

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / MAY 7 '75

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MOTHER'S DAY
May 11, 1975

—General Superintendent Charles H. Strickland



PORTRAIT OF A MOTHER

In the first chapter of 1 Samuel we have a refreshing portrait of a mother. It is the account of Hannah, the mother of Samuel. The moving scenes reveal some of the beautiful characteristics of Christian womanhood in her greatest role—motherhood.

The first picture discloses her true concern for fulfillment as a woman. Although greatly loved by her husband, Elkanah (verses 5 and 6), she was unhappy because she was barren. She was “in bitterness of soul, and prayed unto the Lord, and wept sore” (verse 10). Fulfillment to her could be realized only in the role of motherhood. Throughout history this function has been womanhood’s greatest achievement.

The second portrait reveals Hannah as a praying mother. “For this child I prayed” (verse 27). She spent considerable time in supplication and fasting. We observe here a true mother’s role in intercession for her family. In our golden memories of Mother, none come through more clearly than those of her intercessory prayers for her family.

Another portrayal of Hannah reveals her as a dedicated mother who places her child in God’s care. Hannah returned to the temple and gave Samuel to the Lord.

“I have lent him to the Lord” (verse 28). This is a supreme moment of testing for motherhood—to give back to God that which God had made possible for her.

In the final picture we observe a true mother’s reward. Chapter 2 records Hannah’s song of thankfulness to God for the fulfillment of her life. “My heart rejoiceth in the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in thy salvation” (verse 1). How her joy increased as God’s plan for Samuel was revealed and Samuel became the great prophet of Israel!

There are many definitions today of the “liberated” woman. For some it means to become totally independent of the family unit. For others it defines her new position in the competitive world of business and industrial organization.

We believe the true biblical picture is a woman first of all responsible to her husband and family and yet not denied the opportunity for individual development and fulfillment beyond the family unit. We must, however, recognize and acknowledge that her greatest fulfillment is the awesome and inspiring opportunity to improve the quality of life through motherhood. □



Solid Walnut for MOTHER

THE OTHER DAY I knelt at an old-fashioned, solid-walnut altar. Historical data identified it as the altar at which the late Dr. Roy T. Williams, one of the early general superintendents of our church, was converted.

The small chapel in our headquarters building houses this beautiful old altar. Many times it serves as a retreat for new spiritual power. It is especially significant to me; for, you see, my mother was converted at the same altar.

This altar and the small podium were originally in the old New Hope Methodist Church near Fort Jessup, La. As she was growing up, my mother attended that church.

I have heard her describe how tired she would get as a child during long worship services. Her feet could not reach the floor. She had to be still and quiet so long she thought the preacher would never finish his sermon.

When she was 13 years old, Mother knelt at that solid walnut altar and was converted. Her experience was as genuine as the style of the old altar. Neither was there veneer in the Christian life which followed.

Every time I kneel at that hallowed spot I think of the quality of my mother's life and the strength of her devotion. It came through in a thousand ways.

The dedication to her calling as a mother was real. She realized the value of the right environment and training in the earliest years of a child's life. As a young mother she turned down

offers of more glamorous pursuits to stay with the day-to-day challenge of her young children.

"No," she said, "if I leave them now during their most impressionable years, I could risk losing them to the kingdom of Christ. And no matter how many others I might win, should I lose them, my life would be a failure."

Another integral part of her was her honest-to-goodness compassion and genuine caring for others. Her concern was always to win people to her Christ. She found many ways to witness to her neighbors—never first by words—but deeds.

Once she won a professed infidel to the Lord. He was a next-door neighbor and forbade any talk of religion. A plate of cookies, a cheerful "good morning," and genuine caring interest finally won out.

One day he broke down and let my mother pray with him. The man was converted. His daughter, in whose home he lived, thought it a real miracle. It was—as genuine as the countless events which stemmed from a consecrated life—true, and without veneer.

The old New Hope Church is torn down. My mother is in heaven. But the altar still stands—in our headquarters chapel—a solid, silent witness to God's power. And the influence of my mother's life lives on—through her four Christian children—and the hundreds of lives she won to Jesus Christ! □

By MARY E. LATHAM



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MOTHER—EMPLOYED BY GOD

*A mother's job is one quite unique,
 No union supports her just cause;
 Her hours are long and seem never to cease;
 She's protected by no labor laws.*

*The demands are varied and many, too,
 She listens to problems and joys;
 She's a judge and a jury, metes out punishment, too;
 She's a balloon blower and mender of toys.*

*She cuddles her babies and prays by their crib,
 Helps with homework, makes costumes to fit.
 At graduations and weddings tears come to her eyes;
 This is part of the pay that she's to get.*

*Mom thinks the job's great; the pay is good too,
 For her values are different, you see.
 Her pay is that first smile, and first step that we take,
 And all that we learn at her knee.*

*She says her job's easy, most of the time;
 But when she's unable to cope,
 She just goes to her quiet place and talks to her Boss
 And comes out with new courage and hope.*

*That's a fringe benefit, Mom says of her job;
 Her Boss is right there at her side.
 No appointments to make, no waiting at all,
 And in Him she can always confide.*

—DORIS STRANGE
 Atwater, Calif.



ORDEAL or ADVENTURE?

LIFE IS A WONDERFUL THING. It's an opportunity to explore and discover some exciting things. Too many find life a drudgery and a bore. But those who are discovering life in its fuller possibility through Christ have meaning and purpose.

A man must decide, early on, what he is going to do with life. He can invest it in spiritual things and become the richer for his investment. Or he can throw it away, wasting its promise and its possibility.

Jesus explained these two decisions like this: "For anyone who keeps his life for himself shall lose it; and anyone who loses his life for me shall find it again" (Matthew 16:25, TLB).

Many times men head into their purpose for life with gusto and determination, only to find the hard spots insurmountable. They turn back, and settle for lesser things. Others move beyond the hard spots and know the thrill of accomplishment and victory. Bigger and better things are theirs.

In his delightful book *The Christian Adventure*, Milo L. Arnold pictures the plight of these two travelers when he says: "Those who turn back know only the ordeal, but they who persevere remember the adventure."

Life must settle, finally, for the ordeal or the adventure. No man wants to settle for the ordeal. That's a small show for a lifetime. Every man wants the adventure; for he knows, deep within, that that's where the discoveries are, the triumphs, the experiences, the accomplishments.

The Bible reminds us that the man outside of Christ experiences only the ordeal—"Anyone who keeps his life for himself shall lose it" (Matthew 16:25, TLB). But it promises adventure for the man in Christ—"Anyone who loses his life for me shall find it again" (Matthew 16:25, TLB).

John Wooden, coach of the famed Bruins

basketball teams of UCLA, has said: "There is only one kind of a life that truly wins, and that is the one that places faith in the hands of the Saviour. Until that is done, we are on an aimless course that runs in circles and goes nowhere."

Life needs a periodic checkup to see how it's being invested. It needs to review the accomplishments to see if they are under the category of ordeal or adventure.

The response of a university football player to the issues of life is a good example for us. He went forward in a crusade to give his life to Christ. He said, "I got tired of playing the game without being able to see the goalposts."

Here was a young man saying that he wanted life to be an adventure, and not an ordeal. It is the silent desire of every man.

Alma Lonsdale has this reminder for us: "Life gives to every man a staff and scale of notes. The song he sings is one of his own fashioning. The world will stop to hear it if it be sweet. If it be brave, they will follow him; if it be dirge, they will run away."

I like the story of the nine-year-old girl who left a note for her father. "Dear Dad, I am up at school jumping hurdles. Love, Karen."

There's a great lesson in that little note. There is something uplifting about the attitude that finds life adventuresome.

The man who is getting something out of life is the man who is "jumping hurdles"—who is shoving the boundaries of discovery and adventure, and who is not content to settle for just the ordeal. For such a man, "jumping hurdles" prepares him for life's great adventure. And the greatest adventure comes when one is adventuring with Jesus.

A probing bit of caution was given to us by our Lord Jesus Christ. He asked: "What profit is there if you gain the whole world—and lose eternal life? What can be compared with the value of eternal life?" (Matthew 16:26, TLB).

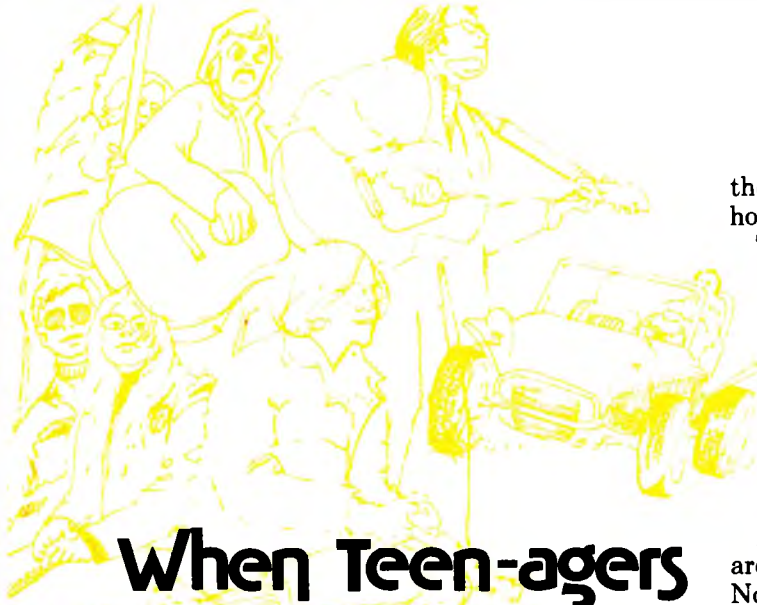
Maybe it's checkup time for your life. □

By C. NEIL STRAIT

Racine, Wis.

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Englewood, Colo.



When Teen-agers REBEL

FROM THE DAY that Cain slew Abel, teen-agers have rebelled. What you experience today with your teen-ager, your parents faced with you and their parents with them.

There are no easy answers to the storm and stress of adolescence. Nothing will ever completely eliminate the anxiety and pain that both parents and teen-agers experience during this period. It's an unavoidable part of growing up.

But through years of counseling with teen-agers and parents, I have found and formed some guidelines that just may help during this time of trial.

Accept teen-age rebellion as normal. Your teen-ager's life task is to stand on his own two feet. He doesn't want to be a chip off the old block, Mr. Jones's son. He wants independence.

Most teen-agers feel this way at the time of adolescence and the beginning of the high school years. Then on towards adult life, they feel that they want to be out in the world, to experience life themselves. In order to do this, they may rebel, not to defy or hurt their parents, but to experience self-identity.

A 17-year-old girl wrote, "I want to be me. I don't know who I am yet; but I am not going to find out by my parents telling me. I've got to experience life for myself."

Mrs. D. had a difficult time understanding what was happening in her relationship with her two sons. She mistook their identity struggle for a personal attack.

She lamented, "They're monsters. They've turned against me and don't love me anymore. I'm about to have a nervous breakdown."

It was a long time before she was able to see that her attitude was self-centered and unrealistic.

Avoid sermons like the plague. Teen-agers resist being told what to do and what's good for

them. They turn off parents who say, "I know just how you feel. Why, when I was your age . . ."

They are antagonized by stories designed to make us look good and them look bad. And they don't believe these stories anyway. As one young 15-year-old said, "My dad must really think I'm stupid. Why, nobody's as good as he says he was."

Parents who always pick on their teen-agers do them inestimable damage. Maturity is never achieved on command. Parents need understanding and patience.

A 16-year-old girl told her pastor, "My parents are always on my back. I can't do anything right. No matter what I do, they complain about it. It drives me crazy."

Encouragement does more to reinforce constructive behavior patterns than carping about faults. Jesus knew this long ago. His directions were usually positive, rarely negative. He said that He came to save, not to condemn.

Be open about anger. Parents and teen-agers will get angry with one another. Don't pretend you're not angry when you are. And don't hit below the belt and insult your teen-ager.

One mother had tried for many months to get her 16-year-old to keep her room clean. Finally, one evening after an exhausting day, she went into Pat's room and found everything on the floor.

Flushed with anger, she might have said, "Patty, what am I going to do with you? Are you deaf or something? I've told you a hundred times to keep your room clean. If you don't learn to pick up after yourself, you'll never be a good wife or mother."

Instead she said, "Patty, I am furious because you have let your room get so dirty. It makes me angry because I work so hard trying to keep a clean house and you don't cooperate."

In saying this, Patty's mother was being honest about her feelings, but not insulting. Her approach did not build up resentment and fear in the girl; it got the job done!

Give your teen-ager responsible freedom. As a parent of a teen-ager, you should try to work yourself out of a job.

Don't strive to reinforce childish patterns of dependency; aid your teen-ager in "putting away childish things." As much as possible, decisions should be left to your teen-ager.

This doesn't mean abandoning rules; it means adopting rules that are flexible, realistic, and workable. It also means that your teen-ager clearly understands that his freedom depends on his responsibility.

Consider this example: A father told his son, "You may use the car, but you must put gas in it and drive carefully."

This teen-ager had freedom with responsibility, which is the only real freedom there is.

The skillful parent gets out of the way and lets the teen-ager grow through experience. Where clear moral issues are not at stake, he encourages

independent behavior with statements like: "It's up to you"; "You're the one to decide"; "You can do what you want to about that."

Don't be defensive about religion.

A smart 17-year-old boy said, "Parents come on strong because they aren't too sure themselves what they believe. So they yell a little louder to keep up their courage."

Don't let rebelliousness about religion and the church throw you into a tailspin. If you are threatened, admit it. Then work to grow as a Christian.

Teen-agers' questions about religion should be taken seriously. They are bound to come in contact with different forms of religion, through some of their school friends. When their faith comes under question, they need understanding.

No teen-ager should be made to feel guilty for his questions about the faith. As a parent, you should be able to spell out the options for him. Be honest about your beliefs, but allow for honest differences in points of view.

One day, your teen-ager probably will say stoutly, "I don't want to go to church. It's so boring."

Many of the church's activities are boring to youth because they are poorly planned and executed.

We often say that today's teen-agers are tomorrow's church. This is wrong. They are the church today, and we need to give them more power of self-determination.

Try to find out why your teen-ager loses interest in church; then do what you can to restore interest. This may mean that you will take an

active part in helping with the youth program. And make sure that you are committed to the church. Action still speaks louder and stronger than words.

Seek help for impasses. An impasse means there is no movement either forward or backward. It is entrapment. I have seen many parents and teen-agers locked in impasse. Their situation was worsening, yet they were reluctant to seek help.

Consider this young 14-year-old girl: Her mother, the only parent, has been ill for years. So Beth started staying out late, going with older men, and coming home when she pleased. Her mother is completely unable to cope with her, but she doesn't believe in talking to others about her problems. Soon the juvenile authorities may force help on her.

Seek out a minister, doctor, family counselor, psychiatrist, social worker, teacher, or trusted friend. Ask for advice and counsel. Don't be embarrassed. Admitting your need for help is a sign of your personal strength.

Being a parent never has been an easy task. It is even harder in our fast-moving world of change and confusion. The wise parent will accept rebellion for what it is: a natural part of growing up. You can use rebellion as glue to cement the parent-teen relationship instead of scissors to cut it apart.

Even if you're on the wrong foot with your teen-ager, you can make the necessary changes to better your lives together.

In the midst of tension, both you and your teen-ager can grow in love, respect, maturity, and faith. Who can ask for more? □

PEN POINTS

POWER AND LOWLINESS

How difficult it seems for mankind to balance power and authority with a poised, gentle, and lowly spirit! The new wine of a little man's success and sudden elevation to a position of authority over his fellows has often turned his head and he has become hard, proud, and intolerant.

A little revival success, a little soul-winning success, or a little church-growth success, has, in some, produced a loud voice and a self-assumed authority foreign to the spirit of one who said, "I . . . beseech you by the meekness and gentleness of Christ."

Jesus himself spoke of those who could cast out devils and do many wonderful works—they had "the power," and worked with a powerful spirit, but not with the Lowly Spirit, and thus were finally rejected from the Master's presence.

It is wonderful to know, however, that in the fullness of time One appeared who could say on the one hand, "All power is given unto me in heaven and in earth" and on the other, "Come unto me . . . for I am meek and lowly in heart"—all the strength and authority of the Lion of Judah, on the one side, per-

fectly balanced with the lowliness of the Lamb of God, on the other. Power and poise perfectly balancing one another in the God-man!

The glory of the gospel is that this Man now promises us His Spirit. God plans in the baptism of the Holy Spirit to burn from the heart inbred sin—that which makes a man proud and prone to seeking power for its own sake, and in its place allow Christ to reign unrivalled.

Then when power, glory, blessing, authority, and fruitfulness come, that person can say, "O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me. But I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul" (Psalm 131:1-2, RSV).

Power and lowliness can live together because the Almighty yet All-lowly One abides within. □

By J. N. White
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THE GOOD MEANS CHRISTLIKENESS

SOMETIMES IT seems that life just doesn't make sense—not if you believe in an omnipotent God who cares about righteousness, a God who cares about nations and persons.

The turn of events can be so confusing as to make us want to cry, "God, which side are You on? For see! The righteous are suffering and the wicked are flourishing; love is crucified and goodwill is flouted and ridiculed; the high and the mighty, the cruel and the proud, inherit so much of the earth! God, which side are You on?"

Are we the victims of blind fate, of impersonal force? Is there a vast indifference at the heart of the universe? Some think so. They say the power that directs all things is completely blind. "Call Him God if you will, but He is completely arbitrary and capricious, and we are helplessly tossed by His billows."

But there is another view of life which is a far better one. It is the biblical view of life, summarized in this great verse: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). What a tremendous conviction this is—that every happening in life will somehow yield a final good! What a difference from belief in blind fate and impersonal force!

Our failure to grasp Paul's concept of the good changes what ought to be a soft pillow for our hearts into a hard problem for our heads.

You see, according to the New Testament, the good is not to be interpreted in terms of comfort or success or pleasure or power or even the fulfillment of our fondest and most praiseworthy ambitions. The good, as Romans 8:29 brings out, is Christlikeness; and the goal which God has in view for us is conformity "to the image of his Son."

Perhaps this concept of the good strikes us as being somewhat novel, and consequently it may prove helpful for us to read the entire twelfth chapter of Hebrews.

The theme of that passage is God's fatherly chastisement. Why does He discipline us, and do it often so painfully? Why does He allow not only minor vexations but also major catastrophes in our lives? He does so—this is the apostle's amazing and illuminating answer—because He loves us. He longs that we shall be like himself as He

has been revealed in Jesus Christ. He allows us to hurt for our eternal profit, in order that "we might be partakers of his holiness."

He does it all, not for our comfort, nor for our pleasure, nor for any such reason. He does it all for our good, striving to conform us "to the image of his Son."

When we are in God's hands, there are so many areas of life in which it is evident that all things work together for our good.

The apparent tragedies of life are often resolved by the purposes of God. William Barclay translated Romans 8:28, "God intermingles all things for good for those who love Him." J. B. Phillips put it with clarity, "Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good."

A young man and his wife were accepted by a missionary board and assigned to an African mission field. When they arrived in New York City for final arrangements, it was discovered that the wife's health would not permit them to enter missionary work. Brokenhearted and discouraged, the man set it before God in prayer.

His father, a dentist, operated a sideline business of making unfermented wine for use in Communion services in many churches. The missionary candidate returned home, took over the business, and developed it into a large company. The family name of "Welch" is still on the labels of grape juice. The missionary-turned-businessman gave hundreds of thousands of dollars to the missionary enterprise.

What seemed, at first, cause for disillusionment became the avenue of greater blessing and extension of God's kingdom. "And we know that in all things God works for the good of those who love him" (Romans 8:28, NIV).

The Christian's contentment comes from what he is and from what he is becoming. If your contentment—your fun—comes from attention, praise, health, favorable circumstances, you are poor indeed, and any day you may find that you are a pauper.

But he whose poise and contentment flow from being what God wants, and who is daily be-

By MORRIS CHALFANT

Norwood, Ohio

coming more like the divine pattern, has inner serenity nothing can disturb. Everything will fit into the pattern for good.

Does it seem as though everything in life is going against you? Have friends forsaken you, and are your dreams and aspirations shattered?

As you face these disillusionments, take heart! If you are a child of God, you may be sure that

all things are working "for good"! Rightly received, these experiences can truly be the making of you!

*Things don't just happen to us who love God;
They're sent from His own dear hand,
That, molded and shaped by events below,
We'll match the pattern He's planned!*

—Author unknown

Tell 'em-Mom

Many times we pray, "Lord, make me a blessing; encourage me to testify; give me the words to say." So often we don't realize the power of our prayers. God knows this, and one time He went beyond our prayers for my little boy.

Gary is four years old and it was found by the best doctor in this area that he had a hearing loss. He was given several tests and it was decided he would need surgery. The necessary plans were made; the appointment was set.

While waiting for the admittance date, we battled with ear-aches and infection.

I always believed God would hear and answer prayer--and pray we did. My husband and I attended the Young Adult Retreat and God watched over Gary in a special way.

When we returned, we had decided to ask the church to support us with their prayers. On Easter Sunday, in the evening service, our pastor, Rev. A. J. Shea, asked Gary to come to the altar to be anointed, and everyone to stand and pray.

The admittance date was nearing and Gary had to see the doctor one more time before surgery.

The same doctor examined Gary in the same room and with the same tests. After what seemed like a very long time, the doctor turned to me and said, "This boy's hearing is perfect."

I could make no comment; there were only tears of joy and thanksgiving.

The doctor was puzzled by Gary's response and asked me what I could attribute it to. I told him our pastor prayed for him Easter Sunday, and he'd not been ill one day since.

Since the hearing loss could be corrected only through surgery, he offered no comment. He referred me to the surgeon. It didn't matter to me, because the Great Physician touched his body and I was sure.

The surgeon checked Gary's ears again and he ended it by saying, "Gary's hearing is perfect. We can cancel the surgery." This truly has been a testimony for our family. Gary realizes God healed him. When I'm talking to someone, Gary will say, "Tell 'em 'bout my ears, Mom." And surely Mom does, because we are so thankful.

We prayed only that God would sustain him till surgery, but He went beyond our prayers.

Mrs. Gary G. Hulett, Sr.
Mineral Ridge, Ohio

JOY

REDIS- COVERED

LET'S CALL a conference to find out what's wrong with the church" seems to be the first decision made when the spiritual trend is downward. And conferences are valuable if they get down to basic principles and find what God's Word has to say about church renewal.

The best way might be to study the Early Church and find out what was right with it in the beginning—then put into practice those principles those original Christians followed.

Take a look at the Early Church. Those disciples lived under adverse conditions, persecution, and opposition. They were beaten and run out of town. They took all this as a part of their witness and we read that "they ceased not to preach and to teach" and that they *rejoiced* to be "counted worthy to suffer" for the name of Christ.

When ministering to unfriendly people they "went every where preaching the word," especially in Samaria, an unfriendly crowd by any estimate. Philip, then Peter and John, as recorded in Acts 8, "went down to Samaria," had a great revival with multitudes turning to the Lord, and then a holiness convention in which the converts were filled with the Spirit. And we read: "There was great joy in that city."

What was the genius of the early Christian Church? IT WAS JOY!

They were not seeking persecution, or enjoying it as such, but they had an inward impelling force to hold them steady and keep them going. Read the Book of Acts and see this joy shining out from almost every page.

We really don't have much joy in the New Testament sense of excitement. We do our duty. We keep our obligations. We pay our tithes. We produce pretty well under pressure. We try to live up to others' expectations of us. We want to live good lives, and be good Christians. But we don't have much joy, as a rule.

The fact is, this is pretty much a characteristic of our culture, and certainly is not limited to the Church. Our whole culture is BLAH. Our catchword is "So what?" A man walks on the moon and we turn him off to watch a sob story. Prisoners come home from Vietnam and we growl because the toast burns.

Those early Christians didn't just grit their teeth and "carry on." They had joy—and JOY

MUST BE COMMUNICATED. Jesus said that each one enters His kingdom "as a little child." How about as a little child who comes bouncing in saying, "See my new shoes!" or whatever excites him at the moment? He just *has to share*.

Do we share because someone directs us to do so on alternate Tuesday nights in a visitation group? Must we be driven by some "program" before we can witness for our Lord? Or does it just spill over in an exuberant sharing of the greatest experience in the world, that of forgiveness of our sins and the presence of the Holy Spirit within us?

Can we recapture the sense of joy in believing? I felt a bit of this on a recent Wednesday evening when for nearly an hour joy overcame duty and we just shared what Jesus meant to us.

Suppose we were required to witness to an unsaved person before we could come back to church? Attendance might be lower than it is! But if we were first-century Christians we would do it without being told.

The story is told of Mozart, who was once approached by a matron who wanted him to teach her small son. When he declined to do so, the mother said, "But, Herr Mozart, you composed a ballad when you were four!"

"Yes, madam," replied the great master, "but I didn't have to ask anyone how!"

That was genius, and most of us don't have much of it. But the Spirit-filled life has a genius too—and we all can have it for the asking. That genius is JOY. And how we need it in the Church today!

Kenneth Rice tells of a man who suffered from rheumatism from time to time. His testimony was: "I don't have much rheumatism, but what I have is very painful!"

What about my religion, and yours? Are we bearing it, or bubbling with it? Is it our drudgery, or our delight? Is it another burden to be carried, or is it a dynamo to empower us to carry all our burdens?

Let's rediscover Christian joy. It will be our strength against temptation, our motive power for witnessing, and the open door to effective Christian service.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart." □

By VERNON L. WILCOX

“... choose you this day whom ye will serve . . .
but as for me and my house,
we will serve the Lord.” (Joshua 24:15)

A Family for God

MANY THOUSANDS,
by this time, have
heard Bill Gaither's
beautiful and
appealing song “The Family
of God”—a song which expresses
the joy and mutual encouragement
found in the fellowship of those who
know Christ as personal Saviour.

While being a part of “the family of God” is
enjoyable and rewarding, it is even more per-
sonally challenging and fulfilling to be part of
“a family for God.”

And in a world of deepening distrust in which
increasing numbers of families are wracked and
wrecked by dissension and divorce, what could
be more beautiful than a family which lives and
loves in the healthy and wholesome atmosphere
of Christian faith and is, in reality, a family for
God?

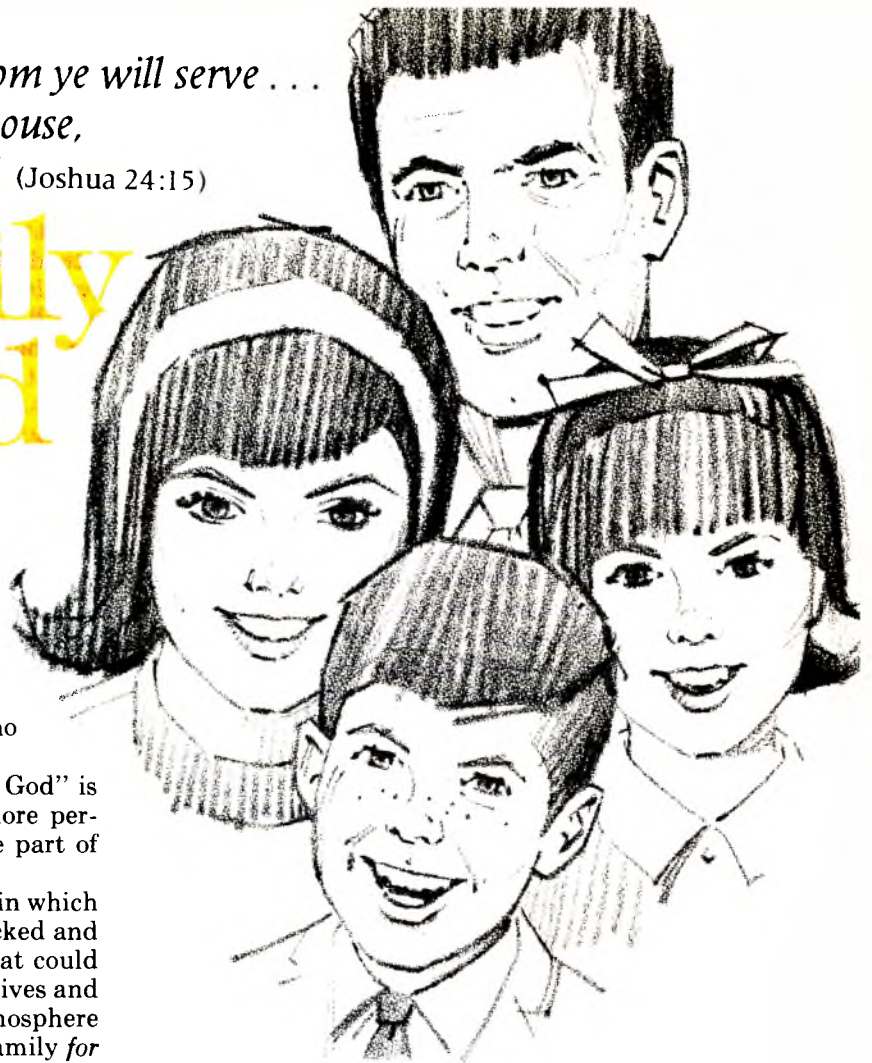
But what does it mean to be part of “a family
for God”?

Well, for one thing, it means the establish-
ment of, and respect for, rules and guidelines
for conduct and relationships. Games without
rules are unplayable. Trains without tracks go
nowhere. Skies filled with planes without flight
patterns are “unfriendly” to everyone. And fam-
ilies with no clearly established guidelines—or
discipline for their infraction—are a menace to
themselves and to society.

In Ephesians, God speaks through Paul say-
ing, “Children, obey your parents in the Lord:
for this is right” (Ephesians 6:1). And then to
parents He adds: “Fathers, don't overcorrect
your children or make it difficult for them
to obey the commandment. Bring them up with
Christian teaching in Christian discipline”
(Ephesians 6:4, Phillips).

And to that, Captain Powers, head of the
juvenile division of the Los Angeles Police De-
partment, says, “Amen”—and adds, “Children
don't want adults to be wishy-washy. . . . Show
a child two qualities in your discipline: firmness
and fairness—and he'll not only be a better
behaved youngster; he'll also be a happier one.”

If any family is to be a family for God, its
members must move beyond “doing their own
thing” without regard for the rights and sensi-
tivities of others to a deepening respect for those
guidelines for conduct and interpersonal rela-



tionships whose perimeters are limited enough
to be challenging but wide enough to allow for
freedom and growth.

But above all, a family for God is a family
whose members experience and live their reli-
gious faith.

It was when the children of Israel were becom-
ing swamped with secular values that Joshua, a
dynamic leader of men, stood before his people
and said, “Choose you this day whom ye will
serve . . . but as for me and my house, we will
serve the Lord” (Joshua 24:15).

Notice where Joshua placed himself: at the
head of the list. And that is where every hus-
band and father belongs—not as a dictator, but
as a spiritual leader.

What a difference it would make if every
father and husband had the courage to make
that statement, and the backbone to make it
stick! The lakes and the beaches and the golf
courses wouldn't be as crowded on Sunday
morning, of course, but the churches would be
full.

There would also be an immediate reduction
in alcohol consumption—and in obscene shows,
whether in the theater or on television, and in

RADIO SERMON OF THE MONTH

By C. William Fisher

filthy literature and pornographic magazines—and all the rest of the rot and corruption of a sick and decaying society.

But not only was Joshua man enough and godly enough to say that *he* was going to serve the Lord; he said that he would see to it that his family put God first.

What a challenge to all the easygoing, wishy-washy, watery-spined parents of today—parents who say, “Well, I will attend church, but I don’t want to make my children attend because I don’t want to sour them on religion”!

What if parents took that same permissive attitude in other areas of their children’s development—allowing them to eat, for instance, only what they wanted and when they wanted it; or seeing that their children went to school only when they wanted to go?

How absurd, then, for parents who really love their children to take a permissive attitude in the most important area of *any* life—its moral and spiritual development!

How desperate is the need, in this time of looseness and laxity and decline of morality and religion, for more parents who will have enough religion and enough backbone to say with

Joshua, “As for me *and* my house, we will serve the Lord.” God is still saying, “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

But a family *for* God is not only faithful to attend church on Sunday; it is a family that lives its religion the other six days of the week as well—whether in the home, or at school, or in the shop or store or office, or wherever the obligations or recreations of the members of the family take them. God is *first*, and Christ is, in reality, Lord of all.

I am increasingly grateful for the privilege God gave me of being reared in a Christian home and of having a father and mother who not only provided the necessities of physical life but also, by precept and example, communicated guidelines for living and, above all, created and maintained a climate and atmosphere of spiritual reality where faith was experienced and Christian growth was possible—thus making it possible for all of us—my parents, my sister, and my brothers—to enjoy the fellowship and reinforcement of being a part of “the family of God,” but also to experience the joys and fulfillment of being a family *for* God. □



FILLED WITH THE
Spirit-
LED BY THE
Spirit

THROUGH THE dynamic message of a missionary excited with the joy and thrill of knowing God’s blessing and leadership on the foreign field the truth dawned afresh upon my heart: The Christian has not only the privilege of being *filled* with the Spirit, but also of being *led* by the Spirit of God.

Now that seems to be a very simple statement and one that perhaps we take for granted. Yet when explored to its depths, it reveals that God has a marvelously fulfilling and productive life for His children to enjoy.

After salvation there waits for every sincere believer a second experience to purify his heart from hindering carnality and to equip him with a new power for life in the Spirit. The faithful Father who called us to conversion leads us to this blessed second

By ELEANOR W.
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work by causing us to feel desperately the need of victory over inbred sin, and by giving us an insatiable thirst for Him that is satisfied only as we yield to Him for the infilling of His Holy Spirit.

Possessing the Holy Spirit (and He possessing us) brings us into a sacred, holy fellowship with the Almighty God that opens up to us sources of strength, power, knowledge, and victory such as we never knew before. In new ways we taste the perfect peace, joy, and love of God.

But as the disciples could not stay in the Upper Room, where they had received the infilling, but went out to tell it abroad, so we who claim the sacred Possession must allow Him to begin to work through us in divine leadership to wider horizons of Christian conquest. Paul writes in Romans 8:14, They who "are led by the Spirit of God, they are the sons of God." This implies that true children of God are led by the Spirit.

Usefulness and productivity in the kingdom of God depend on this divine leadership. "Walking in the Spirit," a term we do not hear very often anymore, means walking in conscious submission to His will.

Have we asked Him: What is my place in the Church? Where do You want to use me? In what vocation can I best serve You? To whom would You have me witness, and how? Where can my life count the most? What talents or abilities of mine can You use today?

These and other questions the conscientious Christian will be asking as he waits and prays for the leadership of the Holy Spirit. As surely as he seeks to know the answers, the faithful Spirit will begin to make known God's will to the yielded heart.

God alone knows how and where and when we may best serve Him. What a thrill it is to have Him open a door or close one, or to prompt us with a witness for Christ at just the right time and place!

Sometimes we are presently conscious of His leadings, and at other times it is not until later

that we recognize we were divinely led. But what joy to know we were used as His instrument!

The committed Christian will begin to find the happenings and events of his life are fitting into a larger plan that works for His glory and our good. We see our path marked with His footprints. Incidents, meetings, conversations, inspired thoughts, and guidance in certain situations show us that He is answering our prayer for divine leadership.

Such blessed leadership comes only to those who are prayerful, submitted, and carefully obedient. We must ever be listening, waiting for His direction. We will not know His leadings if we are caught up in earthly preoccupations that crowd out the "still small voice" of God.

Yes, it is great to be able to testify that we have been filled with the Spirit! But there is more! To stop there is to miss our greatest usefulness, our highest fulfillment.

There are mountains to conquer, battles to win, enemies to defeat, unmeasured blessings to experience, and fullness in Christ to enjoy if we will go on to be not only filled but led by the Spirit! Even that person who by circumstances and surroundings is limited in opportunities and influence can find a deeply satisfying walk with God in the Spirit, for His presence brings fullness of joy.

Again Paul writes, "If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). Without this kind of walk our testimony becomes stagnant and meaningless, and we will soon discover we have the doctrine of the experience but not the vitality.

The command is still, "Be filled with the Spirit." But the Word also comes to us clearly: they who "are led by the Spirit of God, they are the sons of God." Dare we shake off the shackles of sameness, be done with the dullness of the daily drag, get out of the ruts of the routine, and begin the Spirit-filled, Spirit-led life? What high adventure in God awaits us if we do! □

Wealth

—GERALDINE NICHOLAS
Scarborough, Ontario, Canada

*You can furnish a house with impeccable taste,
With tapestries rare its corridors grace;
Imported furnishings, artifacts fine,
Exquisite china upon which to dine.*

*But if love lives not within those fine walls,
Nor kindness e'er walks in those carpeted halls;
If laughter's shrill echo seldom rings free,
As poor as paupers the dwellers will be!*

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



ALMOST or ALTOGETHER?

It is surprising that the word *Christian* is used only three times in the New Testament—so conditioned are we to its common use in literature, worship, preaching, and vocabulary.

The followers of Jesus are often called disciples, brethren, believers, saints, beloved, children, and, occasionally, people of the Way and the sect of the Nazarenes. But so uncommon is the name *Christian* that James terms it “that worthy name by the which ye are called.”

The three references are sufficient to challenge any unfounded ideas about the Christian life.

A Christian Is a Wholly Committed Person

“The disciples were called Christians first in Antioch” (Acts 11:26). Invariably, there is a special significance in first things, and often romance and history in the coining of names. The people of Antioch—that Mediterranean city that had a large place in Paul’s ministry and Christian missions—were noted for their wit and repartee. “You have it, we’ll name it” was their satirical reputation.

The appearance of a religion without a visible idol, racial barriers, or sacrificial system was noted in the swinging, sinning seaport city. A fellowship whose theme was love, whose bonds were bread and wine, and who gloried in a crucified Carpenter was a phenomenon.

“Who are these?” was the repeated query. “These are the Christians,” came the suggestion from the lips of a wag in Antioch. “As we ‘Caesarinos’ belong to Caesar, bear his name, honor his image and laws, own his sway—so they belong wholly to Christ.”

Not for the first or last time a nickname became an honored name. Individually, a Christian could say, “For to me to live is Christ.” Collectively they testified, “We love him, because he first loved us.” Gratefully they witnessed, “Christ is Lord.”

A Christian Is a Wholly Consistent Person

The second New Testament reference is from

the lips of a king, spoken in the palace courthouse of another imperial city, Caesarea Philippi.

“Almost,” acknowledged Agrippa, “thou persuadedest me to be a Christian.” Sarcasm or sober admission, laughter or longing—it is not easy to determine.

The tribute, or taunt, tells us little about the last of the Herods. It tells us much about the man who answered the king: “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds” (Acts 26:29).

Even in bonds, bound to his soldier-warden, Paul’s one aim was to win others to Christ. His own longing for freedom takes second place to his passion to see men free in Christ—to win them *altogether* for Him. So much so that in grudging admission Festus accused him of Christ-mania, “Much learning hath made thee mad.” In every experience of life Paul was a consistent persuader and pleader for his Lord.

A Christian Is a Wholly Compensated Person

“If any man suffer as a Christian,” writes Peter, “let him not be ashamed” (1 Peter 4:16). Suffering not as a criminal, an informer, or for faults that need chastening; but for principle, witness, and Christ’s sake. If Christ is Lord and life is service and witness, a measure of unsought suffering is inescapable.

This should not produce shame, fear, or retaliation, “for the spirit of glory and of God resteth upon you” (verse 14). Compensating grace and coming glory are sufficient and sure—if the trial is committed to God and His compensation accepted, as Jesus “committed himself to him that judgeth righteously.”

The three references are as the legs of a camera tripod permitting a portrait of a Christian. In Antioch! Miracle of miracles! Where sin abounded in a city notorious for its sin, grace did much more abound, causing men of every race to be not only *almost* but *altogether* Christians, committed, consistent, and compensated.

“A Christian is Christ-in-a-man.” □

The Holy Audacity of It All

By OSCAR F. REED
Nazarene Theological Seminary

MY FIRST impression of Paul when he said, "Be imitators of me" (1 Corinthians 4:16, NASB), was one of surprise. The arrogance of the man! How could anyone tell another, "Be ye followers of me, even as I also am of Christ" (1 Corinthians 11:1)?

Then I looked closer. Paul did not say, "Follow me as me." He said, Follow (imitate) me even as I follow Christ. That is, in the degree that I follow Christ, follow me.

Not many of us would have the audacity to use the words of Paul. Yet there is a "holy audacity" which risks everything in obedience to make such a statement.

Few men are worthy to make such a request. Yet the qualities of character that enabled Paul can be ours through obedience. Here is the ground of any Christian ethic. Paul was no superman, even though he was an apostle. The context of the passage gives us three reasons why Paul could say, "Follow me."

He was willing to be exposed for Christ. Paul was not an image-maker. God had done a great thing for him and he was not afraid to share in an openness which shames most of us. He was willing to open up himself to others for the sake of the gospel.

Most of us are sensitive of our image and as a result are afraid to open up. We have been "burned" in the past and do not want to be singed again by the tongues of others. And yet, it is just at that point that obedience enters the picture.

Elton Trueblood has remarked that "there is a new openness to listen." Our culture seems to be open for insight and action. If spotty, it is still an encouraging sign in the midst of the nation's search for integrity.

He was indifferent to the externals of life. Paul's life-style was characterized by simplicity. While he could sit with graciousness at the most cultured of tables, he was also at home in the most modest of circumstances. His was a wealth of grace which dictated a certain kind of spirit toward all men.

That spirit of indifference included material necessities of life (1 Corinthians 4:11), a willingness to accept the humblest of tasks (verse 12), and a readiness to accept and endure the persecution of slander (verse 13). His life radiated a quality of resilience. Paul had learned to "roll with the punches."

I caught two observations from those who recently returned from the summer International Conference on Evangelism in Lausanne. First, there was a unity of love which obliterated all national and denominational distinctions in Christian brotherhood.

Second, there was an implied call for a simple life-style as one mixed with the many across the world who had so little. It may be that we will again be called upon to affirm the simplicity of life-style so characteristic of both Jesus and Paul. If so, it could be the condition of saying with Paul, "Be imitators of me."

He exhibited a self-giving love for the needs of others. In Paul there was a love that never elevated self at the expense of others (1 Corinthians 4:14). There was always a love that sought to edify and build up others (verse 14). That self-giving love was genuine, family-like,

helps **to** holy living

and Christlike (verse 15), until the name “brother” became the most meaningful expression in dialogue.

Do you know why Paul could say with a holy audacity, “Be ye followers of me, even as I also am of Christ”? It was because he was transparent in motive, indifferent to things, and self-giving in love. What more could be said of the blameless life?

Sometimes I sit down with the Corinthians and try to catch a picture of my apostolic brother: praised and maligned; wealthy in God’s grace, but poor in personal resources; constantly building and repairing upon the sure Foundation—Jesus Christ. And I want to follow that One that he followed in the prayer that someone might discover Jesus in me.

There is always a risk in openness, but the sanctified have a holy audacity to follow the Master in open obedience—and rather unconsciously to become a “beckoning finger” to those who pray to see the Saviour in a continuing incarnation in His followers.

Paul exhibited that kind of willingness, even though it brought him all forms of adversity—and it usually will!

Because of his ministry he was exposed to the presence of death (1 Corinthians 4:9), to the amusement and criticism of the world (verses 9-10), and to poverty (verse 10). He was exposed to the hurt of not being recognized (verse 10), but he saw it all in Christ’s perspective—it was for His sake. No wonder might he say, “Imitate me”! □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W.
HALL, Ph.D.
*Point Loma College
San Diego*

GOD’S PEACE PLAN

“Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful” (John 14:27, NASB). Powerful words from a man about to die!

It is likely that nothing troubles or makes man more fearful than the thought of dying. The separation is not so much the problem as fear of the unknown. Understandably; the evidence is sketchy at best concerning life after death. Jesus is the only One who has truly lived again and returned to talk about the experience with friends.

Naturally, we shrink back from the unknown. Supernaturally, it is possible to embrace death as another experience in life. The Apostle Paul said it best, “For to me, to live is Christ, and to die is gain” (Philippians 1:21, NASB).

One interesting way to distinguish between the one who does and the one who does not find life in Him is found in one’s desire to live this life again. The believer is glad he has run the race, finished the course, and is content to be found at last and eternally with Christ.

Not that he wants to die. But there is that sense of peace in arrival, being home to stay. Praise God!

Strange thought. Having never been there, yet confident we will know the place because we know the Person. Yearning to be complete, yet knowing we never shall be until we are not only living in Him but with Him.

This is the Christian’s foundation for peace—our confidence in God’s plan that only death will bring us finally into His presence. So we have an experience of entry rather than departure, promise instead of the ultimate lie, and victory over defeat.

This is different from the world’s peace, which is founded on death-escape as opposed to death-embrace. Escape by pretending in many ways that death does not exist, that we really aren’t closer to it today than yesterday.

All are growing older, no matter how we try to cover it up. Shall we not, as believers, tell it like it is?

For everyone, there is an appointment with death. We do not have the choice to die or not to die, or even when, but only how.

Jesus once told a close friend, “I am the resurrection, and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die. Do you believe this?” (John 11:25-26, NASB).

How, then, is a man to experience peace? Only in choosing the kind of death, being crucified when alive in a death to self-desire that we might come alive to God-desire.

All other ways to peace are temporary. In truth, we know that this natural life must end in death, or life—in Him.

Shall we not die now, daily, that we may live forever, with Him? □



By AARLIE J. HULL
Centralia, Wash.



IS IT REALLY LOVE?

Many of you have read Walter Trobisch's famous book *I Loved a Girl*. More recently he has written *I Married You* (Harper & Row, 1971). It's a book for everyone involved in life and living. It tastefully deals with the many facets of marriage and gives insight into love relationships.

Part of the book deals with the difficult question of how to know whether or not you love a person enough to marry him. The author offers six tests of love when contemplating marriage.

THE SHARING TEST: Are you able to share together?

"Real love wants to share, to give, to reach out. It thinks of the other one, not of himself."

In making plans, do you think about what you want to do or are you thinking of what the other person would enjoy?

Hermann Oeser, a German writer, has said, "Those who want to become happy should not marry. The important thing is to make the other one happy. Those who want to be understood should not marry. The important thing is to understand one's partner."

Do you want to become happy or make happy?

THE STRENGTH TEST: Walter Trobisch tells about a letter he received from a worried lover. The young man had read somewhere that you should lose weight if you are truly in love. In spite of all his feelings of love, he hadn't lost any weight.

"It is true that the love experience can also affect you physically," writes Walter Trobisch. "But in the long run, real love should not take away your strength; instead, it should give you new energy and strength. It should fill you with

joy and make you creative, willing to accomplish even more."

Does your love give you new strength and creative energy or does it take away your strength and energy?

THE RESPECT TEST: "There is no real love without respect, without being able to look up to the other one."

A woman may admire a man for his talent or athletic abilities, but when she asks herself, *Do I want him to be the father of my children?* her answer may very well be negative.

The same is true with men. When a man asks himself, *Do I want her to be the mother of my children?* he may look at the woman in an entirely different light.

Do you really have respect for each other? Are you proud of your partner?

THE HABIT TEST: A European girl who was engaged came to Walter Trobisch quite concerned. "I love my fiancé very much," she said, "but I just can't stand the way he eats an apple."

Love accepts the person as well as his habits. "Don't marry on the installment plan," counsels Trobisch, "thinking that these things will change later on. Very likely they will not. You must accept the other one as he is now, including his habits and shortcomings."

Do you LIKE as well as LOVE each other?

THE QUARREL TEST: The author explains: "When a couple come to me and want to get married, I always ask them if they have once had a real quarrel—not just a casual difference of opinion, but a real fight."

Many times they will say they haven't because they love each other too much.

Then Mr. Trobisch advises them, "Quarrel first—and then I will marry you."

The point, of course, is not the quarreling but the ability to reconcile, to work it out. Trobisch feels strongly that this ability must be trained and tested before marriage.

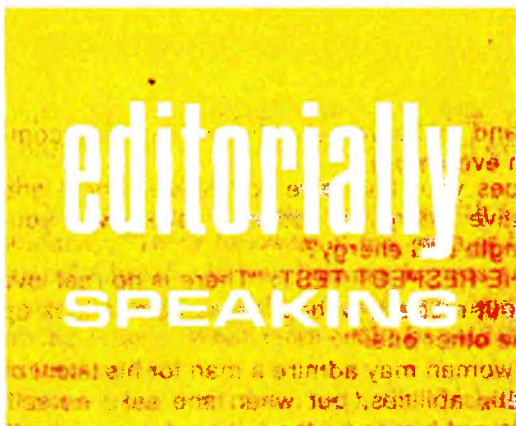
Are you able to forgive and give in to each other?

THE TIME TEST: A one-year engagement is minimum and two years may be safer according to Trobisch. "It is good to see each other, not only on the holidays and in Sunday clothes, but also at work, in daily living, unshaved and in a T-shirt, or with hair that needs to be washed and set, in situations of stress or danger."

There is an old saying: "Never get married until you have summered and wintered with your partner."

Have you known each other long enough? Has your love summered and wintered?

Finally, Walter Trobisch emphatically states: "Sex is no test of love, for it is precisely the very thing that one wants to test which is destroyed by the testing." □



By W. T. PURKISER

A Happy Family Life

A survey conducted by the Institute of Life Insurance turned up some interesting figures on what people want most. When asked to check their "number one goal" in life, 3 percent marked "making a lot of money." Four percent voted for "a fulfilling career." Eighty percent chose "a happy family life."

These goals are not necessarily unrelated. Some money is necessary for a happy family life in our highly economic society. A fulfilling career contributes to the well-being of the individual concerned and at least indirectly follows him home.

But the percentages are still striking. One thing they reveal—when placed alongside the statistics on divorce and desertion—is that a large number of people are missing their "number one goal."

A happy family life doesn't just happen. It is earned. It must be worked for. And it takes at least two adults to achieve it.

True, there are no neat and simple formulas to insure a happy home. But there are some principles that contribute to it.

Number one is surely the foundation on which the home is built. No structure is stronger or safer than the foundation on which it rests.

The closing illustration in Christ's Sermon on the Mount (Matthew 7:24-27) concerns two home builders. The first meaning of the New Testament word translated "house" is "dwelling" or "home."

One built his home on the sand. It was smooth and level, the easiest thing to do. But when the storms came, the house went down because it had no real foundation.

The other built his home on a rock. Rocks are not the easiest places on which to build. There was some digging and levelling to be done. But when the storms came, the house stood because its foundation was solid.

The application Jesus made of this simple story is profound. The "rock" is hearing and keeping Christ's teachings. The "sand" is hearing but not heeding His word.

The moral of the story has a range of applications. But when we stop to recall that it was homes these men were building, not factories or

stores, it bears directly on our human aspiration for a happy family life.

This does not mean that a home established by Christians is automatically happy. It does mean that whatever keeps husband or wife from living in harmony with God's will tends to undermine the stability and satisfaction of home life.

WHAT OTHER FACTORS are involved in happy family life? Volumes have been written on this subject, and only suggestions can be given here.

1. Happy family life depends on the lifetime commitment of one man to one woman and one woman to one man. To enter marriage with even the subconscious thought, If it doesn't work out, we can always call it off, is almost to guarantee failure from the start.

That this should need to be said to Christian young people contemplating marriage is another sign of the moral confusion of our times. Even the Church has not said as much about this as it should, and the majority of voices heard in the world are raised in opposition to the biblical standard of the lifetime commitment of marriage partners each to the other.

Divorce is a human as well as spiritual tragedy and it has its victims as well as its culprits. Compassion for those who have gone through such tragedy and desire to help them pick up the pieces must never be allowed to turn into the easy compromises of a "new morality."

2. Commitment alone will insure the permanence of the home, but not necessarily its happiness. So a second suggestion lies in the principle that marriage is for adults. Maturity is essential.

Maturity is not altogether a matter of age. There are men and women of 18 or 20 years, and there are "children" of 50 and 60 years.

Maturity is the capacity to give as well as take and sometimes to give without taking. A mature person may *think* young, but he *acts* his age. He is able to see himself, at least to some degree, as others see him. He can take criticism without excessive defensiveness or undue hostility.

Mature people accept responsibility, control their tempers, meet emergencies with a measure of poise, accept disappointment without bitterness, do not easily get hurt feelings, and have learned to postpone present pleasure in the inter-

Maturity is not altogether a matter of age. There are men and women of 18 or 20 years, and there are "children" of 50 and 60 years. Maturity is the capacity to give as well as take and sometimes to give without taking. A mature person may think young, but he acts his age.

est of greater future good.

If some measure of maturity hasn't been reached before the wedding, then the marriage may help to draw it out. But this takes time—and the two "bears"—"bear" and "forbear."

When two psychological children marry and have chronological children, the situation may be lively and without many dull moments, but it isn't apt to be ideally happy.

3. Christian commitment and maturity come close to saying it all, but proper attitudes toward sex must be developed if the home is to be happy and if the children are to be prepared for happy family life of their own.

That we live in a sex-crazed age should not be allowed to influence Christian attitudes either by total reaction against a divinely ordained aspect of marriage or acceptance of worldly standards. The Bible makes it clear that sex is a normal and beautiful part of married life.

"Male and female created he them" is the description of human sexuality in the very first chapter of Genesis. That sinful men and women prostitute what God ordained does not make the wholesome expression of sex any less significant in building a good marriage and contributing to a happy home life.

The Song of Solomon has often been allegorized and spiritualized, and this may be a legitimate understanding of one aspect of it. But it is surely not without meaning that the spiritual lessons are derived from the unashamed enjoyment of the physical side of married love.

Curtis Jones has written, "There is a crisis in America [and he could have added, the whole Western world] as crucial as civil rights, dangerous as bureaucracy, insidious as Communism, unpredictable as politics, uncontrollable as inflation. It is the erosion of the home."

Are there any defenses? Have we safeguards? Is there any protection? Indeed, there is. Perry Webb summarized it years ago in a formula that is as good today as it was when he wrote it:

"Warm Christian love that flows from the sanctified hearts of father and mother, sympathetic understanding, mutual respect of the other's personality, patience and forbearance, with mutual exchange of confidences—these are only a few of the battlements that protect the Christian home today."

The demands of our day upon the Church are

legion. None is more important than that it become an agency for nurturing what all instinctively want and 80 percent of our people name as their number one goal, a happy family life.

An Explanation

Many of our readers have noticed the news announcement to the effect that I am retiring as editor of the *Herald of Holiness* and that Dr. John Allen Knight, president of Mount Vernon Nazarene College, has been elected to serve as editor.

I reached retirement age on April 28 of this year. Although the church regulations under which the editor serves would have permitted me to continue for another five years, the inner voice has been quite clear to me that it is time for a change.

Dr. Knight, of course, is obligated to finish out the school year at Mount Vernon. He expects to assume his actual editorial responsibilities in Kansas City between June 1 and June 15.

Because the magazine section of the *Herald* (the material before the editorial pages) is prepared approximately two months in advance, Dr. Knight and I have agreed that I will select and edit the articles up through the issue of July 30.

Dr. Knight's name will appear in the "flag" (the publication information on page 4 of each issue) as editor in chief beginning with the first issue in August.

I will plan to write "An Introduction and an Appreciation" for the editorial pages of the July 30 *Herald* which will be somewhat of a personal nature. But mention of these dates reminds me that my name first appeared as *Herald* editor in August, 1960, thereby rounding out 15 years in this responsibility.

At least my early retirement years, should the Lord spare me, will be devoted to part-time teaching at Point Loma College in San Diego, Calif., and the completion of a number of extensive writing assignments.

Dr. Knight will carry the paper on to even higher levels of excellence in service to the Kingdom and the Church of the Nazarene. Among his most enthusiastic readers and supporters will be one part-time college professor and free-lance writer. □

THEY MUST HAVE DONE SOMETHING RIGHT

By
DOROTHY KNIPPERS COBURN
Bethany, Okla.

How often we hear parents, discouraged with the conduct of an offspring, lament, "I must have done something wrong! What did I do wrong?"

I was recently reminded of that remorseful expression but in reverse.

It was in the closing moments of the last evening of our long anticipated family reunion, the first since Mother and Dad had been gone. The walls fairly resounded as we all, 30 strong, joined together in singing Dad's favorite hymn, "Amazing Grace."

I could almost hear him lustily lifting his voice with us as we automatically went into his favorite ending, "And when the battle's over, we shall wear a crown . . . in the New Jerusalem."

A beautiful benediction followed in which one of the sons-in-law thanked God for the wonderful Christian heritage our parents had given us.

The whole room was filled with an indescribable warmth and love; everyone was touched. And as I stood there basking in the beauty of it all, I thought how proud of this occasion Mother and Dad would have been . . . all of their children united in a bond of love for each other and for Christ, with even the teen-age and young-adult grandchildren participating, enjoying and even encouraging our reminiscing and "old-fashioned" singing.

They must have done something right! I thought, as tears of fond memories kept filling my eyes.

What did they do right? I later mulled. Not that our bunch was so exceptional. I think it was just the unity of purpose and love that impressed me so, and I kept trying to put it all together.

We grew up in a parsonage, and most of Dad's time was spent in ministering to the needs of the people of the church and community. It was Mother who was largely responsible for the child-rearing in our home—not an ideal situation,

but that's the way it was.

The few times that Mom's exhausted resources sent her to seek Dad's inexperienced counsel, the results were disastrous, and she learned to rely more on God than on Dad, who was quite willing to trust her judgment. (Somehow Dad's sincerity and genuine enthusiasm for God's work left us without the oft felt resentment.)

Perhaps Mother's greatest asset was her love—unconditional, unselfish, unequivocal love. We may have sometimes doubted her wisdom or questioned her judgment, but never did we doubt her love or interest. She demonstrated it daily—not a martyr love, but a mother love that generates, reciprocates, tolerates, forgives—a kind of love that is contagious in a home.

And because she loved us unselfishly, she believed in discipline, in setting limits, and in following up any violations of those limits. She was a gentle, motherly kind of person, but she was firm in what she believed was right for her children. We knew what was expected of us.

Our limits did not vary according to what others were doing, nor were they set for the benefit of what others might think or say. They were simply consistent with what Mother felt was best for us, and she prayed much for wisdom from God.

As a pastor's wife, Mother wisely taught us that, although it was important that people believe in us, we were really responsible to God. People's opinions and ideas differed and varied; the Bible and God were constant.

Mother was also very definite about the priorities at our house. It was always, "Practice your music first and then you can . . ." At the expense of sacrificing our childish desires, she was continually shoving us out the door toward a piano, singing, or expression lesson, always with the unappreciated assurance that "someday you'll be glad." (And eventually that "someday" came.)

She was also an avid reader and was constantly putting books in our hands, firmly convinced that reading good books about great people would make an indelible impression upon young minds.

Mother's sense of values was consistent with the goals she had set for her children. Not tangible, material values, but the intangible ingredients that mold character. The emphasis was on "being," not "having."

We were constantly admonished to "be somebody." And "somebody" to Mother was a respecting, respected, responsible person who was making a contribution to the kingdom of God and to his fellowman.

She reenforced her urgings by example, teaching a Sunday school class of young adults until she was in her seventies, and writing a book about prayer, with all the profit from it going into the building fund of her beloved church.

Yes, with an abundance of love, a set of true values, and a clear sense of direction, they did a lot of things right. For the message they sought to get across comes through quite loud and clear—"A good name is rather to be chosen . . ."; "In all thy ways acknowledge him . . ."; "It is more blessed to give . . ."; ". . . but the greatest of these is [love]." □

MOTHER'S DAY IN NOVEMBER

H. BLAIR WARD, SR.
Guys Mills, Pa.

"You have your deer; now you ought to go home and see your mother." It was almost like a voice speaking to me, and it was repeated over and over as I pulled that spiked buck toward the road out of the Maine woods.

It was the first week of November. I had planned to take most of two weeks for hunting and a vacation, with one Sunday away from the pulpit. In the spring I planned to take another Sunday, about Mother's Day, to visit my mother in Ohio. But my plans were changed!

It was Monday, the first day of my vacation. My companions and I had arrived at the hunting lodge on Eagle Lake, 50 miles east of Bangor in the "big woods," about noon.

That afternoon, with the wind from the southwest, I decided to hunt, facing the wind, along the small ridge that ran south from a CCC road just west of the camp.

Following the ridge for some distance, I decided to go down the hill to an old woods road which ran along its base and where I knew there was a deer trail.

When I got down to that road, I paused for a moment beside a big tree, then cautiously peeped

around it. A deer walked behind some evergreens a short distance up the old road.

The ground and leaves were very wet, so I cautiously stepped out and without a sound moved up the road to where I could see behind the evergreens. There stood a beautiful spiked buck. He did not know anyone was near.

Taking careful aim at a point behind his right shoulder—as I thought—I fired my rifle. The deer went down without knowing what hit him. It was my first deer.

I stood there for a few moments more than amazed; then took off my hunting jacket, rolled up my shirt sleeves, got out my knife, and “dressed it out” there beside the game trail.

I got out my rope, tied the front legs and head together, and began the hard work of pulling it along the old woods road out to the CCC road, where, I hoped, one of the fellows would come along and pick me up with the deer.

It was while I struggled along that old woods road that the mysterious impression came to me, repeated over and over, “You have your deer; now you ought to go home and see your mother.”

When I finally reached the CCC road, one of the fellows did come along, picked us up, and took us to camp. We hung the deer on the game pole.

After supper, I told the men about my strange experience. I told them I didn’t want to be a poor sport by getting my deer the first day and going home. They were unanimous in saying, “Since you feel the way you do, you ought to go.”

One of the men was going back to Portland Tuesday evening. I helped him hunt the next day without success. In the evening we loaded the deer and my hunting gear into his car and drove back to South Portland.

Early the next morning I went out to the garage to get the deer and take it to be cut and packaged for the freezer. The hair on its neck had fallen down some and I saw for the first time where the bullet had entered—just behind the right ear. I had shot from the right rear, and aimed at the side. The bullet had gone to its head—a perfect shot. God had guided that bullet!

Wednesday was spent caring for the deer and preparing for the trip home to Ohio. I took some of the meat, drove home, and had a wonderful visit with my parents. They

had never had venison. Mother was a wonderful cook and we feasted on venison three or four meals while I was home that week.

I didn’t know it at the time, but it was Mother’s Day in November. For, you see, Mother passed away the seventh of February the next year. If I had followed my plans, I would not have seen her alive again, but God had willed differently.

Due to family circumstances, I had been extremely anxious about the welfare of my parents when I left home to go into the full-time ministry over 21 years before this incident. God had given me the assurance He would take good care of them. This was a partial fulfillment of that promise.

Though more than a lucky shot, it was “Mother’s Day in November.” □



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Norman J. Brown with young ventriloquists from the Ferguson church

church schools

HAPPENING

SUMMER MINISTRIES IN FERGUSON

Plans are under way for an extensive summer outreach program to be conducted by the Church of the Nazarene in Ferguson, Mo. Under the direction of Pastor Udell G. Moss, 30 backyard Bible schools are being planned for a 10-week period throughout the summer.

A large, over-the-road bus has been converted into a unique *chapel on wheels*. It is equipped with a sound system, tape decks, and a

small electric organ. Pictures of children on their way to church are colorfully painted on the sides. The seats have been removed and the floor carpeted, so children can sit on the floor during the programs.

Several young people from the Ferguson church have devoted their time and talents to preparing for this ministry. They have developed puppet shows and have learned to work with dolls as ventriloquists.

On Friday nights and Saturdays the bus will be taken to shopping centers, where a brief story time will be given and pamphlets distributed telling about the Bible schools and where they will be the next week.

The bus will circulate through the area the day a Bible school is to begin, announcing the program over the loudspeaker and playing children's music. Simultaneously, the area will be canvassed by young people going door to door and inviting children to attend these schools.

Norman J. Brown reporter

SEMINARY OFFERS MASTER'S DEGREE IN MISSIONS

Nazarene Theological Seminary announces the inauguration of a new two-year degree program for a Master of Arts (Missions) beginning in the fall of 1975. A missions concentration of almost one-third

of the required hours is also possible in the two existing degree programs for the M.Div. and the M.R.E. The new M.A. (Missions) is designed especially to meet the needs of those going into nonministerial missions ministries and also for missions specialization of missionaries on furlough. □

Dr. Paul Orjala, Dean Willard Taylor, and Prof. Don Owens (l. to r.) discuss the M.A. (Missions) degree to be offered next fall.



NEW GENERAL DIRECTOR OF CAMPUS MINISTRY

Executive Secretary Melvin McCullough of the Youth Department recently announced the appointment of Rev. Ernest McNaught as general director of campus ministries.



McNaught assumed his new responsibilities May 1, 1975. Up until this time he has served as pastor of Oakland Church of the Nazarene, Oakland, N.J.

The new Campus Ministries position was approved by the General Board this past January. It represents the church's efforts at ministering to a vast number of students on the university campus, many of whom are Nazarenes.

The secular university is recognized as one of the most strategic areas of ministry where Nazarene students can be actively involved in outreach. It is perhaps the densest, most compact mission field of all. There is urgency in helping evangelize the student world with the distinctive Wesleyan message.

McNaught, a 1963 NNC graduate and 1966 NTS graduate, has served as associate pastor in youth ministries at Little Rock First, Oklahoma City First, and Wichita First. In 1972 he moved to New Jersey as director of home missions on the New York District.

McNaught organized the Oakland, N.J., church without any other Nazarenes except his wife. Within 2½ years he took into church membership 52 persons by profession of faith.

Mrs. McNaught is the former Jan Latting. They have two children: Chris, eight; and Susan, six. The McNaughts will reside in the Kansas City area for the present. □

—Youth Department/
Informational Services

PURKISER NAMED HOLINESS EXPONENT



Each year at the annual Christian Holiness Association convention, the association's Board of Administration chooses a "Holiness Exponent of the Year."

Dr. W. T. Purkiser, retiring as editor of the *Herald of Holiness*,

was selected the 1975 holiness exponent and presented a plaque at the Thursday night service of the convention in Atlanta, April 3.

CHA President B. Edgar Johnson read the citation that mentioned Dr. Purkiser's preaching, teaching, living, and writing as means of expounding holiness.

The citation enumerated 26 books authored in whole or in part, of which nearly 375,000 copies have been sold, as well as 1,300 editorials and 2,500 answers to questions in 15 years of *Herald* editorship.

The citation quoted a letter addressed to the Nazarene Publishing House by a layman which said, "I heard Dr. Purkiser preach when I was a teen-ager and he related to the youth then as he does today.

"I have read many of his books, and though I do not consider myself a theologian I have, with the help of the Holy Spirit, been encouraged, enlightened, helped, and have sensed that this man thinks, writes, and breathes with the very pulse-beat of the Holy Spirit and with a very important quality of human compassion and I might add very capable discernment as evidenced in the 'Answer Corner' of the *Herald*." □

—N.I.S.

LAYMEN HELP IN OUTREACH



Opportunities for laymen to engage in spiritual outreach ministries are almost unlimited, according to Rev. Roger E. Bowman,

director of outreach in the Department of Home Missions.

Rev. Bowman, whose responsibilities include directing the summer Christian Action Teams as well as coordinating the lay home missionary program, has found that opportunities for service in the Church of the Nazarene are limited only by the individual layman's spiritual creativity and willingness to work.

"Every Christian," says Rev. Bowman, "is called to be a missionary witness in one way or another."

College graduates may take their first job in an area where a new home mission church is about to be planted.

College graduates who may be seeking an opportunity of this nature are urged to contact Rev. Bowman for referral to district superintendents who may need them in home mission churches in their area.

Singles or married couples may get involved where they now live or may relocate in a target area to help start a new church.

Laymen with various skills are needed in the many mission fields at home.

"Among the skills in demand," says Rev. Bowman, "are those of builders, teachers, musicians, children's workers, business practices, and technical occupations.

"Laymen who are retired can be equally useful as lay home missionaries," says Rev. Bowman, "in apartment complexes, trailer courts, senior citizen condominiums, nursing homes, retirement cities, resorts, camping areas, etc."

Individual churches sometimes follow a lend-lease policy and commission their laymen on long- or

short-term assignments to help start home mission churches.

Laymen desiring to help build or strengthen home mission churches also find several channels for financial support.

These include:

1. Gifts for 10 percent home missionary specials, such as ministries among minorities and specified projects in mission districts outside the U.S. or Canada, payable to Dr. Norman O. Miller, general treasurer.

2. An individual, a church, or a district can give to LANDS (Locating Another Nazarene Development Site) and receive 10 percent missionary credit. Again, make checks payable to Dr. Norman O. Miller.

3. Through the General Church Loan Fund, laymen or ministers may help provide financing for first-unit buildings of new home mission churches.

This may be done through a gift which is tax-deductible, or through a deposit which will draw interest for the depositor while the funds are building new churches.

Details on the General Church Loan Fund may be obtained by writing to the Department of Home Missions.

With some training or preparation, laymen can help in the following ways:

1. Home Bible studies
2. Personal soul winning
3. Children's Bible clubs
4. Tutorial work
5. Neighborhood canvassing
6. Coffeehouse ministry
7. Ministry to the elderly
8. Work with the physically handicapped or mentally retarded
9. Day care
10. The secular campus
11. Jails and prisons

For other opportunities, interested persons may write to Rev. Bowman at the Department of Home Missions.

"The need," says Rev. Bowman, "is not for more challenges, but for more workers who will respond to the challenge." □

Dr. and Mrs. Gordon Olsen, Eugene, Ore., (center) were the special speakers at the N.W. Oklahoma District laymen's retreat held at Fountainhead Lodge, Lake Eufala, March 21-23. Music was provided by Cross Section, a singing alumni group from Bethany Nazarene College. L. to r.: Dr. Don Beaver, Marilyn Smith, Dr. Ron Barlow, Janis Dawson, the Olsens, Paula Chafey, Grayson Lucky, Sharon Jones, and Dr. Don Whitsett.



RESEARCH GRANT AWARDED TO BETHANY NAZARENE COLLEGE AND POINT LOMA COLLEGE

The chemistry departments of Bethany Nazarene College and Point Loma College have been named co-recipients of an \$8,600 research grant by the Research Corporation.

The award was given to continue a joint project by Dr. Victor L. Heasley, PLC professor of chemistry; and Dr. Gene E. Heasley, chairman of the BNC chemistry department.

This is the third Research Corporation grant, making a total of \$33,000 to PLC and BNC in support of the Heasleys' joint research project. The grant will be used for salaries, scholarships for student researchers, and supplies.

The Heasleys plan to meet in San Diego this summer to continue their research in an area of organic chemistry involving the reaction of halogens (bromine and chlorine) with hydrocarbons (olefins and dienes).

The joint research which began in the summer of 1971 has resulted in nine publications in national and international journals of chemistry and has generated correspondence from chemists from all of the major industrialized nations of the world, with the exception of Communist China, including such places as a research institute in Siberia, the Dead Sea Salt Works in Israel, the Academy of Sciences in Czechoslovakia, the Karl Marx University in East Germany, the Institute of Organic Chemistry in Poland, and the Institute of Technology in India.

Seventeen students have been involved in the research program since it began. They have been admitted to major medical and graduate schools such as California Institute of Technology, Tufts University, University of Texas, University of Southern California, and

Dr. Gene Heasley, left, Bethany Nazarene College; and Dr. Victor Heasley, Point Loma College, originated a project in 1971 which has resulted in nine publications in national and international journals of chemistry and has been awarded \$33,000 in grants by the Research Corporation.



the Wisconsin College of Medicine.

The Heasley brothers both received their B.A. degrees from Hope College and their Ph.D. degrees in organic chemistry from the University of Kansas.

Dr. Gene Heasley has been at Bethany for 15 years, and Dr. Victor Heasley will complete 12 years at Point Loma at the end of the current academic year. □

FOURTH BIENNIAL WRITERS' CONFERENCE PLANNED

Mid-America Nazarene College, Olathe, Kans., in the Kansas City area, will again be the site for a Nazarene Writers' Conference scheduled for August 11-13, 1975.

This is the fourth such conference planned both for beginning writers as a "launching pad" and for practicing writers, to sharpen skills.

A total of five hours of coaching will be provided in a choice of workshops:

- Getting the Message to Adults
- Communicating with Youth
- Writing for Children
- Reaching the Preschool Mind
- Photo Journalism
- Writing Curriculum Materials
- Devotional Writing
- Biographies
- Poetry

Special resource persons for the conference are Professor Paul Fromer, Wheaton College, Ill., former editor of *HIS* magazine, published by the Inter-Varsity Christian Fellowship; and Mrs. Lois Young, author and curriculum writer, whose work as a resource person in the 1971 conference was highly appreciated.

Dr. W. T. Purkiser, retiring as editor of the *Herald of Holiness*; and Dr. John A. Knight, editor-elect of the *Herald*, will also participate.

Editors and writers from the Church Schools and Youth departments and the Communications Division will be workshop leaders and available for conference with those wishing to write in specialized areas.

The conference is under the guidance of Dr. Albert F. Harper, as director. Dr. Harper is former executive editor of the Church Schools Department and now pro-

fessor of Christian education at Nazarene Theological Seminary.

Alpin P. Bowes, administrative assistant to the manager of the Nazarene Publishing House, is coordinator. The conference is sponsored by the Publishing House.

The registration fee for the conference is \$25.00. A detailed program and registration forms will be sent in answer to requests addressed to the:

Writers' Conference
Nazarene Theological Seminary
1700 E. Meyer Blvd.
Kansas City, Mo. 64131 □

NCCAA NAMES BNC'S POTEET "COACH OF THE YEAR"

Head Basketball Coach Jim Poteet was named as the 1974-75 "Coach of the Year," by the National Christian College Athletic Association coaches during their meeting at the National Tournament in Chattanooga, Tenn., March 18.

As head coach for the past four years, Poteet has a record of 75-58, while leading the Redskins to two Texoma Conference championships, and an NCCAA national title.

The BNC Redskins, who were the defending national champions, were defeated in District #6 playoffs by American Christian College, who proceeded to the semifinals of the NCCAA National Tournament.

While serving as head coach at Bethany, Poteet also serves as the athletic director, associate professor in physical education, president of the Texoma Athletic Conference, NCCAA District #6 chairman, and basketball chairman for the NAIA District #9. □



Coach
Jim Poteet



Evangelist Grant M. Barton, Crawfordsville, Ind., recently completed his fiftieth year in the Nazarene ministry. Rev. Barton is now conducting Sunday one-day revivals, featuring a holiness message in the morning, a message on prophecy in the evening, closing out the day with a healing service. Outstanding results have been reported.



NEWS OF REVIVAL

Pastor Russel R. McCollom reports an outstanding revival with Evangelist Bob Mickey at the Olivehurst, Calif., church, with

continued victories after the conclusion of the special services.

Ashland, Ore., First Church experienced one of the most far-reaching revivals in her history with Dr. C. William Fisher as evangelist. The secretary of the board, Hazel Cave, reports that the ministry of Pastor and Mrs. Floyd P. Smith has been outstandingly successful, with the congregation prospering in every area.

Evangelist Royal Schultz and Singers Larry and Patricia Jewett were the workers for a fruitful revival at Bloomington, Ind., Broadview Church during March. More than 30 adults and teens found victory and a large class of new members were received by profession of faith on Easter Sunday. Robert E. Hollis, Sr., is the pastor.

"A New Day Is Dawning" has been the theme of the first year's ministry of Rev. Thurl Mann at Oklahoma City First Church. Rev. Mann's call was renewed with a 99 percent favorable vote. Giving has almost doubled in the last 18 months, and new people are being won. Ron and Myrtlebel Lush just closed a music and church growth revival that put the "Sound of Nazarene Music" in the spotlight. In addition to Pastor Mann, the church staff consists of Youth Minister Larry Sartin and Minister of Music Les Stallings. □

OF PEOPLE AND PLACES

Rev. and Mrs. Vernon L. Wilcox closed 44 years and 6 months of continuous pastoral service in the Church of the Nazarene—the last few years at San Jose, Calif., Cambrian Park Church—April 30. Rev. and Mrs. Wilcox will move to Nampa, Ida., and he will be associated with Rev. Charles Higgins at Nampa First Church as associate. During his ministry, Rev. Wilcox has been a member of five district advisory boards, four college boards, and served as an official pianist for three General Assemblies. □



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MAY BOOK OF THE MONTH

THE CREATIVE CHRISTIAN HOME



BY
MERLA
JEAN
SPARKS

My three-year-old David had shattered the quiet of the doctor's waiting room. He had fired one question after another in his shrill little voice, laughed noisily at the funny picture books, and stumbled over tables and chairs as he explored every corner of the room. I was exhausted from my efforts to hold him in rein.

Next to us was the only other child in the room, a pretty little girl about David's age, with round, sober eyes. The contrast was striking; for all during the long wait, she sat almost motionless on her mother's lap.

After setting up a lamp that David had toppled over, I turned to the other mother and commented enviously, "I wish David would sit quietly like your little girl."

I'll never forget the look of pain that flashed through her eyes, or her sad answer, "My baby has brain damage; she will never be able to run or talk or laugh like yours."

I've been a better mother since then, for that day I learned an

important lesson. *We must accept our children as they are.*

Before I married, I had a highly romantic picture of the ideal family: dainty, genteel little girls and handsome little gentlemen. But when my first never-still, fireball son arrived, my idealism floundered in the sea of reality. For three years I was frustrated, trying to reconcile David's boundless energy with my airy dreams.

Then came that illuminating incident in the doctor's office. I went home, subdued and thoughtful. Yes, it was selfishness that prompted my fantasies. I was not thinking about David's well-being, but of my girlhood dreams.

The scripture verse came to me, "Lo, children are an heritage of the Lord" (Psalm 127:3). When God gives a gift, His is an all-wise selection. Although our duty as parents is to mold and influence these lives God entrusts to our care, we must accept the basic materials we are given. □

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SALES CONFERENCE AND BANQUET



The annual two-day sales conference was climaxed with a banquet at the Plaza Inn with Chaplain William Martin as guest speaker. Chaplain Martin is a full colonel and serves as staff chaplain for the United States Armed Forces Command at Fort McPherson, Ga. He is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. He has received numerous awards and decorations and has served in Germany as well as Vietnam. The banquet was attended by 110 people, including the

general superintendents and others involved in the Kansas City operation.

EMPLOYEES' DAY AND BUFFET DINNER

Good Friday is traditionally known as employees' day. A chapel service was held March 28 for all employees, after which everyone was served a buffet dinner and given the afternoon off.



Song Evangelists Tavia and Barry Dutton provided the music, and Evangelist Charles Hastings Smith dramatically portrayed—with costumes, lighting effects, and other props—Judas Iscariot and Pontius Pilate.



Employees are pictured going through the line and eating at improvised tables



A WHITE CARNATION

By LUCILLE M. LAW

Bethany, Okla.

She prayed and fasted so long until her children were saved.

Now in her nineties—her body so worn, she falls—a broken hip, many weeks in the hospital, many hours of loving care from her children.

Finally, Mom becomes so frail, we must have the care of a nursing home. We secure one of the nicest rooms, thinking she will get the best care possible. But, to our dismay, she is overexposed; then back to the hospital with the resulting pneumonia.

Hour after hour, I sit by her bedside as she grows weaker. Telling her of her condition, she assures me all is well with Jesus.

Suddenly, in the wee hours of Sunday morning, her eyes fill with wonder. We watch as she scans the horizon of her dimly lighted room. She begins to acknowledge and wave her weak arm to those whom she recognizes.

God has given her a glimpse of heaven, and although she can hardly talk, she describes what she sees as "bright."

A brief check from her doctor, with the words "It won't be long now," brings sorrow to my heart. Quietly, I weep.

I begin to sing softly, one of the first songs she learned:

*On Jordan's stormy banks I stand,
And cast a wistful eye,
T'ward Canaan's fair and happy land,
Where my possessions lie.
I am bound for the Promised Land;
I am bound for the Promised Land.
Oh, who will come and go with me?
I am bound for the Promised Land.*

She listens and the restlessness of the night is replaced by a quiet submission. Then I continue with one of her favorites:

*Abide with me! Fast falls the eventide.
The darkness deepens; Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!*

Now, I sing a portion of "My Jesus, I Love Thee," followed by,

*Jesus is the sweetest name I know,
And He's just the same as His lovely name.
And that's the reason why I love Him so,
For Jesus is the sweetest name I know.*

Her breathing is now interrupted; I motion to my husband, who comes to the other side of her bed. We kiss her—"Good-night, Mom; we'll meet you in heaven."

Quietly she slips away to be with Jesus!

The saints of God die well!

This is her first Mother's Day in heaven!

This is my first for a white carnation! □

MOTHERS

A mother is an empress—

She rules a great domain;

But her most important challenge

Is to serve and not to reign.

She does the ordinary jobs.

Like baking, sewing, cleaning;

But more important than all of these

Are jobs that have more meaning.

She's more than just a potter

With ordinary clay;

She can mold a baby's life—

And does so every day!

She's more than just an artist

That uses paint and brush;

She paints a picture every day—

Whether calm or in a rush.

Mothers truly rule a nation,

But no enemy can reach her.

If she will pray and read the Bible

And be a faithful teacher.

—JO ANN CARLSON

Ada, Okla.

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WEDDING ANNIVERSARIES

Mr. and Mrs. Fred Cason, Oklahoma City, were honored on their fiftieth wedding anniversary at a reception given by their children: Mrs. E. C. Wilson, Dallas, Tex.; Mrs. T. W. Cottam, Hollis, Okla.; Roland D. Cason, Yukon, Okla.; and Fred L. Cason, Wichita, Kans. The Casons have eight grandchildren. Mrs. Cason taught Sunday school for 40 years. They are members of the Oklahoma City Pennsylvania Avenue Church.



Mr. and Mrs. W. M. Cozby, Arlington, Tex., observed their sixty-fifth wedding anniversary on March 2. They were married in the Nazarene parsonage in Cisco, Tex., in 1910. They have three children: Mr. David Cozby, principal in the Dallas public schools; Mrs. L. P. Durham, teacher in the Arlington school system; and Mrs. Roy G. Ingle, teacher in the public schools of Phoenix, Ariz. Mr. and Mrs. Cozby are members of Arlington, Tex., First Church.



Mr. and Mrs. J. W. Winchester of Kinsley, Kans., celebrated their sixty-fourth wedding anniversary in March. They have 5 daughters, 4 sons, 27 grandchildren, and 2 great-grandchildren. Pastor Robert Donham reports that the Winchesters are loved and respected throughout the community.

CHA HOLDS 107th ANNUAL CONVENTION

The Christian Holiness Association, formerly the National Holiness Association, held its 107th annual convention, April 2-4, in Atlanta, Ga., with Dr. B. Edgar Johnson, association president and general secretary of the Church of the Nazarene, presiding.



The convention theme, "Chris-



THE SOUND OF TRUMPETS

Arrangements of sheer excellence for unaccompanied trumpet trios, by **Robert Nagel**, renowned recording artist and director of music.

Folk hymns, chorals, and selections for Christmas, Easter, and Thanksgiving provide inspirational listening for offertories and special presentations.

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All-orchestral stereo album of 10 favorites including "Lord, We Praise You," "All That Thrills My Soul," "Ten Thousand Angels," "The Happy Side," "Joyful, Joyful, We Adore Thee." Selected, arranged, and conducted by **Otis Skillings**.

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THE KEYBOARD MINISTRY OF JOHN INNES



John Innes, Pianist of the Billy Graham team, has arranged some beautiful numbers in a style somewhat more difficult than average.

"Eternal Father, Strong to Save," "I Am His, and He Is Mine," "Our Great Saviour," "The Lord's My Shepherd," "Now Walk with God," and seven other well-known songs offer artistic and challenging piano solos.

MB-359 \$2.50

INTERACTION CLINICS

for EVANGELISTS SUMMER OF 1975



Dr. Don J. Gibson, newly elected executive secretary of the Department of Evangelism, will be conducting a series of clinics for evangelists this summer.

Working toward an atmosphere of open interaction between the Department and the evangelists, Dr. Gibson will hold two sessions at each location. The first session will be with the evangelists . . . sharing ideas, expressing concerns, and having fellowship to-

gether. An interesting feature of the second session will be an interaction panel with pastors and evangelists. All of the pastors on the district are urged to attend this session.

The clinics are scheduled in cooperation with the district camp meeting in order that many would be able to

attend at a lower cost. Evangelists wishing to attend will be furnished with complete details.

Local church boards are being encouraged to see that their member evangelists' expenses are paid, enabling them to attend this important clinic.

Department of Evangelism

tian Holiness: Faith Working by Love," was highlighted in the evening addresses given by Salvation Army Major Bramwell Tillsley, Asbury College President Dennis Kinlaw, and Dr. James Massey, professor of religious studies and campus minister at Anderson College and Graduate School of Theology.

Dr. Mildred Wynkoop, professor of theology and missions at Trevecca Nazarene College, was speaker for the morning Bible hour, speaking from 1 and 2 Corinthians, "Love in the Church" and "Love in the World."

The morning prayer call was in charge of *Herald* Editor W. T.

Purkiser, who was also honored as the "Holiness Exponent of the Year," an annual award voted by the Board of Administration of the CHA.

Dr. Rob Staples, professor of theology at Bethany Nazarene College, presented a paper on "Sanctification and Selfhood" at the seminar directed by the Wesleyan Theological Society, of which he is president-elect.

The host committee for the convention included Rev. Jack Lee, superintendent of the Georgia District; and Rev. Bennett Dudney, pastor of Atlanta First Church.

Program chairman was Bishop Paul Ellis of the Free Methodist

church, and the music was in charge of Salvation Army Major Ernest Miller.

Featured in the convention music were singers from Circleville, Ohio, Bible College, and the choir of Central College of Central, S.C.

Denominations affiliated with the CHA are the Brethren in Christ Church, Churches of Christ in Christian Union, the Evangelical Church of North America, the Evangelical Friends Alliance, the Evangelical Methodist church, the Free Methodist church, the Holiness Christian Church of the U.S.A., the Church of the Nazarene, the Salvation Army, and the Wesleyan church. □

A "BASIC" PENSION DEVELOPMENT: Only 15 Years Necessary

Dean Wessels, executive secretary of the Department of Pensions, noted another significant development in the minister's "Basic" Pension Program. Only 15 years of full-time service are now required to be eligible for the "Basic" Pension.

The prerequisite of 20 years of full-time ministerial service required to receive a "Basic" Pension has been lowered. This is the result of a decision of the General Board.

Today a minister at age 65 who has asked for retirement relation and who has as little as 15 years of full-time service may apply for a "Basic" Pension.

DISTRICT ASSEMBLY INFORMATION

ALABAMA—May 14-15. Birmingham First Church of the Nazarene, 923 Graymont Ave. W., Birmingham, Ala. 35204. Host Pastor: Roy T. Nix. General Superintendent: Dr. V. H. Lewis.

ARIZONA—May 15-16. First Church of the Nazarene, 1333 E. Tenth St., Tucson, Ariz. 85719. Host Pastor: Ross W. Hayslip. General Superintendent: Dr. George Coulter.

LOS ANGELES—May 16-17. Pasadena Bresee Church of the Nazarene, 1480 E. Washington, Pasadena, Calif. 91104. Host Pastor: Carl Baker. General Superintendent: Dr. C. H. Strickland.

NEW MEXICO—May 21-22. Albuquerque Sandia Church of the Nazarene, 2801 Louisiana N.E., Albuquerque, N.M. 87110. Host Pastor: Ron Greeno. General Superintendent: Dr. Charles Strickland.

SOUTHERN CALIFORNIA—May 21-22. Riverside Municipal Auditorium, 3485 7th St., Riverside, Calif. 92501. Host Pastor: Russell Human. General Superintendent: Dr. George Coulter.

NORTH FLORIDA—May 22-23. First Church of the Nazarene, 1700 W. Jackson St., P.O. Box 5537, Pensacola, Fla. 32505. Host Pastor: J. K. Warrick. General Superintendent: Dr. Edward Lawlor. □

MOVING MISSIONARIES

REV. & MRS. L. WAYNE BAUDER, Swaziland, new missionaries: P.O. Box 14, Manzini, Swaziland, Africa

REV. & MRS. CLIVE BURROWS, Papua New Guinea, new missionaries: P.O. Box 456, Mt. Hagen, W.H.D., Papua New Guinea

MISS ROSE HANDLOSER, Republic of South Africa North, field address: Box 86, Horison 1730, Transvaal, Republic of South Africa

REV. & MRS. JAMES KRATZ, Brazil, new field address: Caixa Postal 21241—Praca Maua, 20.000 Rio de Janeiro, G.B., Brasil, South America

REV. & MRS. THOMAS LONG, Italy, field address: Via Nicola Festa #19, Interno 3, 00137 ROMA, Italy

REV. & MRS. REX LUDWIG, Brazil, furlough address: 600 S. Spruce, Wichita, Kans. 67211

MR. & MRS. GENE SMITH, St. Lucia, field address: Box 812, Castries, St. Lucia, West Indies

MOVING MINISTERS

CARL A. AMOS from Hannibal (Mo.) River-view to evangelism

ED BAKER to Denver Fruitdale

SAMUEL E. BAKER from Alpine, Tex., to Kingsville, Tex.

STEPHEN R. BEALS from Nome, Alaska, to Seward, Alaska

DONALD E. BOESEL from associate, Cincinnati Springdale, to Louisville (Ky.) Trinity

DONALD L. BROWN to Nashville Calvary

MARION L. DODSON from Lacona, Ia., to Washington, Ia.

BRADLEY DUNHAM to Collingwood, Ontario, Canada

GERALD DUNLAP to Waterloo (Ia.) Downing Ave.

DANE EDWARDS from associate, Geneva, Ohio, to Minerva, Ohio

THOMAS D. FLOYD from Coeur D'Alene, Ida., to Eureka (Calif.) First

WILLIAM G. GRAHAM from Woodsfield, Ohio, to Martins Ferry, Ohio

LEO HASTIE from Akron (Ohio) West to Powhatan Point, Ohio

KENNETH T. HAWKINS from Garrett, Ind., to Anderson (Ind.) Fairfax

DENNIS M. HUGHES from Rome, N.Y., to Rochester (N.Y.) Immanuel

RAYMOND R. KERN from Mt. Vernon (Ill.) Trinity to associate, Decatur (Ill.) First

R. WALLIS KORNEGAY to Palm Springs, Calif.

MARSHALL LAMBERT from evangelism to Stringtown, (Greenfield, Ind.)

RAY LEWIS from Oakville, Ontario, Canada, to Ottawa (Ontario, Canada) Trinity

RONALD J. MCGILVRA to Richland, Wash.

ALBERT E. MILLER from Nelsonville, Ohio, to Plymouth Heights (Franklin Furnace, Ohio)

IRA MORGAN from Racine (Wis.) First to South Milwaukee, Wis.

JAMES E. NASH from associate, Lenexa, Kans., to Hiwasse, Ark.

W. D. PHILLIPS from Ironton (Ohio) First to Sebring, Ohio

WARREN F. POWELL from Smyrna, Del., to associate, Prineville, Ore.

MICHAEL K. ROBERTS from Nazarene Theological Seminary, Kansas City, Mo., to Garrett, Ind.

JOHN M. STEPHENSON from Las Vegas (Nev.) Charleston Heights to St. Louis North County

ORVILLE STEWART from Palmyra, Ind., to Oatsville (Francisco, Ind.)

GLENDON D. STROUD from Canton (Ill.) Eastside to Algona, Ia.

DOUGLAS STUART from Collingwood, Ontario, Canada, to Cambridge (Ontario, Canada) Preston

JOE LEE TOMPKINS from evangelism to Springdale, Ark.

VERNON L. WILCOX from San Jose (Calif.) Cambrian Park to associate, Nampa (Ida.) First

REV. HARRY MORROW DEAD AT 95

Rev. Harry Morrow, retired minister on the Northwestern Illinois District, died March 26 following a short illness.

Rev. Morrow was born February 11, 1880, in Steubenville, Ohio. His wife for 72 years, Charlotte, preceded him in death a little over one year ago.

Rev. Morrow was a 1912 graduate from Chicago Evangelistic Institute. He founded the Manville, Ill., Holiness Camp in 1915, and became a minister in the Church of the Nazarene in 1925.

Rev. Morrow served pastorates at Chicago Woodlawn; Jamestown,

N.D.; and Streator, Ill.; and was also district superintendent of the Rocky Mountain District.

Funeral services were conducted by District Superintendent Floyd H. Pounds in the Streator church with Pastors Paul Snellenberger and Dr. H. C. Hatton assisting. □

ANNOUNCEMENT

Rev. Dale E. Snell, a licensed minister on the Alabama District, will be graduating from Nazarene Bible College in June and plans to enter the field of full-time evangelism. I am happy to recommend him as an able and effective evangelist.—Reeford L. Chaney, superintendent, Alabama District.

VITAL STATISTICS

DEATHS

MILTON BOWERMAN, 76, died Mar. 20 in Dallas, Ore. Funeral services were conducted by Rev. Fred M. Stiles, assisted by Rev. Jim Martin. Survivors include his wife, Alice; daughter, Mrs. Ruth Chapman; sons, Milton, Jr., and Donald; 10 grandchildren; and 4 great-grandchildren.

THOMAS OTHO COCKES, 34, died Feb. 19 in Newport News, Va. Funeral services were conducted by Rev. Glenn Baun and Rev. Joe Sutherland. He is survived by his parents, Mr. and Mrs. Zelna N. Cockes; two daughters, Melodie and Linda; and a brother.

LEONARD W. FIEDLER, died Mar. 20 in Owosso, Mich. Funeral services were conducted by Rev. Jerry Ulrich. Surviving are his wife, Helen; son, Francis; daughter, Gladys Hines; one brother; and two sisters.

KENNETH R. FRENCH of Seattle drowned at Dutch Harbor, Alaska, where he was working, on his twenty-fourth birthday, Mar. 9. Funeral services were conducted by Rev. J. E. McConnell. He was the grandson of Rev. and Mrs. J. K. French, retired minister on the Oregon Pacific District.

B. C. HUKILL, 95, died Mar. 4. Funeral services were conducted by Rev. Odell Harris at Littlefield, Tex. He is survived by a son, Talmage; two daughters, Mrs. Lissie Fenney and Mrs. Glayds Freeman; also grandchildren and great-grandchildren.

STEPHEN CURTIS LEWIS, 22, died Dec. 18, 1974, in Wagoner, Okla., due to a cerebral hemorrhage. Funeral services were conducted by Rev. James Moore. He is survived by his parents, Mr. and Mrs. H. D. Lewis; one brother, Boyd; four sisters, Vida Southern, Dean Brant, Danna Miller, and Rita Lewis.

MRS. MARY J. MCNOWN, 82, died Mar. 2 in Arkansas City, Kans. Funeral services were conducted by Rev. Ralph E. Shafer. Survivors are 3 sons, 11 grandchildren, 25 great-grandchildren, 3 brothers, and 1 sister.

FLORA BELLE MENNEKE, 94, died Feb. 10 in Ottawa, Kans. Funeral services were conducted by Rev. Glenn Slater and Rev. Don Rothfuss. She is survived by a son, Arthur E.; 5 daughters, Mrs. Ruth Frisbee, Mrs. Esther L. Farnsworth, Mrs. Bernard H. (Ethel) Briggs, Mrs. Robert (Grace) Steele, Mrs. John E. (Florence) Richards; 16 grandchildren; and 18 great-grandchildren.

ROBERT C. PORTER, 70, died Mar. 14 in Garland, Tex. Funeral services were conducted by Rev. J. McClung. He is survived by his wife, Opal; son, Robert Eugene; four daughters, Mrs. B. F. Smart, Mrs. Bob Brosius, Mrs. Nedra Hips, and Mrs. Walter Sack; seven grandchildren; and six great-grandchildren.

MR. LODDIE THOMAS SETLIFF, 80, died Mar. 27 in Corpus Christi, Tex. Funeral services were conducted by Rev. A. H. Coston

NEWS

OF RELIGION

and Rev. John McIntosh. Survivors include his wife, Beulah; 2 daughters, Mrs. Geneva Harris, Mrs. Pauline Maule; 2 sons, J. W. and Ardell; 10 grandchildren; and 2 great-grandchildren.

VERLA ORA SHROUT, 74, died Mar. 8 in Arizona. Funeral services were conducted by Rev. Ross Hayslip. She is survived by her husband, Grover C.; 3 daughters, Ruth I. Jones, Rose Ella Reed, and Phebe Ann Bush; 4 sons, Rev. Harold C., Rev. Melvin K., Gordon R., and Grover Lee; 16 grandchildren; 5 great-grandchildren; 2 sisters; and 2 brothers.

GILBERT WINE, 92, died Dec. 6, 1974, in Muncie, Ind. He was a song evangelist for the Church of the Nazarene over 30 years. Funeral services were conducted by Rev. Lorne MacMillan, and assisted by Dr. Walter Greek. He is survived by four daughters, Thelma Kinsey, Ruth Clark, Tillie Keys, and Martha Bolinger; three sons, Bob, Lester, and Ernest.

PAUL WOODARD died Feb. 10 in Conneaut, Ohio. Funeral services were conducted by Rev. Raymond Mote. He is survived by his wife, Gwyenn; two sons, Dale and Eugene; two daughters, Ellamae Steele and Alice Bagnall.

MRS. RUBY P. YOUNG, 84, died Mar. 4 in Scarborough, Me. Funeral services were conducted by Revs. George Whetstone, Paul Andrews, and Charles Melton. She is survived by 2 sons, John P. and Jason O.; 2 daughters, Janet M. Lowell and Joyce S. Kapson; 10 grandchildren; 7 great-grandchildren; 1 sister; and 2 brothers.

BIRTHS

to PAUL AND DOROTHY (CHEW) BRANT, Niagara Falls, N.Y., a boy, Cory Paul, Dec. 27, 1974

to REV. FRED AND LINDA (DeBOARD) HALL, Hazel Park, Mich., a girl, Christine Sue, Feb. 4

to DANIEL E. AND BRENDA (NORTON) HARRIS, Flat Rock, Mich., a boy, Nathan Daniel, Jan. 22

to CURTIS AND VINICA (SAVILLE) HOWERTON, Olathe, Kans., a girl, Keren Michelle, Feb. 28

to BILL AND JANICE (MATTINGLY) INGLE, Seattle, Wash., a girl, Kristi Denise, Mar. 7

to DENNIS AND LUCY (STATEN) KUGLIN, Lansing, Ill., a girl, Dedra Ann, Feb. 18

to BILL AND KARLENE (ALDER) MAC-KAY, Shawnee Mission, Kans., a boy, David William, Mar. 30

to RICK AND LORI (PARK) MYRICK, Clearwater, Fla., a girl, Kelly Darlene, Mar. 15

ADOPTED

by ED AND LINDA PERLEY, Rogers, Ark., a girl, Marilyn Marie, age 16, Jan. 20

MARRIAGES

JANET ELIZABETH RICE and MARK LAYNE PENNINGTON at Bourbonnais, Ill., Dec. 28, 1974

ANGIE HUTSON and DAVID LORNE MAC-MILLAN at Winchester, Ind., Oct. 12, 1974

LINDA ROBINSON and HUNTER SCHOLAR at Dunn, N.C., Mar. 7

DIRECTORIES

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

General Superintendents Emeritus. Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, Ariz. 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

A HARRIS SURVEY reveals that 75 percent of American people polled said they are "willing to go without meat one day each week in order to send more food abroad to help nations with food shortages."

Queried on energy conservation, 78 percent said they were willing to "cut back on our consumption by 10 percent if it would reduce the amount of money we as a nation spend abroad on oil." □

DO-IT-YOURSELF DIVORCE AGENCIES ARE BANNED IN COLORADO. Denver District Court Judge Robert Kingsley has permanently enjoined five do-it-yourself divorce agencies from doing business in Colorado. He ruled the agencies were illegally practicing law.

The order followed a suit filed by the Colorado Bar Association.

The agencies began operation after the state's no-fault divorce law went into effect in 1973. They contended that they were not practicing law but merely completing forms that their clients file in handling the actions themselves. □

A UNIQUE MINISTRY entitled "Music for Missions" is carried on by Organist Cecil Johnson of Cleveland, Tenn., who records organ and piano music on cassettes and mails them to approximately 150 missionaries of all denominations without charge. Johnson's music goes to Africa, Europe, South America, and Asia. Among missionaries served are Southern Baptist, Mennonite, Nazarene, Church of God, World Gospel Mission, and others. Mr. Johnson handles all recording, mailing, and clerical work himself. □

THURMOND BILL WOULD BAR NUDITY, EXPLICIT SEX FROM TV PROGRAMS. Television broadcasting of programs portraying nudity, obscenity, or explicit sexual activity "which is offensive to the public taste and morals" would be prohibited under a bill introduced in the Senate to amend the Communications Acts of 1934.

Noting that Congress has authorized the Federal Communications Commission to license the originators of television broadcasts in the public interest, Sen. Strom Thurmond (R.-S.C.) said, on submitting the legislation, that he thinks "it is entirely appropriate to help the FCC determine and define the standards by which the 'public interest' is judged.

"It seems to me," he added, "that an elementary standard of the public interest would take into account the concern that millions of Americans share about the level of sexual material entering their homes." □

MARRIAGES DECLINED, DIVORCES ROSE DURING 1974, U.S. STUDY DISCLOSES. The number of marriages performed in the U.S. during 1974 declined for the first year since 1958, while the number and rate of divorces increased for the twelfth consecutive year, according to provisional statistics of the Department of Health, Education, and Welfare.

During the year, 2,223,000 marriages were performed, 54,000 (or 2.4 percent) fewer than the number in 1973. "This occurred in spite of an increased population at marriageable ages," HEW added.

The 970,000 estimated divorces during 1974 represented an increase of 57,000 (or 6.2 percent) over 1973. This total was 135 percent (or 557,000) more than the number of divorces in 1962. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ I am confused about 1 Chronicles 17:11-14. All my life I thought that Solomon was appointed by God to build the Temple. But after reading this passage, it sounds as though it was to be left to Jesus. Was it? Also, wasn't it the building of the Temple that split the 12 tribes of Israel?

With reference to the Temple of stone and wood in Jerusalem, your first impression is correct. Solomon was appointed to build that Temple.

Admittedly, there are phrases in 1 Chronicles 17:11-14 that apply better to Jesus than to Solomon. It

is possible, at least, that there is a hint here of the spiritual temple Christ is building (cf. Ephesians 2:19-22; 2 Corinthians 6:16; 1 Peter 2:4-6), that is, His Church.

Certainly, in the most exact sense, it is Christ's kingdom and throne that "shall be established

for evermore" (1 Chronicles 17:14).

It was not the building of the Temple that split the tribes, but the heavy financial burden Solomon's extravagances placed on the people was certainly a factor in the secession of the 10 northern tribes after Solomon's death. □

■ I would like your advice on some good books to use in Bible study, as I am a teacher and I feel the need of help. I have "Nave's Topical Bible" and Adam Clarke's "Commentary." If possible, I would like something a little more in detail, especially on the Book of Revelation.

I commend you on your willingness to invest in good study aids to help with Bible study. The following will be of great help to you:

The Beacon Bible Commentary, 10 volumes (\$74.95), covering the entire Bible, including excellent material (175 pages) on the Book of Revelation by Dr. Ralph Earle. The *Beacon Commentary* gives you a paragraph-by-paragraph coverage of both Old and New Testaments. Five volumes deal with the Old Testament and 5 with the New.

The New Bible Dictionary—an

alphabetical treatment of every name (person and place) and the major topics in the entire Bible (\$12.95).

A good concordance is also important. Cruden's (\$5.95) is the old standard, but *Strong's Exhaustive Concordance of the Bible* (\$16.95) will help you get behind the English words to the original Hebrew and Greek terms (transliterated into English script for those who do not read Hebrew and Greek).

Two new sets of study aids are

now making their appearance:

Beacon Bible Expositions in 12 volumes covering the New Testament. Volume 3 (Luke) and Volume 11 (Hebrew, James, and Peter) are now available, \$4.95 each. These are less technical and more expository (teaching and preaching material) than the *Commentary*.

Word Meanings in the New Testament (\$4.95), by Dr. Ralph Earle, in five volumes. Volume 3 on the highly important Book of Romans is now available. □

■ In the first chapter of Genesis we have these words, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." My first question: What was that light? From the parallel passage in John 1:5, I am led to believe it was Jesus Christ or the Holy Spirit. My second question: Is not the Trinity shown here or implied, as I believe it is in John 1:5 and 9?

You have two good questions.

Comparing Genesis 1:3-4 with 14-19, I believe the "light" of verses 3-4 was not spiritual light but what we would now call "cosmic light" or the light of the millions of solar systems that were part of God's creation of "the heaven."

It is generally thought, and I believe correctly, that Genesis 1 was written from the viewpoint of one who might have been present on earth through it all. Thus the "lights" of the fourth day, the sun and moon, became apparent for the first time through the clearing

away of the very thick cloud cover with which it appears our earth was originally shrouded.

There is a relationship between John 1 and Genesis 1, but it is the relationship of analogy rather than historical parallel.

If one were to equate the light of Genesis 1:3-4 with Christ or the Holy Spirit, rather than imply or show the Trinity here, the effect would be to destroy the concept of the Trinity. It would imply a temporal beginning for Christ and undercut the identity of His nature with the Father.

I believe Christ to be the eternal Son of the Father, not created or originated by the fiat "Let there be—," as was the light described in Genesis.

While the doctrine of the Triune God necessarily awaited the Incarnation and the teachings of the New Testament, it is at least implied in the "plural of majesty" used in Genesis 1:26, "Let us make man in our own image"; and in the reference of verse 2, "And the Spirit of God moved upon the face of the waters." □

COUNTERFEIT OR THE REAL THING?

By RANDAL E. DENNY
Modesto, Calif.

A real-estate man said to me this week, "I don't go to church because churches are full of hypocrites!" He said it as though he had made a new discovery.

One man replied to such a criticism, "Well, you'd better come on in, brother. There's always room for one more!"

In any area, the counterfeit underscores the worth of the real thing. Not many counterfeit pennies are in circulation, but there are counterfeit \$10.00, \$20.00, and \$100 bills. The real thing has value. The presence of a few counterfeit Christians does not discredit the worth of a real one any more than a drunken driver discredits the worth of the internal combustion engine.

In spite of hypocrites, real Christians combine profession with practice. Their worth makes the counterfeits try harder. The Word of God is their Textbook for beliefs and conduct. The Ten Commandments and the golden rule of love are the natural expressions of their faith—not some forced, unnatural goodness.

Real Christians add a touch of kindness and compassion to their world. They put off what is unchristlike as He reveals it to them. They put on the graces of Christ's character. They do their best to lift the fallen and to lead the wandering back to God. Yes, they are the real thing—of which the counterfeits are but a weak image.

To become a real Christian there must be the response of one's will.

*To every man there openeth
A way, and ways, and a way;
The high soul climbs the high
way,
The low soul gropes the low;
And in between on the misty
flats
The rest drift to and fro;
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go.*

—John Oxenham

Jesus confronts men with that kind of choice. To become a real Christian one must choose for himself. His family cannot decide for him. His friends cannot sweep him

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- (F) all of the above.

(F) all of the above

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into God's kingdom. After he is dead, no preacher, however glorious his oratory, can talk him into heaven!

If one is going to be a real Christian, he must come to Jesus in a spirit of repentance, trusting God's mercy. One must have a full intent to serve Christ. He who seeks will find.

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). Real discipleship demands obedience.

The counterfeit may use the same religious words, but the real Christian backs up his words with a life of obedience to God.

It's deeper than just outward demonstrations. One can hang oranges on a tree, but that doesn't make it an orange tree. Conversion is not just an outer change of label, but an inner change of life. Jesus works from the inside out. He said, "By their fruits ye shall know them" (Matthew 7:20).

If one is not satisfied with the fruits of his life, Jesus can come in and make a difference. He will produce His fruit in His people.

The genuine Christian will be evidenced by the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22-23). Our world is hungry for the real thing! □

Dr. Curtis Smith, left, president of Mid-America Nazarene College, was recently honored for his fund-raising efforts for the seven-year-old college. Rev. Jim Diehl, assistant to the president, presented a plaque to Dr. Smith during a chapel service that commended him for personally raising \$158,016.20 in the "Spirit of '76" campaign which brought the total amount personally raised by Dr. Smith for Mid-America to over \$1 million. "The Spirit of '76" campaign was a debt-reduction drive that was presented in 452 churches on the Mid-America educational zone. The goal of the campaign was \$600,000, and the grand total of pledges and cash totaled \$780,603 or 130 percent of the goal. This was the largest amount ever pledged to Mid-America in any financial drive. Mid-America presently has an enrollment of 975 students and is anticipated to top 1,000 in the fall term.





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

FIVE REASONS

I loved Owen Towles, but not because of his money or his position. At least one doesn't usually think of a tree trimmer as a man of power and prestige.

But this man had other wealth. I had five good reasons for loving him. His children came to church every Sunday on my bus.

Our bus ministry seemed to be successful. We had three or four Christian workers on each of our routes. These workers, with three buses and one car, brought in at least 70 pupils every week. The children were finding Christ in our Sunday school classes, in the children's church, and on our buses.

But there was something lacking. We were failing to reach the parents for Christ.

As bus captain of my route, I resolved to win these parents. The children would help me because these five kids wanted their dad saved.

I first asked them and the other children if they would begin to pray and ask God to save their moms and dads. Each week on the bus we would pray for these unconverted parents.

The children were instructed to love their parents and to give them respect at home throughout the week. They would tell them about Jesus, and if the parents wanted to come to Sunday school they would be welcome; but the kids and I would not beg them nor force them. No pressure. We just prayed a lot. And from the children's faith and prayers came wonderful results.

Yes, results! At 5:30 Sunday after-

noon I went by to pick up Ramona, June, Joel, Chris, and Doyle for the evening services. The kids were not ready, so while I chatted with their parents I waited for them.

It was hard for the children to get ready because they had so much to tell their bus captain. But finally they retreated to their bedrooms. I thanked God. Now I had a chance to speak privately to Owen about his soul.

I asked him if he was ready for heaven. When he said no, I explained the plan of salvation, and found this dad ready to receive Jesus. I first prayed for God's guidance and for the Holy Spirit to do His saving work.

Owen then repeated after me while I prayed a sinner's prayer: "Dear Jesus, I have sinned against You. Please forgive me. Come into my life. I need You. Thank You for saving me. Amen." At 20 minutes before seven o'clock, Jesus forgave this dad's sins. How I praised God!

That evening will always glow in my memory. Not only did the children attend church but the entire family came. After a moving message from our pastor, Owen and I together went to the altar. He later testified to God's saving grace.

From that night on I have loved this fine dad even more than before. In Owen's prayers and in mine, we often thank God for His salvation. We have five good reasons. □

By Michael H. Bigler
Kansas City, Mo.

**SULLIVAN
TO NORTH
CAROLINA**



ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents and in consultation with the district advisory board, I have appointed Bill M. Sullivan (now pastor of the First Church of the Nazarene, Colorado Springs) superintendent of the North Carolina District. This will become effective May 1, 1975.

—Charles H. Strickland
General Superintendent

Rev. Sullivan, 42, is a graduate of Bethany Nazarene College and Nazarene Theological Seminary.

He pastored the Denver Westminster Church from 1957 to 1964, at which time he went to Bethany Nazarene College as assistant director of development and public relations for a year and a half. He assumed his present pastorate in 1965.

Rev. Sullivan has served on the Colorado district advisory board, NNC board, and is presently a member of the General Board.

Rev. and Mrs. Sullivan (nee Kiddy Howard) have two daughters: Debbie, 16; and Diann, 13.

Rev. Sullivan replaces Dr. Terrell C. (Jack) Sanders, Jr., who was appointed district superintendent of the Central Ohio District. □

**MRS. THOMAS AINSCOUGH
DIES IN INDIA**

Mrs. Ramona (Mas) Ainscough, 71, wife of Rev. Thomas Ainscough, veteran missionary to Argentina, died in India on Tuesday, April 15, 1975.

Rev. and Mrs. Thomas Ainscough were on furlough in India, visiting their son, Dr. Albert Ainscough; and his wife, Dr. Rosa Ainscough, who are Nazarene missionaries.



Mrs. Thomas Ainscough had planned to remain with her son while Rev. Ainscough went on to hold deputation services in Britain.

Mrs. Ainscough suffered from Parkinson's disease and could not stand the rigors of deputation travel.

While with their son, Mrs. Ainscough fell in late March and suffered a double fracture of the hip.

Because of a chronic bronchial condition which increased the risk of surgery, local hospitals advised that Mrs. Ainscough be taken to a larger hospital in Bombay, which would have more sophisticated equipment and larger staff, for the necessary surgery on her hip.

Mrs. Ainscough died in Bombay on April 15.

Her husband, Rev. Thomas Ainscough, and her son, Dr. Albert Ainscough, were with her at the time of her death.

Mrs. Ainscough was born in Hernandarias, Argentina. She graduated from Teachers College, in Buenos Aires, Argentina, and taught school for a number of years.

She married Thomas Ainscough of Yorkshire, England, November 11, 1933. They served the Church of the Nazarene in Argentina as outstanding missionary preachers and teachers for 29 years.

Mrs. Ainscough is survived by her husband, Thomas, and their only child, Dr. Albert Ainscough, of India; and relatives in Argentina.

Burial was in India, in conformity with Indian laws.

Mrs. Ainscough was a member of the Villa Ballester Church of the Nazarene, Buenos Aires, Argentina. □

**NEIL WISEMAN TO
HEAD PALCON**

General Superintendent Eugene L. Stowe, chairman of the planning committee for the 1976-77 Pastors' Leadership Conferences (PALCON), announced the appointment of Dr. Neil Wiseman as director of the program.



Dr. Wiseman is chairman of the Department of Religion at Trevecca Nazarene College. He recently received the Doctor of Ministry degree in pastoral practices from Vanderbilt University.

He will take a leave of absence from the college early in 1976 but will maintain residence in Nashville and administer PALCON from his office on the TNC campus.

The Pastors' Leadership Conferences are being organized as an opening thrust to a program of continuing education for Nazarene ministers.

The conferences will be sponsored by the Board of General Superintendents, and will include all pastors in the Church of the Nazarene.

The five-day conferences will be held on the campuses of the 10 Nazarene colleges in the United States, Canada, and the British Isles.

The projected dates are: British Isles Nazarene College, fall, 1976

Trevecca Nazarene College, December 6-10, 1976

Canadian Nazarene College, May 16-20, 1977

Eastern Nazarene College, May 30—June 3, 1977

Mount Vernon Nazarene College,

June 6-10, 1977

Olivet Nazarene College, June 13-17, 1977

Mid-America Nazarene College, July 18-22, 1977

Bethany Nazarene College, August 1-5, 1977

Northwest Nazarene College, August 8-12, 1977

Point Loma College, August 22-26, 1977

In addition to Dr. Stowe, members of the planning committee for PALCON are: Rev. Thomas Cox, superintendent of the North Arkansas District; Mr. Paul Skiles, executive director of the Communications Commission; Dr. Curtis Smith, president of Mid-America Nazarene College; Rev. Arthur Mottram, superintendent of the Missouri District; Rev. L. E. Humrich, pastor of the Muncie, Ind., Southside Church; Dr. Leslie Parrott, president-elect of Olivet Nazarene College; Dr. Edward S. Mann, executive secretary of the Department of Education and the Ministry; and Rev. Clarence Kinzler, pastor of Nampa, Ida., College Church. □

**NTS ANNOUNCES DOCTOR
OF MINISTRY DEGREE**

Nazarene Theological Seminary has announced the offering of the Doctor of Ministry degree beginning with the 1975-76 school year.



This degree, recently introduced by seminaries across the country, is a professional rather than a research degree and is designed to increase the candidate's competence in ministry.

A two-year program, it incorporates in-ministry learning experiences, four month-long residential seminars to be conducted at the seminary, one quarter of clinical pastoral education, and a major field project.

Because the program includes considerable peer-group, in-ministry experiences demanding close supervision by the faculty, the seminary will take only a few applicants the first year.

Plans call for the establishment of two pilot groups, one in Kansas City and one in another area of the United States, depending on the number of qualified registrants.

An orientation session will be held in Kansas City in January, 1976, for the first registrants; and the initial residential seminar on the subject of "Communicating the Gospel" is scheduled for the month of July, 1976.

Interested persons are invited to write Dean Willard Taylor, Nazarene Theological Seminary, Kansas City, Mo. 64131. □

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