



CHURCH OF THE NAZARENE

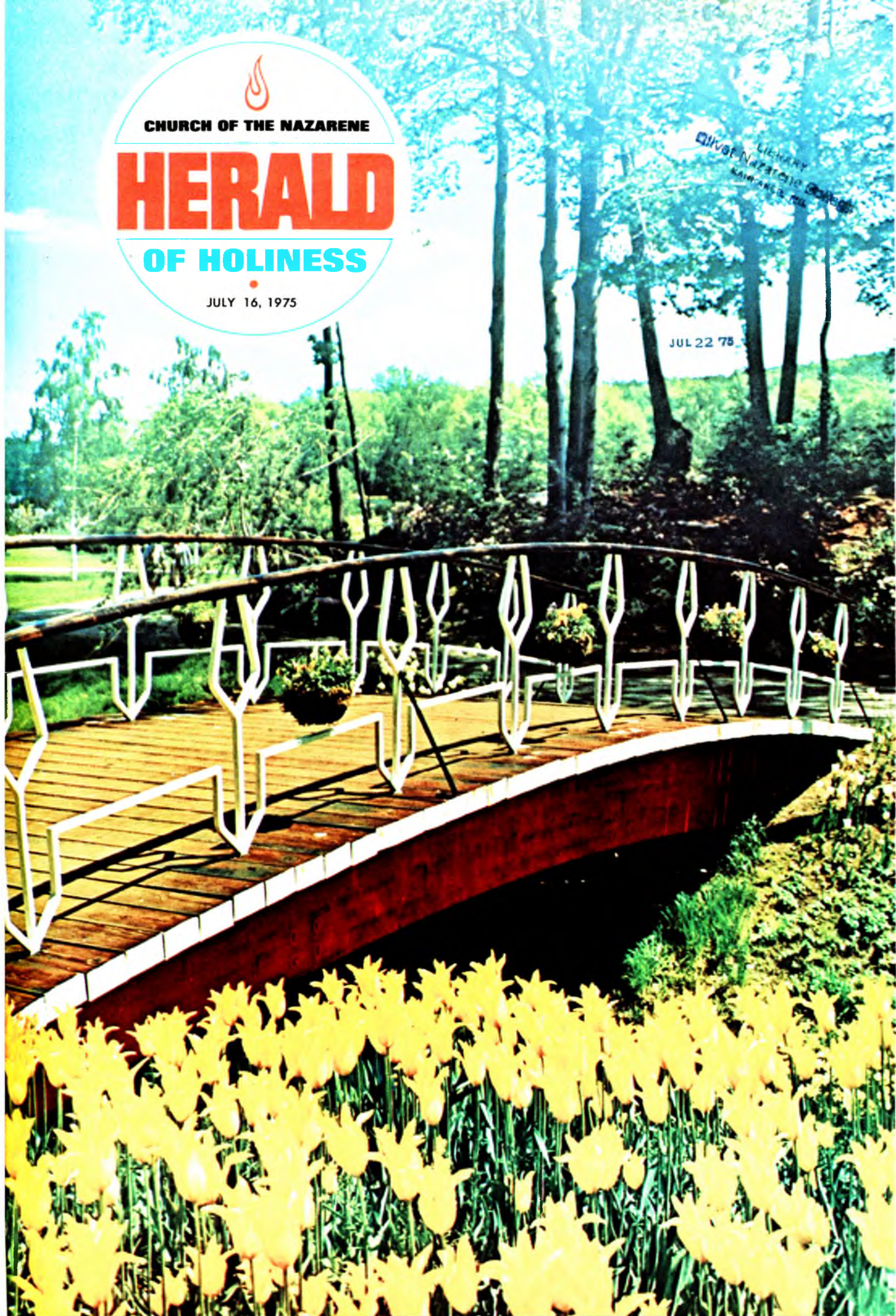
HERALD

OF HOLINESS

JULY 16, 1975

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—General Superintendent George Coulter



A HISTORIAN'S ASSAULT

TOO OFTEN the crucified Christ is depicted as a "weak and forlorn figure."

The tragic scene on Calvary takes on the appearance of an unfortunate miscarriage of justice. What happened on that "hill far away" could be interpreted as the brutal murder of One who was weak, innocent, and helpless.

But the Apostle Paul looked upon the cross of Jesus Christ as a "victorious assault" rather than the passive victimization of One who was holy and harmless.

The New Testament proclaims Him as the Lamb "slain from the foundation of the world." But it also depicts Him as an active, powerful, and militant Saviour.

The words of Paul resound with joy and triumph as he portrays the accomplishments of a conquering Saviour. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them" (Colossians 2:14-15).

He was indeed the Lamb brought to the slaughter. But He was also the conquering King "from Edom, with dyed garments from Bozrah . . . travelling in the greatness of his strength."

God himself was actively involved in that Cross. "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

Jesus, then, was God manifest in the flesh, fulfilling all the costly obligations of redeeming man from his sin by meeting in the form of man all the consequences of sin.

Mystery surrounds that Cross. But victory overshadows all the darkness and gloom! His words "It is finished" sound the death knell of the reign of the evil one through the merits of His atoning death.

The kingdom of sin and darkness has been invaded. Death has been conquered. God has taken the initiative. Christ has conquered! His blood atones for all our race!

We stand in reverence at the foot of the Cross, not only during Holy Week but every moment of our lives.

Hallelujah for the Cross!

□

I JUST HAD MY BREAKFAST . . . and I needed that after a whole night of doing without!

I've just had my "morning watch" . . . and I needed that after a whole day of activity!

I can ill afford to do without either.

Perhaps the one specific everyone faces in order to live in the "stream of the Spirit" is the day-by-day, moment-by-moment walk with the Lord. The only way to maintain a keen sense of the lordship of Jesus is frequent encounters with Him! There is no such thing as "coasting" on yesterday's encounter!

It helps to remember that the Israelites needed to gather their manna *every* morning, except on their day of worship! Those who took the time to gather in the fresh hours of the morning, had no lack for the rest of the day! Those who had tried to gather a surplus yesterday, so as to "sleep in" today, discovered that yesterday's extra supply had gone bad! They needed a daily, fresh supply!

We think of those new and fresh encounters and resulting outpourings of the Spirit as essential to spiritual health. Only so will our ears be deaf to the clamorings of a frantic and hectic day, because we are "kept in His perfect peace." Only

so do we discover the incentive to follow consistently in His will.

Because His will is written on the tables of our hearts, we are not pressured or threatened by rules and radical emphases! There is the sweet consciousness of being "led of the Spirit" from within, and we desire and revel in doing His will!

Without these daily, moment-by-moment feedings on the Lord, it is so easy to drift into the mere forms and rituals of outward religion! We must "keep on being filled with the Spirit."

Whenever our walk with the Lord has lost its joy and spontaneity, it is invariably due to our neglecting this continuing fellowship in the Lord. Whatever else is allowed to take the place of that "morning watch" is too much to pay for the empty soul!

The Psalmist affirms, "I shall be anointed with fresh oil" (92:10), and so must we!

There is nothing more unattractive or phoney than a joyless, Spirit-less holiness! Mere words of profession are so empty and a listening world isn't kind to such! The world has a right to see in our lives the "joy of the Lord" that issues in praise and thanksgiving for whatever the day brings! It takes time to be holy . . . so— □

Fresh Every Morning

By NEAL DIRKSE
Corvallis, Ore.



Photo by Walt Boller

HERALD of HOLINESS



W. T. PURKISER, Editor in Chief
JOHN A. KNIGHT, Editor-Elect
IVAN A. BEALS, Office Editor

Contributing Editors:

V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS
EDWARD LAWLOR CHARLES H. STRICKLAND
General Superintendents, Church of the Nazarene

FAITH

*I don't know why, or where, or when,
Or what God has in store.
I cannot see what lies ahead
Beyond tomorrow's door.
How God can work in time and place
His promise to fulfill
Is more than I can comprehend—
I only know God will!*

—Christina Grauman
Smithfield, Ill.

IN THIS ISSUE

ARTICLES

A HISTORIAN'S ASSAULT	2
<i>General Superintendent George Coulter</i>	
FRESH EVERY MORNING!	3
<i>No spiritual food leftovers</i> <i>Neal Dirkse</i>	
FAITH	4
<i>Poem</i> <i>Christina Grauman</i>	
I SHALL KNOW HIM	4
<i>Poem</i> <i>Irene Ness</i>	
THE NOTE OF JOY	5
<i>Salvation makes shining faces</i> <i>Randal E. Denny</i>	
THE PARALYZED CHRIST	6
<i>Members of the Lord's body</i> <i>Don R. Harris</i>	
YOU ARE MY WITNESSES!	7
<i>Proclaimers of the truth</i> <i>David K. Kline</i>	
THE WAY OF HOLINESS	8
<i>Helps to holy living</i> <i>Harvey J. S. Blaney</i>	
AVON CALLING	9
<i>Pen points</i> <i>Sharon L. Bushey</i>	
THE BASIS OF CHRISTIAN BROTHERHOOD	10
<i>Love sustains all</i> <i>Selected by Forrest W. Nash</i>	
ON FINDING CONTENTMENT	11
<i>Jesus satisfies our longings</i> <i>Robert E. Bradford</i>	
AN ATTRACTIVE CHURCH	12
<i>Beauty beyond the building</i> <i>Buford Battin</i>	
HIS LISTENING EAR	13
<i>Pen points</i> <i>Ruby Franklin</i>	
THE HOBO	14
<i>A miracle of grace</i> <i>Carlos H. Sparks</i>	
THE DREADFUL DECISION	15
<i>From a nurse's notebook</i> <i>Laura Mae Douglass</i>	
GARDEN OF FAITH	16
<i>Poem</i> <i>Marcia Swartz</i>	
GODLY KINDNESS	16
<i>Abiding in Christ</i> <i>Don W. Hall</i>	
THE COMPULSION OF COMMITMENT	17
<i>What we love</i> <i>M. A. (Bud) Lunn</i>	
EDITORIALS	18
<i>W. T. Purkiser</i>	

STANDING FEATURES

NEWS OF RELIGION	30
ANSWER CORNER	31
BY ALL MEANS	34
<i>Is It Worth It?</i> <i>Paul Laird</i>	

I SHALL KNOW HIM

*When my journey here has ended,
And I reach that heav'nly place,
Will I recognize my Saviour?
Will I know His blessed face?
He has walked with me in sunshine,
When my way with joys was crowded;
His hand has led me through the darkness,
Down a path with gloom enshrouded.*

*He has been there in my sorrow,
And sustaining grace He gave,
As I watched a precious loved one
Gently lowered in the grave.*

*In my hour of joy and triumph,
When my voice with laughter rang;
He was there and joined me
In the happy songs I sang.*

*When the road was rough and thorny,
And I stumbled in the way;
He reached down a hand to lift me;
"Lean on Me," I heard Him say.*

*When with bitter disappointment
My faith was almost shaken;
Then I heard His tender whisper,
"I am here; you're not forsaken."*

*I have loved Him; I have served Him;
I have known His tender care.
We have walked life's path together—
He will be no stranger there!*

—Irene Ness
Nampa, Ida.

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The Note of Joy

By RANDAL E. DENNY
Modesto, Calif.

When life seems bleak and gray, Jesus invites men to enter His kingdom of joy. He says to the heavyhearted, "Be of good cheer; I have overcome the world" (John 16:33).

There is joy in forgiveness of sins. Our Christ is full of the zest of life. In fact, He said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). His abundant life is not somber and anemic, but is "joy unspeakable and full of glory" (1 Peter 1:8).

In the days when kings and queens governed Europe, it was a custom for a castle or city to hoist the royal flag whenever the king was in residence. If the King of Kings has come to abide, then His disciple should raise the flag of joy from the castle of the heart. Joy indicates that Jesus has come to stay!

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

*Your sins He'll wash away;
Your night He'll turn to day;
Your life, He'll make it over anew.*

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

*Copyright 1939 by Joseph Carlson.

TWO LITTLE BOYS who had never attended church were prowling around the neighborhood one evening. They came to a church on prayer meeting night and peeked through the window.

The service was apparently dry, and the poor preacher was trying to lead a time of testimonies. After each unenthusiastic testimony there was a long, stuffy silence broken only by the minister's voice asking, "Who's next? Who's next?"

After watching unobserved, one boy whispered, "What are they doing in there?"

The other lad replied, "I don't know; but whatever it is, they sure don't like it!"

If the joy has gone out of religion, it is not God's fault. The Bible says, "With joy shall ye draw water out of the wells of salvation" (Isaiah 12:3). In a world of tension and uncertainty, the real Christian can have the joy and happiness that comes only in a right relationship with God.

Some people think religion is supposed to be morose, sad, and uninviting. Phillips Brooks said, "The religion that makes a man look sick certainly won't cure our world!"

The Word of God tells us, "A merry heart maketh a cheerful countenance" (Proverbs 15:13). When one's life is in harmony with Jesus, there is reason for joy.

A Hindu once asked a Christian in India, "What medicine do you put on your face to make it shine?"

Rather surprised, the man said, "I don't put anything on my face."

The Hindu retorted, "Yes, you do! All you Christians do. I've seen shining faces wherever I have met Christians!"

Then the Christian man understood and replied, "I will tell you what medicine makes our faces shine: It is the joy in our hearts because Jesus is there!"

The Bible is true, "A merry heart doeth good like a medicine" (Proverbs 17:22).

Christianity has been called "a religion of ecstasy." The atmosphere of Jesus' presence is one of joy. Billy Sunday was right when he said, "If you have no joy in your religion, there's a leak in your Christianity somewhere!"



Photo by Alan Cibburn



THE PARALYZED CHRIST

By DON R. HARRIS
Pleasanton, Kans.

WHILE READING my Bible one day, I was halted by the Spirit at Ephesians 5:30: "For we are members of his body, of his flesh, and of his bones."

Although I had read that verse many times in the past, this time it stood out from the pages and called me to meditation. It became a very sobering thought—"we are members of HIS body"!

"We" was speaking about me. I am a Christian, called by His name. I am a part of a great body of believers called His Church. In this verse the Holy Spirit was speaking through His servant, Paul, to the Church of which I am an active member.

My eyes were then led to the word "members." I was reminded that this was in reference to the parts of the living body, such as an arm, a hand, a leg, an eye, a tongue, etc. I also recalled that the twelfth chapter of 1 Corinthians mentioned not only the great number of members a body possessed, but also the unique role that each individual member had in the preservation of the body and in helping that body to achieve its goal and purpose in life.

Then I saw the words "his body." This was talking about the precious body of my Lord and Saviour.

I was reminded of His life in the physical body during His life on earth. He went about doing good. He was busily involved in attending to the physical and spiritual needs of the humanity which surrounded Him. He was continually reaching out to bring a lost and a dying world back into the family of God. His energies, even His dying energies, were devoted to the purpose of evangelism.

All of a sudden the words began to knit themselves into a new tapestry of thought. Because we are the members of our Lord's body, we must be active in continuing His mission today.

Some years ago I knew a young boy who was actively involved in sports. He excelled in any athletic venture he put his mind to. Then suddenly one day a tragic diving accident rendered him permanently paralyzed from his neck down. What a heartrending scene it was to see him confined to a wheelchair as he observed his teammates in sports action! One could see the intense agony and anxiety written across his features as his mind sent out signals to his members to respond to the desire within his youthful heart to involve himself in the activity before him. But his arms and legs remained limp and lifeless in the chair.

Yet even more tragic and heartbreaking is the thought of seeing Christ at the wayside of humanity, His noble mind sending forth signals of mercy and love to His members to reach out and touch them, only to find those members paralyzed and silent in fear and neglect.

How ironic it is that the One who long ago healed the impotent and paralytic should today be rendered helpless by the same malady! God forbid that we, His "members in particular," should fail to respond in unquestioning and unfaltering obedience to the divine signals of action from our Head. □

REMEMBER the last time you were in a courtroom? Whom did you see?

There was the judge in a black gown. Also the accused brought before the judge. There was a policeman, to give testimony. And at least one witness to tell what he knew. Finally, there were lawyers asking questions and arguing.

Jesus tells us there is only *one* of these we should be like.

He did *not* say we should be policemen, ordering people to do what *we think* is right.

He did *not* say we are to be judges who pronounce sentence upon people.

He does *not* want us to be lawyers who argue with people.

And he surely doesn't want us to be the people who do wrong.

Jesus does say, "Ye shall be witnesses unto me" (Acts 1:8).

A witness tells just what he knows. It makes no difference that some people believe him, and some don't. Neither does it make any difference that some "lawyer" may argue against his testimony. And a witness does not change his testimony because he may have already heard a "policeman" give a different version of what he is going to say.

A witness just tells what he knows.

What does he talk about?

There was Philip: "So Philip began with this same Scripture and then used many others to tell him [the eunuch] *about Jesus*" (Acts 8:35, TLB, emphasis added).

Who are we to tell?

People, anywhere, who have not heard about Jesus.

How are we to tell?

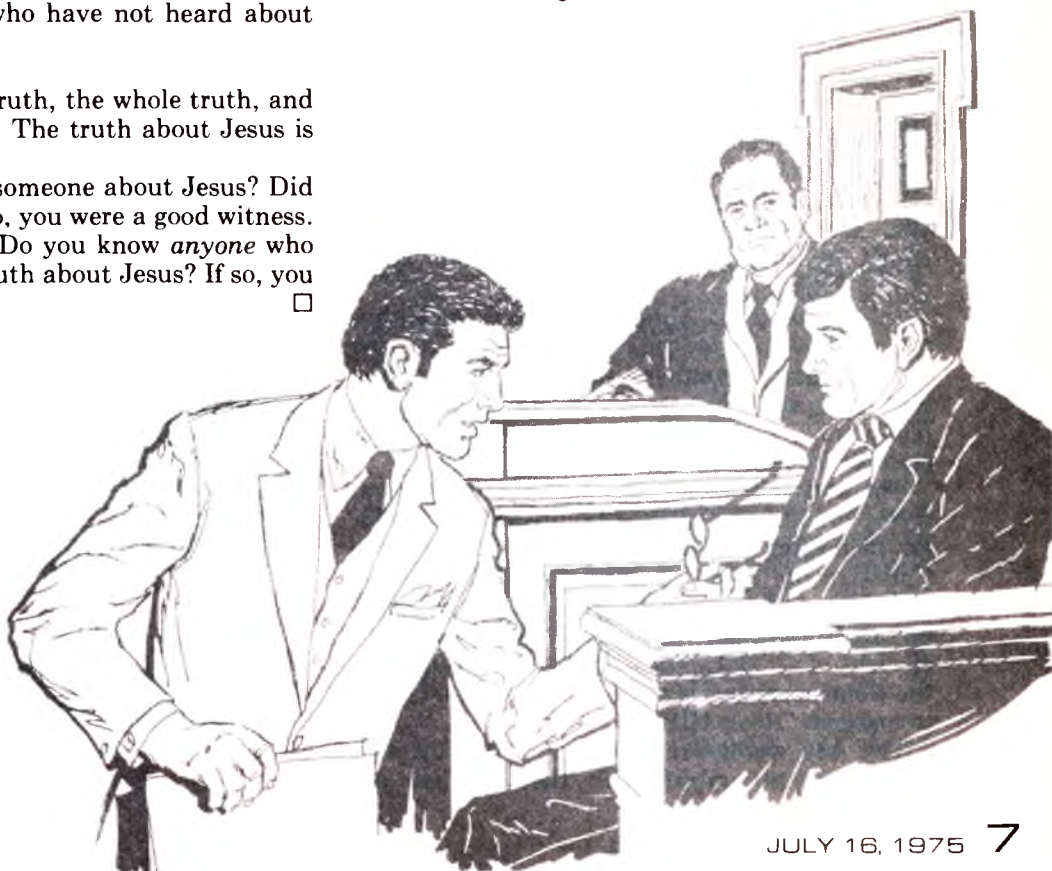
A witness tells the truth, the whole truth, and nothing but the truth. The truth about Jesus is in the Bible.

Have *you* ever told someone about Jesus? Did you tell the truth? If so, you were a good witness.

One final question. Do you know *anyone* who needs to be told the truth about Jesus? If so, you have work to do! □

YOU ARE MY WITNESSES!

By DAVID K. KLINE
Mississauga, Ontario



The Way of Holiness

By HARVEY J. S. BLANEY, dean
*British Isles Nazarene College
Manchester, England*



IT HAS BEEN SAID that the message of the Book of Hebrews corresponds to the bicycle rider's philosophy—to keep from falling off, keep going. Progress, development, advance, improvement, goals, represent the mood of this Epistle.

All the way from Abraham to Jesus the author sees God working for the redemption of man, one thing leading to another and everything pointing to Christ and the gospel. Major exhortations (chapters 2, 4, and 6) stress the need of pressing on lest dire results follow.

The author is more preacher than theologian, trying to influence rather than instruct his readers. In keeping with his approach, he thinks of the Christian life as an ongoing experience: "Since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it" (4:1, NIV). "Therefore let us leave the elementary teachings about Christ and go on to maturity" (6:1, NIV).

Two key words are picked up from the Old Testament to amplify this theme. They are

"peace" and "holiness" (12:14). Both of these concepts are central to both Judaism and Christianity and, in the present context, indicate goals to be striven for.

Depending on the version of the Bible used, the author says, "Follow—aim at—make every effort to—always be wanting to—let it be your ambition—strive for peace with all men and holiness—a holy life—to be holy."

This is the language of progress in Christian living, in a life already chosen and entered into, but not yet fully realized. It reminds one that Jesus not only said, "Come unto me," but also, "Follow me."

The Israelites, God's chosen people, were in-

helps to holy living

herently a peace-loving people, engaging in war chiefly to achieve God-given goals and to defend themselves against the intrusion of enemies. The early leaders looked forward to peaceful living in the Promised Land where everyone would eat of his own vine and fig tree.

And the prophets preached about a coming Kingdom in which God's Messiah would rule the world from Jerusalem in peace and righteousness. The people would "beat their swords into plowshares, and their spears into pruninghooks," and "study war no more."

"Follow peace," we are exhorted. Strive for it, be intent on it in all relationships, and aim for it under all the changing situations of life.

In our kind of world, peace today may not be peace tomorrow. And what is called peace is often little more than an armistice.

But peace is still God's goal for His people—peace in men's hearts and peace among neighbors; peace in the Church and peace in the world. It can be experienced, but it must be constantly renewed and maintained by serious effort.

"Follow holiness," we are also exhorted. We do not need to limit ourselves to the New Testament for the teaching on holiness; neither did God wait until the Day of Pentecost to lay down a standard of holiness for His people nor wait for Peter to write, "Be . . . holy; for I am holy." Peter had found it way back in the Book of Leviticus (19:2; 20:7).

The language is the same throughout—"Be holy." However, the standard of holiness in the New Testament has stronger moral and spiritual

connotations than in the Old Testament. This shows progress in God's redemptive revelation which culminated in Christ and the coming of the Holy Spirit at Pentecost.

The New Testament has given us God's ultimate pattern for holiness and the church has given us the theology of holiness. Our task, by God's grace, is to translate holiness into life and action. The pattern of advancement runs something like this: believing, accepting, living—faith, dedication, life.

The life of holiness is the way of holiness—the highway of holiness. To stop after believing, or after accepting, is finally to forfeit the whole. To think of the experience of grace for pardon and for cleansing as a terminus, a position attained which represents the ultimate goal of the Christian life, is disastrous in its implications. The journey onward becomes of consuming importance.

At this point our original analogy comes into focus. To ride a bicycle (and to live a life of holiness) takes a well-balanced attitude toward the vehicle, continual care to keep in the road, and pumping the pedals as if everything depended solely upon personal effort.

By all means pray for strength—but keep on pedaling. "But small is the gate and narrow the road that leads to life" (Matthew 7:14, NIV).

By all means pray for strength—but keep on pedaling. "But small is the gate and narrow the road that leads to life" (Matthew 7:14, NIV).

My testimony? I am in the way, and I am traveling on. □

PEN POINTS

"AVON CALLING"

"Dingdong. Avon calling."

Another saleslady—and I was tempted to greet her with my pat phrase, "No, thank you. I don't believe I'm interested in anything today."

But the Holy Spirit quickly reminded me of my recent prayer: "Lord, I'm so tied down with my children and home responsibilities and I want so badly to witness for You. Since I can't go out, would You send someone to me?"

I knew then that this new Avon lady was my opportunity to witness.

After I invited Brenda in and gave her a \$10.00 order (something I have never done before or since), I handed her a revival tract and invited her to our church.

She then asked, "Well, what kind of church is the Nazarene church?"

I remembered my desire to WITNESS and I replied, "Excuse me, I didn't really mean to invite you to church; I really wanted to invite you to Jesus because He has given me so much joy."

I could tell by the lines of worry on her young face that joy was certainly something she wanted.

I kept in contact with my Avon lady and within a few weeks she knelt at the altar of our church. God then let me share in the weeks of nurturing that followed. I had the thrill of praying for her, having Bible studies with her, and watching her grow in the things of God.

The real joy is that two years later I am still reaping blessings from that Avon order. Her husband, Jack, an X-ray technician, was gloriously saved and sanctified a few months ago and their frequent bubbly testimonies about their Christian home and abundant joy remind me of my prayer and how beautifully God answered.

God does the exceeding abundant when we will ask Him to use us. Praise His name! □

By Sharon L. Bushey
Berkeley, Mo.

The Basis of Christian Brotherhood

Excerpts from Adam Clarke's
"Commentary" on 1 Corinthians 13

LOVE—

1. "Suffereth Long"

—Has a long mind. The love of God, and of our neighbor for God's sake, is patient towards all men; it suffers all the weakness, ignorance, errors, and infirmities of the children of God, and all the malice and wickedness of the children of this world; and all this, not merely for a time, but long, without end; for it is still a disposition to the end of which trials and difficulties can never reach.

2. "Is Kind"

—It is tender and compassionate in itself, and kind and obliging to others; it is mild, gentle, and benign, and, if called to suffer, inspires the sufferer with the most amiable sweetness and the most tender affection.

3. "Envieth Not"

—Is not grieved because another possesses a greater portion of earthly, intellectual, or spiritual blessings. Those who have this pure love rejoice as much at the happiness, the honor, the comfort of others, as they can do in their own. They are ever willing that others should be preferred before them.

4. "Is Not Easily Provoked"

—Is not irritated, is not made sour or bitter.

5. "Thinketh No Evil"

—Never supposes that a good action may have

a bad motive; gives every man credit for his profession of religion, uprightness, godly zeal, while nothing is seen in his conduct or in his spirit inconsistent with this profession. The original implies that he does not invent or devise any evil.

6. "Beareth All Things"

—Covereth all things. We well know that it is a grand and distinguishing property of love to cover and conceal the fault of another. Plato compared the souls of foolish men to a sieve, and not able to contain anything through unfaithfulness and forgetfulness. A person under the influence of this love never makes the sins or faults of any man the subject of censure or conversation. He covers them as far as he can; he retains the knowledge of them in his own bosom as far as he ought.

7. "Believeth All Things"

—Is ever ready to believe the best of every person, and will credit no evil of any but the most positive evidence; gladly receives whatever may tend to the advantage of any person whose character may have suffered obloquy and detraction; or even justly because of his misconduct.

8. "Endureth All Things"

—Bears up under all persecutions from open enemies and professed friends; and never says of any trial, affliction, or insult, "This cannot be endured." □

Selected by FORREST W. NASH
Bourbonnais, Ill.

On Finding

Contentment



OUR SIX-YEAR-OLD SON is fascinated by new toys—for a while. The “new thing” holds his interest until he tires of it, and then something newer and different must take its place.

This seems to hold true in the lives of children ages 6 to 66 and beyond. Many are living in an atmosphere of perpetual discontent, relieved only occasionally by something that satisfies for a while. Life becomes a continuous quest for something of lasting satisfaction.

The problem is, Where do we look next? What new thing can I add to the many that have already failed to bring contentment? What new thing can I do or where can I go in my search?

Perhaps the Apostle Paul could help us at this point. He discovered that inner contentment has very little to do with what we have or do not have. He said to the Philippians, “I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength” (4:12-13, NIV).

In the feasts and famines of his life, Paul learned that contentment depends upon neither.

Inner satisfaction is not found in something “out there,” but rather on Someone “in here.” It is a result of drawing from the inner resources available to us through Jesus Christ.

Paul was satisfied with Christ in the prison as well as in the palace. He learned that Christ within prepared and empowered him to meet every situation. It is this inner sense of adequacy through Christ that freed Paul from the tyranny of circumstances.

Those who seek contentment “out there” in new things and favorable circumstances soon find themselves trapped in a vicious cycle of discontent. Nothing out there satisfies for very long.

Contentment comes in the knowledge and assurance that Christ living within makes us adequate to meet the triumphs and tragedies of life. Paul writes in this same Philippian letter: “My God will meet all your needs according to his glorious riches in Christ Jesus” (4:19, NIV). Our needs are fully satisfied, not by the passing treasures the world might offer, but by the glorious riches in Jesus! □

By **ROBERT E. BRADFORD**

Modesto, Calif.

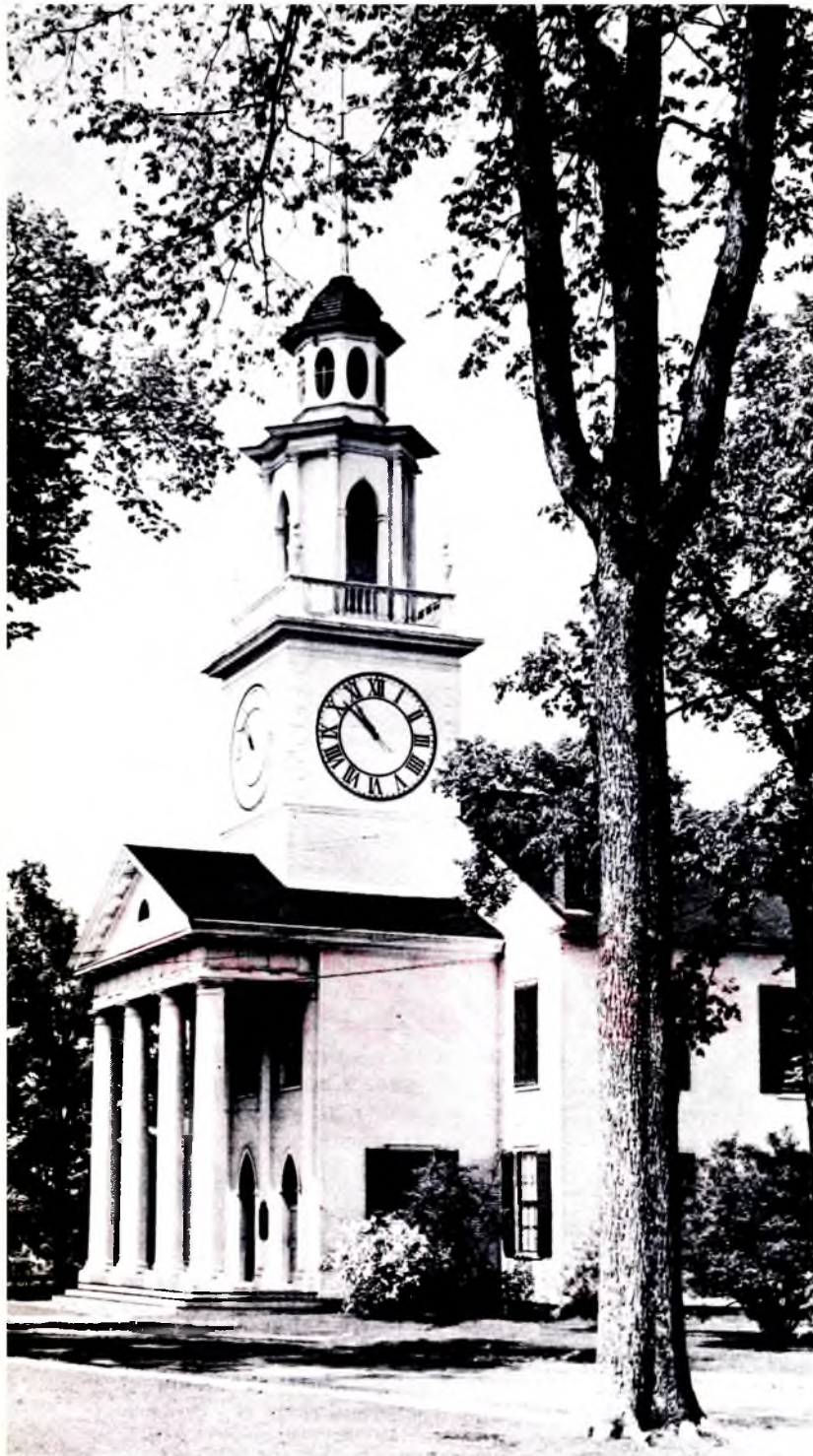


Photo by A. Devaney

By BUFORD BATTIN
Lubbock, Tex.

DAVID EXCLAIMED, "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). There are many who are attracted to the church and maintain their loyalty to its services through all kinds of weather and when other things could keep them away. To them the church is a place of gladness.

The church attracts because of its healing ministry. The writer said to a doctor, "I observe that you and most other doctors never do any advertising. You have only a small sign at the entrance to your office, yet you have all the patients you can care for."

He explained that sometimes a physician finds it a little slow when he starts. But he said, "When a doctor does something to relieve a person, giving aid to his health, that person does not forget. When he or his friends need medical assistance, he remembers;

an attractive church

and that is our best advertising." People will go a long way to get to their favorite doctor or hospital.

This is also true in the healing of the ills of the soul. Through the ministry of the church people find spiritual healing and cure for their sins. Without gospel preaching, teaching, and prayers of God's people, most of us would be dead in sin. We owe our eternal salvation to the healing ministry of the church.

The church is attractive because it provides food for the soul. To a hungry man, food is so attractive that when he sees or smells good food, he loses interest in all else. It is in the church that souls are fed upon the Bread of Life.

When one is tired and weary, he needs good food to renew his strength. People find new strength when their souls are fed at the place of worship. A person who does not relish good, nourishing food is sick, and one who loses his concern for the church is a sick soul.

An old farmer who was attending a church convention with his pastor chuckled to himself as he read over the subjects of the program.

"See here, Parson," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. I've been attending farmers' conventions for a long time now and I've never heard a single address on how to get the cattle to come up to the rack and eat. We put all our time on the best kinds of feed. I have a notion that if you put more time on discussing what to put in the rack, you wouldn't

have to spend all that time discussing how to get your folks to attend."

The church building is important. A well-planned program and good leadership are essential for success. But with all these things the church will lose its attraction unless people find food for their souls when they come to the place of worship.

The church attracts because it provides a wholesome fellowship. Every normal person enjoys fellowship with others. The church becomes dear to us because it opens to us a door to lifelong friendships with the best people on earth.

The church can fill an important place in every person's life because of its guiding influence. It is like the mariner's chart and compass. People who do not look to the church as a guide may go to the fortune-teller, a professional counselor, or to legal advisers for solution to their personal problems.

The church can offer a solution in many life situations when assistance cannot be found from any other source. The church points to a remedy for spiritual problems, youth frustrations, social complications, and family conflicts.

Many times it is the church that people need more than they need a lawyer, a doctor, or a hospital.

The church proclaims the Word of God and in this message will be found the solution to the problems of sin. □

PEN POINTS

HIS LISTENING EAR

Recently a news item caused me to pause and praise the Heavenly Father for His willingness to "listen" to me.

The article told of a church in the United States where the pastor had placed a paper shredder at the altar and told the parishioners to write their problems on yellow pieces of paper and then let the paper shredder destroy the papers. The article was entitled "Parishioners Confess to Paper Shredder."

The idea was that such confession of need would give a fresh start, since past sins had been absolved by the machine.

Praise the Lord for the time He heard my personal prayer of confession. Because of Jesus' blood, and prayers in the name of Jesus, those sins were all forgiven!

Praise the Lord for the time when God's "listening ear" heard my renunciation of self-will and He sent the Holy Spirit to abide!

Praise the Lord for the many times His ear has heard my personal prayer for grace, strength, wisdom, courage—or whatever I needed.

And praise the Lord for His "listening ear" this very day as I prayed for loved ones, people who need salvation and the Holy Spirit, and my offer of continued service in His kingdom.

I'll not provide an artificial device when You want to talk to me, Lord, for You are real and no artificial device can satisfy my soul. Praise the Lord for His "listening ear"! □

by **Ruby Franklin**
Eagle, Ida.

The Hobo



Photo by John N. White

HOBO FROM MISSISSIPPI FINDS CHRIST OVER A CUP OF COFFEE

THOSE WOULD BE appropriate headlines for the life story of Elmer Richards, of Sylvania, Ohio.

At the age of 15, he left his home at Harrison Station, near Laurel, Miss., to explore the West, but his dream of being a cowboy never materialized. He was only pint-sized and that rough chore required stronger men.

It was at Fort Worth, Tex., that his boyish dream ended. However, because he was experienced at picking cotton, starvation was averted.

"I wanted to talk to the cowboys because I admired them. One asked me if I wanted a beer. I told them I was too young to drink," Elmer recalled. Though now 82, he never did get "old enough" to drink or smoke. Morally, he had lived a clean life.

The great threshing operations of Kansas beckoned him to travel at 40 cents an hour and all he could eat. By 1912 the vagabond had an urge to move on so he chose the railroads for free rides.

"A friend taught me how to bum a meal," Elmer recalled. "He told me to always offer to work to pay for the meal."

The plan did not always work. Once in Missouri, he offered to chop wood for a meal, only to hear a strong rebuke from the woman of the house.

"Please give him something to eat, Mother; he's awfully hungry," a teen-ager appealed. The lecture ended and a meal was served him.

The hobos had a code of their own to point out for others certain places they could be assured of a good handout.

"I always kept clean," Mr. Richards boasted. Now looking at this smartly groomed man, it

would have been impossible to think of him otherwise.

By the time Elmer had taken his last train ride, he had travelled in 44 states. Once he had seen Teddy Roosevelt standing on an observation car, wearing his telltale monocle.

Had the Lord ever spoken to him across the lonely miles?

"Just once—clearly. There was smoke and I thought the boxcar was on fire. . . . I started to jump. A voice told me not to jump. I hesitated and saw that the train was approaching a trestle over a river. I would have been killed." There were tears of thanksgiving in his eyes.

"It turned out that it was only a hotbox and I was safe in the car."

At the age of 22, Mr. Richards enlisted in the army, served in the Philippines, and later in the California Coast Artillery.

At last, weary of his nomadic life, Elmer came to Toledo, Ohio, to work for the American Express Company. It was at a boarding house there that he met Vonda Brady, a girl from West Virginia. June 21, 1924, Elmer and Vonda were married.

"If I hadn't done that, I wouldn't have done anything worthwhile," Elmer said. Indeed, his wife, four sons, nine grandchildren, and one great-grandchild are the pride of his life.

December 24, 1973, his pastor, burdened the night before for Elmer's salvation, came to call. They had coffee together and at the table Pastor Sparks asked the question that could have only one of two answers:

By **CARLOS H. SPARKS**

Sylvania, Ohio

"Elmer, if you were to die tonight, do you know for certain that you would go to heaven?"

"No. I wouldn't."

"Elmer, I know and you can know, too."

Soon they were bowed in prayer. Elmer's answer came.

"Yes. I'm forgiven. Yes, yes."

Now the wanderings in the darkness of sin had ended for the gentle hobo. He became a re-

deemed man and a part of the family of God. A short time later, he united with the church and is a loyal booster.

Indeed for Elmer it was a "joy unspeakable and full of glory." At prayer meeting recently he tried again to keep his composure until he told the story.

Again he broke down in convulsive sobs. "I could cry a river," he said, "I could cry a river." □

BY LAURA MAE
DOUGLASS, R.N.
Point Loma College
San Diego, Calif.



FROM A NURSE'S NOTEBOOK

THE DREADFUL DECISION

Ralph was carried into the intensive care unit in an unconscious state, kept alive only by the means of mechanical devices. It was thought that while traveling the freeway he must have fallen asleep at the wheel. His car careened into the side of a cement embankment and his body was thrown from the automobile.

It was estimated that by the time the ambulance attendants reached him and revived him, Ralph had been without life-giving oxygen for five minutes, far in excess of the time considered safe before irreparable brain damage occurs.

Due to the gravity of the injuries, surgery was not possible. Consequently, only heroic measures were employed to maintain his heartbeat. When his wife arrived, she saw an unconscious body lying prostrate, completely dependent on hospital machinery for survival. I was the first person to greet her and to apprise her of the awesome situation.

"Is there any hope?" his wife asked with fear in her eyes.

There raced through my mind the question "What shall I tell her?"

I knew the truth—that if Ralph were to live, he would subsist only as an unthinking person. There was no hope for a continuation of the life and communication they had once known. I

pondered the issue of whether I should inform her that if the machinery were to be turned off, her husband's life would be gone.

When the doctor reappeared, I consulted with him as to what course of action to take. The doctor hesitated for a moment, then reflected, "The end results are the same. Use your own judgment." For a moment it seemed to me that I was the instrument of life or death. I seemed to hold Ralph's life or his death in my hands.

I turned to Ralph's wife with a sense of humility. I knew what she was thinking. She wanted me to give her some inkling of hope—but this was impossible.

I began to explain the various devices that were operating which kept his heart pumping. Then I spoke slowly. "As long as these machines breathe for your husband, his heart will continue to beat, but without them death is imminent. If he does survive, his brain is so badly damaged due to a lack of oxygen that he will have no mental capacity. He will be only a breathing body."

My only recourse was to offer her words of comfort as tears of grief rolled down her cheeks. I endeavored to soften the sense of the forthcoming death.

In desperation she cried out, "O God, help me—what shall I do?"

"Would you like for me to call your pastor?" I suggested.

She responded, "Oh, yes, please do—Ralph and I are Christians and our faith in God is strong."

While waiting for the minister to arrive, I referred her to Jesus' words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions . . . I go to prepare a place for you." I spoke of the Master's words where He promised to prepare a place for us and added, "That where I am, there ye may be also" (John 14:1,3).

"Though his body is lying here," I suggested, "his spirit is already with the Lord. What shall we do? Let Ralph die with dignity and turn off the respirator?"

She gripped my hand tightly, heaved a deep sigh, and whispered, "Yes, turn off the machines."

With the doctor's permission and the sanction of the grieving wife, the machines were disconnected, breathing ceased, and the inevitable occurred. Ralph's wife left with her pastor and returned to a saddened but not an empty home. □



Garden of Faith

*I wish a garden of faith
bloomed within my heart,
With roses of love and
blazing hope in every part.*

*But the fallow field is waiting
for me to drop the seed,
To tend the plants with care,
and root out every weed.*

*For flowers come from work
and not a wishing well.
Thru prayer and Bible study,
faith will come to dwell.*

—Marcia Schwartz
Falls City, Neb.

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



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

GODLY KINDNESS

The manifestations of the fruit of the Spirit seem to be related basically to love—the love of God shed abroad within the heart of the believer. Love is the source, the impetus, the nourishment, for Christian growth.

“Joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Galatians 5:22-23)—all are expressions of divine love. Where one exists, the others are present also. Included in the list are patience (long-suffering) and kindness (goodness).

To be patient and kind is to be Godlike. 2 Peter 3:8 implies that God’s patience with men grows out of His kindness, His desire to give them opportunity to repent: “But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to

repentance” (2 Peter 3:8-9, NASB).

St. Paul also relates three divine virtues by asking the Romans: “Do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?” (Romans 2:4, NASB).

If the Father is patient and kind, should not the children bear His likeness?

The divine kindness is listed in the suffering of Jesus on our behalf, for “while we were yet sinners, Christ died for us.” God’s kind of kindness is more than a spiritual courtesy or an occasional act of generosity. It hurts when others hurt, and enters into their suffering. It is not willing that any should perish, but with patience seeks the good of all men.

A demonstration of godly kindness—patiently ministering to others—is what the world needs now! But the life of God must become inward reality before the fruit will be borne. □



The COMPULSION of COMMITMENT

When the results of the Easter Offering for worldwide missions, \$4,254,895, were announced by Dr. Norman Miller, general treasurer, I lifted a prayer of thanksgiving and praise to God.

Yes, I had been a bit apprehensive. From a worldly point of view the goal seemed somewhat ambitious. Inflation, unemployment, the uncertainties of the immediate future, all made the amount almost unrealistic.

But faith is always reckless. Faith does laugh at impossibilities and insists, "It shall be done." Faith puts the hesitant to shame and the doubter to contrition.

After my elation had subsided I fell to musing on the significance of that splendid support of missionary outreach. To me it confirms the fact that our people are motivated by love to God and concern for the salvation of their fellowmen.

Then the thought came: How is true love expressed? The answer followed: Love is attested by what we do and say, by our conduct, by how we respond to the support of the Church of Christ as it ministers to the needs of a lost world. Love isn't a sentimental attachment—

it issues in commitment. As faith without works is dead, so is love.

The word *commitment* isn't heard as often as it should be. But it is an essential ingredient of a sanctified life. The Psalmist said, "Commit thy way unto the Lord" (Psalm 37:5).

The Moffatt Bible reads, "Leave all to him." The Amplified Version expands the meaning of "commit" or "trust" to mean "Lean on, rely on and be confident." The more I thought about commitment, the more I realized that without it our profession is pretty much an empty shell; but with it, "He shall bring it to pass."

Love is the first and greatest commandment, but love and commitment are inseparable virtues. We are committed to what we love. Christian commitment means to put ourselves in the charge or keeping of Another. "Ye are not your own . . . For ye are bought with a price."

We are committed; we have entrusted ourselves and all we possess to God. Because of this, the principles of Christian stewardship dominate all aspects of our lives, including our giving.

To love God is to be committed; the result is an overwhelming compulsion. □

By M. A. (BUD) LUNN, *Manager*
Nazarene Publishing House

The Limits of Choice

About many of the things that affect us most we have no choice whatever. Whether to be born, to be black or white, to grow up in poverty or luxury, to be constitutionally strong or weak, to live in a Christian or a pagan society—these are matters over which we have no control.

Yet all these and a score of other factors are some of the most determining influences in human life. They make a world of difference in shaping the circumstances of our lives.

Many of us take credit for achievements for which we owe an unrecognized debt to a score of others. On the other side of the coin, we are quick to blame others for failures for which they may really not be responsible at all.

Even where we can choose, our choices are often sharply limited. Years ago, American psychologist William James put this in sharp focus.

A man might like to be handsome and well dressed, a great athlete, make a million a year, be a wit, a bon vivant, a philanthropist, a philosopher, statesman, warrior, and saint, James said.

But the obvious fact is that most of these goals are mutually exclusive. One can scarcely be both a bon vivant and a saint, make a million a year and be a philosopher.

"So," said James, "the seeker of his truest, strongest, deepest self must review the list carefully and pick out the one on which he can stake his salvation."

Not only are our choices limited; their consequences are fixed by laws that do not bend to our wills. We may choose what seed we will plant in the garden, but we cannot change what will grow. If we plant radishes, we do not get carrots or onions.

We may choose the road we follow and the direction we take; but we cannot alter what lies at the end of the road. If I take Interstate 70 east out of Kansas City, I cannot reach Denver. If I go west, St. Louis is impossible as a destination.

If, as a young person, I choose to drift with the crowd and "live it up," I shut the door on the disciplines I need to become a neurosurgeon—and my later tears really don't make much difference.

THIS ALL has its deepest meaning in the realm of spiritual and moral choice. Here the issues of choice have their most enduring results.

I may choose, says the Apostle Paul, between sowing to the flesh and sowing to the Spirit. But when I have made that choice, I cannot change the harvest. If I sow to the flesh, I reap corruption. Only if I sow to the Spirit may I reap life everlasting (Galatians 6:7-8).

I may choose the road I will travel, says Jesus. But when I have chosen, I cannot alter the destination. If I enter the wide gate and travel the broad way, I come to destruction. Only as I enter the strait gate and travel the narrow way do I come to real life—here and hereafter (Matthew 7:13-14).

People would like it, of course, if they could sow to the flesh and by some hocus-pocus reap life everlasting. They would like to drift down the broad way and still come to life.

But such can never be. In truth, we couldn't live in a world where choices made no difference, where sometimes a given cause was followed by one effect and sometimes by another.

There's another point. As the late Daniel Niles said, "The devil allows credit but God demands payment in advance" in most of these choices.

If we choose evil, the worse, the cheaper, we can get what we want at once. The only thing, we pay later in installments.

"Do we want idleness and pleasure?—we can have them at once. We can waste our time, and indulge ourselves immediately. We can get our desire now—but we have to pay later. We pay with a lax character, poor work, ineffective career, and perhaps even more," says Dr. Niles.

But "if we choose instead, Christian character, integrity, or even a successful career, we must pay in advance with diligence, hard work, self-control, self-denial, and discipline. It is only when we have paid these that our aim can be effectual. The Christian life is the soldier's life. Victory is at the end of a hard, long fight."

The choice in the last analysis is not between self-sacrifice and self-indulgence. It is between two kinds of self-sacrifice.

Not only are our choices limited; their consequences are fixed by laws that do not bend to our wills. We may choose what seed we will plant in the garden; but we cannot change what will grow. We may choose the road we follow and the direction we take; but we cannot alter what lies at the end of the road.

“There is no alternative to self-sacrifice,” says Niles. “We have to give ourselves away to someone else. The only question is to whom and when. Should we decide to give ourselves away to God, we must do it immediately; but, if to the devil, then we can do it later and even in installments.”

And Paul Tournier wrote: “We did not choose to live. But to live truly, and not to vegetate, we have in the end to say yes to life with conviction, to ‘choose life,’ in the fine expression of Deuteronomy 30:19.”

This is the choice that matters above all. We may get it right in everything else; but if we miss it in what matters most, we’ve missed it entirely.

This is also the choice that cannot be frustrated by circumstances or surroundings. Many of our earthly goals we miss, and some of them through no fault of our own. But when we choose for God and life, all heaven guarantees the result.

Love Will Surely Win

Lloyd Ahlem tells of a man he met who related a striking story of the power of God’s love in his life. Others in the community filled out the details.

The man had gained the reputation in his early years of being the most obstreperous, difficult youngster in town. While bright and inquisitive, he was a rebel from his earliest days.

Not only did public school teachers shudder when they recalled his presence in school; the pastor of the church he was forced to attend with his family was frustrated by his unceasing antics.

One Saturday morning, in a class for junior high school students, the lad created such chaos that the pastor said, “Son, I am at my wits’ end with you. I can bear you no longer. You cannot come back to this class. But remember, I am going to pray for you *every day* that you are alive!”

Delighted at his release, the boy skipped away and never returned. Apparently his goal had been achieved. The thought of prayer following

him bothered him not at all, and he considered his connection with religion forever ended.

He managed to get through school and just before World War II entered the military. When war came, he was in danger many times without a thought of God or the Church.

After the war, more mature, the young man calmed down a great deal. He had not thought of the pastor’s promise in many years. One quiet evening, with no special reason, he began to weep.

“Why am I bawling?” he muttered to himself. “I have nothing to be sad about!” It angered him that his emotions had caught up with him. “Could it be really true that preacher is still praying? How stupid can you get?”

Fighting to control his feelings, items from the past came back to him. He remembered the pastor saying, “Unceasing love is ours, never stopping because of any hindrance from us.”

The words had not meant much when he first heard them. Why should they bug him now? But they stuck in the center of his attention.

“God, if that is so, You’re on!” he said aloud. “If all these years have not turned You away from me, You deserve the courtesy of a real test.”

As the man told it, simple, unrestrained joy filled his heart. His first act was to trace his old pastor, learning of his whereabouts through relatives.

Without identifying himself, he shouted into the phone, “Are you still praying, preacher?”

“If you are who I think you are,” replied the old minister, “I haven’t missed a day since that last class.”

“Well, I just wanted to let you know you’ve won,” the new convert said as the two wept together in the greatness of God’s love.

Perhaps not every prayer seems so spectacularly answered. But then, not every pray-er is as faithful as this pastor in holding on in love for a rebellious teen-ager across 10 or more years.

The Apostle Paul said it first: “Love never fails. But where there are prophecies, they will cease; where there are tongues, they will be stilled; where there is knowledge, it will pass away. . . . And now these three remain: faith, hope and love. But the greatest of these is love” (1 Corinthians 13:8-13, NIV). □

ZAAUSTAD IS SECOND NAZARENE CHURCH IN THE NETHERLANDS

Zaanstad church became the second Church of the Nazarene in the Netherlands on April 27, with 10 charter members, 7 of them new Nazarenes.

District Superintendent Murray J. Pallett and Pastor Jan Spijkman presided at the organization. Dr. John Riley, president emeritus of Northwest Nazarene College, was the featured speaker.

The Zaanstad church is a result of the vision of Harlem church, our first work in the Netherlands.



Temporary chapel which was moved to Zaanstad from Haarlem.



Organization of the Zaanstad NWMS



Rev. Pallett welcomes Rev. Spijkman

Rev. Cor Holleman pioneered the Haarlem church and was for seven years its pastor.

While pastoring in Haarlem, Rev. Holleman laid the groundwork for the new church in Zaanstad.

When a new sanctuary was built in Haarlem, the temporary chapel building which had been used was transported to Zaanstad, a city of about 130,000, five miles north of Amsterdam.

Rev. Jan Spijkman, a member of the Haarlem church, left a successful business to study at European Nazarene Bible College and was named the first pastor of the Zaanstad church.

First services were held September 1, 1974, and on organization day a Sunday school enrollment of 61 was reported along with a fully organized NWMS with 20 members.

Rev. Steve Gunter, a graduate of Nazarene Theological Seminary, is now the pastor of the Haarlem church. □



New members in front of temporary chapel building.

OF PEOPLE AND PLACES

Orange, Tex., First Church had a special Mother's Day program in which a program was given in tribute to Mrs. Mae Singletary, entitled "This Is Your Life—Mrs. Singletary."

She has been an active member

of the Orange church for 51 years, having joined the church in 1924.

All her family were present, including one great-grandchild. A tribute was read by Pastor Paul Grundy, and former pastors and Houston District Superintendent W. Raymond McClung sent words of greeting. □

The Butler, Ind., church honored Mr. and Mrs. Walter Hammon with a plaque for their faithful services to the church the past 40 years.

Their service has varied from janitorial work to supply preaching. The plaque was presented by Pastor David Carson Campbell. □

Jeff Young received his God and Country Award during ceremonies at the Oakwood, Ill., church. He is the senior patrol leader for Troop 224, sponsored by the Parent-Teacher Unit at Oakwood Grade School. He attends Oakwood Township High School where he is a freshman honor student. Pastor P. Walter Holt and Don Redman, scoutmaster, made the presentation. □

Evangelist T. E. Holcomb has completed 44 active years of ministry in the church. He retired from field of evangelism in June. Rev. Holcomb will remain involved in supply work. □

Mr. James Jarrett, assistant professor of music at Trevecca Nazarene College, has recently accepted an offer to spend one year in Johannesburg, South Africa. Mr. Jarrett will be sponsored for one year of service there by the Department of Home Missions in Kansas City.

During his year of leave of absence from TNC, Mr. Jarrett will join the faculty of the Nazarene Bible College in Johannesburg. He will start the music program and teach a course in Christian education. □

Aaron Neigh, a member of the Morristown, Ind., church, was awarded the 1975 Chase S. Osborn wildlife conservation award at Purdue University.

Dr. A. R. Hilst made the presentation at the annual Forestry and Natural Resources Department banquet. He is the associate dean of agriculture.

Mr. Neigh is a wildlife management biologist with the Indiana Division of Fish and Wildlife.



Northwest Oklahoma District goes over the top on *Herald of Holiness* subscription drive. District Superintendent Jerald R. Locke (l.) said this was the first time in history the district has reached its goal. Rev. Denny Owens, the campaign manager, proudly assists the district superintendent in presenting the all-important subscription list. (Ed. note: Congratulations for the significant achievement.)

He was cited for outstanding contributions and distinguished service to wildlife conservation in Indiana. He was given a scroll and \$250. □

Rev. and Mrs. Cosler Johnson of Laurel, Del., retired at the end of this assembly year. They have served 33 years in the active ministry on the Washington District. □

Pastor Milton Johnson of the Peru, Ill., church retired from 25 years of active ministry June 23.

A special farewell service was held with District Superintendent Floyd Pounds in charge. The Don Cooper family furnished special singing.

The Peru church gave Rev. and Mrs. Johnson a check for \$500 in appreciation of his work there.

They are making their home in Utica, Ill. □

Sunday, April 13, was "Proclamation Sunday" for Warr Acres First Church, formerly known as Oklahoma City Westgate. Hon. Tommy Pike, mayor of Warr Acres, Okla., attended the morning service and presented the church congregation with a city proclamation for their archives. He also awarded Pastor Denny G. Owens a certificate as honorary mayor of Warr Acres. □

Wade Powers of the Hendersonville, Tenn., church is currently serving a second six-year term on the Sumner County Quarterly Court (the governing body of the county). His recent election as chaplain by the members of the court is the first time in modern history that a member of the governing body was elected to this position. Mr. Powers also serves as chairman of the Education Committee, and as a member of the Budget and Finance, the Legislative, and the Purchasing committees. Mr. and Mrs. Powers (nee Mary Beth Nutter) and their three children are active members of the Hendersonville church. □

Mrs. Dorothy Brooks, a member of the Edmond, Okla., church, has been named Edmond's Teacher of the Year. She has taught fourth grade at Orvis Risner Elementary School for 10 years. Mrs. Brooks is also active in the church as chairlady of the church school board, Jr. High Department supervisor and teacher, teen Bible quiz director, CST teacher, and a choir member. □

Ralph Downs, Bethany, Okla., served as chairman of the scholarship committee of the National

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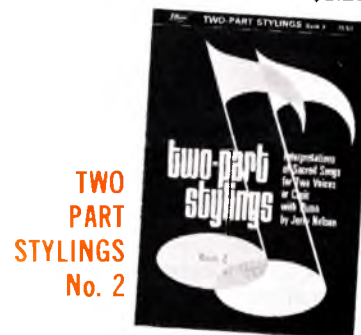


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Association of Secondary School Principals, which convened April 13-15, in Reston, Va. The committee of five awarded \$200,000 in scholarships to worthy high school seniors nationwide. Downs, who is completing his fifth year of service to the committee, is presently employed by the Putnam City Schools of Oklahoma City, Okla., as deputy superintendent. □

NEWS OF REVIVAL

Pastor Paul E. Jackson of the Holyoke, Colo., church reports an effective revival with Rev. George and Charlotte Dixon of Patchogue, N.Y. Five members were added to the church by profession of faith. □

The **Plymouth, N.C.**, church reports a revival with Dr. Ira E. Fowler, April 14-20. Seventeen seekers found definite help. Rev. Robert F. Turner is the pastor. □

Pastor Ronald E. Ellington reports genuine, visible revival at the Belpre, Ohio, church. "Some said that it was the best revival they had attended in this local church." Rev. and Mrs. Lawrence C. Walker were the evangelist and singers. There were seekers each service. "The unifying love of the Holy Spirit marked the campaign." □

The **Salisbury, Md., First Church** enjoyed a successful Children's Crusade with Gloria Files and Dorothy Adams. The total attendance was 1,764 with an average of 294. There were 100 decisions for Christ and 75 brand-new prospects for the church. Free radio and TV coverage was given the crusade. Rev. A. Ralph Montemuro is the pastor and Mr. Roland Jones is the Sunday school superintendent. □

Pastor George M. Wilson of the Rawlins, Wyo., church reports a good revival with the holiness emphasis of Rev. Ben Johnson of Rock



25 PASTORS TAKE EVANGELISM TRAINING IN MAINE

Dr. Don Gibson, executive secretary of the Department of Evangelism, along with 11 trainers from Ohio and Kentucky, met with District Superintendent Jack Shankel and his pastors for this three-day training program in personal evangelism, April 28-30. During the clinic, 63 presentations of the gospel were made, with 21 persons making a commitment to Christ. The Department of Evangelism worked in conjunction with Men in Action, Inc., of Coral Gables, Fla. The Maine District has used the resources and expertise of Men in Action successfully over the past two years in an effort to totally mobilize their churches for evangelism.

Springs, Wyo. Throughout the week, there was no service without seekers. Counted as they came, there were 40 seekers with some outstanding victories. □

Pastor Richard D. Ambrose reports the Carbondale, Ill., church experienced one of the best revivals ever with Evangelist Tim Driskell. The people prepared in prayer and promotion, expecting a revival. There were seekers at the altar

every service. Some experienced conversion, some entire sanctification. On the final Sunday afternoon, five people were baptized. Attendance during the revival averaged more per service than the Sunday school average last year. □

Orangeburg, S.C., Memorial Church reports a real Pentecost revival with Rev. Jerry Cline, evangelist, and Richard and Claudia Welch, song evangelists. About 50



On April 27, Mayfield, Ky., First Church sponsored their third annual Oldtimers' Day. In the morning service there were awards given to the oldest person present, who was 92, and the oldest marriage present, which was 53 years. The choir consisted of members all over 70 years. The preacher for the morning service was 86 years of age.

In the afternoon service, the church sponsored an eight-county-wide senior citizens' rally, with nearly 600 present. The main speakers were the governor of Kentucky, Mr. Julian Carroll; and U.S. Congressman, Mr. Carrol Hubbard, from the Third District.

Pictured (l. to r.) are the dignitaries who attended the event: Pastor Eugene Figge; Mr. John Boyd, mayor of Mayfield; Congressman Carrol Hubbard; Governor Julian Carroll; Mr. Dick Castleman, Graves County judge; Mr. Lloyd Clapp, Kentucky state representative; and Mrs. William Sullivan, wife of the acting lieutenant governor.



Pastor Hadley Hall, of Louisville, Ky., First Church, and founder of the National Centenarian Fellowship, presents a certificate of membership to Rev. Toby Crosby, age 121 years. Rev. Crosby, pastor of the Church of God, Patlaka, Fla., America's oldest active pastor, was also installed as the chaplain of the Fellowship. Louisville First Church is host to the annual reunion, and Pastor Hall serves as president of the advisory council. May 18, there were 10 centenarians present for the reunion. With the reception of 16 new members, the total membership of the Fellowship is 51.

seekers lined the altar during the week ending on Pentecost Sunday. Several testified to salvation and entire sanctification. Pastor Donald Simmons reports it to be a real stepping-stone to the growth of the church at this time. The church has rescheduled the workers. □

The Nease Memorial Church of Midland, Mich., reports one of the best revivals in the history of the church. Evangelist Paul Wilde was used of the Lord. There were seekers at every service with a total of 91 people seeking and finding victory in their lives. On the last Sunday of the revival, Pastor Richard Cornelius baptized 20 Christians. On the last Sunday in May, 11 new Nazarenes were received into membership by profession of faith. □



TREVECCA STUDENT PLACES SECOND IN NATIONAL SPEECH COMPETITION

Mr. Carl Hall, senior at Trevecca Nazarene College, recently placed second in the national tournament of the Interstate Oratory Association. This was the 102nd annual oratory tournament of this organization.

Two co-champions from each state were invited to attend. Both of Tennessee's representatives were students of Trevecca—Carl Hall of Huntsville, Ala., and Chuck Green of Nashville, Tenn. Both of these young men had won in state tournaments and had received the right to be the only representatives from the entire state of Tennessee.

This is the oldest continuing speech tournament in the nation. It was held this spring at Bradley University in Peoria, Ill. This was Carl's third time to represent Tennessee at this tournament and this year he placed second in the nation. Gary Coulter is professor of speech and coach of the forensics team. □

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Dr. D. E. Hill and the Northwesterners, select Northwest Nazarene College singing group, made a home missions tour of New Zealand this summer under the auspices of the New Zealand District and the College. The group also presented concerts in Hawaii. NNC's Crusader Choir, under the direction of Dr. Marvin Bloomquist, toured Europe this summer, giving concerts in churches.



Mid-America Musical Extravaganza

MID-AMERICA ZONE SPONSORS FAMILY NIGHT

Nazarenes from the Dakotas, Nebraska, Iowa, Kansas, Missouri, Minnesota, Colorado, and Illinois—5,640 to be exact—gathered at Worlds of Fun Theme Park in Kansas City on May 2.

Host for the event was the Kansas City District NYPS. Rev. Dick Young is district president and regional representative for the Mid-America NYPS region.

Director and chairman of the select district committee for this Family Night was Mr. Mickey Cox. Mickey is resource specialist for the Department of Youth at International Headquarters.

Proceeds were donated to special scholarship funds for music majors at Mid-America Nazarene College, Olathe, Kans. The proceeds totaled approximately \$4,300.

The entire 145-acre recreation and entertainment complex was operated exclusively for Nazarenes. Special entertainment was presented in three of the park's theatres.

In the 6,500-seat Tivoli Music Hall Mid-America presented their annual "Musical Extravaganza." The two-hour performance was supported by a 70-piece concert orchestra and two choirs totaling 80 people. Professors James Main, Richard Cantwell, and Kathy Smith led various segments of the performance.

Steve Proctor and group from Denver presented 30-minute musical reviews in the Moulin Rouge Theatre. The reviews consisted of gospel, religious, and contemporary songs.

In the 4,200-seat Forum Amphitheatre various groups continuously performed. They included such groups as: Missouri District IMPACT Team; Marshalltown, Ia., Youth Choir; Wichita, Kans., First Church Youth Choir; and the St. Louis Ferguson Church Youth Choir.

Cars line up for the big event



Rev. Dick Young, district NYPS president, and Mr. Mickey Cox, director.

Perhaps the largest Nazarene zone event ever held, World of Fun Family Night was considered a tremendous success. □

—Youth Department/Informational Services



Singer Steve Proctor of Denver, Colo.

NEW DIRECTOR OF ALUMNI RELATIONS

Rev. Michael Estep has recently been named as director of alumni relations at Trevecca Nazarene College. He assumed his duties in this capacity July 1.



Rev. Estep is presently pastor of the Memphis Park Avenue Church in Memphis, Tenn. He received the A.B. degree from Trevecca in 1971

and has done some postgraduate work at the Memphis Theological Seminary. He has pastored or done youth ministry work since 1968. This past year he has served as district NYPS president for the Tennessee District.

As director of alumni relations, Estep will be traveling in various areas organizing chapters of alumni. His purpose will involve the recruitment of the children of TNC alumni and the raising of funds among them. □

HONORARY DEGREES AWARDED

Distinguished services and accomplishments were acknowledged by five Nazarene colleges during the 1975 commencement season. Honorary degrees were awarded as follows:

Bethany Nazarene College, Bethany, Okla.—Doctor of Divinity to Rev. William Prince, principal of the European Nazarene Bible College; and to Rev. Elmer Schmelzenbach, retired missionary to Republic of South Africa North; a "Citation of Merit" to Dr. Fred Floyd, after completing 43 years of service to the college.

Eastern Nazarene College, Quincy, Mass.—Doctor of Divinity to Dr. Ralph Earle, professor of New Testament at Nazarene Theological Seminary; Doctor of Letters to Mr. Richard F. Schubert, Undersecretary of Labor and president of the ENC Alumni Association.

Mid-America Nazarene College, Olathe, Kans.—Doctor of Divinity to Rev. Norman Bloom, district superintendent of the Minnesota District; and to Rev. Paul Cunningham, pastor of College Church, Olathe, Kans.

Olivet Nazarene College, Kankakee, Ill.—Doctor of Divinity to

Rev. Byron M. Carmony, pastor of the Elgin, Ill., church, and music composer; to Rev. W. Charles Oliver, district superintendent of the Southwest Indiana District; and the Doctor of Letters to Dr. Harold W. Reed, retiring president of ONC after 26 years of administration.

Trevecca Nazarene College, Nashville—Doctor of Divinity to Rev. Edward F. Cox, pastor of the Nashville Donelson Church; and to Rev. W. M. Lynch, district superintendent of the Dallas District. □



Mr. and Mrs. James Lloyd Densmore, East Liverpool, Ohio, were honored for their fiftieth anniversary at a reception and open house by their five children and attended by their many friends, relatives, and neighbors, April 4, Sunday, April 5, the LaCroft Church of East Liverpool honored Mr. and Mrs. Densmore, presenting them with a picture of Christ in the Garden of Gethsemane. Pastor Lonnie A. Baltz (l) is shown with the Densmores. Mr. and Mrs. Densmore are charter members of the LaCroft Church.



Sunday, April 20, was declared "Grandma Miller Day" at the Lowell, Mich., church to honor and surprise Mrs. LeRoy B. (Clea) Miller on the occasion of her ninetieth birthday. Pastor Warren E. Holcomb, her son-in-law, represented all of her pastors across the 51 years of her Christian life and spoke of her faithfulness to the church and her support of the ministry. Mrs. Miller was presented with a dozen red roses by the church.

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**ROBERT E. CRABTREE
 RECEIVES Ph.D. DEGREE**

Robert E. Crabtree, 40, received the Ph.D. degree on May 10 from the University of Missouri-Kansas City in ceremonies held at the R.L.D.S. Auditorium in Independence, Mo.



Dr. Robert E. Crabtree.

Mr. Crabtree is a graduate of Olivet Nazarene College, Nazarene Theological Seminary, and University of Missouri-Kansas City (M.A.). He graduated cum laude from NTS with a major in New Testament. His thesis was entitled "Some Aspects of the Doctrine of the Atonement in the Book of Romans."

The Ph.D. degree was earned in the School of Education, with a major in higher education and a minor in guidance and counseling. His copyrighted, 295-page doctoral dissertation was entitled "An Analysis of the Attitudes of Board Members, Administrators, Faculty Members, Students, and Lay Constituency of Nazarene Liberal Arts

MANC BOARD HIGHLIGHTS

The annual meeting of the board of trustees of Mid-America Nazarene College was held May 26 and 27. One of the highlights of the meeting came when the entire board of 24 members voted unanimously to extend the contract of Dr. Curtis Smith, president, for another five-year term. This extends his contract to September 1, 1981.

The board also voted to begin immediate construction on a new 12,000-square-foot fine arts building. The building will be of colonial design to blend with the other 11 buildings on campus, and will contain 15 practice rooms, a 300-seat auditorium, plus other rooms and offices. Completion date has been set for February 1, 1976.

Student costs were reviewed and

minimum increases were voted into effect for the fall term. The average cost for a full-time student living and eating on campus was set at \$2,450 per school year.

The five-member administrative team of Dr. John Stockton, Dr. Robert Lawrence, Rev. Jim Diehl, Dr. Jerold Ketner, and Mr. Tom Bailey reported to the board that the college was in its most healthy condition since it opened seven years ago.

The "Spirit of '76" financial campaign resulted in a record \$785,000 raised for debt reduction and capital improvements. The college is closing its third consecutive year of operating in the black financially, with a record of 975 students enrolled this school year which pushed MANC into the No. 1 spot of all private colleges in Kansas. □



Dr. Curtis Smith, center, president of Mid-America Nazarene College, is looking over the blueprints of the proposed fine arts building along with the administrative team. Team members are (l. to r.): Dr. John Stockton and Dr. Robert Lawrence. Standing, Rev. Jim Diehl, Rev. Tom Bailey, and Dr. Jerold Ketner.

Colleges Toward Selected Variables of Inter-institutional Cooperation."

Mr. Crabtree is presently librarian at NTS, a position he has held since 1959. He also serves the seminary as director of financial affairs. He is an ordained elder in the Church of the Nazarene.

Mr. Crabtree is married to the former Shirley Strickler and has two children: a daughter, Julia, 15; and a son, Ron, 11.

His parents, Mr. and Mrs. Webster J. Crabtree, are members of Springfield, Ohio, First Church. His brother, Rev. J. C. Crabtree is a full-time evangelist in the Church of the Nazarene. □



Georgia Anderson, proofreader extraordinaire for 27 years at the publishing house, carefully "proofread" her final paycheck and papers as she discussed them with Colleen Cornwell, personnel director. Georgia took a trip to South Africa and then returned to her home mission church work in Kansas City. Retired????

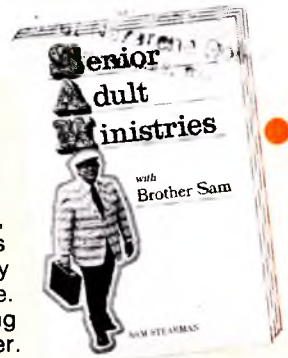


Richard Larm (r.), Caravan director of Fort Collins, Colo., First Church, is congratulating Bruce Gueswel for working for and obtaining the Bresee Award, the highest award given in Caravans. Pastor Ralph Scott reports that this is the first Bresee award given in the local Caravan history.

SENIOR ADULT MINISTRIES

BY SAM STEARMAN

Discoveries and insights into the lives, needs, and potential of senior adults through experiences born out of Bethany (Oklahoma) First Church of the Nazarene. A must for churches and individuals working with this age-group. 128 pages. Paper. \$1.95



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PLC STUDENTS ELECT NEW OFFICERS

Eight students have been elected to the Associated Students of Point Loma College (ASPLC) Board of Directors for the academic year 1975-76. They assumed the duties of office on May 19.

Tom Shaw, junior, son of Rev. and Mrs. James S. Shaw, Concord, Calif., is the new president of the ASPLC. He plans to enter the ministry after graduating from the Nazarene Theological Seminary.

Fred Shapiro, sophomore, elected to his second term as director of activities, is the son of Mrs. Sarah Shapiro, Haverhill, Mass. Vocational plans include evangelism and communications.

Larry Burns, junior, new director of community relations, is the son of Mr. and Mrs. Thomas Burns, Arcadia, Calif. He plans a career in law.

Don Schengel, sophomore, son of Mrs. Juanita Schengel, Bakersfield, Calif., will be the director of finance. He plans to pursue a career in accounting.

Mark Baker, freshman, son of Mr. and Mrs. Ken Baker, Phoenix, is the new director of publicity. He wants to become an illustrator or teach at the high school level.

Jenne L. Modisett, sophomore, is director of spiritual life. Daughter of Mr. and Mrs. Jack Modisett, South Pasadena, Calif., she is studying to become a director of Christian education and youth minister.

David Summer, junior, new director of student relations, is the son of Mr. and Mrs. James E. Summer, Montrose, Colo. He is a speech major with a minor in philosophy.

Martha Naverrete, junior, will be the secretary to ASPLC. Daughter of Mr. and Mrs. Virgil Naverrete, Ontario, Calif., she plans a career in teaching and counseling. □



NBC CHRISTIAN EDUCATION CONFERENCE

Nazarene Bible College recently shared in a "pilot project" conference on Christian education. On May 1-2, resource personnel from the Department of Church Schools met on the campus of Nazarene Bible College.

They discussed the administration of Christian education, the curriculum available, and teaching the various age-groups. A two-hour "film festival" presented a variety

of new films available through the Nazarene Publishing House.

The conference concluded with a VBS rally where the new materials for 1975 were displayed. There was a very positive response in Colorado Springs to this "first-of-a-kind" effort.

Resource personnel included (l. to r.) Ruth Henck, Dr. Ken Rice, Jeanette Wienecke, Dr. Donald Metz, and Don Whitlock. The conference was coordinated by Professor Richard Spindle of Nazarene Bible College. □



New board members of the Associated Students of Point Loma College are (l. to r.) Fred Shapiro, Martha Naverrete, Tom Shaw, Jenne Modisett, David Summer, Don Schengel, Larry Burns, and Mark Baker.



Groundbreaking ceremonies were conducted April 27 for the proposed 4,080-square-foot sanctuary and church offices of the Lufkin, Tex. Bethel Church. Standing left to right are: Royce Byrd; Charlie Strahan; Merwyn Hancock; Delton Harbuck; Ida Bailey; Ann Cannon; Kathy West; Myrtle McCall; Rev. Bill Fowler, pastor, Lufkin First Church; Dr. W. Raymond McClung, district superintendent; Pastor W. Wayne Cummins; and Dr. Hugh C. Benner.

DISTRICT ASSEMBLY INFORMATION

NORTHERN CALIFORNIA—July 24-25. Beulah Park Camp, 1200 El Rancho Drive, Santa Cruz, Calif. 95060. Host Pastor: Donald R. Peterman. General Superintendent: Dr. George Coulter.

EAST TENNESSEE—July 24-25. Broadway Baptist Church, Maryville, Tenn. 37801. Host Pastor: Jesse A. Middendorf. General Superintendent: Dr. V. H. Lewis.

PITTSBURGH—July 24-25. Mt. Chestnut Nazarene District Center, R.D. #5, Butler, Pa. 16001. General Superintendent: Dr. Eugene L. Stowe.

NORTHEASTERN INDIANA—July 24-26. Campground, 1794 S. 350 E., Marion, Ind. 46952. Host Pastor: Preston Theall. General Superintendent: Dr. Edward Lawlor.

KANSAS—July 30-31. Wichita First Church, 1400 E. Kellogg, Wichita, Kans. Host Pastor: Eugene Williams. General Superintendent: Dr. Edward Lawlor.

ILLINOIS—July 30-31. Decatur First Church, 530 W. Mound Rd., Decatur, Ill. 62526. Host Pastor: Dwight P. Millikan. General Superintendent: Dr. Orville W. Jenkins.

NORTHWEST OKLAHOMA—July 30-31. Herrick Auditorium, 6749 N.W. 39th Expressway. General Superintendent: Dr. George Coulter.

AKRON—July 31—August 1. Akron District Center, Rt. 1, Louisville, Ohio 44641. General Superintendent: Dr. Charles H. Strickland.

WEST VIRGINIA—July 31—August 1. Nazarene Campgrounds, Summersville, W. Va. 26651. Host Pastor: William Bradshaw. General Superintendent: Dr. V. H. Lewis.

DISTRICT ASSEMBLY REPORTS

NEW MEXICO

The sixty-second annual assembly of the New Mexico District convened at Albuquerque, N.M., Sandia Church. District Super-

intendent Harold W. Morris, completing the first year of an extended term, reported.

General Superintendent Charles H. Strickland ordained Howard Hays and Michael Johnson.

Elected to the advisory board were (elders) Dudley B. Anderson and L. Wayne Quinn; (laymen) Forrest Freeman and Virgil Haley.

Reelected to their posts were Mrs. Harold W. Morris, NWMS president; Rev. Jesse C. Middendorf, NYPS president; and Rev. Ron Greeno, chairman of the church schools board. □

ALABAMA

The sixty-seventh annual assembly of the Alabama District was held at Birmingham, Ala., First Church. District Superintendent Reeford L. Chaney, completing the second year of an extended term, reported.

General Superintendent V. H. Lewis ordained Phillip Sessions, Boyd Hill, Robert Marley, and Wallace Thornton.

Elected to the advisory board were (elders) T. A. Shirley, Harmon King, and Calvin Privett; (laymen) Ralph Marlowe, Leon Patrick, and Howard Stocks.

Mrs. Reeford L. Chaney was reelected NWMS president, and Rev. Gerald Parmer was reelected NYPS president. Rev. Hayes Oliver was elected church schools board chairman. □

EASTERN LATIN AMERICAN

The eighteenth annual assembly of the Eastern Latin American District convened at Bridgeport, Conn. District Superintendent Jose Cardona was elected to a two-year term.

General Superintendent V. H. Lewis presided over the business sessions.

Elected to the advisory board were (elders) Jose M. Roldan and Joaquin Torres; (laymen) Emilio Rivera and Juanita Velazquez.

Mrs. Lucy Roldan was reelected NWMS president. Edwin Cintron was elected NYPS president. Mrs. Beatrice Martinez was reelected chairlady of the church schools board. □

(CENTRAL) FLORIDA

The second annual assembly of the (Central) Florida District convened at the Sheraton-Towers Hotel, Orlando, Fla. District Superintendent J. V. Morsch was reelected to a four-year term.

General Superintendent V. H. Lewis ordained Paul Harlan Newby and recognized the credentials of Marvin Henry Osborne.

Elders elected to the advisory board were L. E. Leeper and C. B. Nixon; laymen, Preston M. Gaston and Joel Love.

Mrs. Faye Martin was reelected NWMS president, and Rev. William B. Dodd was reelected NYPS president. Rev. Jesse L. Buchanan was elected church schools board chairman. □

CANADA PACIFIC

The twentieth annual assembly of the Canada Pacific District was held in the Abbotsford, B.C. church. District Superintendent Daniel J. Derksen was unanimously reelected to a three-year term.

General Superintendent Orville W. Jenkins presided over the business sessions.

Elected to the advisory board were (elders) Raymond F. Friberg and S. Roy G. Hall; (laymen) Robert Collier and Harold Jones.

Mrs. D. J. Derksen was unanimously reelected president of the NWMS. Mr. David Rainey was elected NYPS president, and Rev. Melvin A. Tucker was elected church schools board chairman. □

NAZARENE CAMP MEETINGS

July 18-27—CENTRAL OHIO. Nazarene District Center, 2708 Morse Road, Columbus, Ohio 43229. Leslie Parrott and Harold Daniels, evangelists. Pat Duncan, song evangelist. Terrell C. Sanders, Jr., district superintendent.

July 18-27—MICHIGAN. Nazarene Assembly Grounds, Indian Lake, Route 2, Vicksburg, Mich. 49097. Kenneth Pearsall and Lyle Eckley, evangelists. Ron Lush, singer. Harry T. Stanley, district superintendent.

July 20-27—IDAHO-OREGON. Intermountain Camp Meeting, Nampa, Ida. Grady W. Cantrell, district superintendent.

July 21-27—EASTERN KENTUCKY. Mt. Hope Campground, Stuart McWhirter, evangelist. Mr. and Mrs. James Green, song evangelists.

July 24—Aug. 3—NORTHERN CALIFORNIA. Beulah Park Camp, 1200 El Rancho Drive, Santa Cruz, Calif. 95060. Nicholas A. Hull, Charles Milhuff, and W. T. Purkiser, evangelists. James Bohi, singer. E. E. Zachary, district superintendent.

July 25—Aug. 3—EASTERN MICHIGAN. District Center, 6477 N. Burkhardt Road, Howell, Mich. 48843. E. W. Martin, district superintendent.

July 25—Aug. 3—NORTHWESTERN OHIO. District Camp, R.F.D. #2, St. Marys, Ohio 45885. Mel-Thomas Rothwell, evangelist. James Main, music. John Boling, youth. James Blankenship, district superintendent.

July 25—Aug. 4—CANADA CENTRAL. Cedardale Camp Meeting, Pefferlaw, Ontario. Norman Oke and Herman L. G. Smith, evangelists. Larry and Pat Neff, singers. Jean Darling, missionary from India. Neil E. Hightower, district superintendent.

July 26—Aug. 3—PITTSBURGH. Mt. Chestnut Nazarene District Center, 177 North Rd., Butler, Pa. 16001. Paul Martin, Don Pfeifer, evangelists. The Roger Brown Family, singers. Robert I. Goslaw, district superintendent.

July 26—Aug. 3—WASHINGTON. Nazarene Campgrounds, North East, Md. Mendell Taylor and William McCumber, evangelists. Roy E. Carnahan, district superintendent.

July 27—Aug. 3—NORTHEASTERN INDIANA. East 38th St. Extension, Marion, Ind. 46952. Bill Varian and Mel-Thomas Rothwell, evangelists. Wally and Ginger Laxson, song evangelists. Frank Howie, missionary. Bruce T. Taylor, district superintendent.

July 28—Aug. 3—EAST TENNESSEE. District Campground, Talmadge Johnson and Leslie Parrott, evangelists. Glen Jones, district superintendent.

July 28—Aug. 3—NEW MEXICO. Nazarene Campgrounds, Capitan, N.M. L. S. Oliver, evangelist. Gary Haines, singer. Harold W. Morris, district superintendent.

July 28—Aug. 3—WISCONSIN. Church of



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

July 20—"Show Me the Way to Go Home"

July 27—"The Devil Can't Make You Do Anything!"

the Nazarene, 5011 Commercial Avenue, Madison, Wis. 53714. Otho Jennings and Ross Price, evangelists. Mr. and Mrs. Steve Caudill, singers. Max Downs, children's worker. R. J. Clack, district superintendent.

July 29—Aug. 3—CANADA ATLANTIC. Big Lake Camp, Oxford, N.S. Special workers: DeVerne Mullen and Paul Mullen. William F. Bahan, district superintendent.

July 30—Aug. 3—CANADA PACIFIC. Camp Charis, Chilliwack, B.C. Special workers: the Greiner Family. Dan J. Derksen, district superintendent.

MOVING MINISTERS

ALVA GENE ARCHER from Nazarene Bible College, Colorado Springs, to Dumas, Tex.
LAVERNE BAKER to New Rockford, N.D.
FRANCIS SUE BARBER from Canadian, Tex., to Stinnett, Tex.
KENNETH V. BATEMAN, JR., from Kokomo (Ind.) Bon Air, to Dallas Bruton Terr.
TERRY D. BELL from Nazarene Bible College, Colorado Springs, to associate, Cheyenne (Wyo.) First
JIM BOND from Oklahoma City Lakeview Park to Colorado Springs First
DAVID E. BOWEN from Claremont, N.H., to Washington, D.C., Grace
PHILIP BOWLES from Hendersonville, Tenn., to associate, Richmond (Ky.) First
NORMAN J. BROWN to Boise (Ida.) First
C. DALE COBLE to Hobart, Okla.
WILLIAM W. COLE from associate, Marion (Ohio) first, to Columbus (Ohio) Frank Rd.
ANDREW F. CONE from Ithaca, N.Y., to evangelism
TED DODD from Superior, Neb., to Lake City, Ia.
EDWIN H. FELTER from Barstow, Calif., to Sunnymead, Calif.
E. M. FOX from Roanoke (Va.) Hollins to Laurel, Del.
KENNETH FOX from Nazarene Bible College, Colorado Springs, to Bedford, Pa.
PAUL D. GRAY from Nazarene Bible College, Colorado Springs, to Benedict, N.D.
JAMES R. HALL from Clinton (Ia.) First to Clinton (Ia.) Calvary

WILLIAM A. HAMILTON to Laurens, S. C.
A. WARD HANDS to Beulah (Fulton, S.D.)
JAMES KILLINGSWORTH to Calhoun City, Miss.
DANIEL LEAGUE from Mt. Vernon, Mo., to Neosho, Mo.
GLENN I. LORD from Omaha (Neb.) Fay Blvd. to Fairbanks (Alaska) First
TROY MACKEY from Nazarene Bible College, Colorado Springs, to Ozark, Ark.
RANDALL McVEY to Coulterville, Ill.
JAMES MEANS to Deep River, Ia.
JOHN A. METCALFE from Watsonville, Calif., to Filer, Ida.
ERBAN B. MOSS from Garber, Okla., to Garner, Ark.
CARL A. NOFFSINGER from New Albany, Miss., to Memphis Berclair
STEVEN E. POLLARD from Nazarene Bible College, Colorado Springs, to youth minister, Coos Bay, Ore.
EDWIN L. PORTER from Grassland (Tahoka, Tex.) to Lawton (Okla.) Heights
H. ROLAND PROUSE from Bedford, Pa., to Harrisburg (Pa.) First
RICHARD REED from Estill Springs, Tenn., to Oklahoma City Western Oaks
KEN REMMERS from Weatherford, Tex., to Velva, N.D.
RONALD F. RICHMOND from Nazarene Theological Seminary, Kansas City, to associate, Ephrata, Pa.
ROBERT C. RUSH from Nazarene Bible College, Colorado Springs, to Petersburg, Tex.
WILLARD L. SANDBERG to Wewoka, Okla.
DUANE SCHMIDT from associate, Sublette, Kans., to Alexander/Williston, N.D.
FLOYD L. SCHWANZ from associate, Pasadena (Calif.) First, to Portland (Ore.) Moreland
DAVID SMITH to Huron, S.D.
LEWIS B. SNELLENBERGER from Tularosa, N.M., to evangelism
CARLOS H. SPARKS from Sylvania, Ohio, to Alief, Tex.
EARL M. TEAGUE from Ozark, Ark., to Berryville, Ark.
DANIEL TENNYSON from Nazarene Theological Seminary, Kansas City, to Fort Clark, N.D.

RAYMOND TESTON from Nazarene Bible College, Colorado Springs, to Andrews (Tex.) First
JAMES J. THOMAS to Avondale, Ariz.
JAMES TURNOCK from Nazarene Theological Seminary, Kansas City, to St. Joseph (Mo.) Northside
J. C. WALLACE from evangelism to Madison, Tenn.
JERRY W. WALLACE from Allen Park, Mich., to Swartz Creek, Mich.
RONALD E. WILLARD to Independence (Mo.) Trinity
JOHN YODER from associate, Des Moines First, to Pearl River, La.
HOWARD T. YOUNG from Memphis Frayser to Mineola, Tex.
DONALD J. ZIMMERLEE from evangelism to Melbourne (Fla.) First

MOVING MISSIONARIES

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VITAL STATISTICS

DEATHS

ANSON H. BEALS, 87, died June 10 in Sioux City, Ia. Funeral services were conducted by Rev. M. E. Barrows. Survivors include a son, Ivan; a daughter, Mrs. Jacob (Vera Mae) Stalenger; two grandchildren; one brother; and one sister.

LLEWELLYN A. BECKWITH, 60, died June 1 in Keene, N.H. Funeral services were conducted by Rev. James M. Kelley. He is survived by his wife, Nellie Mae; two sons, John and Thomas; two daughters, Jane Comerizo and Esther Bailey; six grandchildren; and three brothers.

REV. C. M. COX, 83, died April 20 in Dayton, Ohio. Funeral services were conducted by Dr. Dallas Baggett and assisted by the Revs. Lonnie Jaques, Ray W. Beegle, and Wesley Poole. Survivors include one son, Frank A.; one daughter, Miss Evelyn M.; and two grandchildren.

MRS. LOIS FERRY, 54, died June 2 in Yukon, Okla. She is survived by her husband, Loy; a son, James Loy, Jr.; two daughters, Elizabeth Lois and Melonda Guyon; her father, James Yarbrough; four grandchildren; five brothers; and one sister. Interment was in Bethany Cemetery.

ALMA JOHNSON, 85, died April 15 in New Rockford, N.D. Funeral services were conducted by Rev. Garnett Teakell. There were no immediate survivors.

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NEWS

OF RELIGION

REV. MISS NETTIE W. NEFF, 85, died May 8. Funeral services were conducted by Rev. Zane Holland. She is survived by two half-brothers and one half-sister. Burial was in Shiloh Cemetery, Marshall, Mo.

JAY NICHOLS, 79, died May 3 in Richmond, Ind. Funeral services were conducted by Rev. R. D. Sutherland and Rev. C. R. Lee. Survivors include his wife, Ethel; one daughter, Miss Barbara Nichols; one son, Dr. William; four grandchildren; and one sister.

LEONARD W. (PETE) PETERSON, 48, Wichita, Kans., died May 29 in Denver, Colo., following a kidney transplant. Funeral services were conducted by Rev. Eugene Simpson, and assisted by Rev. Thomas Cox and Rev. C. E. Rowland. He is survived by his wife, Pat; two sons, Monty and Steve; and one daughter, Mrs. Harold (Lana) Patterson.

WILLIAM A. SUTHERLAND died May 20 in Evansville, Ind. Funeral services were conducted by Rev. B. W. Downing, assisted by Rev. Carl Amos. Surviving are his wife, Marie (Fulkerson); daughter, Mrs. Carolyn Sue Nelson; and one grandson.

MARTIN THOMAS, 43, died March 7 in Santa Cruz, Calif. Funeral services were conducted by Rev. D. R. Peterman. He is survived by his wife, Edith; two daughters, Mrs. Linda Green and Kathy; two sons, Wesley M. and Walter Lee; his mother, Jessie Thomas; one brother; and two sisters.

LORA YOUNG, 82, died May 16 in Pryor, Okla. Funeral services were conducted by Rev. Ben Riggins. She is survived by 3 daughters, Pauline Chandler, Katherine Crowder, and Ada Phillips; 1 son, Roland; 13 grandchildren; and 21 great-grandchildren.

BIRTHS

to MEL AND KAY (KEOPPEL) BLOHM, Oklahoma City, a boy, Ryan Wayne, March 7 to DENNIS AND JUDY (HARLAMERT) BURGESS, Vallejo, Calif., a boy, Daniel Charles, May 23

to VIRGIL AND NANCY (OCHS) CLARK, Stewartville, Minn., a boy, Christopher Ryan, May 19

to SGT. TERRY AND DIANA (McGEE) DAY, Cheyenne, Wyo., a boy, David Wayne, June 7

to DWAIN AND JAN (EDDLEMAN) EVANS, Kingsville, Tex., a boy, Brian Dale, May 16

to REV. GARY AND MARILYNN (JENNINGS) LEONARD, Excelsior Springs, Mo., a boy, Timothy Willard, March 29

to GERALD AND DIANA (WATT) MEDLOCK, El Paso, Tex., a boy, David Gerald, May 21

to DALE AND NANCY (NEWLIN) RINARD, Auburn, Calif., a boy, Rodney Dale, June 3 to LARRY AND DIANA (HALL) SHEPARD, Florence, Ala., a girl, Heather Lee, May 31

ADOPTED

by DR. AND MRS. BILL CHRISTIE, Santa Cruz, Calif., a girl, Mikaela Ann, May 16

MARRIAGES

JOYCE LUCILLE WORCESTER and JAMES ALAN MAGNER at Monroeville, Ind., May 30

JOY ELAINE HULETT and JAMES WESLEY WARD at Trevecca Nazarene College, Nashville, Tenn., May 30

MARY LOU MORRISON and ROGER LEE PARROTT, at Media, Pa., May 31

NANCY FOUST and PHILIP CRIBBS at Kankakee, Ill., June 14

RUTH SCHERMERHORN and RONALD WAHL at Meadville, Pa., June 7

DIRECTORIES

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

ROME RADIO REPORT ANALYZES POPE'S CHAT WITH FORD. According to Rome Radio, Pope Paul's strong reminder to President Ford that power must be tempered by responsibility caught Vatican observers by surprise and some interpreted it as a response to emphasis placed on military power at the recent NATO conference in Brussels.

The pope told Mr. Ford, in a formal speech in English closing their hour-long meeting, June 3, that the Catholic church does not close its eyes "to the reality of relationships of power. But we must raise our voice to remind people that it is not on power that a peaceful and humane international order can be based . . ."

The pontiff said it must be based "on justice, on the respect and understanding of the rights and needs of others, and on generous cooperation of the strongest with the weakest for their mutual advantage."

The U.S. President, in ad lib response to the pope, said the U.S. and the Vatican could cooperate in many fields and stressed particularly the readiness of the U.S. to aid the world's hungry. □

NEW "DROUGHT" SERVICE BY CHURCHES: REUNITING CHILDREN WITH FAMILIES. An ecumenical agency set up in Addis Ababa to provide emergency relief to drought victims has taken on the new responsibility of reuniting lost Ethiopian children with their families.

The Christian Relief and Development Association estimates that thousands of children were separated from families in the flight from famine areas two years ago.

Meanwhile, new regions of intense famine have been discovered along the Ethiopian-Somalia border, southwest of the 1973 drought center. As many as 800,000 persons are suffering in Ogaden, a part of Ethiopia, and in western Somalia. □

PSYCHIATRIST: HEAVY SMOKING A FORM OF DRUG ABUSE. Dr. Jerome H. Jaffe, a psychiatrist who is an expert on drug abuse, said here that heavy cigarette smokers have all the behavioral traits of drug abusers and should be treated as such.

A new term *compulsive smoking syndrome* has been proposed as a disorder to be listed in the Diagnostic and Statistical Manual of the American Psychiatric Association, Dr. Jaffe told the Third World Conference on Smoking and Health here.

Labeling heavy smoking as a form of drug abuse would make smokers eligible for treatment and begin to change the social climate which permits advertising and lobbying by the cigarette industry. □

JERICHO "FLOURISHING CITY" DURING TIME OF CHRIST. Jericho was a flourishing city considerably larger than today's town when Christ visited it, according to an archaeologist at Hebrew University, Jerusalem.

Reporting on the completion of excavations there, Bhud Netzer said the expedition found a sophisticated network of aqueducts.

They were apparently started by the Hasmonaean kings (also known as the Maccabeans, the family into which Herod married), who also built a magnificent palace. It included the oldest Jewish ritual baths ever found, preceding those at Masada by 150 to 200 years. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **Recently I read that it was on New Year's Day that Noah and the others in the ark began to see the tops of the mountains like little dark islands as the floodwaters receded. This is based on Genesis 8:5, "In the tenth month, on the first day of the month, were the tops of the mountains seen." The writer said that the tenth month corresponds with our January, for the Jewish year began with the month Nisan, our March. Is this correct?**

It's a lovely thought, but one couldn't prove it one way or another.

The preexilic Hebrew year did indeed begin with the first new moon of March-April, and ran by lunar

months throughout the year. But the tenth month could begin in our December as easily as in January.

However, the months were based on the rising of the new moon rather than on 30 or 31 days on a calendar

without respect for the lunar cycle.

It is quite possible that Noah first saw the tops of the mountains on January 1, if our calendar were projected back into antiquity. But the scripture itself doesn't say that. □

■ **What is your opinion of opening or flipping open the Bible at random to verses in seeking God's will in making important decisions in our lives? How does this relate to "putting out a fleece" or throwing dice, like the priests did in the Old Testament?**

I take a dim view of the practice of seeking guidance by random opening of the Bible. God has other ways of guiding His people.

Some guidance is derived from what has been called "providential openings" that might relate to "putting out fleeces;" yet even here the guidance must be confirmed by the Scriptures and an inner prompting of the Spirit.

The danger is that we will choose our "fleeces" like the college boys deciding how to spend the evening. "We'll flip a coin," they said. "If it comes heads, we'll go to the party. If it comes tails, we'll go to the ball

game. If it stands on edge, we'll study."

I put the use of "Urim" and "Thummim" in the Old Testament (the stones or signets used to determine the will of God) in a different class. I believe God controlled these decisions, in the absence of a written scripture and the full availability of the Holy Spirit.

Personal guidance is not at all easy to determine, and one must "test the spirits" or impressions that come to him.

One of the best test formulas I have found is still that of Martin Wells Knapp in his little volume

entitled *Impressions*. We should test each impression or purported leading of the Spirit with four questions:

1. Is it scriptural?
2. Is it reasonable?
3. Is it morally right?
4. Is it providential?

I would add one more, from the pen of the late Dr. E. Stanley Jones: "Suspect any guidance that doesn't fit in with the character and life and teaching of Jesus. When in doubt, do the most Christ-like thing and you won't go wrong." □

■ **Does God have a form, shape, or body? Also does Jesus still retain the visible body He ascended into heaven with?**

In answer to the first question, Christian theologians have always, and I believe rightly, said, "No."

Jesus said, "God is a Spirit" (John 4:24), and spirit and body are incommensurable terms.

The references in the Old Testament to God's eyes, hands, arm, ears, etc., are what Bible students call "anthropomorphisms"; that is, attributing human qualities to the divine. That these were not meant to be taken with crass literalism is seen in such passages as Psalm 91:4, which speaks of God's wings and feathers.

That is, each anthropomorphism conveys some important truth about God's relationships with His creation: His watchfulness, His protecting care, His hearing prayer, etc.

In the same way, the Old Testament reports several occasions in which God appeared in some visible form to men. These are known as "theophanies"—appearances of God.

Again, the theophanies are not meant to be understood in a materialistic way. Jesus said, "No man hath seen God at any time" (John 1:18; cf. also 5:37; 6:46); and Paul speaks of "the invisible God" (Colossians 1:15; 1 Timothy 1:17), "whom no man hath seen, nor can see" (1 Timothy 6:16). 1 John 4:12 says, "No man hath seen God at any time."

As to the body of Jesus, I believe it is the same now as that in which He ascended. In the Incarnation, the eternal Logos became man; and

33 years after the Ascension, Paul could write, "There is one God, and one mediator between God and men, the *man* Christ Jesus" (1 Timothy 2:5).

However, you must remember that Jesus in His resurrection body was visible only to His disciples (Acts 10:40-41) and only when He wished to reveal himself—as witness the fact that He appeared and disappeared in a completely supernatural way.

Christ will make himself visible to all when He comes again in judgment: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him" (Revelation 1:7). Until then, He is "visible" only to the eyes of faith. □

JOPLIN DISTRICT SHOWS "HEART" FOR HOME MISSIONS

"Joplin District has a heart for home missions."

Joplin District Superintendent James Hester spoke these words—the facts were at hand.

Over 100 individuals echoed the district heartbeat May 10 as pastors and laymen responded to Rev. Hester's invitation to a Saturday seminar on church growth at Carthage, Mo., First Church.

The seminar focused on an instructional videotape on "Spontaneous Church Planting" presented by Dr. Raymond W. Hurn, home mission executive from Kansas City, but the "heart" was already there.

The district has already passed its quadrennial goal of four new churches with five, and two more are in the probability stage before General Assembly.

Rev. Hester sees even better days ahead. "These are days of great opportunity for the Joplin District," he told the assembled pastors and laymen. "We should average at least two new churches per year from now on."

Roughly half (49.5 percent) of the people in the district profess no adherence to any church even though



Dr. Hurn addresses the seminar on home missions at Carthage, Mo.

the growth pattern of our church indicates a responsiveness to the gospel.

Nine of the 39 counties in the district do not have any known Nazarenes living in them. Numerous towns await their first Church of the Nazarene.

Rev. Hester reminded the seminar participants that there are people in those towns who may miss heaven unless the church is there to help them at their point of need.

"I do not believe I would be a Christian today," he said, "were it not for the Church of the Nazarene."

"The hardest work I do," he said, "is for home missions, but it is the most rewarding work." □



A reception was held on May 25 in the Activities Building of the Morgantown, W.Va., church to honor Mr. and Mrs. Russell B. Hartzell, who celebrated their golden wedding anniversary. They were married May 27, 1925, in Oakland, Md. The Hartzells have been members of the Morgantown church since 1937 and Mr. Hartzell has been treasurer since 1938. They have 2 daughters, Mrs. Robert (Kathryn) Moore of Duncansville, Pa., and Mrs. Lester (June) Lough of Morgantown. They also have 5 grandchildren and 3 great-grandchildren. Over 200 friends and relatives gathered for the celebration.



HAPPENING
HAPPENING

NORMAN J. BROWN RESIGNS

The Department of Church Schools has announced the resignation of Rev. Norman J. Brown, 36, who accepted the position as pastor of Boise, Ida., First Church.



He has served the general church for three years as director of Sunday school evangelism and administration, director of literature pro-

motion, and editor of the *Edge*.

Under his leadership, the *Edge* replaced the *Church School Builder* with a new format in the fall of 1973. This quarterly publication was targeted for church school and Christian education workers in local church ministries. Present circulation for the *Edge* is approximately 45,000.

Rev. Brown has traveled extensively throughout the country representing the Department of Church Schools in district church school conventions, holding workshops, and Sunday school clinics. He has also authored several articles and brochures while in his present position.

A graduate of Olivet Nazarene College, he pastored successfully for 10 years in Michigan and Arizona before coming to Kansas City.

Rev. Brown and his wife, Connie, have three children: Norman W., Faith, and Carolyn. He assumed his new duties July 6. □

Norman J. Brown reporter



Rev. and Mrs. Clarence H. Carroll celebrated their golden wedding anniversary at a reception given by their children and grandchildren, June 1, in Bartlesville, Okla. They have served as pastors in Nazarene churches in Oklahoma and Missouri more than 30 years, retiring in 1970. They are now supplying in a small church.

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**"BY ALL MEANS...
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IS IT WORTH IT?

AS I RANG the doorbell of the house on the corner, I had no knowledge of the job God had for me. The little girl who lived in the house had ridden the church bus for the first time on the previous Sunday. It was my job to follow up on the prospects each week.

When her mother answered the door, she was polite but not too encouraging. No, we could not enroll her daughter until someone had told them the doctrines of the Church of the Nazarene.

An appointment was made to present the Articles of Faith to the parents the next week. Along with the pastor, I knocked on the door, a *Manual* in hand and a Testament in my pocket.

After we explained our doctrines, the gospel was presented. Though the couple expressed a need for salvation, they did not receive Christ that day.

In the weeks that followed, I learned a great deal about the couple. They had both been raised going to church and knew of the love of Christ. The husband had experienced salvation as a child; the mother had never known Him.

As both reached teen-age years they had rejected God, church, and Jesus completely. They had rarely been to church since their marriage and never since moving to our city a year ago.

Ours had been the first church to contact them. Only the Jehovah's Witnesses had been to their door in the last year. Due to their Christian background they recognized the false doctrines of this group.

About six weeks later, the family was in a morning worship service. More follow-up revealed the extent of the sin this couple had fallen into: drinking—as much as one half bottle of bourbon a day; smoking habits which spanned 10 years; and swearing to the point where every other word was four letters in length.

After they had been to church a second

time, I presented the gospel to them again. Tears filled their eyes as they heard that God loved and cared for them and wanted to forgive them. But Satan raised doubts which prevented a victory celebration in heaven that day.

The next Sunday they were again in church and this week the mother stated she wanted to go to prayer meeting on Wednesday night with my wife and me. Thursday I was in the home again; this time they asked that I pray for them. I left, promising that I had been and would continue to pray for them. By Saturday I had the assurance of their salvation.

Sunday morning found the couple in Sunday school for the first time. Afterwards I had to work in the children's church and was not in the regular service. There had been no preaching, for God stepped in and directed things His way.

The pastor walked down the aisle and, placing his hand on the husband's shoulder, said, "Don't you want to pray?"

These were the very words this couple wanted to hear. Soon they were pouring their hearts out to God. As He entered their hearts, peace and joy flooded their souls. The years of searching were over, the fears and doubts were behind as two souls found Christ.

Is it worth it—this thing called the bus ministry? Is it worth the money spent for gasoline for the car to make calls week after week? Is it worth the money to buy extra literature for the bus kids? Is it worth the money necessary to keep the busses running when they falter?

The answer is another question: "What's the price of the human soul?"

Yes, it is worth all this and more to see the joy which comes into empty lives through the transforming power of the blood of Jesus Christ! □

—Paul Laird
Colorado Springs, Colo.



Christian Action Team participants tour the Nazarene Publishing House

CHRISTIAN ACTION TEAMS BEGIN MINISTRY IN SPIRIT OF REVIVAL

Christian Action Team pastors and participants left Kansas City for their eight-week summer assignments in a spirit of revival.

Over 90 pastors, participants, and trainers created a spiritual openness that invited the Holy Spirit into each training session.

As the training progressed for the Nazarene college volunteers, the sessions took on the character of a camp meeting at Nazarene Theological Seminary.

Six conversions were reported during the first field exercise in personal evangelism. In session after session the biblical and psychological bases for home missions work was combined with practical field experience in the Kansas City metropolitan area.

Christian Action Teams are composed of volunteers from Nazarene college campuses who serve in selected locations under the direction of the Department of Home Missions.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, stated that the training for pastors and Christian Action Team members was by far the most thorough preparation ever given home mission teams.

The training was under the direction of Rev. Roger E. Bowman, director of the Christian Action Teams for the Department of Home Missions.

Process consultants for the unique training experience were Dr. and Mrs. R. T. Williams of Oklahoma City, highly skilled adult educational consultants.

After experiencing such in-depth training in the power of the Holy Spirit, pastors and team participants were united in saying that they could never be the same again, regardless of what happens during the rest of the summer. □

DR. LAWRENCE B. HICKS DIES

Dr. Lawrence B. Hicks, 62, whose resignation from the superintendency of the Eastern Kentucky District was effective July 1, died at home in Ashland, Ky., early Thursday morning, June 26, of heart failure. He had been superintendent for four years. □



Rev. Roger E. Bowman, center, and Dr. and Mrs. R. T. Williams lead discussion during orientation.



Prayer circles were quickly formed at the opening service.

At the age of three, Lawrence Hicks felt the call to preach. He eventually served as pastor for six years on the Tennessee Conference of the Methodist church. Ordained in 1944 by Dr. H. V. Miller, Dr. Hicks began his ministry in the Church of the Nazarene as an evangelist.

In 1947 he pastored Mobile, Ala., First Church; 1948 to 1951, he pastored Chattanooga, Tenn., First Church; 1951 to 1958, he pastored Ashland, Ky., First Church. In 1958 to 1964, he returned to pastor Chattanooga First Church; and in 1964 to 1971, he returned to pastor Ashland, Ky., First Church until his election as district superintendent of the Eastern Kentucky District.

Dr. Hicks served on the General Board from 1958 to 1971. He was a member of the Departments of World Missions and Church Schools. He was president of the General Board from 1964 to 1968.

He is survived by his wife, Jessie, and four daughters: Mrs. Ann Phillips of Cincinnati; Mrs. Nancy Roberts, Antioch, Tenn.; Mrs. Mary Lou Steenbergen, Clemons, N.C.; and Susan of Nashville; and an aunt, Mrs. Robert Venable.

The funeral service was held in Ashland, Ky., First Church, June 28, with General Superintendent Edward Lawlor officiating.

The family requested that in lieu of flowers, money may be given to a memorial fund through Ashland First Church. □

EARLE ON TRANSLATION MISSION



Ten weeks in Greece to translate Hebrew: this is the mission of Nazarene Theological Seminary Professor Ralph Earle.

He and 27 other leading Bible scholars from America and Canada will be in Athens this summer translating the Old Testament for the *New International Version* (NIV).

The NIV is a monumental effort of over 100 scholars from nations throughout the English-speaking world to translate the Bible accurately and at the same time in the language of twentieth-century man. The New Testament appeared on the market in 1973 and the Old Testament is expected to be completed by 1978.

The NIV translators, from a wide scope of denominations, have all signed statements that they believe the Bible is the errorless Word of God. Therefore, according to Dr. Edwin H. Palmer, the translations executive secretary, they try to represent the original manuscripts as accurately as possible.

In a move to speed up the project, four committees of men will meet in Athens from June 17 to August 23 to edit NIV translations of nine Old Testament books.

Sponsored solely by the New York Bible Society International (NYBSI)—which was founded in 1809—work on the translation, since it began in 1968, has generally been limited to a few weeks during summer, spring, and winter vacations of colleges and seminaries.

Dr. Earle participated in a similar NIV-translating marathon at St. Andrews University in Scotland in 1974.

A total of 79 translators, spouses, and children—including Mrs. Earle—will live in university dormitories in Athens, according to Dr. Palmer.

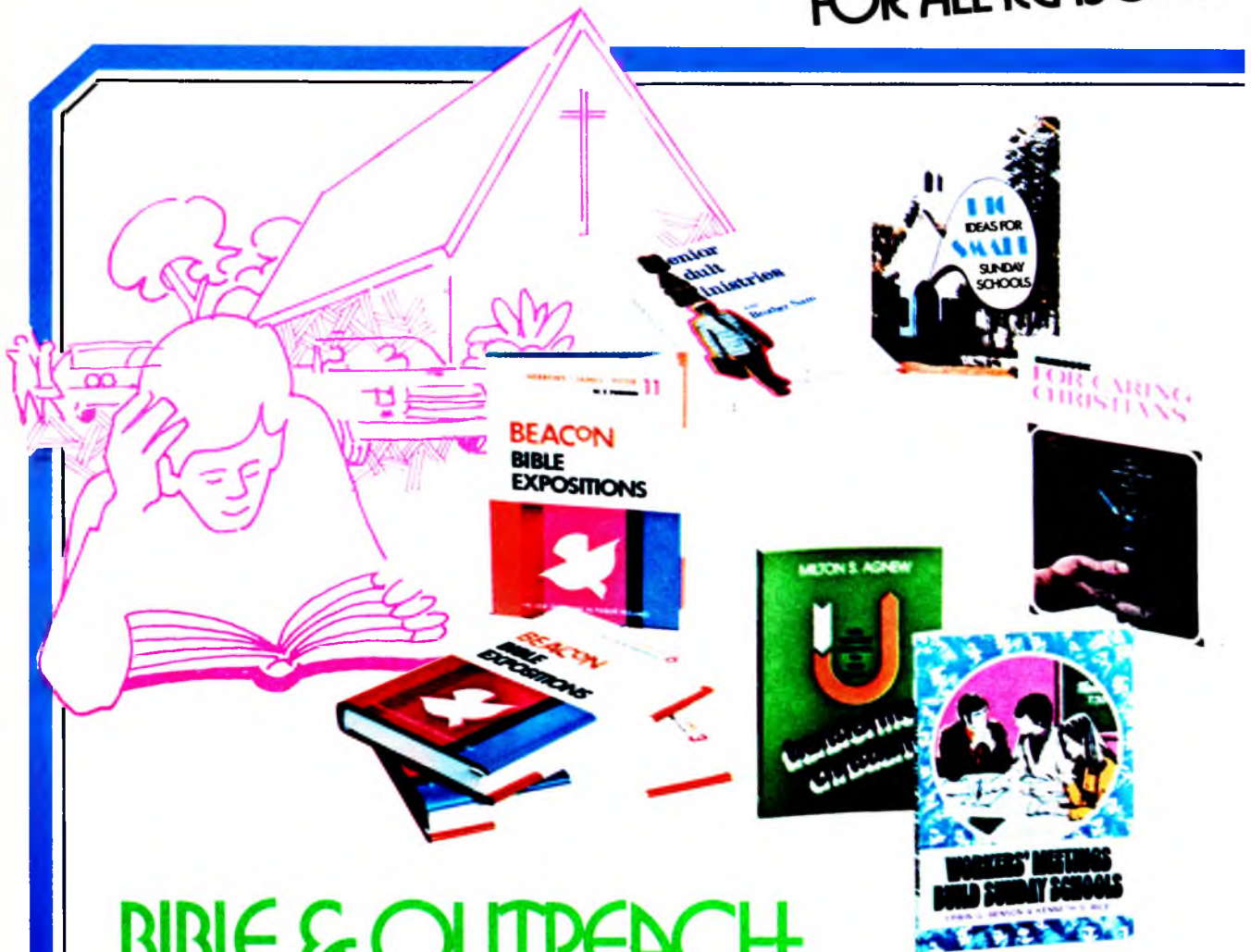
Dr. Earle is also currently writing a commentary on the New Testament books of 1 and 2 Timothy, using the NIV as the text that he explains. He is the author of 30 books.

In addition to having made eight trips to the Holy Lands, Dr. Earle has preached or lectured in over 20 countries. He has taught at NTS since 1945.

Prior to 1945 he was professor of biblical literature for eight years at Eastern Nazarene College in Quincy, Mass. He was also a pastor during that time.

He received his M.A. from Boston University, and the B.D. and the Th.D. from Gordon Divinity School. He has pursued post-doctoral studies at Harvard University and Edinburgh University. □

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