and two "good" revivals. □

The Southern Florida District "Men for Missions" work team along with the district NWMS president, Mrs. William O. Blue, spent two weeks in San Juan, Puerto Rico, with Missionary William Porter. Projects were completed at the Toro Negro Camp site, 3,000 feet up the mountain.

The team ministered twice to 115 junior high campers—sharing the gospel truths with puppets and tricks of illusion. The group also sang and preached to three different congregations at Sunday services. □



"Showers of Blessing"  
PROGRAM SCHEDULE

Dr. William Fisher

November 10—"The Way out of Anxiety"  
November 17—"The Way out of Despair"



On September 15, the Saline (Mich.) Miracle Church presented a 175-c.c. Honda motorcycle to Missionary Bob Brown (l.) of Nicaragua. The vehicle will be used for transportation as Rev. Brown returns to the field. Larry E. Cornett is pastor of the Miracle Church.



Perspective view of the balloon aloft

**ONE-DAY INNOVATIVE MINISTRY**

Rev. Les Bearden of Bakersfield (Calif.) First Church planned a novel and innovative approach to present the gospel. The new method was used during the Sunday school hour last spring.

Pastor Bearden spoke from a hot-air balloon lifted 20 feet in the air to 662 people gathered for Sunday school in front of the church. He received favorable comments from the community. At the conclusion of his message several people accepted Christ as their personal Saviour.



Rev. Bearden speaking from the balloon.



Mrs. Ethel Neely of the Muncie (Ind.) Southside Church has not missed a Sunday for 33 years. She served as superintendent of the Junior Department and as a teacher in the children's department for a number of years. She is now secretary of the Memorial Roll in the NWMS. Pictured with Mrs. Neely is Mr. F. Laverne Price, Sunday school superintendent (r.), and Pastor L. E. Humrich (l.).

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## "I'VE HEARD THE NAME . . . BUT I DON'T KNOW WHO HE IS"

BY MIRIAM MELLINGER • Papua New Guinea

We sat under a beautiful Kudjip moon tonight—around the cooking pit in our yard. It was a very special gathering. In true New Guinea fashion, friend with friend, we sat by the fire and shared our food. But it was more than a time of eating together. There was another and deeper dimension to our fellowship.

We finished our *kaukau*, greens, and corn and were enjoying a cup of tea. My eyes scanned the circle of black faces. Special faces they were—illuminated both by the glow of the moon and by One whose very presence shone on their countenances. Seven young New Guinea girls—all former Kudjip school-girls and all now professing Christ as Saviour!

They began singing—"Till by faith I met Him face-to-face, and I felt the wonder of His grace. . . . now He walks beside me day by day. . . . He's everything to me."\* Wonders of His grace! I was moved to tears as I pondered the miracle before me.

Then my thoughts turned to another meeting of just a few days ago. It took place about eight miles from here. The missionary asked those from a neighboring village gathered around him, "Who is Jesus?" One old man sitting nearby leaned forward a bit and with somewhat of a puzzled look said, "I've heard the name . . . but I don't know who He is." Those words are still ringing in my ears. We are yet surrounded by those who have only heard His name and have not yet come to know Him in a personal way.

As we approach this Thanksgiving Offering time, will you remember this old man and the multitudes around our world who are waiting for us to tell them who Jesus is? Give lavishly. Give sacrificially. Time is short. The old are dying and the young are being lured away by other things. You can share in their redemption!

\*From "He's Everything to Me," by Ralph Carmichael.  
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The Hawaii District held its first camp meeting August 25—September 1. Services at the indoor camp were held at Honolulu First Church. Rev. Paul Martin was speaker and Prof. Ron Lush directed the music. District Superintendent Virgil K. Grover said, "Crowds were the largest in the history of the district. Churches gave full cooperation. Workers have already been called for next year."



Fourteen students from the Seattle Aurora Church have enrolled in Nazarene colleges this fall. The church, pastored by J. C. Baynum, has a membership of 400. Al Gerdes is associate pastor and Dan Croy is minister of youth.

Ten of the 12 students attending Northwest Nazarene College, Nampa, Ida., are pictured: (back row, l. to r.) Debbie Graham, Beth Wordsworth, Susie Mundra; middle row—Cindy Boeckel, Brenda Ludlow, Cindy Kilpatrick; front row—Russ Hansen, Vic Mayhle, Al Franks, and Ron Hawk. Not pictured are Mark Spencer and Ken Spurlock.

Bob Kilpatrick is attending Olivet Nazarene College, Kankakee, Ill.; and Tim Donaldson is attending Mid-America Nazarene College, Olathe, Kans. Two other students from the church are attending local community schools.





Miss Willa Witte from the Vancouver, B.C., church is presently serving as a missionary teacher in the Okinawa Christian School. In addition to her duties at OCS, she is minister of children at the Okinawa Keystone Church.

Dr. George Taylorson, pastor in Okinawa, stated in a recent letter, "She is the most unselfish person and packed full of love for these Okinawa

children. They would never have a chance for the gospel without her caring. She works on such a limited salary that our people got together with her church in Vancouver and raised enough money to present to her the beautiful Toyota Corolla car that you see in the picture." Dr. Taylorson presented the car keys to Miss Witte on a recent Sunday.



Construction began in September at the new site of the Sacramento (Calif.) North Highlands Church. The first phase of the \$1.7 million project will be a \$600,000 unit. The church paid cash for its new seven-acre plot located near Interstate 80 Freeway on Elkhorn Boulevard.

Last year the church raised \$139,375, an increase of \$71,540 over the previous year; received 118 new Nazarenes into membership; and averaged 420 in Sunday school (increase of 113). The name of the church will be changed to Liberty Towers.

Participating in a special service on the new location were (l. to r.) John Biggers, representing the district advisory board; Rev. Warren Rogers, member of the local church and director of the interracial fellowship; Tom Yeates, real-estate representative; Carroll Brock, developer; Milton Durby, district advisory board; Pastor Marshall Pryor; Rev. Dennis Bentley, minister of music; Rev. Paul James, minister of evangelism; Archie Jessee, secretary of the board; and Rev. Robert Crew, representative of the general church and executive consultant for the Division of Life Income Gifts and Bequests.

Platform setting at the Oregon Pacific District Camp Meeting, held August 28—September 1. Dr. W. T. Purkiser and Kenneth H. Pearsall were speakers. Meredith Mortimer directed the music. The crowds swelled from attendance of 870 on Wednesday night to over 1,800 in the Sunday morning service. Many found spiritual victory. Others were healed. Young people participated by singing in the choir, policing grounds, and working in the dining hall. Carl B. Clendenen is district superintendent.



## REDEVELOPMENT PLANS UNDER WAY FOR PC CAMPUS

Redevelopment of the old Pasadena College campus into a facility for elderly persons is being studied by Christian Campus Homes, Inc. The newly formed corporation was established by businessmen from Pasadena (Calif.) First Church. They previously served as a committee to discuss such a concept with the college trustees.

The desire to perpetuate the campus' Christian witness and simultaneously create a living environment which will provide the spiritual, cultural, and physical needs of persons as they reach retirement motivated the congregation.

A consultant in the development and management of housing for the elderly, Mr. Robert B. Cummings, and the architectural firm of Flewelling and Moody (Los Angeles) have been retained to develop feasibility reports. Reporting to the directors of Christian Campus Homes, they indicated that the campus was ideal for such development, with financing almost certainly obtainable under the newly passed Housing Act.

Using existing buildings and adding three new structures will create accommodations for over 600 persons in 512 units (apartments). A variety of services can be provided, ranging from apartments for independent living to residential care involving maid, laundry, and meal service.

There will be studio, one-bedroom, and two-bedroom apartments. The campus commons building will be remodeled to serve as a dining and recreational building. The present openness and green areas of the campus will be preserved. Persons of all faiths and nationalities will be welcome residents and must be 62 years of age or older. □

The Garnett, Kans., church recently dedicated new hymnals. District Superintendent James C. Hester was present for the service. The hymnals were donated in memory of Pastor and Mrs. Marvin McKinney's son, Darin J. McKinney. Darin died last year following an automobile accident.

The Garnett High School Choir gave a donation to start the memorial project. The McKinney family donated the balance to place the hymnals in the church. □

From Fremont (Calif.) Central Church, two young men have been appointed to Annapolis and entered the U.S. academy in September. Ray Luevano and Case Runolfson have both been active in the program of their local church.

Both fellows have been leaders in the John F. Kennedy High School in Fremont and have achieved high scholastically. They have been outstanding athletes. Ray was raised in the church. Case is a newcomer to the Church of the Nazarene. □

J. Grant Swank, Jr., pastor of the Fishkill, N.Y., church, was appointed chaplain of New York's Dutchess County Right to Life organization. This group is part of an anti-abortion agency, a nationwide organization maintaining an interdenominational base of membership. □

Christopher Packard, son of Rev. John R. Packard, who pastors the Glasgow (Scotland) Hart Memorial Church, received first-class honors in biochemistry as he graduated with B.Sc. from Glasgow University. He won the Davidson Prize as most outstanding honors graduate. Christopher will continue his education by entering a program of study and research leading to a Ph.D. degree. □



Christopher Packard

# 50 YEARS FAITHFUL

"Just 50 years ago this week, we started our ministry on the Alberta, Canada, prairies 15 miles from the nearest village."

The Spittals share with us these *Heartfelt Echoes* of their exemplary lives of sacrificial stewardship. May we too be reckless in giving

precious gifts of love to the Lord. With the Spittals, may our prayer be, "Just take my all and live through me." Let us deepen our devotion to God in our stewardship. We have much to be thankful for.

## IT MIGHT HAVE BEEN SOLD

*"It might have been sold." Judas said it in haste, He thought of the money; all else was just waste, Mary o'ercame by breaking the seal, Gave of her ointment her love to reveal.*

*"It might have been sold." This statement was made, For it had value, the price had been paid. Mary had saved it for a time such as this; She gave it so gladly—her Master to bless.*

*"It might have been sold," this ointment so rare, Precious and costly. Why should she care? She brought it and broke it and poured on His feet, A love gift to Jesus, with fragrance so sweet.*

*Mary gave it so freely—she poured out her gift, Unmindful of critics or family or thrift. Recklessly breaking her love gift sublime, Her humble example will last for all time.*

by Rev. James R. Spittal



## LORD PASS ME AROUND

*Lord, pass me around and let me be A vessel clean and used by Thee, Help me to bless some weary one, And lead him to Thy precious Son.*

*I am Thy BREAD. Oh! break and give The Bread of Life, that they might live. For them our Lord did bleed and die, Their hungry hearts to satisfy.*

*I am Thy TOWEL—use me, I pray, To wipe the scalding tears away, To clean the dust from weary feet Of sinful men who walk the street.*

*I am Thy LIGHT—I want to shine Where souls in heathen darkness pine. They are calling, calling in the night. Oh! help me, Lord, to hold the Light.*

*I am Thy PEN—and in Thy hand. Write out Thy message, clear and plain, That souls in every far-off land May learn to know my Saviour's name.*

*I am Thy SALT—may faith and love And hope be sprinkled from above, Till many lives renewed will be, If only they will taste and see.*

*I am Thy WATER—flowing free, O thirsty soul, come drink and see. The fountain flows from Calvary. God's healing stream now flows for thee.*

*I'm Thine, O Lord; I do not ask For flowery paths to do my task. I only ask that, where You send, My will with Thine will ever blend.*

*So pass me around, until at last My earthly life down here is past. Thy BREAD and TOWEL and LIGHT I'll be; Just take my ALL and live through me.*

by Mary D. Spittal



The building and dedication of the Gold Memorial Church and parsonage at Giyani, Gazankulu, Republic of South Africa, were made possible through funds from Shelbyville (Ind.) First Church. Professor H. W. E. Ntsanwisi, prime minister of Gazankulu, attended the services and brought greetings on behalf of his government. Mrs. Ntsanwisi opened the door of the new church.

The church and parsonage, situated only a block from Parliament buildings in this capital city, are the first to be completed in this area. Jack L. Riley, missionary in charge, reports that construction of the entire project was completed in just two and one-half months.

This project was undertaken in memory of Rev. and Mrs. Ernest Gold, former pastors of the Shelbyville First Church, where Rev. Kenneth Jewell is the present pastor.



At the Michigan District Camp Meeting, 49 candidates were baptized in a service on the last Sunday afternoon. Pictured are the candidates being led into the water. The service was conducted by Rev. Lawrence Jantz. He was assisted by Rev. Warren Holcomb, Rev. Cleveland Holley, the Sharp family singers, and pastors of the candidates. Three people at a time were baptized. Rev. H. T. Stanley is district superintendent.

### A DECADE OF DILIGENCE FROM THE MINNESOTA DISTRICT

General Superintendent Eugene L. Stowe extended congratulations to Norman W. Bloom, superintendent of the Minnesota District, on a decade of reaching 100 percent or more of the Pensions and Benevolence Budget. Any district that can raise 90

percent or more of the P & B Budget receives an extra thousand dollars per minister in life insurance coverage. The vast majority of domestic districts are 90 percent districts.

Closely following the Minnesota District is Hawaii with seven consecutive years of 100 percent support, and then Idaho-Oregon with two years of consecutive total support.

Because of the enthusiastic response given the Pensions and Benevolence Budget, over 1,000 pensions to retired ministers and widows of ministers have been made possible.

In slightly more than three years the "Basic" Pensions Program has existed, pension increases amounting to 50 percent have been made compared to the initial rate. The "Basic" Pension Program has been an outgrowth of concern, felt church-wide, and acted upon by districts like Minnesota, for Nazarene clergymen and their families. □

—Department of Pensions & Benevolence



Dr. Stowe (r.) congratulates Rev. Norman W. Bloom for the consistent payment record of the P & B Budget.

***"There is no doubt in my mind that our people will respond with great enthusiasm."***

The time for our Thanksgiving Offering for missions and worldwide evangelism has come once again. There is no doubt in my mind that our people will respond with great enthusiasm. This premise is based on what I saw and felt as I mingled with them at Laymen's Conference.

What I saw of 2,000 fellow laymen gives me confidence in all I have *not* seen of the Church of the Nazarene around the world. This was a representative group of Nazarene men and women from east, west, north, and south. And they came, not for a holiday, but for fellowship, worship, and spiritual refreshing and renewal. But for fellowship, worship, and spiritual refreshing and renewal. From the opening song service to the closing benediction there was a prevailing atmosphere of expectancy and receptivity to the outpouring of the Holy Spirit.

Perhaps most encouraging to those of us who have grown up in the church was the absence of a spirit of withdrawal from the world and its problems, the seeking of refuge in the seclusion of noninvolvement. We were made to feel the awesome responsibility of both individual and corporate Christian influence.

There was the constant thrill of discovery: new insights into the Word, new visions of broadening horizons of Christian service, and an increasing appreciation of the composite force of mutuality of faith and worship.

The convention theme, "All for Him," was not for a moment subordinated. From beginning to end, one of the primary objectives was to stress heart searching and the deepening of our spiritual lives as manifested in holiness of heart and life.

It is inconceivable that anyone who attended the conference could ever be the same again, either in personal devotion or in self-forgetful service for the church and the Kingdom.

**Yes! Our people, the greatest in the world, will give!** □

—M. A. (Bud) Lunn

### DISTRICT ASSEMBLY REPORTS

#### SWAZILAND FIELD

The fourth annual council and retreat of the Swaziland field convened August 26-30 in Manzini, Swaziland. Rev. David Whitelaw was retreat speaker. Rev. D. H. Spencer was reelected regional supervisor on the first ballot.

Swaziland field reports that it is continuing to take steps toward full district status. It expects to reach this goal by 1980. □

#### SOUTHEAST OKLAHOMA

The twenty-third annual assembly of the Southeast Oklahoma District was held September 5-6. General Superintendent George Coulter ordained Glen D. Thompson and Richard K. Copple.

District Superintendent Wendell O. Paris, completing the first year of a four-year term, reported 280 new Nazarenes received and a 275 net gain in membership. The Sunday school enrollment showed a 777 gain and the Sunday school average showed a gain of 227. Two new buildings were constructed for home mission churches.

The following were elected to the advisory board: (elders) Harold C. Harcourt and James W. Daniel; (laymen) Lenard Stubbs and H. C. Rustin.

Mrs. Wendell Paris was reelected president of the NWMS. Rev. Clifford R. Joines was elected president of the NYPS. Rev. Harold Blankenship was reelected chairman of the church schools board. □

#### SOUTHWEST OKLAHOMA

The twenty-sixth annual assembly of the Southwest Oklahoma District convened at Duncan (Okla.) First Church, September 5-6. General Superintendent Eugene L. Stowe presided over the assembly business.

District Superintendent W. T. Johnson, completing the first year of a three-year term, reported 260 new Nazarenes received gains in every department; and \$143,424 given to world evangelism.

By special action, the district campground was named "The W. T. Johnson Campgrounds." The action came as a tribute to the superintendent's labors and sacrifice to develop and promote camp meetings.

Elected to the advisory board were (elders) Jack Woolman and Charles Stroud; (laymen) James Emmert and Ken Hughes.

Reelected to their leadership posts were Mrs. W. T. Johnson, NWMS president; Rev. Garland Wallace, NYPS president; and Rev. Charles L. Stroud, chairman of the church schools board. □

#### KANSAS CITY

The fiftieth annual assembly of the Kansas City District was held August 21-22 at Kansas City First Church. General Superintendent George Coulter ordained John W. Clark, Joseph S. Ely, W. Stephen Gunter,

William N. Hodge, Orville W. Jenkins, Jr., Harvey E. Miller, David F. Monroe, Ira W. Moots, and John T. Watkin.

District Superintendent Milton B. Parrish, completing the second year of an extended term, reported 424 new Nazarenes received. The total membership of 7,394 represents an increase of 264. Sunday school average attendance was 8,460 for an increase of 315; and the enrollment reached 15,701, up 425. The total giving was up \$292,142 for a total of \$2,605,553, and the district gave 10.7 percent of its income for world evangelism.

The fiftieth anniversary was highlighted by audiovisual aids flashed on the screen as pastors reported. Pictures included past and present facilities and present pastors.

Elected to the advisory board were (elders) Howard R. Borgeson and Paul G. Cunningham; (laymen) C. W. "Bud" King and Otto Theel.

Reelected to their district posts were NWMS president, Mrs. Milton Parrish; NYPS president, Rev. Richard Young; and church school board chairman, Rev. Harry A. Rich. □



Pictured first row (l. to r.): District Superintendent Milton Parrish, Rev. and Mrs. William Hodge, Rev. and Mrs. Stephen Gunter, Rev. Orville Jenkins, Jr., and General Superintendent George Coulter; second row—Rev. and Mrs. Harvey Miller, Rev. and Mrs. David Monroe, and Rev. and Mrs. Joseph Ely; third row—Dr. and Mrs. John Clark, Rev. and Mrs. Ira Moots, and Rev. and Mrs. John Watkin.

#### MOVING MINISTERS

LOWELL T. BEAM from Elwood, Ind., to Bampton (Ohio) Mt. Summit  
 GORDON BLACKLOCK from Santa Paula, Calif., to Lompoc, Calif.  
 A. WENDELL BOWES from Port Elizabeth, N.J., to minister of music, Trenton (N.J.) First  
 DONALD B. BROCK from Ashley-Hudson (Hudson, Ind.) to Ossian, Ind.  
 DOYLE CALHOUN from Rochester (N.Y.) Immanuel to Stillwater (Okla.) University  
 JOSEPH F. CHAPMAN from Sugar Grove (Pennville, Ind.), to Bristol, Ind.  
 PAUL CREW from associate, Weirton (W.Va.) First, to Hagerstown, Md.  
 KELLY R. DAVIS from Kingston, Mo., to Fergus Falls, Minn.  
 DONALD DeHAVEN to Confluence, Pa.  
 JOE EDWARDS from Oklahoma City Providence to Oklahoma City Wilshire Blvd.  
 EDWARD J. EICHENBERGER from Payette, Ida., to Olney, Ill.  
 JOHN FABRIN to Selma, Calif.  
 STEPHEN E. GLADDING from Easton, Pa., to Winamac, Ind.  
 JAMES M. HALL from Auburn, Ill., to Mineral City, Ohio  
 STUART HICKERMAN to Stoke-on-Trent (Shelton), British Isles South  
 KEITH HOPPER to Stoke-on-Trent (Fenton), British Isles South  
 KENNETH R. HOSTETLER to associate, Lakeland (Fla.) South Florida Heights

CHARLES LAMBERT from Van Buren, Ark., to Waco (Tex.) South Manor  
 WENDELL L. MILLER from Dodge City (Kans.) College Heights to Hot Springs (Ark.) First  
 DAVID B. MYGRANT to Elwood, Ind.  
 ARTHUR I. ODLE from Brownfield, Tex., to Camp Creek (Taloga, Okla.)  
 THOMAS P. PAINE from evangelism to Rowland Heights (West Covina, Calif.)  
 RONALD D. REYNOLDS from Limestone (Kankakee, Ill.) to Kansas City Highland Crest  
 BRANSON C. ROBERTS from associate, Wollaston, Mass., to Grand Rapids (Mich.) First  
 ELLIS L. SEDLACEK from Coalgate, Okla., to Burr Oak, Kans.  
 PAUL W. SEYMORE from Pickens Chapel (Searcy, Ark.) to Metropolis, Ill.  
 HOWARD S. SYLVIA from Bryan, Ohio, to Indian Lake (Lakeview, Ohio)  
 EMMETT E. TAYLOR from evangelism to Midwest City (Okla.) Bresee

#### MOVING MISSIONARIES

REV. RAYMOND BOLERJACK, Papua New Guinea, returned to field: P.O. Box 456, Mt. Hagen, W.H.D., Papua New Guinea  
 REV. ROBERT GRAY, Peru: Apartado 3179, Lima 100, Peru, South America  
 REV. WILLIAM HAWORTH, Uruguay, language study: Apartado 27-166, Mexico 7, D.F. Mexico

REV. ARLEN JAKOBITZ, India: Washim, Akola District, Maharashtra 444505, India  
 REV. STANLEY STOREY, Honduras: Iglesia del Nazareno, Aeropuerto Ramón Villeda Morales, San Pedro Sula, Honduras, Central America  
 REV. WALLACE WHITE, Papua New Guinea, on furlough: 1609 Willow, Olathe, Kans. 66061

#### ANNOUNCEMENTS

The Akron (Ohio) Goodyear Heights Church will observe Homecoming Sunday, November 24, in celebration of its forty-fifth anniversary. Former members and friends are invited to attend. For information contact Robert O. Clark, pastor, 2240 Goodyear Blvd., Akron, Ohio 44305.

Upland (Calif.) First Church will celebrate its seventieth anniversary with a banquet on Saturday evening, November 30, and services on Sunday, December 1. Several former pastors will be participating. For more information write the church, 120 W. 9th St., Upland, Calif. 91786.

The Ontario (Calif.) First Church is celebrating its seventieth anniversary, December 1. All former pastors, members, and friends are invited to communicate with the church prior to this date. Correspondence may be sent to Rev. Thomas L. Goble, 1311 W. Fifth St., Ontario, Calif. 91762. Rev. Paul E. Simpson, former pastor, will be guest minister for the event.

The Gary (Ind.) Glen Park Church will celebrate its fiftieth anniversary on Sunday, December 1. All former pastors, members, and friends are invited to come and worship. Dinner will be served at noon. Correspondence may be sent to Rev. Doyle L. Frazier, 134 E. 43rd Ave., Gary, Ind. 46409.

Cambridge (Mass.) First Church will be celebrating its seventy-fifth anniversary December 6, 7, and 8. All former members and friends are invited to attend. Correspondence may be sent to First Church of the Nazarene, 234 Franklin St., Cambridge, Mass. 02139.

#### EVANGELIST'S OPEN DATES

The Singing Grindleys (Gerald and Janice), 539 E. Mason St., Owosso, Mich. 48867, have open dates of January 7-12 and 14-19.

#### VITAL STATISTICS

##### DEATHS

LAVINA BAILEY, 97, died Sept. 23 in San Diego. Funeral services were conducted by Rev. J. White and Rev. Dale Bailey. She is survived by 3 sons, Harry, Albert, and Byron; 3 daughters, Mrs. Hazel Bratcher, Mrs. Violet Speirs, and Mrs. Velma Ringstrom; 12 grandchildren; 28 great-grandchildren; and 8 great-great-grandchildren.  
 HELEN E. BATES, 82, died Sept. 8 in Glen Burnie, Md. Funeral services were conducted in Upper Marlboro, Md., and Greentown, Ohio. She is survived by two nieces, Barbara Taylor and Peggy (Taylor) Thatcher, two nephews, Roy and John Taylor, great-nieces; and great-nephews.  
 CLARENCE H. FRENCH, 82, died Sept. 23, in Camden, Tenn. Funeral services were conducted by Rev. David Williamson and Rev. Buck Morton. He is survived by his wife, Madge; 5 sons, Milton, Gordon, Phillip, Jeffie, and Bobby; 16 grandchildren; and 10 great-grandchildren.

TODD GARDNER, 19, died Sept. 17 in a highway accident near Elgin, Ill. Funeral services were conducted by Rev. Byron M. Carmony and Rev. Fred Fortune. He is survived by his parents, Mr. and Mrs. Don Gardner; one brother, Trent; four sisters, Toni, Teri, Traci, and Thresa; grandparents, Rev. and Mrs. C. L. Gardner.



ELSIE DAISIE HASH, 70, died Sept. 21 in Goshen, Ark. Funeral services were conducted by Pastor Donald Ray Reed and Evangelist Rev. Paul Watson. Surviving are two daughters, one brother, three sisters, and two grandsons.

EARL H. HASKINS, 77, died Sept. 10 in Whittier, Calif. He is survived by his wife, Dora; one daughter, Mrs. Richard (Doris) Littrell. Rev. Charles W. Ogden officiated at the memorial service.

MERLE MAJOR, 77, died Sept. 19 in South Haven, Mich. Funeral services were conducted by District Superintendent Harry T. Stanley and Rev. Carl Nisbet. Surviving are her husband, Rev. Robert L. Major; two daughters, Mrs. Charles Henry and Mrs. Thomas Pauley, Jr.; one son, Robert; seven grandchildren; and one sister.

MRS. CHARLES MEREDITH, 92, died Sept. 22 in Harper, Kans. She is survived by two children, Dwight L. and Rev. Lucille Law; one grandchild; and one great-grandchild. Funeral services were conducted by Rev. Dick Law.

MRS. WALTER OUZTS died Sept. 3 in Marksville, La. Funeral services were conducted by Rev. Winston Lowe. She is survived by her husband, Walter.

ELVINA C. SHAULIS, 79, died Sept. 16 in El Cajon, Calif. Funeral services were conducted by Rev. Cecil Burns. Survivors include a daughter, Ida Jean Haley; five grandchildren; four great-grandchildren; and three sisters.

#### BIRTHS

to REV. TERRY AND JOY (RIPPSTEIN) CAMPBELL, Cyril, Okla., a girl, Chleora Sue, July 24

to LINDSAY AND JOANNE ENDERBY, Hobart, Tasmania, Australia, a girl, Angela Joy, Sept. 25

to REV. JOHN G. AND MARSHA (CHAMBERS) FORSTER, San Diego, a boy, Jerald Paul, Sept. 20

to RAY AND GAYLE GAGNE, Keene, N.H., a boy, Keith Allen, Sept. 18

to STEVE AND MARTHA LEDFORD, Dallas, a girl, Christy Nicole, Sept. 10

to BOBBY AND VERONICA (LUTTRELL) SLOAN, Enid, Okla., a boy, Curtis Edward, Sept. 14

to GREG AND CARLA (LEWIS) SNYDER, Olathe, Kans., a girl, Kristin Jody, Sept. 17

to JEFF AND BETH SPARKS, Lakeland, Fla., a boy, Justin Charles, Aug. 20

#### ADOPTED

by REV. AND MRS. H. GORDON BARRICK, Coal Valley, Ill., a boy, Jeff, Sept. 18; born July 28, 1973.

#### MARRIAGES

CAROLYN KAE REPP and DANIEL WARREN JAGGERS at Dallas, Aug. 23

STEPHANE BOHN GREEN and A. KENT SHELLENBERGER at Bryan, Tex., Aug. 2

DEBBIE CREECH and WALLY WELLMAN at Dallas, Sept. 7

JEAN ANN BROWN and BRIAN KENT PATTERSON at Sioux City, Ia., Aug. 23

### 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.

**General Superintendents Emeritus.** Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottlinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

# OF RELIGION

#### DONOR GETS BACK \$800 GIFT AFTER "DISILLUSIONMENT."

Hugh McNatt, 42 and unemployed, gave the Miami (Fla.) Allapattah Baptist Church \$800 because the pastor promised, "If you honor God with what is rightly His, then He will bless you."

When McNatt allegedly failed in three years to reap the blessings he expected, he brought suit against the church.

The \$800 was returned to him by Alton S. Newell of San Antonio, Tex., who read of the suit and decided to repay the donor.

"I sympathize with anyone who gives money to the church and sits back and expects God to immediately hand it back to him, with interest, by some specific act," Newell said in a letter to Pastor Donald Manuel and McNatt's lawyer.

"I have never tried to make a deal with God . . . but for 36 years my wife and I have found that God will honor those who honor Him." □

#### "TIME IS SHORT," BILLY GRAHAM TELLS 12,000 AT ANNIVERSARY RALLY.

On the twenty-fifth anniversary of his rise to fame as an evangelist, Billy Graham preached a simple gospel message to thousands jamming the Hollywood Bowl in his honor.

A tent revival at the corner of Washington Boulevard and Hill Street in downtown Los Angeles in the fall of 1949 launched the Baptist preacher into a career as a worldwide evangelist. He has presented the gospel to more millions than anyone else in history.

The 1949 campaign, originally slated for three weeks, was extended to eight after crowds filled the 6,000-seat tent, and several celebrities walked the sawdust aisle to give their hearts to Christ.

Standing on the platform with Graham were George Beverly Shea, his soloist, and Cliff Barrows, his song leader and program director, who have shared crusade leadership with Graham since 1949.

"It seems like only yesterday," Graham told 12,000 persons gathered in the Hollywood Bowl for the first of three crusade services sponsored by Southern California ministers and *Christianity Today* magazine. "And yet it's been a quarter of a century.

"Time is short," added Graham, now 55, "but this is the Lord's time. God has a time for you and He can transform your life." □

#### COURT RULING DIDN'T CUT INTEREST OF WEST POINT CADETS IN RELIGION.

The 1972 Supreme Court decision banning compulsory chapel attendance at the three U.S. service academies hasn't diminished religious interest on the part of cadets at West Point, according to the senior chaplain there.

Rev. James Ford, a former Minnesota pastor, said that although Sunday chapel attendance at U.S. military academies has declined, it is still higher than it is for 18-to-24-year-old men at most colleges.

But he said the West Point cadets are now showing a greater interest in other religious activities.

Attendance, the Lutheran clergyman said, is greater now at daily morning devotional services, Bible studies, and retreats and conferences than it was before the court ruled that students at the military academies have a freedom-of-religion right under the Constitution to refuse to attend "mandatory" chapel services. □



■ **Can we rightfully use Hebrews 6:4 and James 5:19-20 to counter the doctrine of eternal security?**

These verses are only a portion of the biblical evidence that disproves what is called "eternal security," but they are applicable.

Hebrews 6:4-6 says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The fact that "falling away" is not simple backsliding but total apostasy in no way contradicts the truth of the passage. It is possible for people "once enlightened," having "tasted of the heavenly gift,"

having become "partakers of the Holy Ghost," having "tasted the good word of God, and the powers of the world to come" to apostasize and be finally lost (cf. verses 7-8).

The fact that the writer is confident those to whom he writes have not and will not crucify Christ afresh and put him to an open shame doesn't mean that they *could not*.

To say, as some have, that these persons were never really converted is to deny the meaning of one of the clearest descriptions of regeneration in the New Testament, as well as to contradict the parallel warning in Hebrews 10:26-29, where such persons are said to have been sanctified by "the blood of the covenant."

James 5:19-20 is quite clear that

if any of the brothers "err from the truth" he becomes a sinner whose soul must be saved "from death."

But don't stop with these two. Include also Ezekiel 18:20-30; 33:12-13, 18; Matthew 7:18-20; 12:36-37; 24:12-13; John 8:31-34; 15:1-6; Romans 11:20-22; 14:15; 1 Corinthians 3:16-17; 10:12; 15:1-2; 2 Corinthians 6:1; Galatians 2:16-18; 5:19-21; Colossians 1:23; 1 Thessalonians 3:5; 1 Timothy 1:18-20; 5:11-12, 15; 2 Timothy 2:11-13; Titus 1:16; Hebrews 3:12-14; 5:9; 10:38-39; 12:14-16; James 2:20-24; 2 Peter 2:20-22; 3:17; 1 John 3:5-9; 5:16; Jude 21; Revelation 2:4-5; 3:5; 22:19.

In one way or another, all of these references are evidence against the doctrine of "eternal security" as commonly held. □

■ **Could you tell me if the following is scripture or a combination of scriptures? My pastor and I can't find it. "When we are forgiven, our sins are cast into the sea of God's forgetfulness, never to be brought before us again."**

The words you quote are scriptural but not scripture.

The truth they express is contained in such references as Jere-

miah 31:34; Hebrews 8:12; 10:17; and Colossians 2:15-17. □

■ **Please try to explain what Revelation 13:18 means—"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred threescore and six." How do you interpret this parable? What books can I get to help me understand Revelation better?**

Try, I can; explain, I cannot. No verse in the Bible has been subject to more explanations than this.

I like best the explanation of Dr. Ralph Earle in the *Beacon Bible Commentary*, Vol. 10, pp. 476-78—which, by the way, is the book I would recommend to help you understand Revelation better.

After noting the many interpretations of the beast and his number, Dr. Earle notes that "the number 6 represents man as imperfect, incomplete, in contrast to Christ, who is represented by the number 7, signifying completion or perfection. The number 666 simply multiplies threefold this idea that man is imperfect.

"In the light of this the worship of the beast, whose number is 666,

takes on added significance. This age will end with the worship of man, instead of the worship of God.

"Already this trend is gaining great impetus. By the beginning of the twentieth century humanistic theology, denying the deity of Jesus and eliminating the supernatural from the Bible, had swept from Germany and Britain into America. Two World Wars, which gave every evidence of being apocalyptic judgments, saw a reaction in the form of neorthodoxy. But this has been largely replaced by neo-liberalism. The final fruit of all this is the 'God is dead' movement, which sprang into the open in 1965. Having dismissed God from His universe, man is now worshipping

himself. The stage is set for the worship of the beast" (page 578).

Incidentally, I like your choice of a word to describe this passage—"parable." I have long believed that the Book of Revelation should not be allegorized, but should be interpreted as we interpret the parables—in the light of their main point.

That is, it seems futile to me to treat the Book of Revelation like we would treat an allegory such as *Pilgrim's Progress*, where every detail is contrived to have some specific application.

I think it the height of futility to try to identify the third toe on the left hind foot of the beast—if you know what I mean. □

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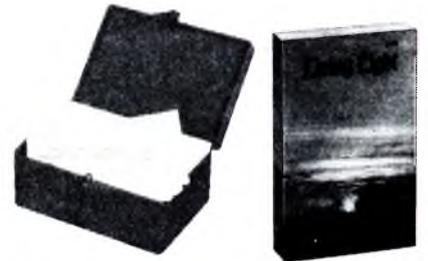
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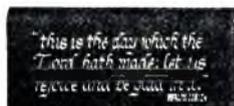
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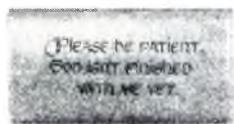
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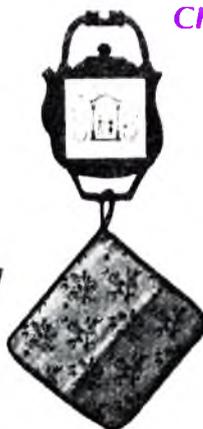
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# **IT ALL STARTED WITH A "PUBLIC CONFESSION"**

**T**hey visited our church for the first time on Sunday morning. The next day, Jean knelt in her front room and invited the Lord Jesus into her heart and life.

Our pastor later asked her to make a "public confession" at the altar of the church the next Sunday morning in response to Romans 10:9-10. At the invitation that Sunday, Jean went forward and knelt at the altar in a public confession of her new relationship with the Lord. That started the action!

First, Judy, Jean's sister-in-law, came forward to the altar and began praying. Then Paul, Jean's brother, also came forward and prayed for salvation! Then Thurman, Jean's husband, came forward to "rededicate" a cooled-off relationship with the Lord.

Linda, Jean's teen-age daughter, came forward also, and opened her heart to the Lord. Then Paula, Judy's teen-age daughter, responded, inviting Jesus to be her Lord and Saviour, too!

In a matter of moments, the altar had filled and five of Jean's family had responded to God's call! All because of a "public confession"!

But it didn't stop there! About a week later, Patsy, Jean's junior-aged daughter, prayed to receive Christ in their home, at the knees of her mother! Then, a few weeks later, Bob, Jean's 17-year-old nephew, and Willy, his teen friend, approached me after church and expressed a spiritual need. After some discussion, both of them prayed to receive Jesus Christ. That made eight in the family saved!

Not too much later, Mike, Jean's junior-age nephew, went to the altar during an invitation and received Jesus into his heart! Then Don and Sue, Jean's brother and sister-in-law, responded to an invitation in a neigh-

boring Nazarene church and were wonderfully saved! That made 11!

About one week later Rich, a teen-age friend of Bob, came up to me after Sunday evening service and said, "I gotta be saved!" We prayed together and he invited Jesus into his life. That made 12 people saved.

At the time of this writing there is only one member of the family still unsaved, and we don't expect it to stay that way much longer!

How did it happen? Because Jean, who received Christ into her heart in the front room of her home, responded to the pastor's suggestion to make that conversion public at the altar of the church in the next worship service.

Romans 10:9-10 says, "If you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation" (NASB).

Let's do what we can to encourage our personal-evangelism converts to make that public confession in the worship service! It will help them and it will have tremendous benefit on the whole church!

**POSTSCRIPT:** After writing this story this afternoon, we had our regular Sunday evening service. After the service, Bob brought another friend to me and said, "Debbie wants to be saved!"

We prayed with her and she experienced the new birth in Christ Jesus! That makes a total of 13 new Christians as a result of Jean's public confession. Will it ever end? □

**BY PAUL LORENZEN**

*St. Joseph, Mo.*

## NAZARENE INSTITUTIONS OF HIGHER EDUCATION FALL ENROLLMENT, 1974

	1973	1974	Increase (Decrease)
<b>British Isles Nazarene College</b> (Manchester, England)	26	33	7
<b>Bethany Nazarene College</b> (Bethany, Okla.)	1,276	1,196	(80)
<b>Canadian Nazarene College</b> (Winnipeg, Manitoba)	152	132	(20)
<b>Eastern Nazarene College</b> (Quincy, Mass.)	867	879	12
<b>Mid-America Nazarene College</b> (Olathe, Kans.)	855	975	120
<b>Mount Vernon Nazarene College</b> (Mount Vernon, Ohio)	439	604	165
<b>Nazarene Bible College</b> (Colorado Springs, Colo.)	701	743	42
<b>Northwest Nazarene College</b> (Nampa, Ida.)	1,058	1,017	(41)
<b>Nazarene Theological Seminary</b> (Kansas City, Mo.)	297	356	59
<b>Olivet Nazarene College</b> (Kankakee, Ill.)	1,785	1,656	(129)
<b>Point Loma College</b> (San Diego, Calif.)	1,196	1,358	162
<b>Trevecca Nazarene College</b> (Nashville, Tenn.)	770	793	23
Total	9,422	9,742	320
Expected national increase in college enrollment			.1.3%
Nazarene institutions of higher education increase			3.5%

—Edward S. Mann, *Executive Secretary*  
*Department of Education and the Ministry*

### MRS. KATHERINE (CONROY) BEVIS



died September 14, in Houston. She had been a member of Houston First Church for 51 years. She wrote many articles for religious publications, and was a frequent contributor to the *Herald of Holiness*, the *Church School Builder*, and several children's Sunday school papers. Funeral services were conducted by Rev. Robert A. Britt and Dr. Hugh B. Dean. She is survived by her husband, Dwight E. (Jack) Bevis, six sisters, and two brothers.

### AUTO ACCIDENT CLAIMS PASTOR'S LIFE

On October 5 two Nazarene ministers were involved in an auto accident in which one was killed and another injured. Both pastors were from Zanesville, Ohio, and were on their way to Chillicothe, Ohio, for a ministers' seminar.

Rev. Daniel C. Figgee, 70, pastor of the Zanesville Northside Church, was killed. Rev. Allan Robinson, pastor of Zanesville First Church, was injured. The funeral service was held October 10 in the Northside Church with District Superintendent Don J. Gibson officiating.

Rev. Figgee was ordained in 1939 and had been an active pastor for 35 years. During his ministry he started 7 new congregations and built 10 church buildings. He had pastored on the Central Ohio District since 1958. —NIS □

### NEW PRINCIPAL AT AUSTRALIAN BIBLE COLLEGE

Rev. H. S. Palmquist has been appointed principal of the Australian Nazarene Bible College by the Board of General Superintendents. Rev. Palmquist is no stranger to the lands "down under," since he has been involved in the Nazarene work there for nearly two decades, first in New Zealand and then in Australia.

Palmquist family



Prior to going to New Zealand, Rev. Palmquist was pastor of the Hillcrest Church in Vancouver, Wash. But by the fall of 1958 he and his family were 7,000 miles away, caught up in the pioneer work begun by Rev. R. E. Griffith, whom Rev. Palmquist succeeded as superintendent in 1959.

In addition to his work as superintendent, Rev. Palmquist pastored the New Lynn church. He worked long hours to bring the vision of a district youth center into reality.

In January of 1970, the Palmquists left New Zealand for Australia, where Rev. Palmquist began duties as a teacher in the Australian Nazarene Bible College. The college has been located at Sydney but plans are under way to relocate at Brisbane. It is hoped that this will be effected by February, 1975.

Rev. Palmquist and his wife, Frances, have two children, Arlene and Charles. □

## MISSIONARY NEWS

### NATIONAL TO PARTICIPATE IN OPENING NEW FIELD

Dr. Jerald Johnson, executive secretary of the Department of World Missions, announced that Samuel Ovando, an active layman of Mexico City, has accepted the assignment to begin missionary work in the nation of Colombia. Joining with Ovando will be his wife, the former Evelyn Crouch, who has had experience as a missionary; and the Dean Galloways, former missionaries to Nicaragua. The projected opening date is January, 1975. This announcement marks another first in the denomination's missionary program. The plans for beginning the work in Colombia and the personnel to be involved were worked out in a conference of leaders of the church in Latin America last spring. □

### MISSIONARY UNDERGOES SURGERY

Mrs. George Adkins, missionary to Chile, underwent serious major surgery October 2, in Deaconess Hospital, Oklahoma City. She is progressing as well as can be expected at this time. □

### CHURCH GAINS LEGAL STATUS IN MEXICO

General Superintendent Charles H. Strickland received word that the incorporation of the Nazarene Association of Mexican Ministers has been completed. This board will now serve as a legal instrument—giving the Church of the Nazarene official representation.

The action to establish such standing is a first for any Protestant denomination since the revolution. It concludes a 14-year endeavor to reach this goal and will mean much to both churches and pastors in that nation.

Dr. H. T. Reza for the Nazarenes and Mr. Plutarco Guzmán, a Presbyterian attorney in Mexico, have been the men most responsible for this encouraging step.

There are no Nazarene missionaries in Mexico. The church operates entirely by national leaders, with support and direction from the Department of World Missions. Now the structure of the church, its doctrines, standards, and government are a part of the incorporation which has been approved. —NIS □

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Dane and Mark Yasuhara bring to us the sunshine, intrigue, and charm of our fiftieth state. At 24 years of age, Mark was the regional winner of both the Metropolitan and San Francisco Opera auditions. The Hawaiians display tremendous versatility in their musicianship. Listen to "There Is Someone," "He Turned the Water into Wine," "There's Something About That Name," "Ho, Everyone That Is Thirsty," "Lord, We Praise You," and others, for the best in listening enjoyment. MB-321 Book/THE HAWAIIANS SING \$2.50

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Bill Fasig, musician with the Billy Graham Evangelistic Association, by team effort comes up with a truly great album. Bill plays the Robert Morton pipe organ and is accompanied by the piano, guitar, and bass—a combination that makes the music exciting. Let "My Little World," "Lonely Voices," "The Holy City," "I Have Decided to Follow Jesus," "It Is Well with My Soul," "Reach Out to Jesus," and others come alive in your home.

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