

HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / JULY 2, 1975

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—General Superintendent Edward Lawlor



FREEDOM

FREEDOM is not a luxury; it should be the way of life of all people. Across the centuries the human race has longed for freedom. War after war has been fought to gain or preserve individual freedom.

Some of us well remember the stated goals of certain great leaders during World War II. They urged that priority be focused on four freedoms—(1) freedom of speech; (2) freedom for all to worship God in their own way; (3) freedom from want; (4) freedom from fear. How tragic today that there are still millions in the world who do not have these freedoms.

Recently a prominent political leader wrote, "Our age is certainly not rich in faith." He was, of course, speaking of faith in the realm of human relations—of faith between nation and nation, faith between class and class. Mutual trust is the very essence of the freedom that should be enjoyed by us as a people.

We seem, however, to be living in a day of minor men—minor philosophers; minor educators; minor business leaders; minor political figures; and alas, too often, minor Christians. Because of the triumph of the mediocre, too often freedom has become an elusive thing in our secular world. Yet there must be a freedom beyond the secular.

This midyear of the seventies finds us in one of the most unpredictable periods of human history. So many are not certain of anything. They have gone along thinking they were building a world of freedom. Then, when these perplexing problems of the mediocre confront them, they are bewildered and afraid.

It is heartbreaking to see so many Christians who have not really received the extra dimension of glorious freedom

found in the fully surrendered life: that is, the Spirit-filled life—fully, voluntarily, unreservedly, and eternally surrendered to God. Our Lord said, "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free" (John 8:31-32).

That *is* glorious freedom—freedom not dependent on political situations or secular circumstances. But this type of freedom requires true intercession, total involvement in the cause of the Kingdom, and the exemplification by us of our Lord's life, character, and compassion at all times.

Too many are losing the moral and religious values which marked the boundaries between right and wrong. Trying to find freedom in mediocrity is causing many to become alienated from God and allowing the demon of fear to govern their thoughts and actions. This is then reflected in national life. It is tragic to see great nations dying because leaders waver when they should stand steadfast; denying what they should affirm; forgetting that fundamentally freedom is the heritage of Christian nations. But these facts in no way alter the obligation of us as individuals to seek to know the truth that will make us free.

Every true believer should affirm his sure conviction and faithful confession that "where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). It is such freedom that will send the believer forth in a ministry of proclamation. It is this freedom that will bring the Church of Jesus Christ from being simply an *inviting* Church to become an *invading* Church. Such a Church—cleansed, purified, energized, and empowered—can protect our liberty and keep nations fundamentally Christian. □

DON'T MISS EVERYTHING!

WE HAD HUNTED in fantastic game country three days without firing a shot. Frequently we glimpsed the prize—bull elk, and occasionally buck deer, which were also in season. But always the situation prevented success.

The fourth morning we set out together on the trail which had become familiar with daily use. The way led across a narrow, picturesque, open glade not far from camp. No one expected game so close to camp.

As we walked into the open, the brush nearby crashed and a good bull elk flashed into the early morning sunlight. In another instant a magnificent buck deer bounced out, and while three astonished hunters levered shells into empty rifle chambers, a large mountain lion appeared at the edge of the glade looking after the buck.

To top off the scene, a fat black bear sauntered into the sunlight from the opposite timber, sat on his plump haunches, and surveyed the excitement with phlegmatic disapproval.

The open glade was less than 50 yards across. Rifle barrels wavered and glimmered, and a barrage exploded in the mountain glen.

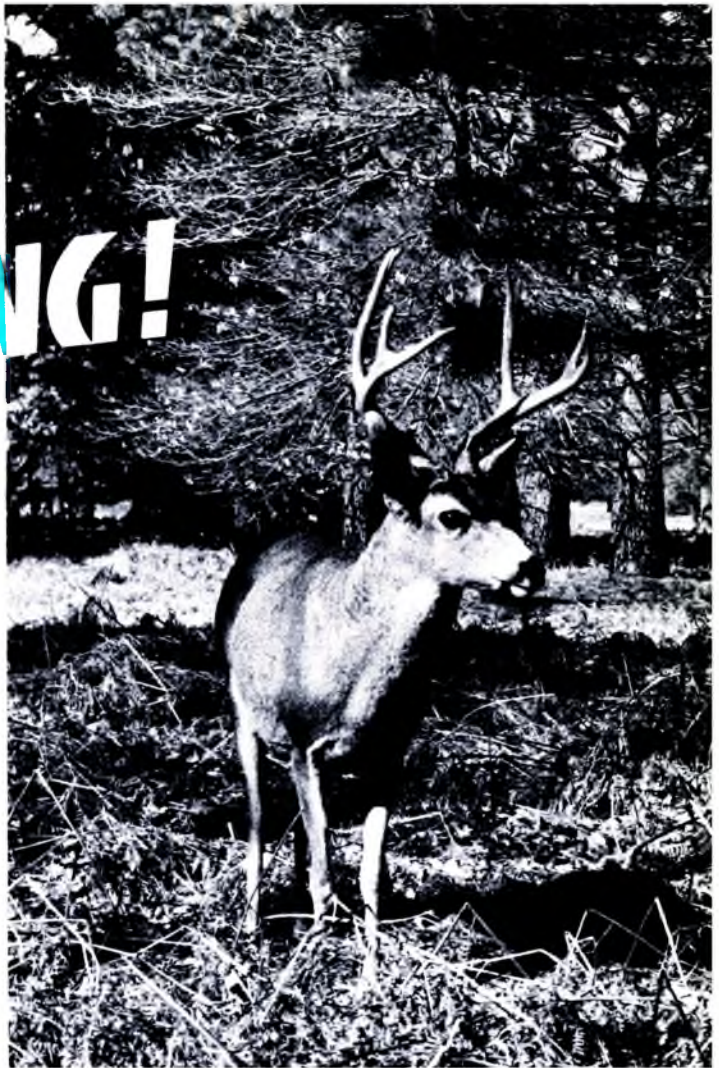
Before the first rolling echoes of gunfire had returned from the cliffs frowning above, the glade was empty of all but three bewildered hunters and a half dozen gleaming, empty rifle shells lying on the ground. We are still trying to figure exactly what happened.

"I *think* I shot at that buck," said my companion, "but I couldn't keep my attention from the bear. I thought, I'll get him next, and consequently I missed the buck too!"

This is pretty much the unhappy story of each of us. A sudden, intense desire to fulfill a lifetime dream of bagging more game than we had seen at one time in many years, reduced mature hunters to the distraction of novices.

People young and old are faced and defeated by similar situations in everyday life today. The Sunday school superintendent says, "I'll have to resign. I'm offered this moonlight job I can't afford to turn down and I'll have to work Sundays."

The choir member says, "They want me to sing with the band at the club. It'll be a big boost in my career. So I can't be here for choir practice."



The young marrieds say, "We're buying a house now and a travel trailer, so we both have to work. A babysitter doesn't cost much. John just has to get away to rest on vacation, so we need the trailer, and he's been looking at a boat that's a good buy. He can hardly afford to pass that up!"

The hospitals and convalescent homes are full of people who aimed at too many things and have missed the main thing—Jesus Christ—and thus have missed everything.

This is by no means true of all those in such places. You can find the triumph of lives well spent in the faces of many who are there who have lived for the Lord. You can spot them.

The opportunity is still there: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Notice: *His* righteousness for yourself—not *your* righteousness for Him. For without Christ in your heart the right things you may do, hoping to please God, are as filthy rags offered Him.

But with Jesus Christ in your life you have the best possible chance for happiness here, and a sure place in an eternity of perfect happiness. □

By HAL VON STEIN

Fort Bragg, Calif.



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NOTHING

When I look at the glory of the heavens,
At the sun, moon, and stars that be—
If I believe that all come from nothing,
Then nothing is the Maker of me.

When I see the measureless ocean,
And walk on the sands of the sea—
If I believe that God is nothing,
Then nothing is a god to me.

When I find in the fields and the forests,
That life is in flower and tree—
If I believe life started from nothing,
Then nothing is in life for me.

—T. M. Anderson
Wilmore, Ky.

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PEN POINTS

THREE OF JOB'S FRIENDS (Job 2:11)

A pessimistic fellow read his horoscope: "Make new friends and see what happens." He went out, made three new friends, and nothing happened. Now he complains he is stuck with three new friends!

Job was stuck with three old friends. "True friends," observes a wise man, "visit us in prosperity only when invited, but in adversity they come to us without invitation."

"When *three of Job's friends* heard of all the tragedy that had befallen him, they got in touch with each other and traveled from their homes to comfort and console him" (TLB, emphasis added).

Their initial design was humane, yet their ministries only added to Job's sorrow. They espoused the false principle that God never suffers the righteous to be afflicted.

To them, Job's calamities were a sure sign of his commensurate wickedness. One cruelly charged, "God is doubtless punishing you far less than you deserve!" (11:6, TLB).

Eliphaz was artful and insinuating, specious and plausible, a man who knew how to make the most of a bad argument. Bildad, with little originality or independence of thought, relied on oversimplifications to explain the enigmas of life. Zophar, crude and offensive, represents the prejudiced, narrow-minded bigots of every age. He substituted anger and abuse for reason.

Job was not the first to be wounded in the house of his friends, nor the last to combat adversity, to be vexed with unjust suspicions and harrassed by peevish, petulant accusations.

The point of this ancient poem is that what "*three of Job's friends*" say is true as a general premise, but false when applied to particular cases.

We must not permit even our well-meaning friends to lead us down into the morass of misery and shake our confidence in God.

Job rebuts: "Hear me out. This is my case: *I know that I am righteous*" (13:17-18, TLB). "I have stayed in God's paths, following his steps" (23:11, TLB).

Job had another friend. "I know that my Redeemer lives... Then he will be on *my side!* Yes, I shall see him, not as a stranger, but as a friend! What a glorious hope!" (19:25, 27, TLB). □

—Carl N. Hall
Huntsville, Ala.

THEY ARE ALL DEAD—
but not forgotten.

I met all three—Clarence Darrow, Gipsy Smith, and J. C. Penney. Each was internationally known, highly successful in his field, but worlds apart in ideologies.

Clarence Darrow, famous lawyer, lecturer, and author, was speaking to a large audience in Lincoln, Neb., about 50 years ago. I was intrigued with his keen mind and platform performance.

We were shocked when he said, "If I were a young man in my twenties [that's what I was then] and knew what I do now, I would commit suicide."

In spite of his unique cogency and outstanding career, he had missed the real purpose in life. None of his hearers took his advice, so far as I know.

OLD

Dr. Gipsy Smith was 81 years old, singing beautifully and preaching effectively to great crowds in Portland, Ore. Fortunately, I had the privilege of being alone with him for an hour, interrupted only once when his youthful wife brought us a cup of tea.

I wanted to hear his own story as to how he first became interested in the ministry. He told how D. L. Moody's associate, Ira Sankey, encouraged him to become a Christian.

When I asked what he would do if he were a young man (remembering Clarence Darrow's statement) and had his life to live over again, his quick reply was, "Brother Johnson, I would do exactly as I have done, accept the call to the Christian ministry."

Then he paused, and tears came down his face as he continued, "But I would try to be a better soul winner."

What? A better soul winner? "But, Dr. Smith, you have won a half million souls to Christ."

"Yes, I know," he slowly and quietly replied, "but it should have been a million."

Before I left, he pointed to a copy of the *Manual of the Church of the Nazarene*. "That's one of my favorite books of devotions," he said.

We knelt down, he prayed, then "heaven came down and glory filled my soul."

J. C. Penney was 93 years old when I spent a half hour with him in his New York office seven years ago.

THREE

I wanted firsthand information about one of the great events in his colorful life. He told of his economic crisis, how the bankers "wiped me out," losing an accumulated \$47 million.

He described his experience in the sanitarium at Battle Creek, expecting to die in hopeless despair. After writing a farewell note to his wife, then falling into a deep sleep following heavy sedation, he suddenly awakened and walked down the long hall, tottering and trembling.

He stopped near a room where several nurses were singing (no doubt providentially) "God Will Take Care of You."

Then he remembered what his mother told him when he was eight years old: "Jimmy, when everything goes wrong and all seems hopeless, don't forget that God will take care of you."

His face beamed as he said, "Then and there, I was born again."

He left the sanitarium the next morning, went straight to the bankers who had "wiped him out," and told them he held no ill will toward them and that all former bitterness was gone.

He recouped the \$47 million and much more, and became one of the world's most successful merchants.

MEN

Better yet, he was a dedicated Christian layman.

In my files is a letter from Mr. Penney, dated October 28, 1970, (just a few weeks before his death) in which he referred to his failing eyesight. The letter repeated a statement he made during our visit and prayer in his office, "My eyesight is greatly impaired, but my vision is greater than ever."

I'm glad I met all three of these great old men. I wish Clarence Darrow had been a J. C. Penney or a Gipsy Smith. □

By L. WESLEY JOHNSON

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On Judging Others

By R. B. ACHESON
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A COMMON and hurtful fault among God's people is the disposition to "pass judgment" on each other. Phillips' translation of Paul's word on judging in Romans 14, is classic:

Welcome a man whose faith is weak, but not with the idea of arguing over his scruples. One man believes that he may eat anything; another man, without this strong conviction, is a vegetarian. The meat eater should not despise the vegetarian, nor should the vegetarian condemn the meat eater—they should reflect that God has accepted them both. After all, who are you to criticize the servant of somebody else, especially when that somebody else is God? . . .

Again, one man thinks some days of more importance than others. Another man considers them all alike. Let every one be definite in his own convictions . . . we neither live nor die as self-contained units. . . .

Why, then, criticize your brother's actions, why try to make him look small? We shall all be judged one day, not by one another's standards or even our own, but by the standard of Christ.

. . .

It is to God alone that we have to answer for our actions. Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall.

To judge a brother is to turn critical eyes on him, measure him with *my* stick, pronounce him "wrong" when he doesn't come up to *my* standard. It seems no one is above falling victim to such treatment. The great Apostle Paul was in disfavor with the church at Corinth, for he didn't fit their pattern. Even Jesus was weighed by the Jews and found wanting!

This persistent fault among church people is a special temptation to holiness people. The ethics of our salvation mean much to us. This is

good, but we need to guard our attitudes lest we become judges of others. A judgmental spirit is unkind and creates unnecessary divisions among good people whose mutual love for God should move them closer together.

While censoriousness fractures the body of believers, it also damages the individual who practices it. Spiritual pride, lack of love, suspicion, backbiting, and other un-Christlike traits form a coalition that will scuttle the soul.

The new Christian is especially vulnerable. He is so different from what he used to be; he is so zealous for the new way. In his desire to win the world for Christ, he may suspect anyone who doesn't see things as he does.

For most of us it takes some years of walking with God, growing in grace, and absorbing Bible truth to sufficiently mellow our minds and give us an understanding spirit.

It is impossible to live as "self-contained units." I have my own little world, with *me* at the center. I analyze life through the sieve of my own frame of reference: according to *my* background and training, *my* experiences and prejudices, *my* likes and dislikes. I'm comfortable in my little world—so long as those around me are in agreement.

But I collide with others! *You* live in your own self-contained unit, bounded by your own frame of reference. If you and I are to get along, one of us must change, or we must learn to live together in spite of our differences.

helps to holy living

"The love that unites us must be stronger than the differences that divide us" is the secret of harmonious living, whether in friendship, marriage, or church association.

A shrinking world uncovers the fact that Christians, differing in many ways, may yet share a common faith and love for Christ. Nazarenes are meeting other Nazarenes who agree on fundamentals but disagree on incidentals.

I may falsely judge my brother when I accuse him of not walking in the light. Whose light do I mean, his or mine? And what, after all, is light? Is it light to him because I say it is, or is "light-giving" the prerogative of the Holy Spirit?

We just don't know enough to judge others. Only God has all the facts. Paul said, "With me it is a very small thing that I should be judged of you . . . he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Corinthians 4:3-5).

We really aren't capable of judging others. The sooner we learn this, the better for us and for everyone around us.

Blessed is the Christian who learns early that he has too many faults himself to criticize the faults of his brethren. People in glass houses should never throw stones.

Jesus dispersed a crowd of self-righteous accusers with the simple statement, "He that is without sin among you, let him first cast a stone." They had caught the woman red-handed, but Jesus had the drop on each of them, too.

"Let us therefore stop turning critical eyes on one another. If we must be critical, let us be critical of our own conduct and see that we do nothing to make a brother stumble or fall." This relieves us of a lot of religious strain. We really aren't responsible for what others do.

God doesn't commission us as watchdogs to ride herd on others. If we watch our own conduct and do our best to encourage others, we can leave the rest to God.

To learn this truth is a help to holy living. It will keep us from self-righteousness and Pharisaism. It will enable us to cultivate a personal relationship with the Holy Spirit and, at the same time, allow Him the privilege of guiding and teaching His own children in His own way. □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



BY DON W. HALL, Ph.D.
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COMPASSION AND PATIENCE

Compassion and patience are twin virtues. Both are the fruit of the Spirit. Compassion is the soil from which patience grows. Patience demonstrates compassion.

In Jesus' parable of the unmerciful slave, the first slave pled for mercy, for a display of patience from his lord. "The slave therefore falling down, prostrated himself before him, saying, 'Have *patience* with me, and I will repay you everything.' And the lord of that slave felt *compassion* and released him and forgave the debt" (Matthew 18:26-27, NASB, emphasis added).

Forgiveness flows freely from compassion, and cancels a debt so monstrous that the future could not repay it. Compassion finds its proper expression in patience.

It isn't possible for the Christian to *grow* the fruit of the Spirit, but he can *cultivate* it. But how difficult to do so—time-bound as we are. Our lack of compassion and patience arises from our overemphasis on the temporary and immediate.

A clearer view of eternity, and the way it invests this very moment with meaning, creates within us a desire to show forgiveness and gentleness. Herein lies a spiritual key to cultivating the Spirit's fruit of patience—beginning to see life from God's long view as it relates to ourselves and others.

It was the short view that prompted the same slave in Jesus' parable to demand payment of a far lesser debt when a fellow slave also asked for patience. What a contrast between the choking judgment of man and the moving sequence of compassion produced by the Spirit.

It is God who produces fruit in the life of the Christian. Man's effort is insufficient. Yet God is pleased to effect growth in man by the working of His Spirit. "We have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves" (2 Corinthians 4:7, NASB).

Earthen vessels, yes! But His Spirit living and working in us enables us to manifest the fruit of compassion and patience. □

The Expositor's Corner

BY ALBERT J. LOWN
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Revive Us Again

“Wilt thou not revive us again: that thy people may rejoice in thee?” (Psalm 85:6).

THE PRAYERS and the promises of scripture are never outdated. Men and women like us faced the same problems. Their prayers contain the same blend of hope and despair, tears and thankfulness, faith and unbelief; they are fitting for our lips today and preserved for our encouragement.

The Psalmist's plea for revival is a perfect expression of the yearning of Christian hearts. He had witnessed genuine God-inspired revival on a national scale under the leadership of Zerubbabel, Nehemiah, and Ezra. By the sovereign fiat of God over history and international politics, God's people had returned to Jerusalem, rebuilt, repopulated, and rededicated the city.

The poetic vision of Isaiah 35 was literally fulfilled in a protected pilgrimage from Babylon to Jerusalem, completed with songs of gladness. Ezekiel's prophetic vision of resurrection in Dry-bone Valley was historically enacted. Not as yet an exceeding great army, but the nation was reborn, alive.

This miracle of resurrection and restoration to Zion inspires gratitude in the opening verses: “Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.”

REVIVAL CAN BE A REPEATED EXPERIENCE

“Revive us *again* . . .” God's visitation to a church or nation will vary in method. A called man and a chosen fellowship are a divine answer to a particular problem or perilous crisis. Responsible historians agree that the eighteenth-century Methodist revival saved Britain from a revolutionary bloodbath such as happened in France. Wesley replaced the cry, “To arms, ye sons of France,” with the call, “To God and holiness, ye sons of Britain.”

No sane person will deny that revival saved North Ireland from a bloody civil war in 1921. The waiting arsenals of warring groups were

comparatively unused because God raised up W. P. Nicholson, a genial genius who preached holiness and hellfire with inimitable humour. Ulster became a birthplace of missionaries as Eire is a cradle for priests.

Economic crises have fostered revival, as in Elijah's day, in America's and Ireland's 1857-59 years of tightening belts, and Britain's “hungry thirties” of this century.

God's method will vary—with organization, or sometimes without it (as it was apparently in the Welsh revival)—but *never without prayer*.

But of itself revival is not permanent. Three basic facts necessitate the cry, “Again, again, again.”

God does not change; men and movements do. When the captains and kings depart, relapse may be as great as revival. *The pendulum swings*, mysteriously. In 10 years, it has been stated, revival is needed again for another generation.

Revival's new wine needs new bottles, inspires new hymns and churches. Alas, it is easy for *form to replace fervour*. A tendency is always present to *live in the past*. As life moves on, the good old days are seen through rose-tinted, nostalgic spectacles. Present difficulties and changing times are magnified by contrast and pessimism, with an illogical inference that God is not the same as He was when revival made all things new. By the Jordans of life we ask for bygone Elijahs instead of for Elijah's God.

The Psalmist's second conviction cannot be gainsaid:

REVIVAL IS LINKED WITH RELATIONSHIP

His sights are clear. “Revive us again.” Not Edom, Philistia, Egypt, or Babylon—“thy people,” burdened, weary, giving all to the rebuilding of the city of God. A natural cry for supernatural visitation.

The Bible word for those who know not the thrill of life in God is resurrection (Ephesians 2:1; 1 Peter 1:3). For those who have spiritual life and are conscious of waning or hunger, God's plan is revival. Those who know God are in the Psalmist's mind—not sinners.

The fertile field for revival is the broken and contrite heart praying:

*Spirit of the living God, Fall fresh on me.
... Melt me, mold me, fill me, use me.
Spirit of the living God, Fall fresh on me.
(Daniel Iverson)*

REVIVAL IMPARTS A SUPREME JOY

The Psalmist is certain of this seal. Penitence, confession, restitution, renewed fellowship, an awareness of power, priority for the Word and prayer are all fruits of revival. Joy is the supreme hallmark—"They . . . rejoice in thee." Joy, in Professor Rainey's words, is "the flag that is flown from the citadel of the heart when the King is in residence."

It is joy that God is first and loved. Iniquity is hated, righteousness loved, and gladness anoints.

*If you want joy, real joy, wonderful joy,
Let Jesus come into your heart . . . **

If you want great and overflowing joy, seek revival grace and glory. "The joy of the Lord is your strength," said Nehemiah when God had given a measure of "reviving in our bondage." A final conviction crowns the prayer:

REVIVAL IS A SUPERNATURAL EXPERIENCE

"Wilt thou not revive us again . . . ?" There is mystery here. God moves at times without ap-

parent travail in prayer—the hidden cause is revealed later. In other cases it is delayed—some would say denied—even after prolonged prayer with fasting. "The wind bloweth where it listeth . . . thou canst not tell whence . . ."

Edwin Orr's lines find an "Amen" in Christian hearts:

*O Holy Ghost, revival comes from Thee.
Send a revival—start the work in me:
Thy Word declares Thou wilt supply our need.
For blessing now, O Lord, I humbly plead.*

This is not a mystery of senseless sovereignty, as the pompous cleric seeking to stifle William Carey's vision and passion with, "When God wants to save the heathen, He will do it without you, young man." The day of God's power must find a willing people—with every sail of the soul set to receive the winds of God.

Revival for some is a date on the calendar—determined, dependent endeavour to quicken the church and seek others for Christ. Others would abhor a calendar date, leaving method and timing to God alone.

Ezekiel holds the balance: vision, preaching, and pleading in Drybone Valley are a human task—life-giving breath is God's prerogative. Paul would concur: we plant and water, "but God . . . giveth the increase." □

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"Not Forsaking the Assembling"

I GUESS we just can't get around on Sunday mornings." "We'll try to make it this week." How many other pastors are hearing that same excuse right now? I wondered as I walked away from the house. Church attendance, like any good habit, must be cultivated. Neglected, it will die.

Interestingly, God's Word warns us against just such neglect. "Not forsaking the assembling of ourselves together" (Hebrews 10:25). This, of all things, must not be left out of our lives. But why? Why attend church and Sunday school?

As I drove to my next call, God showed me some of the benefits of church attendance in my life. The church has helped me immeasurably in three specific areas of living:

1. **Bible Study.** Were it not for the church, my Bible study would suffer. The schedule of a Sunday school class, the regularity of midweek services—these discipline me and keep me studying.

Correction, as well as discipline, is needed. Far-out concepts need to be modified by the group. The living experiences of others constantly bring my own ideas into clearer focus.

2. **Worship.** Of course I may worship any time

and any place. But that worship is greatly enriched by the presence of God's saints. A glowing smile, a hand lifted heavenward, a tear of joy: how much they lift my heart and enrich my worship! Corporate worship is something I dare not leave out of my life.

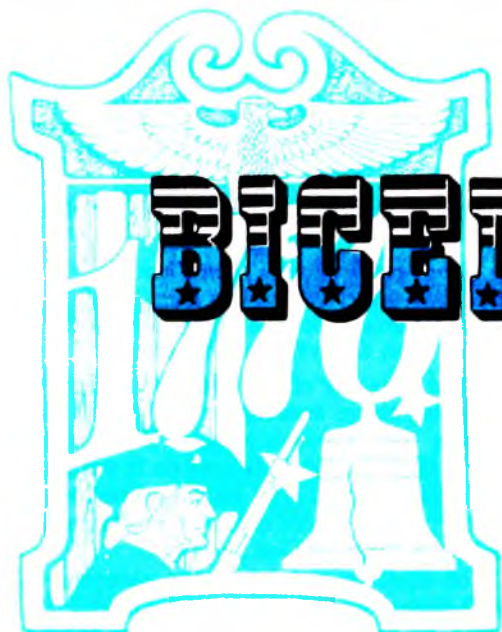
3. **Fellowship.** Across the years God's people have gathered just to enjoy God's people. From the New Testament on, fellowship has preceded organization in both time and importance. How impoverished our lives would become without the laughter, the handshake, the fellowship!

The assembling of God's people is a wonderful thing. It is an important thing. And it's not outdated.

In fact, just the opposite is true. We are instructed to be more careful as we "see the day approaching." In these days I need—you need—we all need the church. We need the strength, support, and stability it offers. And we need it now more than ever. □

By HAROLD DEMOTT

Montpelier, Ind.



THE BICENTENNIAL-

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chronicles 7:14).

FOR MONTHS NOW we have had reminders in the newspapers and magazines and on radio and television that we are approaching the bicentennial observance of the founding of the United States of America.

And we can expect the tempo of those reminders to accelerate—through spot announcements, brief dramatizations, singing commercials, and all the other publicity gimmicks that Madison Avenue can dream up.

But before we get too misty-eyed with patriotic fervor, or before the entire celebration degenerates into a national Mardi Gras with singing and dancing and drunken brawls in the streets, we should face the fact with clear-eyed realism that the only meaningful way America can celebrate her bicentennial is for America to fall on her knees in the humility of repentance and ask God's forgiveness for her sins, her hypocrisies, her Sabbath desecrations, her obsession with the secular and the sensual, and to rededicate herself to those moral and spiritual values upon which she was founded and which, alone, will enable her to live up to her true destiny of being a "Christian nation, under God."

The ultimate tragedy for men or for nations is for them to lose sight of their destinies. And while we should all be grateful for the moralities and righteous influences left in this land, yet—as we look upon the political deceits and coverups, and the business and union falsities and tensions, and the educational permissiveness, and family breakup, and all the disruption and disillusionment of millions of self-centered people intent on doing their own thing—who is there who wouldn't be compelled to say that it is time for America to fall on her knees and repent and to ask for God's forgiveness and saving help!

Isn't it time to repent, for instance, when great segments of society seem to be swamped in a sea of sin and sex and drugs, with pornography and perversion and payola accepted as normal and right, while many psychologists and some preach-

ers ridicule the idea of sin and, like pouring perfume over garbage, try to smother its stench with fancy words and smooth rationalizations?

Isn't it time for repentance—when a society's morals have so eroded that it actually applauds, in its press and its television talk-shows, unmarried actresses and other jet-set types who ridicule the very idea of marriage—while they flaunt their pregnancies, or mouth treasonous statements against their country or obscenities against everything that is sacred, while male actors and "swingers" of various types are cheered for their arrogant debaucheries and their leering references to their performances in bed or with booze?

But history's voice is clear: *Any* society that is obsessed with sex is a sick, decaying, degenerate society. And God has never put up for long with the smell of smut and decaying morals from *any* society—and He won't from ours.

"God is no respecter of persons"—or of nations—and if He doesn't bring judgment upon America for her deceits and degeneracies and debaucheries, He will have to apologize to the Sodom and Gomorrah of yesterday that now lie on history's scrapheaps.

But not only is *history's* voice clear; God's Word is still clearer. And God is saying in more urgent tones than ever before that it is "*righteousness* [that] exalteth a nation"—not higher wages, or shinier cars, or bigger houses, or color television, or money or missiles or moonshots—but it is *righteousness* that makes a nation great, and that it is "sin"—not ignorance, or poverty, but "*sin*"—that "is a reproach to any people" (Proverbs 14:34).

Somebody, somewhere, needs to stand up and

RADIO SERMON OF THE MONTH

By C. William Fisher

A TIME FOR REPENTANCE

say in trumpet tones that we will either give up our trinkets and our tinsel and our trivia and fall on our knees before God and repent of our sins—our lust, our greed, our lawlessness, our rebellions—or God will once again, as He has done through history, bring His judgments upon a people who defy His authority, and repudiate His claims, and reject His love.

But a nation does not have to *reject* God to be lost—all it needs to do is to *forget* God. For “the wicked shall be turned into hell,” the Bible says, “and all the nations that forget God” (Psalm 9:17). All that is necessary for a nation or a church or an individual to be confused and ultimately lost is to organize life as though God doesn’t exist, or doesn’t matter.

Oh, how an America that is obsessed with inflation and recession and unemployment and energy crises—as though those were its major problems—needs to hear and heed God’s Word as He says, “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land” (2 Chronicles 7:14).

That means more than an annual prayer breakfast attended by the president and other celebrities and name droppers; it means more than a perfunctory “day of prayer” attended mainly by



modly dressed clergymen and overdressed matrons.

No. God is saying to *repent*—to experience a godly sorrow for all our ways which have grieved His Spirit and to turn from those ways, and to believe Him for forgiveness and to trust Him to send a healing, cleansing revival across this land that will not only reduce the tensions that tear us apart, but will renew and replenish and revitalize that righteousness which alone exalts any nation.

For “blessed is the nation,” God says, “whose God is the Lord” (Psalm 33:12). And *that* is the message America needs to hear at this Fourth of July season!

As we approach the bicentennial celebrations, then, let us not sing, in pride and conceit, “How great we are!” Let us, rather, get on our knees in genuine repentance and get right with God—*then*, as a great and righteous people, we can again sing in awe and reverence: “How Great Thou Art!” □

MY RESURRECTION

*My soul lay in the tomb in death,
For sin had won his prey;
No light could shine till one strong hand
Did roll the stone away.*

*Then, bless the Lord, His light shone in;
No more did shadows loom;
The graveclothes fell, my soul was free—
Now stands an empty tomb.*

*And other sinners passing by
In wonder peer within;
They marvel that a soul can live
Who once was dead in sin.*

*Come and proclaim the joyful news
This Resurrection Day.
Bid all to view the empty tomb
Where once in sin I lay.*

*Oh, let them see that blessed Face
That makes all darkness flee,
And bid them in His strength to rise
And live eternally.*

—Irene Johnson
Hialeah, Fla.



Glen Alpine Falls, Calif.
Photo by Luoma

The Panting Heart

NONE BUT GOD," says Richard C. Trench, "can satisfy the longings of an immortal soul. As the heart was made for Him, so He only can fill it."

Since the creation of Adam, man has earnestly sought to satisfy the spiritual longings of his soul. The Psalmist caught a glimpse of that quest when he penned, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalm 42:1).

Perhaps no picture can mark more strongly the intensity of man's desire for God than that of the "panting hart."

The hart, a male deer of more than five years, is strong, lean, and full of life. Yet he gasps with desire for the fresh water of the brook—the only place to quench his thirst.

Adam Clarke succinctly summarizes this truth: "The hart feels himself almost entirely spent; he is nearly hunted down; the dogs are in full pursuit; he is parched with thirst; and in a burning heat pants after the water, and when he comes to the river, plunges in *as his last refuge*. Thus pursued, spent, and nearly ready to give up the ghost, the psalmist *pants for God*, for the *living God!* for him who can give *life*, and save from *death*."

Driven from his throne by Absalom, David likens his thirst for God with that of the "panting hart." He had not been able to worship in the Temple because of this exile. Not only did this bring distress to his soul, he was also taunted by those asking, "Where is thy God?"

He did not yearn for return to his earthly throne, but for God. His soul was spiritually parched.

J. Lewis Milligan, writing in *Where Is Thy God?* says:

*Like as the hart, athirst in desert dreary,
Pants for the brooklet and the soft green sod,
So doth my soul, with toil and sorrow weary,
Yearn for the presence of the living God.**

"The longing of the poet's soul for communion with God," writes W. T. Purkiser, "is so keen that it is described as the thirst of the hart for a refreshing drink from a mountain stream."

His plaintive cry was, "My flesh longeth for thee" (Psalm 63:1).

The vicissitudes of life can bring disquiet and weeping. At times a person may feel cast down in his soul as did David. Yet David knew

that crowds and thrones could not satisfy his righteous thirst. Relief for his tormented soul could only be found in the living God. No substitute would suffice. So it is with us in this age.

*From *Masterpieces of Religious Verse*. Reprinted by permission of Harper & Row, Publishers.

By C. D. HANSEN

Lowell, Ind.

Jesus offered the woman at the well springs of water welling up within her if she would but place her faith in Him.

In his book *On Tiptoe with Joy*, John T. Seamands says that she "came with her waterpot, intending to draw water for her household needs. But she met the Master, and instead she found the water of life, that He alone can give. So she left her waterpot behind and went home with the well inside of her (John 4:1-30)." She became an "artesian-well" Christian instead of a "waterpot" person.

Moreover, Christ promised that the outpouring of the Holy Spirit upon believers would be as "rivers of living water" (John 7:38). Note the plurality of the promise.

Centuries ago, Isaiah wrote, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

Through eyes of despair and dejection David saw what every person in our age needs to see. Regardless of life's circumstances we can say, "Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God" (Psalm 42:11). Even facial expressions can be healthy.

If your soul is cast down—look up! There are rivers that flow with living water from the very throne of God to bring healing balm to a weary soul. All you need do is ask and you shall receive it.

Ho, every one that is thirsty in spirit!

Ho, every one that is weary and sad!

*Come to the fountain; there's fullness in Jesus,
All that you're longing for. Come and be glad.*

"I will pour water on him that is thirsty;

I will pour floods upon the dry ground.

Open your heart for the gift I am bringing.

While ye are seeking Me, I will be found."

Lucy J. Rider

□



Why Not Let Your Minister **MINISTER?**

A MINISTER is called upon to visit the sick, counsel, attend church social functions, work with youth, and preside at weddings and funerals. He must also prepare sermons and services, meet with church committees, represent the church to denominational bodies, and find time for study and prayer. That should be plenty.

Time means a lot. Your minister has to budget time carefully, and still may find it necessary to put one demand in front of another.

After all, a person can't be two places at once—although sometimes the minister is made to feel that he can.

You can make things easier by placing fewer demands on your minister's time. Consider carefully before you ask for attendance at the next women's society tea, young people's picnic, men's club meeting, church basketball game, or to give the invocation at a banquet.

With all that a minister has to do anyway, it's a shame that he is left to address envelopes or to run the mimeograph machine. Or answer the telephone.

A minister doesn't need those types of duties. Worrying about who is going to take care of such

routine responsibilities can take away from your minister's effectiveness in his more important tasks.

The minister can't do everything well. So the congregation should help him. Perhaps church members can visit the less seriously ill. Someone else can be responsible to recruit church school teachers or head the building fund committee.

A minister has enough to do with his regular duties. But often, pressing circumstances need his immediate attention. A parishioner is seriously injured in a traffic accident. A distraught mother is on the verge of suicide. No matter what time it is or what else he has to do, the minister must go right away.

It's the unexpected which makes it especially important that the minister not have too much to do otherwise. If he's feeling harried himself, it's difficult to be a source of comfort and reassurance to someone else.

The best way to ensure your minister's being able to handle the unexpected is to ensure that the expected duties allow for it. Too full a schedule offers little leeway.

MOST MINISTERS have families to consider, too. They want to spend quiet times at home and

also get out to do things with their spouses and children. Families want their time, too.

The minister was hired to serve the congregation. But many ministers do so much serving they find it difficult to spend even two nights a week with their families. To be alone occasionally is something every family should enjoy.

If a minister doesn't have time for a full, normal family life, he will undoubtedly suffer. So will his family. A feeling of togetherness could be lacking. So could parental discipline. No one benefits, including the congregation.

Too often the minister's family has much more expected of it than the average family. The minister is on call virtually 24 hours. His wife is sometimes expected to be an assistant pastor as well as the most dependable member of the laity. The children are supposed to be models of good conduct. The minister's children should always know better.

Ministers and their families know they are constantly under public scrutiny. They have come to accept it. But that doesn't mean they deserve any less time together. Or that they need feel as if they live in a glass house.

Your minister is only human. He too can become annoyed by constant visitors and phone calls. Don't make your minister wish that he and the family could go into hiding—far from the congregation he should feel so close to.

A MINISTER is a spiritual person. He is not to be concerned with worldly things, many lay persons believe. Things like money aren't important.

Think about it. Should a minister be subjected to more financial doubt and insecurity than another professional person? Should a minister provide his family with some important benefits

of our society—such as college for his children? Or an adequate retirement income fund?

Although ministers are humble servants of God, they are also educated and skilled. They have aspirations, as you do. Not only for themselves but for their families.

It's important that the minister receive a salary large enough to support a family adequately. And be covered financially for professional expenses. A minister with money problems cannot be as effective in serving God and the congregation.

A MINISTER should never stop learning. After all, you wouldn't want to be served by a physician who didn't keep studying medicine. Continuing education is important to your minister. The minister feels an obligation to keep on learning, and of course wants to.

But education requires time and money. The cost is actually a professional expense because it is also for the benefit of the congregation. Therefore your congregation would do well to see that the minister has an allowance to continue an education. And see that the minister has time to pursue it.

IS YOUR MINISTER being exploited? Does he have time to do the important things without worrying about the minor ones? Does your minister have time to take care of the unexpected?

Does the minister's family have the opportunity for a private homelife? Does the minister have time to be a parent? a husband? Are the minister's salary and allowances enough to keep the family free of major financial worries?

The effective minister is one who can enjoy pastoral duties, the congregation, a family, an adequate income, and time alone. □

(Reprinted with permission from Minister's Life, Minneapolis, Minn.)

"Oh, God,
I Am So Lonely!"

CARVED FOREVER on a sandstone boulder in a secluded spot high above Lake Austin, near Austin, Tex., are the haunting words, "Oh, God, I am so lonely!"

The author of that wail of despondency could have been one of the more than 40,000 young

people crowding the campus of nearby Texas State University.

Or it could have been the lament of any one of millions of victims of an increasingly mecha-

By MORRIS CHALFANT
Norwood, Ohio

nized, regimented, secularized, impersonal society.

Geographical separation, bitter alienation, lack of personal awareness, broken fellowship, preoccupation with inanimate things—all contribute to the massive loneliness of our time.

Affluence, the population explosion, and the rapid expansion of entertainment opportunities have failed to banish loneliness from the earth. Many persons are playing a continual game of solitaire with life, completely aloof from meaningful relationships and contacts with their fellow human beings.

Several centuries before modern psychology probed into the plight of the solitary individual, the writer of the book of Ecclesiastes recognized his predicament: "Woe to him that is alone when he falleth; for he hath not another to help him up" (Ecclesiastes 4:10).

What is loneliness? It is not just being alone, for all of us have been lonely in a crowd. It is perhaps a lack of communication with others around you. It can be estrangement from God.

When you have no friends to talk to, when you have forgotten how to pray, when you lose all trust in people, and finally in yourself—this is loneliness.

Loneliness is watching a ball game and being unable either to cheer or to play. Loneliness is walking by a family gathering in a strange city and realizing that those you love and are loved by are hundreds of miles away. Loneliness is having a dream and finding no one who can say, "I understand."

Loneliness, in some form or another, is an experience that comes to all of us. We crave companionship. We desire recognition. When these are denied, life becomes lonely, whether we are lost in the Sahara Desert or on Broadway. The Psalmist expresses the feeling of a lonely person: "I watch, and am as a sparrow alone upon the house top" (Psalm 102:7).

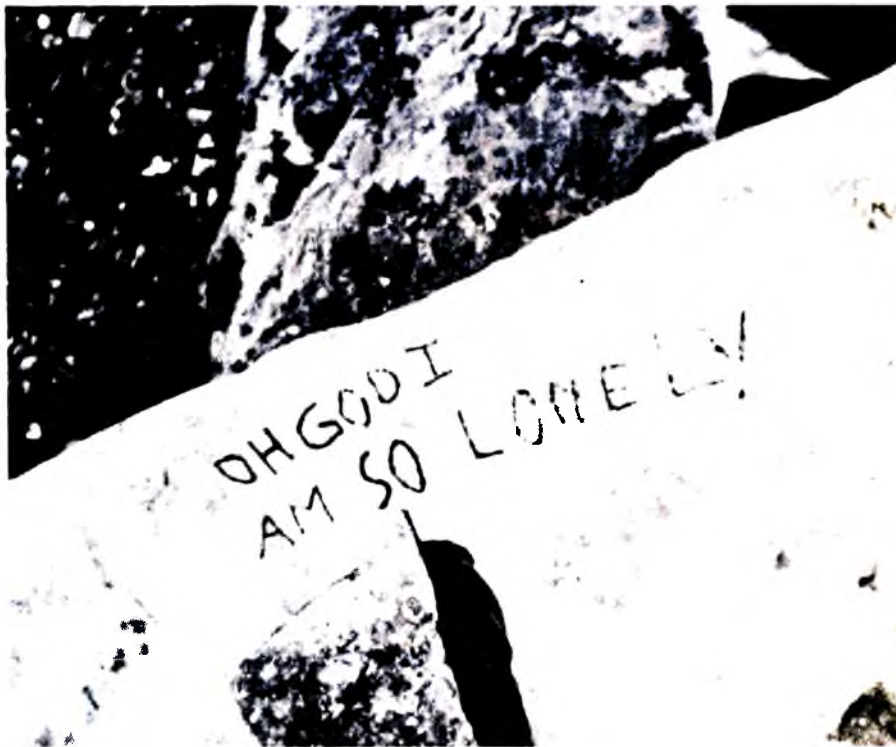
The world knows more than its share of loneliness. Some are lonely because they have not cultivated friendships. Others have experienced the deepest and richest of love and companionship, only to have these taken away by separation or death. And there are those whom providence has led into lonely ways.

The cure for all loneliness is found in the blessed thought that He never forgets us and never considers us unimportant. The Psalmist was thrilled when he contemplated this comforting truth and exclaimed, "I am poor and needy; yet the Lord thinketh upon me" (Psalm 40:17).

If loneliness does overtake us, let us not pine

or become discouraged. Instead, let us send out the feelers of our faith and make fresh contact with God who has promised, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

The Lord Jesus Christ is the best cure for loneliness. Although He mingled with many men and women in various walks of life, He also



knew the meaning of loneliness.

One of the prophets foretold that loneliness when he wrote of Christ: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:3).

On the Cross our Lord cried: "My God, my God, why hast thou forsaken me?" (Matthew 27:46).

Because He knew the agonies of loneliness, and because He died for our sins, Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

The writer to the Hebrews quotes Him as saying, "I will never leave thee, nor forsake thee" (Hebrews 13:5). With this blessed assurance of His abiding presence, the believer can sing:

*On life's pathway I am never lonely;
My Lord is with me, my Lord divine;
Ever present Guide, I trust Him only;
No longer lonely, for He is mine.**

The cure for loneliness? There's only one: His name is Jesus. Praise His name! □

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BECAUSE OF RISING COSTS

Photo by Camerique

AS I UNFOLDED and reread a recent letter from a well-known religious supply company, my eyes fell on the sentence fragment “because of rising costs.”

Our local church had placed an order for a number of needed items. The letter was sent to inform us that we would now need to purchase a minimum quantity to insure delivery. The above reason was given as the cause for the change.

This sentence fragment is not new to us Americans. We hear it often in the news. We see it readily in the marked prices of our purchases. However, we should be on our guard that it does not become the reason for spiritual declension among us.

We are living in a society where it is not uncommon for both husband and wife to be working, or else the husband is moonlighting at a second job.

For some homes, this type of living is not detrimental. For others, it can cause serious problems. The strain of constant toil coupled with inadequate rest leads to physical exhaustion and mental fatigue.

The next step, for some, is to abolish some activity to allow more time at home.

It is at this point that spiritual declension begins to creep into the life. People begin to neglect the house of the Lord. Excuses may be varied for lack of attendance but they boil down to the same sentence fragment, “because of rising costs.”

In other words, the cost of maintaining spiritual vitality is, for them, becoming a price that is progressively harder and harder to pay.

The Bible speaks freshly to this problem. It reminds us that maintaining our spiritual vitality and our hope of eternal life will cost us something.

In 2 Samuel 24:24, David as Israel’s king was not satisfied with a cheap religion. He said, “Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.”

Contrary to popular opinion, the best things in life are not those that are free for the taking or offered on silver platters. The best things in life are those which cost us something. We have to dig for them, work for them, maybe even sweat for them. When such are added to our possessions, they mean something to us.

A religion full of spiritual vitality is not handed to us in a neat, complete package. We have to dig for it, work for it, and maybe even sweat for it. And once it is possessed by us, no matter how high the cost may rise, we should be willing to pay any price to maintain it. It is the “pearl of great price” which Jesus mentioned in Matthew 13:46. It is that which men seek after and when they have found it are willing to sell all else to obtain it.

Jesus reminded us that there is cost to discipleship. In Luke 14:28 He said, “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?”

The rich young ruler of Mark 10:17-22 turned down a call to be one of Jesus’ disciples because the price was too great to pay.

We can expect the cost of spiritual vitality to rise as life moves on toward our date with destiny at the coming of Jesus Christ. Our effectiveness as a church and as holiness people in the decade of the seventies will largely rest on our willingness to pay the rising cost for maintaining spiritual vitality.

Incidentally, regarding the letter, our church board decided that we wanted the articles and we would pay the price.

The only answer we can give when we are confronted with a rising cost of spiritual vitality is that we want it enough to pay the price.

No matter how high the cost may rise, is not eternal life with our Lord worth any price? □

By DENNIS W. FOOR

New Lexington, Ohio



By AARLIE J. HULL
Centralia, Wash.



PETER, ME, AND YOU

As Jesus was led from the Garden of Gethsemane to the religious council which had assembled to exact a verdict of death for Him, Peter followed along, waiting to see what was going to happen.

When a girl asked him if he were a friend of Jesus, Peter denied it. Later another girl identified him as Jesus' friend. Again Peter said it wasn't so. Finally a man pointed him out as one of the disciples. This time, not only did Peter deny his association with Jesus, but he swore and cursed to make it stick.

The Bible says that after Peter thus denied Jesus, the "cock crew" and the disciple wept bitterly.

Have you ever failed to acknowledge your discipleship? I have.

Several years ago when we lived in Seattle we got new neighbors. They were nice people and I liked them from the start. I wanted them to like me and think highly of me.

Several days after they had moved in, the lady and I were talking over the back fence about a difficult circumstance in our family which was in the process of being worked out.

I had testified in church and to our Christian friends about how the Lord had been faithful to us. I believed there was a direct correlation between the circumstance working out and God's answering our prayers.

As my neighbor and I talked, I almost said, "Yes, the Lord has really . . ." and then I quickly swallowed the words. Something inside me said, "Just a minute here. This lady isn't a Christian. She won't understand. She'll think you're a religious fanatic. Better go a little slowly. Don't overwhelm her the first week she's in the neighborhood."

So I failed to praise the Lord for His work in my life. The cock didn't crow, but it might as well have, because buzzers buzzed, lights flashed, and, like Peter, my heart wept bitterly because I knew I had not given Christ the glory He deserved.

There's a sequel to Peter's story.

Jesus was crucified and buried. Then on the third day when the women arrived at His tomb, an angel told them that Christ was risen from the dead.

The angel said, ". . . go your way, tell his disciples *and Peter* that he goeth before you into Galilee" (Mark 16:7, emphasis added).

Why did the angel single Peter out? Remember, he had failed!

"How that message must have cheered Peter's heart when he got it!" says William Barclay. "He must have been tortured with the memory of his disloyalty, and suddenly there comes a message, a special message for him. He of all the disciples is specially picked out. It is characteristic of Jesus that He thought, not at all of the wrong Peter had done Him, but altogether of the remorse that Peter was undergoing. Jesus was far more eager to comfort the penitent sinner than to punish the sin."

Peter went on to receive the infilling of the Holy Spirit and became a bold proclaimer of salvation, one of the greatest evangelists the Early Church was to know.

There's a sequel to my story too. Since that day (and partly because of that day) when I failed to acknowledge my discipleship, I too have experienced the Holy Spirit's continuous infilling of my life. I have a power—the indwelling Spirit of Christ—living through me in astonishingly wonderful ways. My neighbor became accustomed to my talking about the Lord and we enjoyed many times of meaningful, spiritual sharing.

Someone has said, "The most precious thing about Jesus is the way in which He trusts us on the field of our defeat."

Anticipating fruit and berry pies this summer, here's a piecrust recipe you'll love . . .

3 lbs. vegetable shortening	
18 cups flour	1 ½ tsp. baking powder
½ cup sugar	8 tsp. salt

Mix the dry ingredients. Then cut the shortening into the flour mixture until well blended. To prepare single pie shell: mix 1 cup piecrust mix with 3 tbs. cold water.

**Note:* This mixture can be stored in the kitchen cabinet but refrigeration is desirable if it is to be used over a two- to three-month period. □

editorially SPEAKING

By W. T. PURKISER

Busyness and Barrenness

Many of us try to make up for our barrenness by our busyness. We are typical creatures of our activist age.

Not that there is necessarily anything wrong with busyness as such. Much depends on what we are busy about.

Yet even busyness in activities that are necessary and right can be an enemy of the soul.

Somehow I got to thinking about the many times the Bible speaks about "waiting" on the Lord. All through the Scriptures there is an alternation between waiting and working, the inward and the outward, the preparation and the production.

The characteristic human response is either/or. The emphasis of the Word is both/and.

Moses had a great task to perform in the history of his people. So God sent him into the wilderness of the Sinai peninsula for 40 years.

No life could have been more packed with pressure than the crowded days of Jesus. Yet in the still night hours—sometimes all night—He would wait before His Heavenly Father.

The cultivation and growth of fruit is something that cannot be forced. Whatever our dire need of the harvest, it still takes time to grow.

There is in life what is sometimes called a "principle of alternation." It is the swing of the pendulum between work and worship, prayer and production, the inner and the outer.

Worship without work, prayer without production, the inner cultivation without an outer expression can be quite empty. On the other hand, work without worship, production without prayer, outer expression without inner cultivation may be no more than an exercise in futility.

One purpose of prayer among others is to give us the power to see and the courage to do the will of God.

There is what some men of piety used to call "the prayer of relinquishment." It is not the resignation of one dragged as a slave at the wheels of the chariot of God.

As John Dawson wrote about this kind of prayer: "It is a prayer of acceptance wherein we are admitted to the partnership of His purposes, even when the outlines of those purposes still remain for us shadowy and ambiguous."

Dawson observes, "It is at the place where somehow we are given the grace to die to our stubborn self-will that our faces are turned at last toward wholeness. And, strange to say, it is sometimes on the road toward wholeness that we stumble, almost as if by accident, upon the healing of our most stubborn ills."

Isaiah the prophet said it first and best. It is still true that "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

A File Marked Romans 8:28

I have a mental file marked Romans 8:28. Into it go a variety of things. It contains some disappointments. It holds a lot of irritations. It preserves the record of some "accidents." It has a multitude of questions, large and small. In fact, it is filled with things I can't understand.

But it also has some nice things in it. It has some unexpected windfalls. It has a general sense of fulfillment far beyond anything I could ever deserve. It has the kindness of friends and the silence of enemies. Above all, it has an ingredient described as good, and perfect, and acceptable, and which covers every other item in it, an ingredient which is the will of God.

There are several fine descriptions of this file to be found in different translations of the New Testament. The best-known and most dearly loved is that of the King James Version: "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."

Worship without work, prayer without production, can be quite empty. On the other hand, work without worship, production without prayer, outer expression without inner cultivation may be no more than an exercise in futility.

James Moffatt translates it rather freely: "We know also that those who love God, those who have been called in terms of his purpose, have his aid and interest in everything."

Gerrit Verkuyl in the Berkeley Version renders it: "But we know that for those who love Him, for those called in agreement with His purpose, God makes all things work together for good."

J. B. Phillips is always interesting: "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."

The RSV goes back to an older Greek manuscript than the King James used and translates: "We know that in everything God works for good with those who love him, who are called according to his purpose."

How good it is to know that, come what will, "He doeth all things well." For whatever goes into the file marked Romans 8:28 comes out transfigured by the grace that is all-sufficient for every human need.

The Other Beatitudes

Jesus began His Sermon on the Mount in Matthew 5 with nine great statements we call the Beatitudes, named from their opening words, "Blessed are . . ."

The Beatitudes are a complete reversal of what people value most in life. "Blessed are the poor in spirit . . . those who mourn . . . the meek . . . those who hunger and thirst for righteousness . . . the merciful . . . the pure in heart . . . the peacemakers . . . those who are persecuted because of righteousness . . . Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me" (NIV).

What we have not always remembered is that there are two other "beatitudes" of Jesus found at other places in the New Testament. They also are important.

One is in John 20:29, "Blessed are those who have not seen and yet have believed" (NIV). The occasion was the appearance of the risen Lord to Thomas. One glimpse of his Saviour convinced the doubter, and he said to Jesus, "My Lord and my God!"

Sight is good; but when it springs from faith, "sight unseen" is better. Among the many things faith is, it is "being sure of what we hope for and certain of what we do not see" (Hebrews 11:1, NIV).

Mary Brainard wrote:

*So I go on, not knowing,
—I would not, if I might—
I would rather walk in the dark with God
Than go alone in the light;
I would rather walk with Him by faith
Than to walk alone by sight.*

The second "other beatitude" is recalled for us by the Apostle Paul in his farewell to the church leaders at Ephesus: "It is more blessed to give than to receive" (Acts 20:35).

The context here is not necessarily the giving of gifts or money, although these would certainly be included in the principle stated. The context is giving oneself in unselfish service to "help the weak" (NIV).

All around us, people need help. Some kinds of help can come from agencies or organizations. The most important kind can come only from those who are willing to give what is more valuable than things—themselves.

Earl Allen tells of a mother who sent her 12-year-old girl with some cut flowers from the garden to a neighbor who was sick. The girl came back skipping and smiling.

But when she started into the house to wash her hands, her mother said, "Smell your hands before you wash them." She could still smell the flowers.

"Always remember," the mother said, "that the fragrance of what you give away stays with you."

There is blessing in receiving. Of this there is no doubt. But even greater blessing comes from giving. The fragrance of what we give stays with us. □

GERMAN SUPERINTENDENT ISSUES HOME MISSION CALL

District Superintendent Richard F. Zanner issued a call to all pastors and lay workers in the Middle European District to be open to the leading of the Lord in establishing outreach works which can later be organized into churches.

Rev. Zanner issued the call at the time of the Fourteenth District Assembly at Frankfurt.

"It appears," he told the assembly, "that the time is ripe to open new churches and preaching points on our district.

"I seriously request all our pastors and lay workers to be open to the leading of the Lord in seeing opportunities for organizing home Bible studies or branch churches or preaching points. When I look over the district, I see several such opportunities, which could seriously be taken by a mother church, and which could later be organized into fully functioning churches."

Two cottage prayer meetings have been launched in Sossenheim and Berkersheim by the pastor and people of the Preungesheim church. These could develop into churches, according to Rev. Zanner.

Reports at the assembly showed that district membership has risen from 542 to 603 in the past year, an increase of 11.25 percent.

Once again a record year for finances was recorded with DM 446,902, an increase of 12.2 percent.

Dr. Edward Lawlor brought inspiring messages during the assembly. People made decisions for the Lord and renewed their dedication to Him. A spirit of praise continued throughout the business sessions.

A feature of the District Assembly was the European premiere of *Mission: Europe*.

Produced with a German language soundtrack by the Nazarene Communications Commission, the film was of great interest to the assembly because many of them were in the film.

Dr. Lawlor ordained Karl Otto of Preungesheim, Torsten Janshon of Frankfurt First Church, and Thomas Findlay of the Frankfurt American Church. □

DEMAND GROWS FOR LOAN FUNDS

Home mission churches which have been approved for loans from the General Church Loan Fund now must wait for their money.

For the first time in several years there is not enough money in the General Church Loan Fund to meet



Part of the Frankfurt First Church congregation in one of the evening services.



The "presiding table," from left to right: District Superintendent R. F. Zanner; General Superintendent Edward Lawlor; Rev. H. Danker, translator; Rev. G. Brohl, district secretary.



Dr. Lawlor presenting the superintendent and his wife after his report.



The ordination class, from left to right: Rev. and Mrs. Karl Otto, Preungesheim; Rev. and Mrs. Torsten Janshon, Frankfurt First Church; Rev. and Mrs. Thomas Findlay, Frankfurt American Church.



Dr. Edward Lawlor during ordination.

the current demand and still protect the deposits of investors.

Only an infusion of deposits or gifts can give the fund the added resources it needs for new churches.

The demands for loans for home mission church property has increased significantly during the recent economic crisis.

More churches have been applying for loans and the amount needed for each loan has doubled from \$30,000 to \$60,000.

Loans made by the General Church Loan Fund are restricted to home mission churches—defined as churches under five years old, with fewer than 50 members, and raising less than \$30,000 per year.

The local church must also have tried to secure financing locally. General Church loans are made only when local financing is not available.

Success in organizing new

churches, plus the scarcity of money available from commercial lending institutions, has put great stress on the General Church Loan Fund.

Each loan is guaranteed by the district and by a first mortgage on the property, making it an exceptionally safe investment. In fact, not one cent has ever been lost on such a loan.

Deposits may be made to the General Church Loan Fund in amounts of \$100 or more for one or more years at interest rates ranging from 5¼ to 6 percent, depending on the amount and the duration of the loan.

The revolving nature of the fund makes it attractive as a channel for gifts. Donors to the General Church Loan Fund have the satisfaction of knowing their gift will be used many times over the years to build new churches.

The ability of the fund to make

a positive contribution to the expansion of the church is directly proportionate to the support which it receives from Nazarene depositors and donors.

The General Church Loan Fund can play an important part in the total stewardship program of every church.

A promotional kit is available to

pastors for use in presenting this effective tool of stewardship to the local congregation.

The kit contains bulletin inserts, informational brochures, gift suggestions, deposit forms, etc. It may be obtained on request from the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131. □



Rev. and Mrs. Fred W. Parsons of Ellettsville, Ind., celebrated their fiftieth wedding anniversary, Sunday, April 20, at the parsonage of the Zion Church of the Nazarene, where they are now members. A reception was given in their honor by their three children: Mrs. Wayne (Joan) Harden of Tucson, Ariz.; Robert J. Parsons of Brownsburg, Ind.; and Charles G. Parsons of Fort Jackson, S.C. Rev. Parsons has held 12 pastorates in his 35 years as minister. He and Mrs. Parsons also served 5 years in two Nazarene colleges. They have three grandchildren.



The Ingleside Community Church at Chicago, Ill., sponsored a tenth anniversary banquet earlier this year, honoring Pastor and Mrs. Gilbert O. Leigh. The banquet was held in the Gold Room of the Pick-Congress Hotel. Dr. Forrest Nash was the guest speaker, and he was accompanied by his wife. Rev. Samuel Strachan was the host for the evening. Rev. Leigh received a love offering of \$500 from the church, and a dozen roses were presented to his wife.



Mr. and Mrs. David Cartwright of Selma, Calif., celebrated their sixty-fifth wedding anniversary, March 23, with a day-long gathering. They began by attending Palm Sunday services at the Selma church with their family. A dinner at El Conquistador banquet room followed, with an afternoon open house for family and friends. They have 7 children, 20 grandchildren, and 7 great-grandchildren. One son, Rev. Harold Cartwright, is pastor of the church in Bisbee, Ariz.

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Undersecretary of Labor Richard F. Schubert.

PLC COMMENCEMENT

The sixty-fifth Point Loma College Commencement was held June 9 in the Greek Amphitheater, where 172 students received bachelor's degrees and 12 received the master of arts. Thirty-nine students were awarded academic honors. Undersecretary of Labor Richard F. Schubert, graduate of Eastern Nazarene College, was the featured speaker.

PLC President W. Shelburne Brown delivered the baccalaureate sermon from his traditional text of Isaiah 62. The Sunday afternoon worship service in honor of graduating students was June 8 in the Greek Amphitheater.

Other year-end activities included the Nursing Division's second pinning ceremony with 32 seniors receiving pins for the bachelor of science in nursing. Alumni organizations held a golf tournament, Phi Delta Lambda brunch, class reunions, and the annual alumni/friends banquet. □

GERALD OLIVER, JR. ELECTED ONC STUDENT BODY PRESIDENT

Mr. Gerald Oliver, Jr., Springfield, Ill., has been selected President of the Associated Students for next year. Gerald is a 21-year-old accounting major in his junior year, and his wife Kathy graduated this year from Olivet with a major in elementary education. They reside in Bourbonnais.



Gerald Oliver, Jr.

While attending Olivet, Gerald has served on the Student Council and has traveled extensively with one of the Olivet singing groups. He has had business experience, serving as regional director in Kankakee for the Roosevelt National Life Insurance Company of Springfield. He has won several awards with the company, such as top salesman of the month, member of the Century Club, and winner of the President's Cup.

Gerald is the son of Mr. and Mrs. Gerald Oliver of Rochester, Ill. □



Mrs. Gertrude Vaughan has been teaching a Sunday school class at the Black Oak Church in Gary, Ind., for 33 years. March 16 the church honored her with a corsage and a special plaque. Pictured (l. to r.) are: Dr. George Scutt, Northwest Indiana district superintendent; Mrs. Vaughan; Mrs. Ruth Enlow, her daughter; Pastor Horace D. Smith; and James Shidler, Sunday school superintendent. Mrs. Vaughan is a Registered Teacher, and she has received the Teacher's Training Award. At the age of 80 she also serves as a steward on the church board and as chairlady of Prayer and Self-denial in the NWMS.



THE CANADIAN HOLINESS FEDERATION 1975

Over 100 delegates from all across Canada representing eight holiness denominations met April 14-16 at the Emmanuel Church of the Nazarene, Toronto, Ontario.

Dr. Arthur M. Climenhaga, dean of the Western Evangelical Seminary, Portland, Ore., was the guest preacher. Dr. Climenhaga's devotional themes centered around the

complete work of the Holy Spirit in the life of the Christian: "The Call to Surrender," "The Cry for Power in Service," "The Conditions of Sacrifice," and "So Send I You."

The outgoing president, Bishop Roy Sider, expressed pleasure at the "continuing and growing sense of unity" member denominations were sharing with one another. He

also expressed concern that the C.H.F. cooperate in church planting, ministerial training, stewardship education, and youth ministries.

A new slate of officers for 1976 was elected: (pictured, l. to r.) president, District Superintendent Neil Hightower, Canada Central District; past president, Bishop Roy V. Sider; first vice-president, Bishop Donald N. Bastian; second vice-president, Rev. Alexander Ardrey; secretary, Rev. James Speerman.

The Canadian Holiness Federation was founded in 1943. It is the counterpart of the American Christian Holiness Association. The participating denominations are: The Brethren in Christ Church in Canada, The Church of the Nazarene, The Evangelical Church, The Free Methodist Church in Canada, The Missionary Church, The Salvation Army, The Standard Church of America, and The Wesleyan Church in Canada.

These denominations all have roots in the Wesleyan Revival of the eighteenth century. □

NINETEENTH GENERAL ASSEMBLY TO EMPLOY IMAGE AMPLIFICATION

The General Arrangements Committee met May 1 in Dallas to visit the Dallas Convention Center and authorize the signing of the contract for the use of the Center for the Nineteenth General Assembly of the Church of the Nazarene, June 17-25, 1976.

Dr. B. Edgar Johnson, general secretary of the denomination, signed for the committee. At the same time, the decision was made to employ image amplification to guarantee that everyone present will be able to see and hear all that goes on.

Image amplification first drew public attention when it was used by the Democratic National Committee in 1972. By means of large screens the events of the podium will be amplified so that every one of the 25,000 people filling the auditorium can clearly see the participants.

Plans call for the Nazarene World Missionary Society, the Nazarene Young People's Society, and the Church Schools conventions scheduled for June 17-19 to be held simultaneously in the Convention Center. The NWMS General Convention will be held in the Arena, the NYPS General Convention will convene in the East Hall, and the Church Schools Conven-



The General Arrangements Committee witnessed the signing of the contract with the Dallas Convention Center for the Nineteenth General Assembly of the Church of the Nazarene, June 17-25, 1976. Left to right are: Dr. Norman Miller, general treasurer; Dr. W. M. Lynch, district superintendent, Dallas District; Mr. Jack Beckman, associate director of the Dallas Convention Center; Dr. Paul Cunningham, Olathe, Kans.; Mr. Robert Mitchell, director, Dallas Convention Bureau; Dr. George Coulter, general superintendent; Dr. B. Edgar Johnson, general secretary; and Mr. M. A. "Bud" Lunn, manager, Nazarene Publishing House.

tion will meet in the Parquet Grand Ballroom.

All the above groups will meet in joint session each evening in the large Exhibit Hall which seats 25,000 people. The Sunday morning Communion service, June 20, will be a single service in which all present will participate in the communion of the Lord's Supper together.

General Secretary B. Edgar Johnson, who will be guiding the activities of the quadrennial Gen-

eral Assembly, intends that the sense of oneness and involvement will be maintained in spite of the fact that this will be the largest gathering in the history of the denomination.

Nazarene Communications have been requested by the General Secretary and the General Arrangements Committee to promote and coordinate all communication support services and to give general assistance and coordination to its program structure. □

NEED EXISTS FOR RETIRED TEACHERS

Retired schoolteachers with current credentials who desire to use their skills for God may find just the opportunity they have been praying for, serving Nazarene home missions.

Dr. Raymond W. Hurn, home mission executive, says there is a need for a schoolteacher who could go into a tropical climate and live for nine months to a year to help small children of missionaries to upgrade their education.

The situation frequently is that these children are unable to get the type of education on the field that they need to be ready for their later return to the homeland.

The role of the lay home missionary teacher would be akin to that of a private tutor.

No salary is involved, but Dr. Hurn says that transportation and housing would be provided.

A complete resume of professional background and experience should be directed to Dr. Hurn, Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131. □



Mr. & Mrs. Russel Price were honored April 18 by more than 450 friends and relatives at the Long Beach, Calif., First Church, where they first exchanged wedding vows 50 years ago. Rev. Carlton Ponsford was master of ceremonies for the Golden Promises Celebration in which 15 persons participated, besides musicians. Thirteen persons were present who attended 50 years ago, also four pastors: Dr. Henry Wallen of Pasadena, Calif.; Rev. Carlton Ponsford, Point Loma College; Rev. Bill Burch and Rev. Mark Smith of Long Beach. A tape brought greetings from Rev. Ponder Gilliland of Bethany, Okla.

A reception was held in the Fellowship Hall of the church. Hosting the golden anniversary celebration were their children: Mrs. Willis Lonn of Hohokus, N.J.; Mrs. Don Black of Los Alamitos, Calif.; Jack Price of Long Beach; and Jerry Price of Los Alamitos. Also attending were 14 grandchildren.



General Superintendent C. H. Strickland dedicated the new Eagle River, Alaska, church building, assisted by: Dr. Albert Harper, professor of religious education at Nazarene Theological Seminary; District Superintendent Robert Sheppard; and Rev. Bert Daniels, Alaska's first superintendent. The building has accommodations for about 175. Present Sunday school enrollment is 150. There is no indebtedness on the building. Rev. John L. Vaughn has been the church's only pastor since its organization in 1971.



THREE PASTORS ORDAINED AT BEIRUT, LEBANON

The Lebanon-Syria District held its annual assembly February 24. General Superintendent Edward Lawlor officiated. Three pastors were ordained to the ministry. In the picture (r. to l.) are Dr. Edward Lawlor, and newly ordained couples: Rev. and Mrs. Habib Alajaji, Rev. and Mrs. Shahadi Awabdi, Mrs. Avedis Der Pilibossian, Rev. Avedis Der Pilibossian. Back row: Missionary Rev. Gordon Johnston; Dr. Puzant Krikorian, brother of the late missionary, Rev. Samuel Krikorian; and Missionary Mrs. Sharon Buess.



The new Glendora, Calif., church, with a structure of 12,000 square feet, was built, furnished, and landscaped at a cost of \$420,000. Seating in the sanctuary and educational facilities will accommodate 350 persons. The structure was dedicated April 20 by District Superintendent L. Guy Nees. Rev. Bob Sporleder has been the pastor since 1960. Carl Gaede, Nazarene architect from Pasadena, designed the building.

TNC CELEBRATES 1975 COMMENCEMENT

Trevecca Nazarene College celebrated the 1975 Commencement exercises on May 26. A record-breaking graduating class of 167 seniors received their degrees.

Dr. William M. Greathouse, president of Nazarene Theological Seminary and former president of TNC from 1963 to 1968, was special speaker for the graduation ceremonies. He spoke to the graduates on the topic "The Mission of a Christian College."

Baccalaureate services were held May 25 with Dr. Mark R. Moore, president of TNC, speaking on the topic "Living the Abundant Life."

Special recognition was given to Mrs. Lyla Mackey as the first faculty member in the history of TNC to receive emeritus status. Mrs. Mackey retired in 1973 with 38 years of service to the college. Her late husband, Dr. A. B. Mackey, former president of Trevecca, was the first administrator to receive emeritus status.

The honorary Doctor of Divinity degree was conferred during the commencement ceremony on Rev. Ed Cox and Rev. W. M. Lynch. Dr. Cox is pastor of Donelson Church in Nashville. Dr. Lynch is superintendent of the Dallas District.

Special awards were presented to three outstanding academic scholars. The top scholastic student in each class—sophomore, junior, and senior—is designated as a Trevecca Scholar and receives a \$1,000 scholarship. Plaques were presented to sophomore Pat Enzor of Jasper, Ala.; junior Debbie Taylor of Owensboro, Ky.; and senior Gay Leonard of Jackson, Miss. The National Merit Scholarship Award was presented to freshman Charles Green of Nashville. □

FIRE DAMAGES CHURCH PROPERTY IN BELIZE

On March 31, a fire in Belize City, Belize, destroyed more than 30 buildings, leaving over 180 people homeless.

The fire destroyed a building within six feet of First Church. Structural damage amounted to about \$5,000, but the building was saved.

Damage to the electrical system and the furnishings was estimated at about \$4,000. Most of this was water damage. Insurance covered part of the cost of replacement. □

—Reported by William Fowler, Belize

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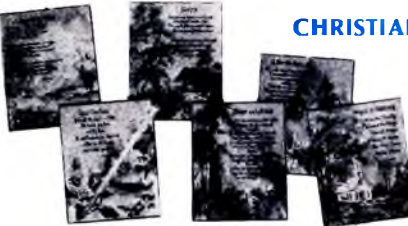


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Pictured (l. to r.) are: Rev. Dexter Westhafer, N.E.I. District Church School board chairman; Rev. Melvin Shrout, director of Senior Adult Ministries; Rev. Richard Call, district director of SAM; and Dr. Bruce Taylor, district superintendent.



Senior Adult Ministries (SAM) Retreat, Northeastern Indiana District, April 7-8, at Winona Lake, Ind.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

July 6—"The Bicentennial—a Time for Repentance"

July 13—"How to Spot the Phonies"



The Minneapolis First Church has presented the musical "No Greater Love," by John W. Peterson, for the past five years. Pictured are Tim Keeton, who portrayed Jesus; and Gary McDowell, as the Roman soldier. Sharon Strawn was the overall producer, and Frances L. Watkin was the choral director. Over 2,000 people attended the three performances, along with a record Easter morning attendance. Rev. Frank W. Watkin is the pastor.

NORTHEASTERN INDIANA SENIOR ADULT MINISTRIES RETREAT

The Northeastern Indiana District held its first annual Senior Adult Ministries (SAM) retreat, April 7-8, at Winona Lake, Ind. Rev. Richard Call, district director of Senior Adult Ministries and pastor of Columbia City First Church, was the retreat director. He reports an attendance of 87.

Of the 87 present there were 7 octogenarians and 27 septuagenarians. Mr. Guy Simon (87), Garrett, Ind., was the oldest person present. Nine of the retreaters have been members of the Church of the Nazarene for more than 50 years. Nineteen are still active Sunday school teachers or officers.

Rev. Melvin Shrout, general director of Senior Adult Ministries, and Marcella Shrout were the workers for the retreat.

N.E.I. senior adults are planning to take a 46-passenger bus to Niroga East at Montreat, N.C., in October. Plans are also under way for next year's district SAM retreat. □



Easter Sunday, Oklahoma City Britton Church broke ground for a new 60 x 114-foot sanctuary with balcony plus a two-story 24 x 114-foot unit for offices and classrooms, adding a total of 13,576 square feet. The new sanctuary will be connected to the existing facilities east of the present sanctuary.

District Superintendent Jerald R. Locke delivered the special message for the groundbreaking service. Rev. W. E. Langford, son of the first full-time pastor, who gave the original lots for the church, shared some of the beginning days of the church. Dr. Stephen W. Nease delivered the special prayer. The church board and building committee took part in the act of groundbreaking.

DISTRICT ASSEMBLY INFORMATION

HOUSTON—July 9-10. Houston First Church, 46 Waugh Drive, Houston, Tex. 77007. Host Pastor: Robert Britt. General Superintendent: Dr. Orville W. Jenkins.

NEW ENGLAND—July 9-10. Lahue Physical Educational Center, ENC Campus, 23 East Elm Ave., Wollaston, Mass. 02170. Host Pastor: Timothy L. Smith. General Superintendent: Dr. V. H. Lewis.

NORTHWESTERN OHIO—July 9-10. District Camp, R.F.D. 2, St. Marys, Ohio 45885. General Superintendent: Dr. Edward Lawlor.

COLORADO—July 10-11. Denver First Church of the Nazarene, 3800 East Hampden, Denver, Colo. 80110. Host Pastor: W. Donald Wellman. General Superintendent: Dr. George Coulter.

MICHIGAN—July 16-17. Nazarene Assembly Grounds, Route 2, Vicksburg, Mich. 49097. General Superintendent: Dr. Eugene L. Stowe.

CENTRAL OHIO—July 16-18. Nazarene District Center, 2708 Morse Rd., Columbus, Ohio 43229. Host Pastor: James H. Ranum. General Superintendent: Dr. Charles H. Strickland.

SOUTHWESTERN OHIO—July 18-19. Convention and Exhibition Center, 525 Elm Street, Cincinnati, Ohio 45202. Host Pastor: Ira East. General Superintendent: Dr. Edward Lawlor.

DISTRICT ASSEMBLY REPORTS

ARIZONA

The fifty-fourth annual assembly of the Arizona District was held in the Tucson First Church. District Superintendent M. L. Mann, completing the first year of an extended term, gave his thirty-first consecutive report. General Superintendent George Coulter presided over the assembly business.

Elected to the advisory board were (elders) Ross W. Hayslip and Crawford T. Vanderpool; (laymen) David Gipe and Mel Riddlebarger.

Mrs. George Psaute was elected NWMS president, and Mr. Paul Fridenmaker was elected NYPS president. Rev. Glenn A. Roberson was reelected church schools board chairman. □

NORTHWEST

The seventy-first annual assembly of the Northwest District was held at Lewiston, Ida. District Superintendent Raymond C. Kratzer, reelected to a four-year term, reported.

General Superintendent Orville W. Jen-

kins ordained David R. Losey, David B. Parker, and Larry A. McNaught.

Reelected to the advisory board were (elders) Charles Wilkes, Perry Winkle, and James Tapley; (laymen) Leon Doane, Eddie Gray, and Earl Housinger.

Reelected to their posts were Mrs. Charles Wilkes, NWMS president; Rev. Ron Kearns, NYPS president; and Rev. Milton Harrington, chairman of the church schools board. □

WEST TEXAS

The sixty-seventh annual assembly of the West Texas District was held at Lubbock (Tex.) First Church. District Superintendent Lyle E. Eckley, completing the second year of a four-year term, reported.

General Superintendent Edward Lawlor ordained David B. Bentley, Louis Pryor, and Larry F. Woodward.

Elected to the advisory board were (elders) Marshall Stewart and Dwight Southworth; (laymen) Melvin Pierce and Chesley Lewis.

Reelected to their posts were Mrs. Lyle Eckley, NWMS president; Rev. Tommy Davis, NYPS president; and Rev. Lee Steele, chairman of the church schools board. □

SAN ANTONIO

The sixty-second annual assembly of the San Antonio District was held at Corpus Christi (Tex.) First Church. District Superintendent C. Marselle Knight, completing the third year of an extended term, reported.

General Superintendent George Coulter ordained G. R. Cundiff and recognized the elder's orders of Rev. Charlie E. McDonald.

Elected to the advisory board were (elders) T. A. Burton and W. E. Rhodes; (laymen) Dale Yates and Erwin Davis.

Mrs. Avis Lynch was reelected NWMS president, and Rev. Jerry Tull was reelected NYPS president. Rev. Darrell Miley was elected church schools board chairman. □

SACRAMENTO

The thirteenth annual assembly of the Sacramento District was held at Sacramento (Calif.) First Church. District Superintendent Kenneth Vogt was reelected to another four-year term. He organized the Chico Valley Church in the evening service.

General Superintendent Edward Lawlor ordained Henry Pathen Allman, Michael Ralph Goode, Harold Owen Parry, Loren G. Simmonds, Jerry Parry Smith, and Wesley Earl Smith. He recognized the elder's orders of Martin Luther Edwards, Jr., and Larry Edward Bishop.

(Elders) Gerald E. Manker and Gene Reynolds; and (laymen) John A. Biggers and L. Milton Durby were elected to the advisory board.

Reelected to their posts were Mrs. John A. Biggers, NWMS president; Rev. J. Dennis Johnson, NYPS president; and Rev. Tom D. Conner, chairman of the church schools board. □

CENTRAL CALIFORNIA

The thirteenth annual assembly of the Central California District was held at the Visalia Convention Center. District Superintendent W. H. Deitz was reelected to a four-year term.

General Superintendent Edward Lawlor ordained Larry A. Wylie, James E. Sturgis, Karen Krein, and William K. Knudsen.

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

Mrs. Jane Sheldon was reelected NWMS president; Rev. E. K. Bryant was reelected church schools board chairman; and Phil S. May was elected NYPS president. □

WASHINGTON

The eighteenth annual assembly of the Washington District was held at Baltimore. District Superintendent Roy E. Carnahan completed the first year of a four-year term.

General Superintendent Eugene L. Stowe ordained Lester LeRoy Boady, Kenneth W. Murray, and Donald David Jink.

(Elders) Tom Nees and J. Weston Chambers and (laymen) Kenneth Creswell and

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Keith Peck were elected to the advisory board.

Mrs. Roy E. Carnahan was reelected president of the NWMS, and Rev. Kenneth W. Murray was elected president of the NYPS. Rev. E. Verbal Williams was reelected chairman of the church schools board. □

NEW YORK

The sixty-eighth annual assembly of the New York District was held at the Fishkill, N.Y., church. District Superintendent M. V. Scutt was elected to a four-year term.

General Superintendent Eugene L. Stowe ordained Stanley Moore.

Elected to the advisory board were (elders) Arthur Hughes and Neale McLain; (laymen) Raymond Dunlop and Raymond Reed.

Mrs. M. V. Scutt was elected president of the NWMS, and Rev. David Trauffer was reelected president of the NYPS. Mrs. Anderson Rearick was elected chairlady of the church schools board. □

NORTH FLORIDA

The second annual assembly of the North Florida District was held in Pensacola, Fla., First Church. District Superintendent Jonathan T. Gassett, completing his first year, reported.

General Superintendent Edward Lawlor ordained John Booth, Chip Rudin, and Roy Smith.

Elected to the advisory board were (elders) Walter Minglehoff and Aubrey Ponce; (laymen) Jim Herndon and J. W. Spiva.

Mrs. J. W. Spiva was reelected NWMS president. Rev. Barney Baggott was elected NYPS president. Rev. James Tripp was elected chairman of the church schools board. □

IDAHO-OREGON

The sixty-third annual assembly of the Idaho-Oregon District was held at Nampa, Ida., College Church. District Superintendent Grady W. Cantrell, completing the second year of a four-year term, reported.

General Superintendent Orville W. Jenkins ordained James L. Miner, Roane R. Maurice, David R. Rodes, and Wesley W. Sullivan.

(Elders) Charles E. Higgins and Harold M. Sanner; and (laymen) Wally Johnson and Quentin E. Howard were elected to the advisory board.

Reelected to their posts were Mrs. Grady W. Cantrell, NWMS president; Rev. Ronald Kratzer, NYPS president; and Rev. Robert L. Miller, church schools board chairman. □

LOS ANGELES

The twenty-fifth annual assembly of the Los Angeles District convened at Pasadena (Calif.) Bresee Church. District Superintendent L. Guy Nees, completing 11 years, reported. He has been elected president of Mount Vernon Nazarene College. Rev. Paul Benefiel, pastor of Los Angeles First Church, was elected as new district superintendent.

General Superintendent Charles H. Strickland ordained George W. Eastis, Robert L. Hoyt, and Henry H. Gilson.

The following were elected to the advisory board: (elders) Nelman Gunstream, Charles J. Muxworthy, and Earl G. Lee; (laymen) Harold Bell, Dick Willis, and Carlton Burlison.

Mrs. Erlene Mielke was elected NWMS president and Rev. Rick Savage was reelected president of the NYPS. Rev. Ira L. True, Jr., was elected chairman of the church schools board. □

NAZARENE CAMP MEETINGS

July 3-6—NORTHWEST. July 4th Family Camp. Pinelov Park above Spokane. Dr. Kenneth Pearsall, evangelist. Raymond C. Kratzer, district superintendent.

July 8-13—COLORADO. Denver First Church of the Nazarene, 3800 East Hampden, Denver, Colo. 80110. Charles Hastings Smith, evangelist. Jim and Rosemary Green, song evangelists. M. Harold Daniels, district superintendent.

July 11-20—CANADA CENTRAL. Clarksburg Camp Meeting, Clarksburg, Ontario. Paul Martin and T. Crichton Mitchell, evangelists. Singers, the Songmasters. Jean Darling, missionary from India. Neil E. Hightower, district superintendent.

July 14-20—GEORGIA. District Center, Adrian, Ga. C. William Ellwanger and Chuck Millhuff, evangelists. Gerald and Janice Grindley, singers. Jack H. Lee, district superintendent.

July 14-20—LOUISIANA. District Camp, 5 miles east of Many, La., on Hwy. 6, next to Ft. Jessup State Park. Rev. and Mrs. James Bell, evangelist/singers. Ralph E. West, district superintendent.

July 16-20—SOUTHWESTERN OHIO. Convention and Exhibition Center, 525 Elm St., Cincinnati, Ohio 45202. Edward Lawlor and Fred Lester, evangelists. Dallas Baggett, district superintendent.

MOVING MINISTERS

R. CECIL BEEMAN from St. Cloud, Fla., to Archer, Fla.

LAWRENCE L. BOTTEMILLER from Pocatello, Ida., to Peninsula (Ranchos Palos Verdes, Calif.)

A. LINWOOD BOWN from Nazarene Bible College, Colorado Springs, to Batavia, Ohio

TIMOTHY BRUMBAUGH from Woodland, Wash., to Lake Isabella, Calif.

ROBERT E. CANTRELL from Elkton, Ky., to Caruthersville, Mo.

JERRY W. CHANDLER from Nazarene Bible College, Colorado Springs, to Warrenton, Va.

WILLIAM R. CHILDS from Lubbock (Tex.) Monterey to Pocatello, Ida.

CHARLES E. COSBY from Nazarene Theological Seminary, Kansas City, to Los Angeles First Chinese

RONALD G. CRAIN from Corcoran, Calif., to Tehachapi, Calif.

KENNETH DENNIS from Pine Forest (Davisville, Fla.) to Suwannee River (White Springs, Fla.)

JAMES DOZIER to Aberdeen, Ohio

HARLEY F. DUNCAN from Columbus (Ohio) Frank Road to Ridge Chapel (Carey, Ohio)

CARL D. ERWIN from Ridge Chapel (Carey, Ohio) to Ironton (Ohio) First

WILLIAM DEAN GULLIAMS to Belvidere, Ill. RON HACKATHORN from Sullivan, Mo., to Woodsfield, Ohio

WARD L. HALL from Nazarene Bible College, Colorado Springs, to Byesville, Ohio STANLEY HAMILTON to Demotte, Ind.

LARRY HANCOCK from Shattuck, Okla., to Milton, Fla.

KENNETH HARPER from Nazarene Bible College, Colorado Springs, to Kennett, Mo.

T. E. HOLCOMB from evangelism to Houston (Tex.) Irvington

E. RAY JEWELL from Ft. Wayne (Ind.) Trinity to Elkhart (Ind.) Northside

RONALD LEWIS JORDAN from Charleston (W.Va.) Calvary to Gallatin, Tenn.

DAVID G. KNOX from Lafayette (La.) First to Jeffersonville (Ind.) First

DAVID L. LEAVENWORTH from associate, Nampa First, to Palmdale, Calif.

JOSEPH LIN to Los Angeles Second Chinese

STEPHEN R. LOWE from associate, Plymouth, Mich., to Minneapolis (Minn.) Bloomington

CHARLES McFARLAND from Nazarene Bible College, Colorado Springs, to Willow Springs, Mo.


JOHN P. McINTOSH from Corpus Christi, Tex., to Prescott, Ariz.

ALLEN B. MIDCAP from High Springs, Fla., to Jacksonville Beaches First (Neptune Beach, Fla.)

MIKE NORRIS from Cincinnati (Ohio) Montana Avenue to Dayton (Ohio) First

RICHARD RILEY to Broad Top City, Pa. RALPH E. SHAFER from Arkansas City, Kans., to Gaylord, Kans.

WILLARD SIMPSON from Sunbury, Ohio, to Mobile (Ala.) Riverside




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 MR. & MRS. JON SCOTT, Mozambique, new language study address: R. Prof. Sousa da Camara, 151-5 Esq., Lisboa 1, Portugal
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ANNOUNCEMENTS

Pastor Gerald Woods of the Clovis, N.M., First Church announces the celebration of its Fiftieth Anniversary Homecoming on August 9-10. Homecoming services are being planned for all former pastors and members and friends. The activities will begin on Saturday evening, August 9. □
The Wister, Okla., church will celebrate its sixty-fifth anniversary, August 10. All former pastors, members, and friends are invited to attend. Correspondence may be sent to: Church of the Nazarene, Box 65, Wister, Okla. 74966. □
The Iberia, Mo., church will celebrate its fiftieth anniversary, August 24. Morning and afternoon services are planned with a fellow-

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ship dinner for all present. The church was organized August 25, 1925, by District Superintendent E. C. Dees, with Rev. J. A. McNatt serving as the first pastor. All former pastors and members are invited to the anniversary day. The church would appreciate greetings from those who are unable to attend. Contact: Mrs. Alice Moss, Box 124, Iberia, Mo. 65486. □

The First Church, Ottumwa, Ia., will celebrate their fiftieth anniversary, September 7. Guest speakers will include District Superintendent Forrest Whitlatch and former pastor Stewart Abel. Three services are planned for the day with an "Old-fashioned Days" theme. Former members and pastors are invited to join in the celebration. Additional information may be obtained by writing Rev. Bernard Dawson, 705 Ellis Ave., Ottumwa, Ia. 52501. □

The Yukon, Okla., church will celebrate their fiftieth anniversary, September 7. Dr. Edward Lawlor will be the special speaker in the morning service, beginning at 9:30 a.m. All former pastors and members are urged to attend. Correspondence is to be sent to: Rev. Bill Johnson, Box 103, Yukon, Okla. 73099. □

Olympia, Wash., First Church will celebrate their fiftieth anniversary on Sunday, September 28. All former pastors, members, and friends are invited to share in the activities of the day. General Superintendent Edward Lawlor will be the guest speaker. Pastor Willard B. Airhart may be contacted at 2020 East 22nd, Olympia, Wash. 98501. □

Modesto, Calif., First Church announces plans for their fiftieth anniversary celebration on October 5. An all-day gathering is planned at the site of their new location. Everyone who has been affiliated with the church is requested to send name and address. Write to: Fiftieth Anniversary Committee, Church of the Nazarene, 2319 St. Paul's Way, Modesto, Calif. 95355. □

RECOMMENDATION

Rev. Ken Hathaway is entering the field of full-time evangelism. He has pastoral experience and training in personal evangelism. I recommend him to our churches. His mailing address is: Box 166, Archie, Mo. 64725.—Milton B. Parrish, Kansas City district superintendent.

EVANGELIST'S OPEN DATES

Lowell Coey, 1310 Westland Dr., Modesto, Calif. 95350, has open dates for fall of 1975 and spring of 1976.

WILLIAM JENNINGS BRYAN

William Jennings Bryan, 70, died Dec. 10, 1974 in Guymon, Okla.

In July, 1922, he was converted and joined the Guymon church just a few weeks following its organization.

He was Sunday school superintendent for 40 years and served on the advisory board of the Northwest Oklahoma District for 13 years.

Funeral services were conducted by Pastor J. R. Smith and District Superintendent Jerald R. Locke in the Guymon church.

Survivors include his wife, Lurline; sons, Wm., Jr., of Oklahoma City; Robert of La Junta, Colo.; a daughter, Mrs. Harold (Eileen) Marshall of Carnegie, Okla.; brother, James LaRoy of Guymon; two sisters, Mrs. Lydia Mizar of Gravette, and Mrs. Bertha Stearman of Hooker; 11 grandchildren. □



VITAL STATISTICS

DEATHS

TIMOTHY DUANE AMBROSE, five days old, died May 7 in Carbondale, Ill. Funeral services were conducted by Rev. Robert Weathers and Rev. J. C. Leatherman. He is survived by his parents, Rev. and Mrs. Richard (Margaret) Ambrose; a sister, Kimberly; a brother, Richard Mark; four grandparents; and four great-grandparents.

WILSON L. BLODGETT, 61, died April 21 in Milwaukee, Wis. Funeral services were conducted by Rev. David A. Austin. He is survived by his wife, Shirley (Margret); 2 sons, Robert and Gerald; 3 daughters, Karen, Sharon, and Delores; 15 grandchildren; 4 brothers; and 3 sisters.

MARY G. BRANDT, 92, died May 5 in Topeka, Kans. Funeral services were conducted by Rev. Kenneth L. Kern. She is survived by a daughter, Mrs. Maurine Stanley; 2 sons, Fred McConnell and Clay Cunningham; 3 stepsons, Orrville, Preston, and Victor Brandt; 15 grandchildren; 34 great-grandchildren; and 1 great-great-grandchild.

CAROLYN E. GRUBBS, 19, died May 1 in Indianapolis, Ind. Funeral services were conducted by Dr. Ross Lee, Rev. Gene Hood, and Rev. Norman Palmer. She is survived by her parents, Rev. and Mrs. Richard Grubbs; two sisters, Rebecca and Kay; one niece and one nephew.

FAITH HOPE HOBBS, infant daughter of

NEWS OF RELIGION

Rev. and Mrs. Stephen Hobbs, died May 20 in Virginia, Minn. Rev. Norman Bloom conducted the graveside services.

ROBERTA P. HUNT, 78, died April 23 in Victoria, British Columbia. Funeral services were conducted by Rev. R. G. Deasley and Rev. Russell Quantz, assisted by Larry Spicer. Survivors include her husband, Kenneth R.; sons Keith M. and Laurie E.; daughters Merle, Joyce, Dorothy, and Jeanne; 18 grandchildren; and 6 great-grandchildren.

OSCAR G. WHALEY, 82, died April 17 in Duncan, Okla. Funeral services were conducted by Rev. Charles Stroud. Survivors include his wife, Alee; two daughters, Mrs. Faye King and Mrs. Mary Nell Dockall; two grandsons; and two great-grandsons.

MRS. WILLIE MAE WHITNER, 82, died April 19 in Fairbanks, Alaska. Funeral services were conducted by Rev. Bronell Greer and Rev. Charles Stroud. She is survived by one son, Jack; two daughters, Mrs. Paula Greer and Mrs. Laura Bunch; six grandchildren; and one great-grandchild.

BIRTHS

to KEN AND SUSAN (STEWART) ADAMS, Olathe, Kans., a girl, Pamela Eileen, Feb. 14

to DR. AND MRS. KEN BASHAM, Lansing, Ill., a girl, Annie Suzanne, March 20

to TOM AND PHYLLIS DE VOE, Columbus, Ohio, a boy, Eric Thomas, April 14

to KENNETH AND LORRAINE (WOODS) EASH, Owego, N.Y., a boy, Benjamin Aaron, April 1

to SAM AND CARMEN (LAND) HARRISON, Houston, Tex., a boy, Samuel Todd, Dec. 24

to REV. GERALD AND MARLENE (THIEL) KEENE, Kenai, Alaska, a girl, Erin Elizabeth, May 7

to REV. ERNEST AND LINDA (ERNEST) LEWIS, Newark, Del., a boy, Andrew Robert, May 12

to JACK AND MARTHA (PENNINGTON) MENEFE, Amelia, Ohio, a girl, Mary Elizabeth, April 25

to CHARLES AND EDNA MORROW, Columbus, Ohio, a girl, Karen Sue, April 20

to JACK AND LINDA (BAXTER) POUND, Albany, Ore., a girl, Rebecca Linn, March 16

to REV. JOHN AND MARCIA (RANDALL) SCOTT, Baltimore, Md., a boy, Jeremy Philip, May 18

to H. EVERETT AND LINDA SMITH, Grand Rapids, Mich., a boy, Jeromy Chad, May 15

to JOHN H. AND MARIAN (STRUTZ) WARREN, Shelton, Wash., a boy, Jeremiah Josephus, April 24

to JOHN AND BRENDA (BATTLES) WHITE, Blytheville, Ark., a girl, Kimberly Suzanne, April 5

to BRUCE AND BECKY (SANDERS) YOUNG, Osceola, Ark., a boy, Bradley Bruce, March 11

ADOPTED

by STEVE AND JOYCE (KNIGHT) PACE, Baker, Ore., a girl, Joy Mi Kyung, born Nov. 14, 1974, in Korea.

MARRIAGES

VIRGINIA L. BARR and MYRON A. LEDYARD at Urbana, Ill., April 11

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.

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CIA SCORED FOR JEOPARDIZING MISSIONS. American missionaries abroad, whose outreach depends upon trust and confidence, report that recent disclosures of CIA activity damage their efforts.

"It creates suspicions and puts the missionaries in a precarious position," says Rev. Charles P. Davignon of the Catholic Foreign Mission Society of America. "Our work has been put under kind of a shadow."

George W. Cornell, AP religion writer, says that similar anxieties have arisen in numerous missionary agencies, both Protestant and Catholic, as "accumulating information emerges about undercover CIA intervention in the affairs of foreign nations—particularly in Latin America."

Episcopalian missionary William Wipfler admits: "A lot of missionaries are nervous about it. We see signs it could begin the closing of doors."

A total of some 42,500 American missionaries work overseas—35,000 of them Protestants, 7,500 Catholics. Some 12,000 work in Latin America. □

YEARBOOK OF CHURCHES REPORTS ON MEMBERSHIP IN U.S., CANADA. The number of Americans having a religious affiliation has declined fractionally from the 62.4 percent reported last year.

According to the *1975 Yearbook of American and Canadian Churches*, approximately 61.9 percent of the U.S. population holds formal religious membership.

The actual count dropped from 131,424,564 to 131,245,139, or a drop of 179,425, which is only 0.14 percent, said Constant Jacquet, Jr., editor of the *Yearbook*.

Statistics in the 1975 report are largely from calendar year 1973, and were supplied by 221 groups. In many cases, individual churches have already reported 1974 figures.

The *1975 Yearbook* counts 71,667,225 U.S. Protestants; 48,465,438 Roman Catholics; 6,115,000 Jews; 3,705,882 Eastern Christians; 848,152 members of Old Catholic, Polish National, and Armenian groups; 60,000 Buddhists; and 483,442 in a miscellaneous category, including Spiritualists and Unitarians.

The Protestant total includes some groups, such as Jehovah's Witnesses and Mormons, which are not, strictly speaking, Protestants. □

UNUSED, UNDERUSED CHURCHES SEEN AS MAJOR PROBLEM. Unused and underused church properties have become a problem in the U.S. and throughout the world, participants at a conference on The Challenge of Underused Church Properties were told in New York.

The problem varies from denomination to denomination, but lies primarily within the Roman Catholic and Episcopal churches, said Ezra Earl Jones, a research executive with the United Methodist church.

Patrick Brown of the University of Bristol, England, reported that between 1969 and 1975 new uses were found for 128 Anglican churches: residential, civic, cultural, museums, storage, education, light industry, restaurants, music, drama, and worship by other Christian bodies. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ I am bothered about two scriptures. One is Job 19:26, "And though after my skin worms destroy this body, yet in my flesh shall I see God." The other is 1 Corinthians 15:50, where it says, "Flesh and blood cannot inherit the kingdom of God." I know Philippians 3:21 says, "Who shall change our vile bodies." Are we just going to have bodies without flesh? Is there some mistake in the translation?

Part of the problem is translation. The Old Testament term used in Job 19:26 is *basar*, the Hebrew term closest to our English word *body*. It is translated "body" in the KJV of Isaiah 10:18 and Ezekiel 10:12.

Basar is living, ensouled matter. It is never merely material substance. It is used by Job as indicating his faith that death is not the end of existence, and in a real, personal identity he will see his Redeemer.

Paul's use of the Greek *sarx* (flesh) in 1 Corinthians 15 is in the sense of the purely physical—"flesh and blood." The whole point of 1 Corinthians 15 is that our physical bodies will be glorified in the resurrection so that what is "sown in corruption" will be "raised in incorruption."

The physical body is compared with a seed: "It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is

raised a spiritual body" (1 Corinthians 15:43-44).

Admittedly, we have difficulty comprehending what a "spiritual body" will be like. The best we can say is that it will be like the resurrected Christ (1 John 3:1-2).

Jesus was recognizable after His resurrection, and was able to appear to His disciples. Yet He could pass through locked doors, ascend into heaven, and apparently come and go as He wished without the limitations of physical space. □

■ When and where did the Gentiles originate? When God made Adam and Eve, were they Gentiles or Jews?

"Gentile" means foreigner or belonging to another tribe or nation. It is a term that is used chiefly from within the Jewish framework. All who are not Jews are Gentiles.

The distinction therefore could not have been made before Abra-

ham's call (or, if you wish to be more narrowly technical, before Jacob).

The term *Jew* did not come into use until after the division of the Israelite nation, when it was used to designate those of the southern

kingdom of Judah. Later, the term was applied to all Jacob's descendants.

Adam and Eve were neither Jews nor Gentiles. They were just people. □

■ The expression "the person of Jesus Christ" is often used by ministers in their preaching relative to the means of our salvation. Will you please comment on this?

"The person of Jesus Christ" is a phrase theologians use to describe who Jesus is. It involves His unique combination of divine and human natures in one personality. He is

both Son of God and Son of Man.

If used as a description of means of our salvation, it seems to me one would need to add, "The person and work of Jesus Christ." It is not

only who He is, but what He eternally accomplished in His incarnation, death, and resurrection that is the means of our salvation. □

■ I question your statement in the "Answer Corner" for November 20, 1974, in connection with women's place in the church: "Paul does say that women should not speak in tongues in church (1 Corinthians 14:34 in context)." I have checked several translations, and I can't find this in any of them.

It isn't a matter of translation but of understanding the meaning of the verse. The translations don't differ all that much from the KJV: "Let your women keep silence in the churches: for it is not permitted unto them to speak."

Taken out of context, these words would forbid any speaking by all women under all circumstances: testifying, teaching, or praying. Few, if any, would take the words in this noncontextual sense.

The context, however, helps us understand what Paul means. 1

Corinthians 14 is an entire chapter given to two kinds of speaking:

(1) Prophesying, which is defined in verse 3 as speaking "unto men to edification, and exhortation, and comfort";

(2) "Speaking in tongues," whether this be understood as unfamiliar languages or a glossolalia similar to that of our present day.

The same letter, 1 Corinthians 11:5, clearly indicates that women were permitted to pray and prophesy in church. By elimination, then, the speaking to which Paul refers

is speaking in tongues.

I realize that 1 Corinthians 14 has been made the basis of advocacy for glossolalia. It is hard to read the chapter without recognizing that it was written to extol the vastly greater value (10,000 to 5) of speaking words of edification, exhortation, and comfort as compared with speech that no one can understand unless interpreted.

1 Corinthians 14 is in the New Testament, not because glossolalia was such a blessing, but because it was such a problem. □



Rewarding occasion—Dr. John A. Knight, second from right, accepts congratulations from William H. Cossler, Ohio State Board of Education president. Happy onlookers are Dr. Everett L. Jung, Left; and Dr. Clifford Anderson, Education Department chairman at MVNC.

MVNC TEACHER EDUCATION PROGRAM APPROVED

Good news came to the Mount Vernon (Ohio) Nazarene College students, faculty, and administration in April when the Ohio State Board of Education approved the MVNC teacher education program.

The approval came at a meeting of the board in Columbus, Ohio, at which time William M. Baker moved the program be approved and Roy D. McKinley, representative of the Seventeenth District of Ohio, seconded the motion.

The MVNC program approval brings the total teacher education institutions in the state of Ohio to 53.

Superintendent of Public Instruction Martin W. Essex said, "An on-campus team evaluation has confirmed substantial compliance with standards for preparing teachers at the Mount Vernon Nazarene College and the newly appointed, 15-member Ohio Teacher Education and Certification Advisory Commission has recommended that the college be approved by the State Board."

For students in the teacher education program, the approval means they will not have to transfer to another teacher education institution.

Dr. Clifford Anderson, chairman of the Department of Education at MVNC, headed the team which submitted an application for teacher ed approval along with a detailed report about MVNC. He also made necessary arrangements for the evaluation team which was on campus in February.

Following the visit of the team, a recommendation was made to the State Department of Education that the 1976 and 1977 graduates be permitted to secure teacher certification if specific courses are added to the program by those years.

The recommendation of the team then had to be endorsed by the State Department and submitted to the State Board of Education, which gave final approval.

The program potentially will involve about 40 percent of present student body and the approval of the program is expected to attract increased numbers of students to the college. □



The annual Northwest Nazarene College student preaching mission was held April 21-25. Following the closing service theological awards were presented. Dr. A. Elwood Sanner (l.), chairman of the division of philosophy and religion and director of the preaching mission, was honored by the presentation of a book containing letters of tribute from former students and colleagues on the occasion of his twenty-fifth year at NNC. Dr. Morris A. Weigelt (r.) presented the book of letters. Also, Gil Jacobs, senior ministerial student, gave a commemorative plaque to Dr. Sanner on behalf of the students.

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MANC COMMENCEMENT HIGHLIGHTS

The fourth annual commencement at Mid-America Nazarene College was highlighted by an address from a U.S. congresswoman, the awarding of two honorary doctor's degrees, a special citation to a retiring district superintendent, and A.B. degrees to 107 graduating seniors. The ceremony was held in the sanctuary of College Church, Olathe, Kans., May 26.

Mrs. Martha Keys, congresswoman of the Second District of Kansas and daughter of the late Dr. and Mrs. S. T. Ludwig, former general secretary of the Church of the Nazarene, spoke to the graduates about the country's future and their personal futures. The four valedictorians of the class of '75 also addressed the congregation briefly.

Honorary Doctor of Divinity degrees were conferred upon Rev. Paul G. Cunningham, pastor of Olathe College Church; and Rev. Norman Bloom, district superintendent of the Minnesota District. A special plaque of appreciation

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JULY BOOK OF THE MONTH

was presented to Dr. Ray Hance, superintendent of the Kansas District, who is retiring after 28 years in the superintendency, 30 consecutive years as a member of a Nazarene college board of trustees, and 9 years on the board of trustees of Mid-America Nazarene College.

The 107 graduating seniors were also challenged by Dr. Donald Gibson, executive secretary of the Department of Evangelism, in the baccalaureate service, May 25. Dr. Curtis Smith is president of Mid-America Nazarene College. □



Rev. Lyle Potter conducted a series of meetings at Nazarene Bible College, April 21-25. The theme was "The Spirit-filled Life." President L. S. Oliver reports that the services were unusually blessed of the Holy Spirit. A large number of persons sought and received the experience of entire sanctification. "The emphasis he made at Nazarene Bible College will be long remembered." Pictured (l. to r.) are Rev. Lyle Potter, Dr. G. B. Williamson, and Dr. L. S. Oliver.

HELP FOR DISABLED MINISTERS

By vote of the General Board a new program has been initiated through the Department of Pensions and Benevolence.

A minister who becomes disabled and who has been certified to receive a monthly disability benefit from the Social Security Administration can have assistance during the Administration's regular waiting period.

In the period when church income ceases and before the Social Security benefit begins (not to exceed five months) the minister may receive assistance from the Department.

This temporary monthly benevolence will be equal to the amount that the Social Security Administration has certified they will pay following their waiting period.

This assistance will not affect the minister's "Basic" Pension payments. Applications for *Temporary Monthly Disability Benevolence* may be made through the district superintendent and the district advisory board. □

SPEAKING OF MIRACLES



BY
ABIGAIL
ALLEN*

I didn't know about miracles then. I just knelt beside my bed with a terrible load of guilt weighing me down. And I prayed.

Well, actually, I didn't *compose* a prayer at all! I just read the fifty-first psalm aloud and told the Lord this was my prayer.

I didn't know much about prayer in those days. Nor about the Bible. Nor about church. That was in 1947.

But I did know about sin. I was engulfed in it. Immersed in it. Up to my neck in it. And thoroughly fed up with it. Life for me had added up to one big zero. Guilt I knew about. Frustration I was acquainted with. Loneliness was my familiar companion. Hopelessness was part of my life. These things I knew too well.

So I knelt in midafternoon on a street called West Street in Langdon, Mass.

I had trouble finding the psalm, as I remember it. I had no idea *where* in the Bible to look. But a Christian woman years before that had handed me a slip of paper on which was printed, "If you want your sins forgiven, read Psalm 51." Through the years I had carried the slip of paper around with me, ignoring it. But now I needed it. Desperately.

So I fumbled through the pages

of the Bible looking for that psalm. And I read it aloud to God on my knees. Marvelous psalm! Wholly adequate, with words that applied to me starkly and frankly.

"Have mercy upon me, O God . . . according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. . . . Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."

I meant it. Wholeheartedly. Sincerely. Irrevocably.

God heard that psalm being read aloud, acknowledged it, and somewhere up there wrote my name in full in a special, big book.

I got to my feet. Newborn. Inexperienced. But forgiven. Then I did a strange thing. I went to my typewriter and rolled in a fresh sheet of paper.

"That piece of paper," I told myself, staring at it that day, "is symbolic of my life at this moment!" And it was! It represented a clean, guilt-free page on which to start anew. □

—From *SPEAKING OF MIRACLES*

*Abigail Allen

Pen name for Mrs. Dorothy Boone Kidney

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

FIND LOVE HERE

AS WE DROVE into the diagonal parking spot in front of Stimson's Pharmacy, I was busy reading the mail we'd just picked up at the post office. My husband left the car to walk to the bank while I was engrossed in letters from our children.

Finishing with the mail, I put the personal letters in my purse and then looked up to observe the displays in the store windows while I waited.

Suddenly—and so unexpectedly—a decal of three words on the pane of glass next to the door handle of the drugstore caught my eyes and my attention: **FIND LOVE HERE.**

"What a strange place to read those words!" I thought. My eyes were held to those words as if drawn by a magnet. I recalled the words of Mary and Gene Warner, who had just recently joined our church, "We found love here."

Gene had been saved after reading a Gideon Bible in a motel while alone on a business trip. Sick of the sinful life he'd been living and bound by habits he couldn't break, he had knelt there in that room, confessed his sins, and received Christ as his Saviour.

Eager to commit his time and energy to reaching others, he sought to become a Gideon and found one requirement is church membership.

Gene and Mary immediately joined the church that had been a part of his background as a boy back in Maine. For six months they attended faithfully and pledged their support financially, but somehow they never felt accepted or at home.

When the Sunday school closed for the summer months, Mary was disturbed, for she felt little Steve and Becky needed spiritual instruction all year.

In their quest for satisfaction, Mary suggested they visit our church. She had first met Christ as a teen when she attended a revival in a Nazarene church in Portland, Me., and she was sure we would have Sunday school all year.

They did visit our church one Sunday morning, total strangers to everyone. Our people welcomed them warmly and urged them to come again. I saw two Sunday school teachers talking to the children at the close of the service and as my husband and I greeted them at the door, I noticed the Bible tucked under Gene's arm and sensed his interest in spiritual things. They assured us they would return for our evening service.

Gene and Mary did return and they brought another couple with them. Again our people took time to seek out these new friends and as I watched, I thanked God for our people and their sincere friendliness.

Chatting together just before they left, Gene told us they had enjoyed the day so much and thanked us for the welcome they had received adding, "We found love here; love for God and love among your people. We could *feel* it."

We set a time to visit them in their home which led finally to their joining our church.

FIND LOVE HERE, the sign read. I thought, wouldn't it be great to have a sign like that on the door of our church? No, we don't have a decal on the door, but it is my prayer that all who enter our sanctuary may experience the reality of those words. □

—MRS. WILLIAM W. RESTRICK
Wallingford, Conn.

ANNOUNCEMENT

In a period of uncertain economic conditions our wonderful Nazarene people responded by going over the goal for the Easter Offering with a total of \$4,254.895.

This is indicative of the knowledge our people everywhere possess that the greatest and most important work in the world is the advancement of God's kingdom on earth among men. We shall continue to be busy with our assignment.

We express our thanks to every one who has given so generously, and we are sure God's blessings will rest upon every one and upon the Church of the Nazarene over the world.

—V. H. Lewis, for
BOARD OF GENERAL
SUPERINTENDENTS

DR. C. A. GIBSON VETERAN CHURCH LEADER DIES

Dr. Charles A. Gibson, 87, died May 23, in Riverside Hospital, Kankakee, Ill., following a short illness. He began his ministry in 1913 in Illinois. He was district superintendent of Northern California beginning in 1921. From there he moved to the superintendency of Ohio, then Michigan, and completed 36 years in the district leadership with a 13-year term in Wisconsin.

Dr. Gibson organized more than 200 new churches. He started over 300 young ministers in their first charges. He was elected to the General Board in 1933 and served for four years.

Funeral services were held May 27 in the College Church in Kankakee, Ill., at 2:30 p.m., with District Superintendent Forrest Nash in charge. Dr. Harold Reed, retiring president of Olivet Nazarene College, spoke of Dr. Gibson's key and continuing interest in Christian education. Professor Ray Moore sang. Dr. Samuel Young, general superintendent emeritus, fulfilled a long request of Dr. Gibson's by bringing the funeral message. Dr. Gibson was buried in Memorial Gardens cemetery in Kankakee.

He is survived by his wife, Eva, who is now 91; two sons, Franklyn of Sparks, Nev., and Fred W. of Kansas City, Mo.; two daughters, Evaleen (Mrs. Wilmer Lambert) of Syracuse, N.Y., and Wilma (Mrs. James Shaw) of Concord, Calif.; seven grandchildren; a brother, William of Spencer, Ind.; and a sister, Mrs. Nannie Brown of Greensburg, Ind.

A memorial scholarship fund has been established in his name. □



KOREAN NAZARENE CHURCH BEGINS NATIONAL BROADCASTS

The first broadcast of "Nazarene Hour," a program by the Korean Nazarene church, was aired May 2, on Station HLKX, Seoul. This Christian radio station, operated by the Evangelical Alliance Mission (TEAM), reaches the entire South Korean peninsula.

Twice a week, on Monday and Friday mornings during prime time, this 15-minute devotional program begins with the strains of "Showers of Blessing." It features the Korean Central district superintendent, Cho Moon Kyu, and the dean of the Korean Nazarene Bible College, Kim Young Baik.

The initial response is promising. Many are writing in to learn more about the denomination. Each inquiry is followed with a personal letter and a tract introducing the church. The address of the nearest Nazarene church is also included. Pastors are notified so that a personal contact can be made.

In June a second program was initiated on another Christian radio station in Seoul, HLKY. It is heard



Kim Young Baik making one of the first broadcasts.

on Saturday evening just before the final news of the day and features the ministry of the district superintendent of the Korean Southern District, Oh Jung Whan. It is a 10-minute program aimed primarily at youth and college-age young people.

Rev. Paul Stubbs, mission superintendent for Korea, says, "We are indeed encouraged by the results of the first broadcast and hopeful for the continuing lift this outreach from these two programs will bring to the work of the Church of the Nazarene in Korea." □



Lorraine O. Schultz, principal of the Bible Training School in Mozambique, Africa, for 21 years, turned the Bible School keys to the new principal, Rev. Noah Mainga, on May 1. Rev. Noah Mainga is a graduate of the Bible Training School and has taught for 15 years at his alma mater. Miss Schultz will continue there as a counsellor and teacher. □

"HERALD" SUBSCRIPTION HONOR ROLL

Since February 1, various districts have been engaged in subscription drives. The following have reported making or exceeding their goal:

Alaska	135%
Rev. Wayne Sawyer, <i>campaign director</i>	
Rev. Robert Sheppard, <i>district superintendent</i>	
Canada Central	102%
Mr. Wilmer H. Fawcett, <i>campaign director</i>	
Rev. Neil E. Hightower, <i>district superintendent</i>	
Canada West	116%
Rev. J. Mark Caldwell, <i>campaign director</i>	
Dr. Herman L. G. Smith, <i>district superintendent</i>	
North Carolina	113%
Rev. F. Don Dunlap, <i>campaign director</i>	
Rev. Bill M. Sullivan, <i>district superintendent</i>	
Northwest Indiana	142%
Rev. Ray Wilson, <i>campaign director</i>	

Dr. George Scutt, <i>district superintendent</i>	
Northwest Oklahoma	101%
Rev. Denny Owens, <i>campaign director</i>	
Dr. Jerald R. Locke, <i>district superintendent</i>	
Rocky Mountain	116%
Rev. James W. Humble, <i>campaign director</i>	
Dr. Ross Price, <i>district superintendent</i>	
Southwest Indiana	112%
Rev. Richard Fisher, <i>campaign director</i>	
Dr. W. Charles Oliver, <i>district superintendent</i>	

After all districts have completed their drives, the final tally will be given at the District Superintendents' Conference.

We congratulate these districts for really "sharing the Herald of Holiness with prayer."

—John A. Knight, *Editor-Elect*
Ivan A. Beals, *Office Editor*

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