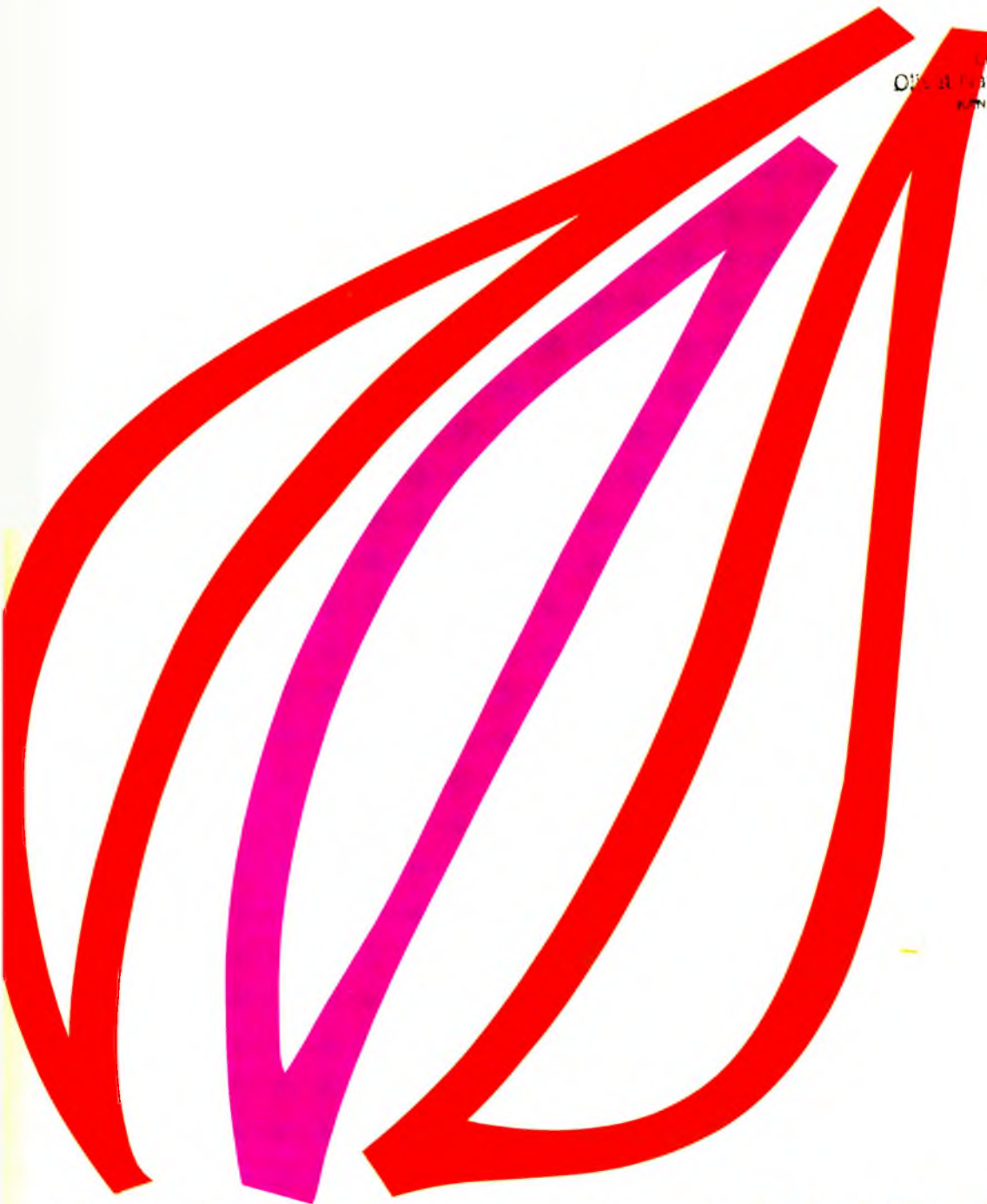


HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MAY 10 '72

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WHO IS
THE HOLY SPIRIT?

(See page 8.)

PENTECOST
(Whitsunday), MAY 21



“Orphans of the Living” . . . ?

A social worker in New York recently noted that many modern-day children could be called “the orphans of the living.” What an indictment of our times! A thought-provoking, prayer-demanding indictment! If there be any “quickie” remedy for the breakdown of home relationships which is manifested in today’s children, no one has been perceptive enough to come up with it. While in no way disparaging the “emancipation” of women, surely these “orphans of the living” plead for a reassessment of our responsibilities and a reappraisal of the role of motherhood in our society today.

Motherhood—a *sacred gift!* That wonderful, maternal instinct implanted in womankind by the Creator which can sustain and carry her without flinching through years of loving service and sacrifice for her home and her children! In so doing it can lead her to an effectual personality fulfillment beyond her wildest dreams. “He maketh . . . woman . . . to be a joyful mother of children. Praise ye the Lord” (Psalms 113:9).

Motherhood entails her sacred obligation to seek always the highest interests of the children God entrusts to her. She must sacrificially love, watch over, nurture, train, and protect her children. But, “strength and hon-

our are her clothing; and she shall rejoice in time to come” (Proverbs 31:25).

Her *sacred task* is to make the home of her children the dwelling place of God; for when that is done it will be a home diffused with and radiating love, for God is love. “She openeth her mouth with wisdom; and in her tongue is the law of kindness” (Proverbs 31:26).

Her *sacred mission* is to be strict, yet tender; firm, but forgiving; prayerful and patient; gentle and loving. Thus she will embody a Christlikeness through which her children will see their need of God. This has been well stated by Albert Osborn, who, when he was general of the Salvation Army, wrote, “Long before I knew God in Christ I saw Him and loved Him in my mother. She was my clearest, nearest idea of God, of whom I was utterly unafraid.” Or as the Apostle Paul, commenting on Timothy’s “unfeigned faith,” wrote, “which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also” (II Timothy 1:5). What a legacy Timothy received from these women fulfilling their *sacred trust!*

William Blake once wrote, “They became what they beheld.” Mother (Father), did they—will they—*your* children? □

An Open Letter to MOTHERS OF PRESCHOOL CHILDREN



Photo by Vivienne Lapham

Two or three preschool children are a handful for any parent. They are in the process of going through a very important, but exasperating, development period.

Because children under five years of age are natural explorers and experimenters, they can be a source of irritation. This exploratory behavior does not stem from some basic desire "to harass Mom."

Rather it comes from a constructive drive which motivates the child to learn and practice important basic skills.

Your children need freedom, both to learn and to develop their potential, but they cannot thrive on unlimited freedom. They need rational discipline.

A basic assumption of rational discipline is respect for the child as a person. This means applying the scriptural admonition to treat the child as you would like to be treated. It also involves clearly specifying the desired behavior and its reason ("No! the knife is 'ouchy'").

Rational discipline provides effective control and teaches children positive concepts about themselves and their environment. To help you, we suggest the following:

Don't invite a power struggle between you and your children.

If you *anticipate* and *encourage* (reinforce) desirable behavior, you will invite cooperation.

In contrast, screaming has a number of possible negative side effects such as withdrawal behavior or defensive hostility toward authority. It can evoke mixed feelings of love and hatred toward a parent.

If you yell and scream, your children learn to avoid you in an attempt to escape the undesirable emotions that you evoke. This tendency to avoid will greatly diminish your influence with your children. You will be in a weaker position to control and guide their behavior, and they may avoid imitating you as an important model for their lives.

Channel their energetic drives.

Watch for daily opportunities to strengthen desirable behaviors in your children. "Catch" them being good, and then praise them and tell them why you like what they are doing.

This praise will make desirable behavior more probable in the future. They will also begin to think of themselves as obedient children. This is important, because their behavior will tend to be consistent with the picture they have of themselves as persons.

Reinforce those behaviors which are incompatible with undesirable behavior.

For example: "Because you are playing so nicely, you may stay up for another 15 minutes." For younger children you don't need to say anything—just slip an M & M into their mouths and smile when you do it.

Use fun activities or privileges as reinforcers to teach responsibility.

Require your four-year-old to do what she "ought to do" before she is allowed to engage in specific fun activities or special privileges. For

By C. Dene Simpson and Mac C. Webb
Nampa, Idaho

HERALD of HOLINESS



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example: "Pick up your toys; then you may go outside."

Teach your children that their inappropriate behaviors can take away positive reinforcers.

For example: "If you tear the book, we will have to put it away." For effectiveness, use a calm tone of voice and provide specific opportunities for earning back the privilege.

Be consistent. □

THE CHURCH'S ONE PRIVATION

The Church's one privation
Is God, the Holy Ghost;
Christ's blessed stipulation,
A personal Pentecost.
He died to sanctify her
To be His holy bride;
He wants her clean and spotless,
Victorious at His side.
Without this blessed cleansing
The Church cannot succeed;
Without divine dynamics
The world will not give heed.
The pow'r to be a witness
Comes but through Pentecost,
And without this great fitness
The Church herself is lost.
To be evangelistic,
The Church must sacrifice
Her love for mere statistics
And pompous edifice;
Till with the vision glorious
Her longing eyes are blest,
And goaded on in service,
She gives herself no rest.
O Holy Ghost, come on us,
And burn out inbred sin!
Come, move in pow'r among us,
And make us pure within!
Then send us out proclaiming:
"Christ died to sanctify
A people self-disdaining
And with a single eye."

—Ross E. Price
Billings, Mont.

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With apologies to Samuel J. Stone, author of
"The Church's One Foundation"

UNSOLVED HOME PROBLEMS

America has never experienced such a challenge to the institution of marriage as it is facing today. Marriage is more popular (about 94 percent of the population marries today, compared to 80 percent 50 years ago), yet matrimonial disappointments are at a record high (roughly 45 percent fail, including divorces, separations, desertions, and unhappy cohabitations).

From this disappointing and dismal picture some have concluded that marriage, as we have known it, is passé and no longer the route to personal happiness. Others are openly promoting complete rejection of any form of matrimony.

A magazine once asked its readers, "What is home?" Four of the best answers were:

1. Home—a world of strife shut out, and a world of love shut in.
2. Home—the place where the small are great and the great are small.
3. Home—the father's kingdom, the mother's world, and the child's paradise.
4. Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

The tragedy of our times is that homelife has ceased to measure up to these ideals. There is a tendency to consider duty toward others unimportant and personal happiness all-important. As a result, homelife has disintegrated, causing divorce, juvenile delinquency, and heartache of every kind.

The ruin of a marriage may not be a dramatic affair. There may be no unfaithfulness, no desertion, no blows—just a slow accumulation of dissatisfaction, a gradual growth of misunderstandings and irritations, until one day one companion or the other says, "I can't stand it any longer." And the tragedy is that many such individuals do not really sense what is happening or how to stop it.

Remember this: Unsolved problems become set in the mind as attitudes.

Try making it a rule never to go to sleep at night until disagreements are settled. Although there may be forgiveness and loving attention the next day, the scar remains. Unsolved problems become attitudes, you see. Five years later, 10 years later, a companion may suddenly ask, "Did I marry the wrong person?"—and feel very wicked for thinking such a thing, yet not know why.

"I love you." These are hard words to say in a moment of tension and misunderstanding. But we need to say them. And sometimes we need to add three words even harder to say—"I was wrong." There are times when a heart cannot be held without those words. No wonder James wrote, "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16).

When Charles and Anne Lindbergh were planning for one of their journeys, they put supplies for the trip in their room over a period of weeks. In the final days before the journey, everything—every object, every bit of clothing, emergency gear—everything was weighed. Each night they would line up the materials in order of priority. Anything they could get along without must be left; everything that was vital must be included somehow. No mistakes could be made. Their lives depended on it.

Such might be the task for every husband and wife. You are on an adventure together. What you include may save your lives. What you exclude may damn your lives. You need to weigh everything you are including to see if it is really vital. You need to look at what you are excluding; it may be something important.

The need for Christian homes in our day does not begin with Christian parents. It begins with Christian husbands and wives. How Christian is your relationship? Is it one of mutual submission, sacrificial love, and oneness?

As is the home, so will be the church, the state, and the nation. By weakening the pillars of the home in the "interest" of the state, ancient Greece sealed its own doom. Because of corruption in its families, the boasted civilization of Rome could not endure. And today the threads of destiny of our own nation are being silently woven within the narrow confines of our family circles.

Put the blame where you will—upon our educational systems, upon our churches, upon youth itself. But an honest diagnosis of the situation will eventually point the finger to the home.

We need godly, consistent mothers and fathers. We need to have time for the family, time to play, and time to pray together. We need a revival of vital, living faith in the Lord Jesus Christ. If we solve the problem of the prodigal home, we have solved all other problems. □

the painting nobody wanted



Copyright New York Graphic Society, Inc.

A young American artist lay dejected on a cot in his studio at Chelsea, England. He was miserable, lonely, unloved, but a genius—and no one can be lonelier. His mind went back to better days, and in his mind someone appeared who cared nothing for his genius but who had loved him supremely.

He jumped to his feet and strode across the studio to his canvases. There was no time to stretch a new one. He placed one partly finished on his easel and feverishly began laying color on it. He sketched swiftly. The sun went down. He worked on. He knew this was to be his best. Days passed and he painted behind locked doors.

He had no model, except the one indelibly preserved on the screen of his memory. When it was finished, he stepped back—"perfect," it was his masterpiece and he called it "Arrangement in Grey and Black."

Before the pigments were dry he submitted the canvas to the Royal Academy of Art. If it had not been for Sir William Boxall, one of the prominent

directors, threatening to resign, the picture would not have been entered.

It was the painting nobody wanted. The public and critics passed it by. It was an ignored canvas and was returned to the artist's studio to gather dust for 10 years—the painting nobody wanted.

In hope it might catch the American eye, the picture was shown at the Pennsylvania Academy of Fine Arts. The sponsors were so unimpressed they hung it in a dark corner. Although it carried a modest price tag of only \$350, no one noticed it. Once again the artistic public passed it by—the painting nobody wanted. Back it went to the studio, where again it gathered dust for three more years.

Then the artist sent it to the Paris Salon. There it got its first recognition and was bought by Georges Clemenceau in the name of the government of France for \$600. From there it went to

By Art Fee, *Ridgefield, Wash.*

The Louvre and "the painting nobody wanted" came to its own.

There is not a single work of art that is now more familiar; and the picture that was bought for \$600 is now one of the world's priceless art treasures.

For years it has been shown at the world's great art exhibits. At the Chicago Century of Progress Exhibition, it was viewed from behind iron railings, protected by armed guards night and day, guarded by the most modern burglar detection devices, photographed twice a day to make sure that a copy was not substituted.

Tens of thousands paid to see "Arrangement in Grey and Black"—at one time the painting nobody wanted.

It is estimated that between 5 and 7 million copies of this picture have been reproduced. Countries have reproduced it on their postage stamps.

The painting that nobody wanted, "Arrangement in Grey and Black," has been renamed in honor of the one who inspired it and made it and her artist son famous. The artist's name was James Abbott McNeill Whistler; and the world has renamed it "Whistler's Mother."

What made the picture famous? It came in contact with the right person. Georges Clemenceau, the great French leader, bought it and took it to Luxembourg. Paintings that go to Luxembourg usually go to The Louvre, and when they go to The Louvre they usually become famous. If it had not been for Clemenceau, that painting might still be gathering dust in some obscure corner.

People are much like paintings. There are many in obscure corners who have genius, talent, and ability to bless a world. But they have not met the right Person. I am speaking of Jesus Christ.

A lonely boy from the farm was selling shoes in Chicago. He didn't look like a genius, but someone introduced him to Jesus. He was the right Person, for He made that boy into D. L. Moody, the evangelist who shook two continents for God.

Someone introduced a little Gypsy boy to Jesus. He was the right Person; for when Gypsy Smith made his last trip to America, I heard him say, "God has helped me to preach longer, to more people, and to win more to Christ than anyone alive today."

Mel Trotter was gathering dust on Skid Row. No one realized he was a genius—but someone introduced him to Jesus. He was the right Person, for He sent Mel across America as a meteor of righteousness. He established rescue missions in 86 leading American cities to help alcoholics and to introduce them to the One who helped him.

I wonder if we would have ever heard of Billy Graham if someone had not introduced him to Jesus. That leads me to another question: Have you introduced anyone to Jesus lately? □

PEN POINTS/

GOD SPOKE—AND THINGS LOOKED DIFFERENT

I wanted to help. In fact, my whole motive was to do good, to bring joy, and to encourage.

But somehow, in the inadequate way humans have of putting good thoughts into practice, the whole thing turned out wrong.

Misunderstanding led to hurt. Hurt led to frustration. And hurt and frustration together led to near defeat.

Realizing I was about to "go under," I turned to God in prayer. "O God, why have good intentions been so messed up? Show me how to come out victorious, and not defeated."

I don't know how God speaks to others, but He spoke to me in a train of thought that gripped me days later.

The wonderful beauty of being possessed by the Holy Spirit is that He lives His life in my body.

This being true, hurt and frustration are contrary to selfless living. Defeat is impossible, because God has a plan and my few years on earth are merely part of that plan. Perhaps His plan calls for some of the suffering which I experience. But because it's His plan being fulfilled, it's victory, not defeat.

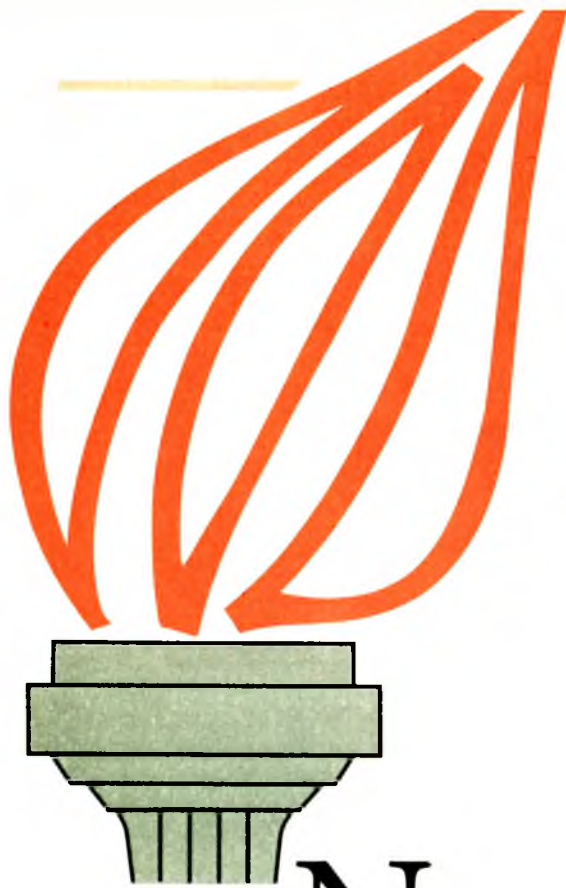
Here's the secret. To be selfless. Selflessness has rewards, but it takes discipline.

In Christian living the line between selfishness and selflessness can be fine. Am I hurt because my friend rejects Christ, or because he won't accept my suggestion of salvation, which in effect is rejection of me?

The disciplined, selfless person understands this difference and avoids hurt and frustration in soul winning as well as in other areas of life. He is merely an instrument of God who leaves all the results of his efforts to God's keeping.

He just goes on from victory to victory—even when measured by human standards all looks like defeat.

—C. Dale German
Sherman, Tex.



WHO IS THE **HOLY SPIRIT?**

N

NO CHRISTIAN with eyes and ears can deny that the winds of the Spirit are blowing with new force today, both upon the dry bones of the institutional Church and also upon multitudes of Christians who look askance at the organized Church of Jesus Christ.

Both the religious and secular press carry periodic reports of this surging new spirit of religious fervor which is sweeping the land. Any attempt to evaluate *all* the manifestations of this phenomenon would surely miss significant features of this miracle.

The Holy Spirit is no longer "the unknown Person" of the Godhead. If the Protestant Reformation brought Christ back into the center of Christian faith, today's awakening is focusing attention upon the Spirit. Herein lie both the promise and the peril of this new movement.

The New Testament exhortation that we be filled with the Holy Spirit has found thousands of receptive hearts, not only among Protestants of various denominations and theological persuasions, but also among Roman Catholics. Literally thousands of these persons testify to the Spirit-filled life, and among these persons Pentecost has been restored to its position as normative Christianity.

What was once more or less the private emphasis of the holiness movement has now become much more fashionable because our emphasis is similar in many ways to the position of Christians who live within widely differing theological traditions. What should be our Wesleyan response to this new situation?

Differences of Interpretation

First of all, we must recognize differences of interpretation which distinguish advocates of the Spirit-filled life.

Wesleyans believe that Pentecost brings heart purity and perfect love. Keswickians place emphasis upon the victory and power of Pentecost. Pentecostals and neo-charismatics see speaking in tongues as the sign of the Spirit's infilling.

Some of these distinctions are partly in the realm of emphasis and terminology, while others reach to the very heart of the Christian experience. In order to point up these distinctions I shall attempt a thumbnail summary of each.

The Wesleyan View—From our Wesleyan perspective the Pentecostal baptism with the Holy Spirit purges the heart of the believer from sin, perfects him in God's *agape* love, and thereby empowers him for effective Christian witness. We penitently acknowledge, however, that many of us have not paid the full price for such a genuinely Pentecostal experience. Too often we have settled for a loveless, passionless profession of holiness which belies the New Testament.

Under the impact of the Spirit's moving in our times many of us who call ourselves Wesleyan are coming to see clearly that the heart of holiness is to be *filled, cleansed, and indwelt by the Holy Spirit*, and, further, that the baptism with the Spirit is a *baptism of love*. Some of us are becoming increasingly concerned that we relate Pentecost to evangelism, without modifying our historic insistence that the baptism with the Spirit personally connotes entire sanctification.

The Keswick View—Closely related to the Wes-

Wesleyan teaching, and yet distinct from it at certain points, is the viewpoint associated with the famous Keswick Convention which dates from 1875 in Keswick, England.

The Keswick teaching lays stress upon the Christian's being filled with the Spirit as essential to a life of spiritual victory and Christlikeness. Although these teachers stress "the crucifixion of self" and "the cleansed life," they differ with Wesleyans as to the possibility of the destruction of sin in the believer's life. The indwelling Spirit is generally seen as *counteracting* "the old nature" which remains until death.

In practical emphasis, however, the Keswick message is quite close to the Wesleyan. The differences may be more in words than in reality. For if a person has really died to sin and self and has been truly baptized with the Holy Spirit, he is sanctified in the New Testament sense.

A great many of those who teach and profess the Spirit-filled life would come somewhere within this school of interpretation. One strength of this position is its strong emphasis upon the Christian's obligation to *maintain* a Spirit-filled relationship and give a Spirit-filled witness to Christ.

The "Pentecostal" View—A third point of view is the "Pentecostal," now being strongly urged also by the neo-Pentecostal and neo-charismatic advocates of the Spirit-filled life. Many Roman Catholic priests, nuns, and laymen identify with this position, which until the early 1960's was largely limited to the small Pentecostal churches and sects.

Here the weight of stress is not upon the purifying or perfecting work of the Spirit baptism, but upon the personal and emotional aspects of this Pentecostal effusion and the accompanying evidence of tongues-speaking.

Whereas both the Wesleyan and Keswick schools see *holy love* as the one unmistakable evidence of the Spirit's full indwelling, the "Pentecostal" insists that speaking in tongues is the indisputable sign. The former place primary stress upon the *graces* of the Spirit, the latter upon His *gifts*.

These differences of emphasis generally lead to two entirely different concepts of the Spirit-filled life. Wesleyans and Keswickians place heavy stress on the *ethical* manifestations of the Spirit's presence. "Pentecostals" tend to overemphasize *physical* manifestations. Here are distinctions which may lead to real differences.

Wesleyans object that the theory and practice of contemporary charismatics fail to meet biblical standards at three points:

THE BIBLE DOCTRINE OF THE SPIRIT IS KALEIDOSCOPIC. IN THE BOOK WE SEE AN EVER-CHANGING PATTERN OF BEAUTY WITH RESPECT TO THE SPIRIT, FROM THE OPENING LINES OF GENESIS WHERE HE IS BROODING OVER THE CHAOS TO THE CLOSING CHAPTER OF REVELATION WHERE "THE SPIRIT AND THE BRIDE SAY, COME."

1. They tend to advocate *an unscriptural reception* of the gift of tongues. In many cases, psychological manipulation is used to induce glossolalia.

2. They place *an unscriptural evaluation* on this gift, putting it at the top of the list rather than near the bottom, as does Paul.

3. They make *an unscriptural claim* that speaking in tongues is the evidence of the baptism with the Holy Spirit. While some charismatic teachers admit that one may be baptized with the Holy Spirit without the accompanying evidence of speaking in tongues, I have not found any who did not say that every Spirit-filled believer is potentially a tongues-speaker and that he should exercise this gift in order to know the rich meaning of the Spirit-filled life.

The crucial question, then, is: What is the Christian experience of the Holy Spirit? What is the authentic sign of His presence and working in the life of the believer and the Christian community? What dangers, if any, attend a Spirit-centered theology?

The prior question is: Who is the Holy Spirit? How does the New Testament refer to the Spirit? It is the Wesleyan understanding of the Bible that He is preeminently the Spirit of Christ, in and through whom *Christ himself* comes to the Church to indwell, sanctify, and continue His ministry of reconciliation, until He is revealed at the end of the age to consummate His kingdom.

The Spirit of Christ

Some of us have seen a kaleidoscope, that box of colored glass fragments which yields an ever-changing pattern of symmetrical beauty when viewed through the triangular tube of mirrors which multiplies and coordinates their "broken lights."

The Bible doctrine of the Spirit is kaleidoscopic. In the Book we see an ever-changing pattern of beauty with respect to the Spirit, from the opening lines of Genesis where He is brooding over the chaos to the closing chapter of Revelation where "the Spirit and the bride say, Come."



THE NEW TESTAMENT IS CLEAR. ON THE PAGES OF THE CHRISTIAN BOOK THE HOLY SPIRIT IS ALWAYS AND EVERYWHERE THE SPIRIT OF JESUS CHRIST.

The New Testament, however, sums up the doctrine in one phrase: "the Spirit of Christ." To John the Baptist, God said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33). As the promised Messiah, Jesus was the *Bearer* and *Baptizer* with the Holy Spirit.

At His baptism Jesus was revealed as the Bearer of the Spirit. The descending dove marked Him as the Anointed of God. Pentecost disclosed Jesus as the Spirit-Baptizer.

In these twin events the Spirit of God became the Holy Spirit of our Lord Jesus Christ, never to be separated from Him. Jesus the Christ became the supreme Manifestation of the Holy Spirit, as that Spirit became the Medium through whom Christ comes to indwell and sanctify His Church.

• *Christ is the Pattern of the Spirit-filled life.* His entire life—from the moment of His miraculous conception to that climactic moment when He offered himself "by the eternal Spirit" (Hebrews 9:14) as our perfect Sin-Offering—was a manifestation of the Holy Spirit.

The Holy Spirit is therefore the *Christ-Spirit*. "The fruits of the Spirit are the virtues of Christ," in Schleiermacher's fine phrase. God gave the Spirit "without measure" to Jesus (John 3:34), so that He becomes the Norm of the Spirit-filled human life.

It was not until Jesus gave up His life forgivingly on the Cross that that pattern was complete. "Christ also suffered for us, leaving us an example, that ye should follow his steps . . . who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2:21-23).

As H. Wheeler Robinson says, the Spirit of Jesus is "the Spirit of the Cross." The only kind of spirituality the New Testament recognizes is that which makes us Christlike in our suffering, forgiveness, compassion, caring.

• *Christ's glorification is the absolute condition of the Gift of the Spirit.* At the Feast of Tabernacles, Jesus announced, "The man who believes in me . . . will have rivers of living water flowing from his inmost heart" (John 7:38, Phillips).¹ John immediately comments, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not

yet given; because that Jesus was not yet glorified" (v. 39).

The Spirit was active through the ancient dispensation. Yet the New Testament says unequivocally: The *Holy Spirit* was not given until Christ was "glorified"—that is, not until after the Crucifixion, Resurrection, and Ascension.

Peter makes this clear in his Pentecostal sermon: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:32-33)

• *What does this mean with respect to the Christian's experience of the Spirit?*

First, that the Pentecostal baptism with the Spirit is a gift specifically for the Christian dispensation. This is that "better thing" reserved for New Testament saints (Hebrews 11:40). It was this baptism of which the Ephesian disciple had not heard (Acts 19:2). Dwight L. Moody confessed: "For the first seven years of my Christian life I was as ignorant of the Holy Spirit as the disciples at Ephesus." What about you?

Secondly, this means that Christ himself is personally present in our hearts by the indwelling Spirit.

Concerning the promised Paraclete, Jesus said "I will come to you" (John 14:18). Earlier in this chapter He had promised His literal coming at the end (vv. 1-3); here He speaks of His spiritual return in the Spirit (see 14:22-23). Again He prayed: "Sanctify them . . . that the love which thou hast loved me may be in them, and in them" (John 17:17, 26). So Paul can equate "the Spirit of God" with "the Spirit of Christ in the experience of the believer and then refer to Him as "Christ in you" (Romans 8:8-10).

The Christian experience of the Holy Spirit means, primarily, to have "Christ formed" in us (Galatians 4:19). The very Christ who was formed in the womb of the Virgin Mary by the Holy Spirit is formed in our hearts by the selfsame Spirit. In the new birth, Christ constitutes himself our very Life, so that we can say, "For to me to live is Christ" (Philippians 1:21).

But the full meaning goes far beyond conversion. Paul prays for God's saints who are now the "habitation of God through the Spirit" "that Christ may dwell in . . . [their] hearts by faith" (Ephesians 2:22; 3:17). The Greek verb is quite specific. It means "to take permanent residence [as against transitory]." Thus *Good News for Modern Man* renders, "That Christ may make his home in your hearts." That is, that He may become the Host who makes your heart His hol-

dwelling place, so that He sanctifies every nook and cranny of your being.

This is the same as being "filled with all the fulness of God" (3:19), since *in Christ* "dwelleth all the fulness of the Godhead" (Colossians 2:9). All this is in Paul's thought when he later urges these Christians: "Be filled with the Spirit" (5:18).

Who is the Holy Spirit? He is the Spirit of Christ. He is self-effacing. He does not speak of himself, but of Christ. His work is to reveal Christ *in us* and *through us*.

Any concept of spirituality which promises some advance beyond Christlikeness through the indwelling Spirit is spurious.

Paul's version of Pentecost is found in Romans: "God's *love* has been poured into our hearts through the Holy Spirit which has been given to us" (Romans 5:5, RSV). His word here (*agape*), says F. R. Barry, "describes what human life begins to look like when the Spirit gets to work on it."

Jesus himself was the perfect Incarnation of *agape* (God's kind of love). When the Spirit sanctifies and indwells us, the fruit of His working is Christlike *agape*. This is why Paul said, "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8:9). This is a supernatural test—our lives are the gift and work of Christ's Spirit. It is also an ethical test—"For we realize that our life in this world is actually his life lived in us" (I John 4:17, Phillips).

The Wesleyan Answer

Who is the Holy Spirit? The New Testament is clear. On the pages of the Christian Book the Holy Spirit is always and everywhere the Spirit of Jesus Christ. By His glorification "the last Adam became a life-giving spirit" (I Corinthians 15:45, RSV). Paul can even say, "Now the Lord is that Spirit" (II Corinthians 3:17). In the Holy Spirit the resurrected One manifests His resurrection power.

"Just as we have borne the image of the earthy," Paul writes, so "we shall also bear the image of the heavenly" (I Corinthians 15:49, NASB).² Christ will finally change our lowly existence to be like His glorious heavenly existence, "by the exertion of the power that He has even to subject all things to Himself" (Philippians 3:21, NASB).

We are predestined to be conformed to the image of the Son, "that he might be the firstborn among many brethren" (Romans 8:29). And so "we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit" (II Corinthians 3:18,

NASB). The Holy Spirit is the sanctifying Spirit of Christ.

It was the spiritual genius of John Wesley that he saw with penetrating clarity that this sanctifying ministry of the Spirit lies at the very heart of Christ's redemptive activity.

In his classic interpretation of John Wesley, George Croft Cell says:

"Wesley's theocentric doctrine of Christian experience is first, last, always a doctrine of the Holy Spirit. Holiness is the primary attribute of the Christian Church. Holiness is the essential quality of Christian experience. Holiness is the third term of the Trinitarian revelation of God. This is the highest conceivable position for the doctrine of holiness in the Christian faith and interpretation. One of Wesley's earliest Oxford Sermons notes that "the title Holy applied to the Spirit of God does not only denote that he is holy in his own nature, but that he makes us so; that he is the great fountain of holiness to his Church. The Holy Spirit is the principle of the conversion and entire sanctification of our lives."³

Cell then observes that "Wesleyan theology was preeminently a doctrine of the Holy Spirit. The experiential witness of a spirit of holiness as the necessary companion of Christian faith may even be called a special interest of Wesleyanism. It has in this respect a certain individuality of tone. But this is no afterthought or separate thought of the Christian revelation; it is of the essence of it."

The doctrine of sanctification is therefore no "theological provincialism" of Wesleyanism. It is rather our witness to the grand New Testament truth that the Spirit of Christ is the *sanctifying* Spirit and that all His ministrations are to the end of making us holy and Christlike persons.

The finest New Testament scholarship supports the correctness of this high Wesleyan estimate of the Holy Spirit as the hallowing Spirit of Christ. Just as Christ redeems us through His blood, He also transforms us into His own image by the Holy Spirit. This is what the New Testament is all about, and this is what Wesleyanism has always tried to say.

The Error of Corinthianism

We are now in a position to evaluate another view of the Spirit's work which misses this central biblical teaching.

In the Corinthian church, Paul was face-to-face with some who seemed to believe that the Spirit's ministry effected a level of spirituality which elevates one to a point *beyond* "mere" Christlikeness and holiness. According to an able recent study, the Corinthians of this party "maintained that glossolalia is the main (or only) evidence of



possession by the Spirit . . . only those Christians who have this gift are classified as spiritual.”

In dealing with this teaching that true spirituality moves the believer beyond the Lord into a realm of mysticism and ecstasy, Paul reminds these persons that *before they were Christians* they had these very same kinds of experiences they were now making the hallmark of the *Holy Spirit* of Christian experience.

“You know how,” he writes, “in the days when you were still pagan, you would be seized by some power which drove you to those dumb heathen gods” (I Corinthians 12:2, NEB, margin).¹ “There is no doubt at all,” Shrenk comments, “that Paul intends to say here, ‘The truly spiritual is not marked by a being swept away; that is precisely the characteristic of your previous fanatical religion.’”

Paul then continues: “For this reason I must impress upon you that no one who says ‘A curse on Jesus!’ can be speaking under the influence of the Spirit of God. And no one can say ‘Jesus is Lord!’ except under the influence of the Holy Spirit” (I Corinthians 12:3, NEB).

When you were still heathen religionists, Paul is saying, the essence of your worship was this feeling of being “carried away” by some spirit; now, however, you experience the *Holy Spirit*, and you experience Him supremely when He leads you to submit yourselves absolutely to Jesus Christ and confess Him as sovereign Lord of life—in intelligible speech and ethical behavior.

Some scholars think these Corinthians were actually cursing Jesus in the ecstasy of their tongues-speaking. More likely, from their supposed position of exalted spirituality, they were saying, “Anathema *Jesus*,” in contempt of “mere” Christianity which places supreme emphasis upon the Incarnation and the experience of “Jesus Christ, and him crucified.” All this was too elementary for these super-religionists! It was too tame and unexciting for these persons who must have visions and revelations and ecstasies.

Paul, however, refused to acknowledge such a view as representing *the Holy Spirit*. Rather, the apostle goes on to show with great tact, skill, and gentleness that the real proof that we are spiritual is that we have been cleansed from such spiritual egotism and transformed into the image of Him who said, “I am among you as he that serveth.”

The gifts of the Spirit are not “spiritual things” (*pneumatika*, I Corinthians 12:1) for personal aggrandizement or individual spiritual superiority. They are rather “grace gifts” (*charismata*, 12:4-11) which make us loving and humble like Jesus.

They are gracious endowments which enable us to contribute to “the common good” of the undivided body of Christ. It may even be questioned whether a gift can be said to “exist” for the individual if it is not employed for the sake of building up the body of Christ in loving unity.

Then Paul comes to the lofty pinnacle of New Testament truth when he pens, “And now I will show you the best way of all” (NEB), without which any and all gifts are absolute zero—the way of *agape* love. To understand I Corinthians 13 we must see it in this setting which shows that Christlike love is THE GIFT of the Spirit.

JUST AS CHRIST REDEEMS US THROUGH HIS BLOOD, HE ALSO TRANSFORMS US INTO HIS OWN IMAGE BY THE HOLY SPIRIT.

With characteristic genius John Wesley makes Paul’s point clear:

“Another ground of a thousand mistakes is, not considering deeply, that love is the highest gift of God; humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts are either the same with, or infinitely inferior to, it.

“It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way.

“And when you are asking others, ‘Have you received this or that blessing?’ if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth chapter of Corinthians. You can go no higher than this, till you have reached Abraham’s bosom.”⁵ □

1. *The New Testament in Modern English*, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, New York, and Geoffrey Bles, Ltd., London.

2. *New American Standard Bible*, copyright 1963 by the Lockman Foundation, La Habra, Calif. Used by permission.

3. George Croft Cell, *The Rediscovery of John Wesley* (New York: Henry Holt & Co., 1935), p. 353.

4. *New English Bible—New Testament*, copyright 1961 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press.

5. *A Plain Account of Christian Perfection* (Kansas City: Beacon Hill Press, reprint), pp. 98-99.



What Is Mother's Day?

Mother's Day
is waking to the smell
of acrid smoke
and swallowing panic
as you envision
small, clumsy hands
working to prepare
burnt toast for
Mother's Day
Breakfast-in-bed!

Mother's Day
is smiling between
gulps of black, cold
coffee
and bites of
orange-marmalade mounds
on dark, dry bread!

Mother's Day
is a red-rose corsage
from your husband
and a three-bluebonnet-
three-daffodil corsage
from your children,
and you wear one
on each shoulder
to church,
so no one feels slighted!

Mother's Day
is unearthing
Ronnie's tie from

the bottom of
the toy box;
polishing Billy's shoes
after he threw up
on them;
changing Susan's dress
twice because she
spit up her mounds of
orange marmalade;
discovering after
walking into the
church that you wore one
brown shoe
and one black!

Mother's Day
is eating lunch
in between gifts
of small baskets
of glitter-and-glued
love messages
and poetry
painstakingly printed
in crayon:
"I think you're sweet
I think you're neat
I know my mom
just can't be beat!"

Mother's Day
is washing 473 dishes;
cleaning the bedroom wall

where Ronnie spilt his red paint;
rushing the dog to the veterinarian
after he drank patio stain;
finding Billy's skates in the ironing;
changing the baby's bed four times
because she spit up more mounds
of orange marmalade.

Mother's Day
is ordering, supervising,
and cleaning up after
three sudsy baths;
reading "Egermeier's
Bible Story Book"
for an hour;
getting three drinks;
listening to prayers
from three drowsy children;
and then pausing
in the moonlight
to look at their
incredible beauty
and feel tears of
gratitude prickle
your eyelids
because you were
given the privilege
of experiencing
this wonder
that passes
all understanding.

Ruth Vaughn, Oklahoma City



Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9)

WHAT'S WRONG WITH "PIE IN THE SKY"?

How often have you heard Christians ridiculed for being interested only in "pie in the sky by and by"? The implication is that Christians are not interested in what goes on in this world but are concerned only with the rewards in the world to come.

But I ask you: In its place, and at the right time, what's wrong with pie *anywhere*—in the sky, or any other place?

Surely you have participated in what is called "progressive" dinners—those gastronomical delights where you have your soup in one home, your salad in another, your main course in yet another, and your desert in still another—and in the last home you not only enjoy the desert but usually spend the rest of the evening.

Does it mean that all the courses except the last are unimportant? Or that they are to be rushed through, so that everyone can make a mad dash to the last home, where they can enjoy the desert? Of course not. Each course is to be savored and enjoyed and appreciated. It just so happens that the dessert comes last. (Except, of course, in the case of small boys—and "boyish" adults—who like their dessert first!)

A Christian is a unique participant in a different kind of "movable feast." He enjoys the good things of God—His Word, His world, His work. He awakens in the morning, not with a hangover, saying, "Good Lord, morning!"—but saying, rather, "Good morning, Lord!" and saying it in a spirit of anticipation as he faces the day with the assurance that "the steps of a good man are ordered by the Lord" and that he has this, another day, to work together with God to meet some need, to shed some light into a dark place, to lift someone who has fallen, or to even give a cup of cold water, in His name, to someone who is thirsty.

But all the while, whatever the "course" or the challenge he is enjoying at the time, he is conscious that the last course will be served later. The pie—or if you prefer, the frosting on the cake—will come in another world.

But every real Christian knows that the good

things of God are not all postponed till some "sweet by-and-by." Many of those good things are to be enjoyed right here, in the sweet now-and-now.

"Heaven," says Bishop Fulton Sheen, "is not related to a good life as a medal is related to a school examination; it is rather related to a good life as knowledge is related to study." So a Christian appreciates the challenges and the enjoyments and the fulfillments so much right here in this present world that if there were no other world—no pie in *any* sky—he would still find it thrilling to be a Christian.

That is not to say, however, that he would not be willing, at any time, to go to be with the Lord. Even Paul said that he longed to be with Jesus, but that he would gladly stay on earth as long as God could use him.

No one, then, should be ridiculed if occasionally he thought of what it would be like to leave this world of heartache and sin and pain and turmoil—and go to a better world, a world of unending joy and peace and love, where he could see Jesus and develop, unhindered by sin, towards "the measure of the stature of the fulness of Christ."

Should anyone be criticized for that hope—a hope fed by God's Word? No other aspect of life after death is so well attested in the Bible as that those who die in the Lord are immediately ushered into the presence of Christ.

"Verily I say unto thee," said Jesus to the penitent and believing thief on the cross, "To day shalt thou be with me in paradise" (Luke 23:43). And in the story of Dives and Lazarus, Jesus said that Lazarus went immediately to Abraham's bosom, or paradise.

"To be absent from the body," said the Apostle Paul, is to be "at home with the Lord" (II Corinthians 5:8, RSV).

To the Christian, then, death is not cessation of being, but a birth into a fuller life. It is not a leap

RADIO SERMON OF THE MONTH

By C. William Fisher

in the dark, but a closing of the eyes here on earth only to open them again in paradise. This intermediate state called "paradise" is not, as Paul makes clear in Romans 8:23, the final abode of the righteous. That will wait until after we receive our resurrected bodies. But all who die in the Lord will be resurrected from the grave at the coming of Christ, and the resurrected body will be a glorified body which will be enjoyed forever in heaven.

The Bible gives us four pictures of what heaven will be like. It speaks of heaven as a kingdom, a country, a city, and a home. To Jesus, heaven was going home—"going to His Father." And so it will be for all who die in the Lord. For Jesus said, "In my Father's house are many mansions . . . I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2-3).

It is undoubtedly true, as Reinhold Niebuhr suggested, that no one knows the temperature of hell, nor the furniture of heaven. But Jesus spoke of mansions, and you don't sit on orange crates in mansions, neither do you eat hamburgers out

of paper plates. No. The furnishings, and the food—including the "pie"—will be in keeping with the mansions. And God goes first-class!

So I ask you, what's wrong with pie—or anything else—in the sky? If God provides it and builds it and arranges it and serves it, then it will be all that anyone ever hoped for—and more. For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Corinthians 2:9).

So let the critics carp on; let the agnostics doubt on; let the unbelievers laugh on! I'm enjoying the feast of good things God is providing for me here, and I fully expect, by His grace, to enjoy the last course with Him in heaven.

And if you press me as to where heaven is, or how it's furnished, or what the menu is, I'll say with Richard Baxter:

My knowledge of that life is small;

The eye of faith is dim;

But 'tis enough that Christ knows all,

And that I shall be with Him. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, Nashville

THE HIGH COST OF BEING FORGIVEN

Knowing that one is forgiven—either by God or by one's fellows—is one thing. Appropriating that forgiveness in a life-transforming experience is another. The former is the understanding of a fact. The latter is the positive response of the whole man to a person who extends forgiveness.

It might appear that accepting forgiveness is easy. This would be true only if forgiveness were mere acceptance or the removal of penalty. But experiencing forgiveness is much more radical. It extends to the depths of one's being.

APPROPRIATING FORGIVENESS IS COSTLY—

BECAUSE it includes an element of judgment. The experience of being forgiven can be threatening, for it means admitting that one is not self-sufficient, that he needs the grace of God and/or the goodwill of others. One must surrender his self-centeredness, his ego, his will. He must acknowledge that forgiveness arises from "beyond" himself, making him dependent upon "another."

BECAUSE it presupposes a penitent spirit. One who desires to experience forgiveness must pay the "price" in confession and contrition. No relationship can be restored where one says, "If I have sinned, forgive . . .,"

or, "If I have hurt you, forgive . . ." One must see the nature of his guilt in such a way that genuine "suffering" results.

BECAUSE it brings discipline and responsibility. Being forgiven is not blind presumption which seeks its own advantage. It joyfully assumes responsibility for "making things right" where possible and appropriate, though one does not do this as a means of assuaging his guilt or of winning favor.

BECAUSE it involves risk. Both to forgive and to receive forgiveness, so far as human relationships are concerned, is to give oneself to others with such openness that deep hurt is an ever-present possibility.

ACCEPTING FORGIVENESS IS COSTLY. But it is necessary for an integrated or well-adjusted personality. It provides "strength"—the freedom to love. It enables one to see himself as he really is—a confession of sin. But, more importantly, it equips one to see that he is not bound to what he is—a confession of faith.

Accepting forgiveness may be costly, but **RECEIVING FORGIVENESS** is even more so. Where it is not appropriated, there is no life. Where it is experienced, there is a "new creature." □



MARTHA HANDS & A MARY HEART

How fitting that in the Bethany home, where Jesus often rested, He should emphasize the necessity for a composed mind and relaxed spirit: "that good part" of a balanced life which is so difficult to cultivate in a tear-away world and is a mystery to the Marthas who are always on the go and would have others live at the same feverish pace.

In a special sense Jesus rewarded the loved, hospitable Bethany home with the raising of Lazarus from the dead and with the minor miracle of calming Martha's heated spirit, preventing a possible quarrel between the two sisters and the spoiling of an occasion that was important to Martha, Mary, and Jesus.

Unwisely, this "tempest in a teacup" incident is interpreted as if Mary was entirely right and Martha was all wrong; as if life offers only a choice between being a zealous disciple or a super housewife; as if Jesus, defending Mary, values hearing and listening more than hard work and labor, possibly placing a premium upon laziness camouflaged as spirituality.

Martha is not harshly condemned for working and worrying, but kindly rebuked in love, for the story reveals many commendable things in her life.

Undoubtedly her home was one of quality, appreciated by a wide circle of friends, many of whom came to mourn the passing of Lazarus (John 11:19). Bible scholars suggest she was both the eldest of the family and a widow. If so, this would set the ministry of hospitality in a new light,

for bereavement could have made Martha withdrawn, self-pitying, and self-centered.

Instead, she overcame grief and devoted herself to the ministry of hospitality, even when the unexpected Guest, Jesus, brought 11 others with Him. Surely, had she known Jesus was coming, everything would have been ready. Martha would have made certain there was no need for "much serving" at the last minute.

The cost in time, money, and energy did not limit this ministry, nor the element of danger in entertaining Jesus when there was a price on His head and spies abounded. And a home that was almost as much a "Nazarene" headquarters as the Upper Room in Jerusalem would certainly be under suspicion. Martha could have locked her door in fear, but for His cause her courage braved the risks and possible consequences.

Honor joins courtesy and courage in making a meal fit for a King! Why, then, the loving rebuke? "Martha, Martha, thou art careful and troubled about many things."

Is there anything wrong with a proper pride in one's home and hospitality? Certainly not! But in showing herself a super housewife serving a super meal in a super setting, Martha was cumbered about with much serving—distracted, fussy, edgy, ready to blow her top!

The explosion came in a twofold complaint when she saw Mary *sitting* at the feet of Jesus. It did not matter that Mary was extending needful courtesy to a Guest and hearing the Master's words. To Martha, it seemed

as if Jesus was thoughtless and Mary was lazy. The Master did not care that she was overworked and Mary had left her to serve alone.

In essence, Martha wanted Jesus to tell Mary to be like her: anxious, on the go, and up to her eyes in serving.

Instead, Jesus reminded Martha there are two good sides to life. It is right to be careful about things, many things: the quality of a meal, one's reputation as a hostess, the appearance of a home.

Lest, however, things loom too large and distract mind and heart, there is another good part to life that must be chosen: caring for people and communion with the Master must have their place, if only for a few minutes before a meal. The music of life must have its rest periods, the prose of life its punctuation marks.

In this respect Martha, to her surprise, is urged to be like Mary! To choose the moments of sitting that lead to more effective service; the listening to Jesus that takes the complaining comparisons and self-pitying tension out of the best endeavors remembering that Jesus needs us as we need Him.

Thus rested at His feet, there could be an even greater compulsion to live out in life's tasks and relationships the things He has taught. There is a love that waits to share the heaviest load and take the fever and fret out of the fullest program.

If the loving rebuke was necessary in an ancient village, how much more for twentieth-century Christians. The old tag has not lost its value: "Beware of the barrenness of a busy life."

But we must also "beware of the make-believe of a lazy life." The truth lies between the two; we must sit with Christ, and others; listen; and then take a full share of constructive activity.

The choice is not between being a super housewife and a zealous disciple, but to combine Martha hand with a Mary heart.

Here are the tests:

1. Can we meet the unexpected extras, or do we go to pieces?
2. Is our complaining due to lack of communion—do we blow our tops because we are too bossy and too fussy?
3. Do we want people to be like us, when in many ways we may really need to be like them? □

A Christian Woman's World

FULFILLMENT, MOTHERHOOD AND ME

She was blunt, to the point, and very emphatic. "I hate to clean windows, fold clothes, and dust furniture. I feel guilty about it, but I don't like being a housewife. I love being a mother, but I hate to do what mothers have to do."

I secretly cheered.

Another in the group added, "I definitely feel unfulfilled. I am not happy at home. I love my kids, too, but I sure don't like their grass-stained jeans and messy bedrooms."

I cheered again, silently adding soiled diapers and spilled milk to the list.

We were a group of Christian women meeting together to discuss "fulfillment." Several of us had enjoyed satisfying careers before we had children, and others openly dreamed of pursuing interesting occupations. Though we were not overjoyed with the fact we were home, neither did we want anyone else raising our children. So here we were, caught in a dilemma of diapers, vacuum cleaners, Tonka trucks, and Barbie dolls—clinging to the belief that we were important to our children.

The discussion began with a definition of fulfillment. *Webster* said it was: "accomplishment; completion; execution; performance."

We shared ideas, references, and opinions about what fulfillment meant. Then a lady who had been almost conspicuous in her silence suggested that "none of the definitions or references to fulfillment had mentioned happiness or enjoyment."

The discussion was essentially over right then, even though we sat around and talked some more.

Somewhere along the line we had gotten the false impression that enjoyment is a necessary by-product of fulfillment.

I went home that night happy to be unhappy. For the first time in months I was content to be a housewife. I had made the liberating realization that fulfillment is doing the most important thing to do at that time, whether it is enjoyable or not.

Right now, when my children are young, impressionable, searching for identity and meaning, it's being there to help them. When I was in college it was completing my courses. When I was working it was being a speech therapist of competence and integrity. When the house is a mess and there are dishes in the sink, it's cleaning the house and washing the dishes.

A few days later, I read a newspaper account of an interview with Dr. Natalie Shainess, woman psychiatrist. She was talking about the Women's Liberation Movement. "I think one little success is better than a lot of screaming; one decent child does more to help the world . . .

"Believe me," she said, "as a woman in a man's profession I've suffered a lot. But despite the time I've been left out and, because I was a mother with a mother's obligations, been set back to where I could not get back—despite that, there is just something so wonderful about having a child. Love is nurtured.

"All our work, including that of the animal psychologists, show that children need a mother—one person."

Now that I realize how "fulfilled" I really am, I have tried honestly to enjoy dusting, dirty diapers, and Dr. Seuss. But, frankly, I still abhor domestic chores and Dr. Seuss's unintelligible jibber-jabber makes me babble in my sleep.

Yesterday my three-year-old daughter came up to me dragging a dilapidated doll by the hair, gave my leg a hug, pulled herself up straight and said, "I'm a mommy!"

Her blue eyes were clearly determined . . . her posture resolute . . . her meaning beautiful.

Looking at her I thought, No, Mommy, you're a mommy! Be happy. In just a few years you'll have hours free to do whatever you want. Little "blue-eyes" will really mean it when she says, "I'm a mommy!" And you'll be so glad you knew what fulfillment really was. Perhaps then you'll enjoy the complete happiness of the fulfillment you're experiencing now. A happiness that comes after an accomplishment, after the completion of a task.

Happy Mother's Day, mothers! □



By Aarlie J. Hull
Seattle

editorially SPEAKING

By W. T. PURKISER

Tender Rock in Gingham

One of Conrad Richter's characters described his mother as that "tender rock in gingham." It is a striking phrase that underlies two important qualities in motherhood, tenderness and firmness.

It would be impossible to calculate the value of a mother's tender love in the life of her children.

Benjamin West became one of Britain's great artists. He tells us that when he was young his mother went out shopping, leaving him in charge of his little sister Sally.

In the mother's absence, Benjamin came across some bottles of colored ink and some brushes. He was determined to paint a picture of Sally. The result was chaos. There was ink everywhere in the room.

The children's mother came home. She took one look at the mess and then she looked at the boy's attempt at a picture.

"Why," she said, "it's Sally!"

She took Benjamin in her arms and kissed him. He said all his life afterwards, "My mother's kiss made me a painter."

It is so easy to be impatient with the young. Psychologist Erich Fromm says that what a child needs from his parents are milk and honey. Milk stands for the care a child needs for his physical needs.

Honey, on the other hand, stands for the sweetness of life, that special quality that puts sparkle into a person. Fromm comments: "Most mothers are capable of giving milk, but only a minority of giving honey, too."

Yet with tenderness must go firmness. Children need and want tenderness. They also need—and at least subconsciously want—firmness.

Bishop Gerald Kennedy tells of the report made by a sociologist who interviewed teen-agers regarding their impressions of home and parents. The scientist discovered that those who had been brought up permissively were not very appreciative of that experience. On the contrary, those who had been consistently disciplined were grateful for it.

One girl told of living in an apartment in a big city. After supper in the summer the children of the block gathered in the streets to play. After a while one would leave because her mother had told her

to be in before eight o'clock. A father would whistle for a boy. Another mother would call, and others would have to go.

The girl said, "They would all go. It would get dark and I would be there alone, waiting for my father or my mother to call me in. They never did."

Gifted mothers sometimes question the monotony and routine that make up so much of homelife when children are small. Yet nothing is more creative than the tenderness and firmness of a mother's love in the plastic personalities of her young. Muriel Shrader Mann said it well:

*My sonnets are the ages two and three,
Small, charming bits of masculinity.
My cherished song is just six summers old;
Her eyes are brown, and her hair is gold.*

What "tender rock in gingham" could ask for better sonnets or a prettier song? □

Father, Son, and Spirit

One American theologian has argued that the proper order of relationship with regard to the Persons of the Trinity should be "Spirit, Son, and Father." His point is that we are brought to God the Father by the Holy Spirit through the sacrifice of Christ, the Son.

There is much to be said for this. On the other hand, there does seem to be a sense in which the course of divine revelation is just the opposite.

We tend first to believe in God as Creator, whose handiwork is written in the universe in which we live. We then come to faith in Christ Jesus, through whom God reveals His love and His moral purpose in our lives. After that we become aware of the Holy Spirit as Christ's Gift to His Church at Pentecost and in our personal lives.

There is this sort of progression throughout the Bible. The Old Testament is first of all the Book about God the Creator and His preparation of a people through whom all nations of the earth should be blessed.

The Gospels then introduce us to the historic Christ, in whom the Word who was God became flesh and dwelt among us.

The Old Testament ends with promise of the Lord who shall himself suddenly come to His temple. Jesus spoke of the Comforter, the Holy Spirit, who was to indwell His disciples after He returned to the Father. And the climactic goal toward which the work of the Holy Spirit moves is the transformation of our bodies into the likeness of Christ's glorified body.

The Acts and the Epistles lead us on to the full working of the Holy Spirit in the Church and in our own hearts and lives.

At each stage there is a forward look.

The Old Testament ends with promise of the Lord who shall himself suddenly come to His temple.

Jesus spoke of the Comforter, the Holy Spirit, who was to indwell His disciples after He returned to the Father.

And the climactic goal toward which the work of the Holy Spirit moves is the transformation of our bodies into the likeness of Christ's glorified body (Romans 8:13; Philippians 3:21).

This order is not only a fact of theology and Scripture, but it is a spiritual reality as well. In what has been called "the Christian experience of the Holy Spirit," we come to our full potential in the Christian life.

God the Father gave His Son to be the Saviour of the world. Christ Jesus, the Son, gives the Holy Spirit to those who obey Him. And in the fullness of the Spirit is the fulfillment of our Lord's promise, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). □

Trusting the Answerer

When we do not see the answer, we can still trust the Answerer. What God gives us in the perplexities of life is not a solution to a riddle but victory in a battle. The battle is the battle with suspicious doubt.

Of course we would like answers. We are made that way. But the wisdom of God has withheld answers to some of the most difficult questions we ask.

There may be more mercy in the Lord's silence than we think. Much of the mischief in the world is done by people who are absolutely certain—so sure they had the last word that they were willing to go to any lengths to impose their ideas on others.

Bigotry, intolerance, arrogance, and outright cruelty have been nurtured in the minds of those who were sure they alone were right and everyone who disagreed with them was wrong.

Perhaps this is the reason that infallibility has been reserved for God alone. Human beings could not be trusted with it.

Even though we may not find all the answers, we can still put ourselves into the hands of the Answerer. God knows where we hurt. His understanding grace heals the hurt hidden to all other eyes.

If recent study of the mind has made anything at all sure, it is that we ourselves do not always know what makes us "tick." Our very humanness is a reservoir of unsuspected pressures and predispositions.

Our minds are like our bodies at least in the respect that they often suffer "sympathetic pains." We hurt in one spot, but the infection is somewhere else. It takes a skilled physician to ferret out the real source of the nagging pain.

It therefore helps to know that the Great Physician knows where the hurt really is. He has the answer, and we can trust the Answerer even before we know the answer.

The story of Job in the Old Testament impresses different people in different ways. Some see in it heroic faith in the face of unbearable anguish. Others see the futility of human speculation in the face of life's ultimate mysteries.

But certainly one of the most significant points in this ancient record is that Job never did find out what lay behind his bereavement, loss, and pain. In spite of the hidden answer to his questions, he was willing to take up life again fully aware of the fact that it could strike him down as unexpectedly as it had the first time.

Job was willing because, as he said to the Lord, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job 42:5). He learned to trust the Answerer even when He was silent.

J. A. Rothe put it in the words of a little known hymn:

*Though waves and storms go o'er my head,
Though strength, and health, and friends
be gone,
Though joys be withered all and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies—
Father, Thy mercy never dies!* □

INDELIBLE IMPRINT

In the hot, crowded auditorium things were happening on the platform, things I really did not understand. Yet I could sense the excitement and I was not about to miss any of it.

This was my first introduction to a General Assembly of the Church of the Nazarene.

Now and then I would look up at Grandma, who took up more than her share of the row. She was wiping the perspiration from her brow. On the other side of me was my mother, who was fanning with a fan from one of the local funeral homes.

Even though the speaker on the platform (who I later found out was Uncle Bud Robinson) seemed to be lisping as he spoke, I could see that Grandma was getting blessed and I did not want to miss that.

My feet were numb, because they could not reach the floor, but I sat back in my seat with a warm, secure feeling. God was there. As young as I was, I could sense His presence.

My mind kept busy. I looked each person on the platform over carefully. Earlier my mother had explained that some of them were our general superintendents. With a childlike mind I had wondered where their uniforms were. I could not help but notice the

speaker who was lisping. But everyone around seemed spellbound with this man and what he was saying. I liked him too.

Although I was hungry and getting tired, I was glad to be there. I did not understand everything that was taking place, but I felt I was part of this great group of Nazarenes.

I moved closer to Grandma, resting my head on her arm. I knew what would happen when this session was over.

Grandma had brought a basket of "goodies," and so had my mother.

When the service was finished we would go to the basement of the Municipal Auditorium. Grandma would open her basket, spread out a tablecloth, and set the food on the table. Then we would eat and have fellowship with those around us.

Even though I was only a child, something happened to me during those days that can never be erased from my mind.

Now I have children of my own, and General Assembly is an important part of our lives.

Of course there is no fried chicken or homemade pie. We travel hundreds and sometimes thousands of miles to go. Also, the basement of the great auditorium has become an

exhibition space where we can see our denomination at work.

We have the privilege of seeing and meeting our missionaries. After we meet them, and listen as they tell about their fields, they become more personal in our lives. In the months and years that follow, we cannot help but remember them personally in our prayers.

Also, representatives from our Publishing House are there with a great display and to greet us. In aisle after aisle we see our great denomination at work. Our colleges, Department of Church Schools, the seminary, the Bible College, our home mission fields, and many more are there to inform us of the different aspects of our church.

What a thrill and a privilege to belong to this great Church of the Nazarene!

Our boys were seven and eight years of age when they attended their first General Assembly.

After three days of travel I doubted that they would be interested in the long hours of sessions and services. I was wrong. They enjoyed the activities planned for the children, and the great exhibition hall. But the highlight for the eight-year-old was the active discussions and decisions about starting the Bible College and two new colleges. It had been a long day, but in spite of the lateness of the hour he did not want to leave until it was finished.

Now he is 16. He is counting the weeks until June. General Assembly, 1972. It will be his and his 15-year-old brother's third one to attend. They are excited about going and don't mind if they spend the nights in a sleeping bag on the floor.

Some of their friends are going to other exciting places instead. Our boys only pity them and wonder why their parents do not choose to go to General Assembly.

As the General Assembly of 1972 approaches, my mind goes back to the first one I attended, and those since. The services, sessions, exhibits have never lost their romance.

I pray that, as the leaders and members of our great denomination gather, the blessed Holy Spirit will be with us. And I hope and pray that for my boys His presence will be so real in the sessions and services that the impressions can never be erased from their minds.—Betty Martin, Tulsa. □

GENERAL ASSEMBLY YOUTH ACTIVITIES

Paul Skiles, executive secretary of the Department of Youth, has announced that three afternoons of activities have been planned for teenagers and young adults in Miami Beach, Fla., June 19-21.

The teen activities, which will come on the afternoons of the Nazarene General Assembly, include a mass rally on the beach, a boat cruise, and community-action service.

Norm Shoemaker, director of the teen activities, notes that on Monday afternoon the teens will conduct a mass rally on the beach featuring the music of the "Lost and Found," "The Encounters," and "Maranatha."

Tuesday afternoon the teen-agers will take a scenic boat cruise to the world-famous Seaquarium on Key Virginia.

Wednesday has been designated as

"IMPACT: Miami Day." Community-action teams of young people will be mobilized for service and mission to the Greater Miami area.

Total cost of the three days of activities will be \$10.00—all transportation, meals, and admissions included.

Activities for young adults will be basically the same, says Paul Miller, the denomination's campus ministries director. A student lounge in the Shelbourne Hotel will also be open throughout the conventions and assembly. Hosts for the lounge are members of the Nazarene Student Leadership Conference.

Bill Young, Junior Fellowship director, has announced that special group activities for juniors are also being planned for each afternoon, June 19-21. □

CHAPLAIN MARTIN PROMOTED



Photo credit: U.S. Army Photograph

Major General Howard H. Cooksey, Fort Dix commanding general, and Mrs. Martin, Chaplain Martin's wife, are shown pinning on the eagles during the ceremony.

Army Chaplain (Col.) William A. Martin of Columbia, S.C., the Ft. Dix post and U.S. Army Training Center chaplain, was promoted to his present rank in a ceremony held in Fort Dix, N.J., recently.

Chaplain Martin arrived at Fort Dix in June, 1971, from the Command and General Staff College, Ft. Leavenworth, Kans., where he was a student.

His overseas assignments include Germany, Alaska, and the Republic of Vietnam.

Among his awards are the Legion of Merit, Bronze Star Medal, the Army Commendation Medal, the Vietnamese Civic Action Medal, and the Vietnamese Honor Medal, first class.

A member of the Florida State Na-

tional Guard, Chaplain Martin was called to active duty and received his appointment as an army chaplain from the general Servicemen's Commission, Church of the Nazarene, Kansas City, in January, 1957.

Prior to his entrance into the service, he was pastor of the Lake City and Jacksonville, Fla., churches for a total of four years.

Chaplain Martin attended Trevecca Nazarene College, Nashville, where he received a B.A. degree in religion; and the Nazarene Theological Seminary, Kansas City, where he earned his B.D. degree.

He is married and has two children—Candace, 17; and Gregory, 11.—*Information Office, U.S. Army Training Center, Infantry, Fort Dix, N.J.* □

NEWS OF REVIVAL

MANY NEW SOULS were won to Christ during a revival at the Nashville Old Hickory Church with Rev. Ted Lee and James and Rosemary Green. Sunday services were specially blessed with seeking souls filling the altar. Pastor William G. Ardrey reported that the church was deepened in its dedication and became more keenly aware of the needs of the world. □

EVANGELIST W. DALE MARTIN HELD THE FIRST revival at the new Covington (Ga.) First Church. The church, organized last July, has witnessed constant growth. The record attendance for the revival

was 102, with an average attendance of 61.

Rev. Louis P. Owens, recent graduate of Nazarene Bible College, Colorado Springs, is pastor. He said the revival has provided an outreach into the community. The church has made many new contacts. □

KINGMAN, KANS., CHURCH experienced a revival with Revs. Dick and Lucille Law. There were 33 seekers. The church has been experiencing continued growth and new couples are attending. Ralph E. Shaffer is pastor. □

OVER 50 PEOPLE KNELT at the altar during a revival at the Fort Valley, Ga., church. Rev. G. P. Woodward, chalk artist, presented illus-

trated messages and Rev. Dick Snellgrove directed the music. Seven new members were received during the closing service. L. Kenneth Adams is pastor. □

THE HOUSTON NORTHSORE CHURCH had lined altars during the services of a recent crusade with Rev. Warren Foxworthy, pastor of Port Arthur (Tex.) First Church. The Ambassadors, teen group from the local church, provided the music.

Since last September, when Rev. T. E. Holcomb began his pastoral ministry at the church, 28 members have been received. □

TEN CHURCHES FROM THE WARREN, OHIO, ZONE cooperated in a "Deeper Life Crusade" held in Packard Music Hall. General Superintendent Edward Lawlor was the evangelist, and music was provided by Jim and Rosemary Green and the Speer Family.

The average attendance was 726 with a Sunday afternoon crowd of 900 present. During the crusade, 170 received spiritual help. A similar effort is planned for the fall of 1973. □

A THREE-WEEK REVIVAL MEETING was held at the Oxford, Ind., church. Rev. Joe Chitwood of Nashville was evangelist and singer. Souls were saved and three new members were received by the church. Donald J. Alexander is pastor. □

FORTY-TWO PEOPLE found a deeper life in Christ during a revival at the Moses Lake (Wash.) First Church. Rev. and Mrs. M. W. Kemper were the workers. Robert E. King is pastor. □

SIX PEOPLE BECAME NEW NAZARENES on the closing, record-breaking Sunday of a revival at the New Ellenton, S.C., church. The attendance on the peak Sunday bypassed a previous record by two. Rev. J. L. Power was the evangelist; Mr. James Sheppard is Sunday school superintendent, and Rev. E. Mitchell Quick is pastor. □

OVER 100 SOUGHT SPIRITUAL HELP during a revival at Liberal (Kans.) First Church with Dr. Gene Phillips as evangelist and Bill Williams from Elkhart, Ind., as singer. Nightly attendance came close to the yearly Sunday school average. Many found help for the first time and some

(Continued on page 24)

Mr. William Broadhurst



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SOLE TRUSTEE

April 6, 1972

Dr. William M. Greathouse, President
Nazarene Theological Seminary
1700 East Meyer Boulevard
Kansas City, Missouri 64131

Dear Brother Greathouse:

I have just read the article in the Herald of Holiness, April 12th issue, which was delivered in the afternoon mail, and hasten to congratulate you on the surpassing of your goal for your Library debt; we are happy to enclose our check for \$30,000.00, final payment on our challenge pledge of \$100,000.00.

This must be a source of great satisfaction to you and your Board, and gives you a 'go-ahead' start on some of the other things you need. Our best wishes and prayers are with you and your entire staff, student body, and the many friends of your school.

Sincerely,

Sole Trustee for

BROADHURST FOUNDATION

WB-ens



NAZARENE THEOLOGICAL SEMINARY

1700 East Meyer Boulevard Kansas City, Missouri 64131

Office of the President

To Nazarenes:

The trustees, administration, faculty, staff and student body of Nazarene Theological Seminary thank you for making this victory scroll possible.

On May 1, 1972, we made the final principal and interest payment, completely liquidating the \$200,000 indebtedness which stood on the library before this year's campaign. We praise God and thank you for helping us achieve this goal.

By action of the Seminary Board of Trustees, the beautiful new facility is being named "The William Broadhurst Library" in appreciation of Mr. Broadhurst's gift of \$100,000 to this project.

Sincerely yours,

William M. Greathouse
President



Dr. William Greathouse

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Seminary Offering Victory Scroll

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Alabama	Reeford L. Chaney	1,006	1,837	Nevada-Utah	Murray J. Pallett	154	211
Alaska	Roy J. Yeider	128	104	New England	Kenneth H. Pearsall	762	1,395
Arizona	M. L. Mann	635	1,843	New Mexico	Harold W. Morris	540	1,268
Canada Atlantic	Robert F. Woods	148	239	New York	Jack H. White	587	808
Canada Central	Neil Hightower	189	856	North American Indian	G. H. Pearson	102	81
Canada Pacific	Roy J. Yeider	68	137	North Arkansas	Boyd C. Hancock	430	1,371
Canada West	Herman L. G. Smith	743	1,082	North Carolina	Terrell C. Sanders, Jr.	349	1,301
Central California	W. H. Deitz	489	1,702	Northeast Oklahoma	E. H. Sanders	464	937
Central Ohio	Harvey S. Galloway	2,316	5,601	Northeastern Indiana	Fletcher C. Spruce	942	3,572
Chicago Central	Forrest W. Nash	960	2,723	Northern California	E. E. Zachary	809	1,575
Colorado	Harold Daniels	996	2,841	Northwest	Raymond C. Kratzer	930	2,572
Dakota	J. Wilmer Lambert	419	1,383	Northwest Indiana	George Scutt	578	1,464
Dallas	E. L. Cornelison	554	2,097	Northwest Oklahoma	Jerald R. Locke	863	2,423
East Tennessee	Victor E. Gray	352	604	Northwestern Illinois	Floyd H. Pounds	900	2,034
Eastern Kentucky	Lawrence B. Hicks	287	658	Northwestern Ohio	C. E. Shumake	973	2,754
Eastern Michigan	E. W. Martin	689	1,870	Oregon Pacific	Carl B. Clendenen, Jr.	766	2,534
Florida	A. Milton Smith	1,319	2,700	Philadelphia	James E. Hunton	901	2,768
Georgia	Jack H. Lee	609	2,326	Pittsburgh	Robert I. Goslaw	1,226	2,500
Hawaii	W. Lee Gann	128	233	Rocky Mountain	Ross Price	260	734
Houston	W. Raymond McClung	513	1,335	Sacramento	Kenneth Vogt	573	2,744
Idaho-Oregon	Grady W. Cantrell	854	2,343	San Antonio	C. Marselle Knight	480	1,162
Illinois	L. S. Oliver	883	2,129	South Arkansas	Thomas M. Hermon	419	1,567
Indianapolis	Ross Lee	383	1,106	South Carolina	Otto Stucki	326	749
Iowa	Forrest E. Whittlach	917	2,225	Southeast Oklahoma	Glen C. Jones	509	667
Joplin	James C. Hester	693	2,237	Southern California	Nicholas A. Hull	1,007	1,546
Kansas	Ray Hance	2,015	2,542	Southwest Indiana	W. Charles Oliver	577	1,420
Kansas City	Milton B. Parrish	2,639	6,773	Southwest Oklahoma	W. T. Johnson	369	730
Kentucky	Dean Baldwin	468	3,123	Southwestern Ohio	Dallas Baggett	839	1,289
Los Angeles	L. Guy Nees	1,276	3,608	Tennessee	H. Harvey Hendershot	683	3,348
Louisiana	T. T. McCord	362	591	Upstate New York	Jonathan T. Gasset	792	1,464
Maine	J. E. Shankel	387	483	Virginia	Gene Fuller	474	675
Michigan	Fred J. Hawk	1,358	2,502	Washington	Roy E. Carnahan	1,007	2,096
Minnesota	Norman W. Bloom	371	878	Washington Pacific	Bert Daniels	900	2,023
Mississippi	W. M. Lynch	365	900	West Texas	Lyle E. Eckley	619	1,381
Missouri	Donald J. Gibson	1,052	2,455	West Virginia	M. E. Clay	953	2,387
				Wisconsin	R. J. Clack	325	454

(Continued from page 21)

on their first visit to the church.

Pastor Robert Aldrich stated—“This revival is the product of much prayer and fasting by the people of the Liberal First Church. Cottage prayer meetings, prayer and fasting service, chains of prayer, and all-nights of prayer at the church preceded the revival.” □

OVER 1,000 CONTACTS WERE MADE by the Mundelein, Ill., church during a revival with Rev. Mrs. Emma Irick. Many spiritual victories were won. Ed Nicholson, church reporter, said a higher level of spirituality and a greater unity of the church were in evidence following the series. R. T. Jarrell is pastor. □

THE TAYLOR (MICH.) EUREKA CHURCH experienced revival under the ministry of Evangelist C. D. Holley. Pastor Alan R. Dicer reported—“Countless seekers knelt nightly and many were saved, sanctified, and strengthened. Three new families have been reached through the effort.” □

TWENTY-EIGHT SEEKERS found spiritual help during a recent meeting at the North Flint, Mich., church with the Norris evangelistic team. Pastor Maynard D. Richards received seven new members following the revival. □

EVANGELIST CHUCK MILLHUFF and Singer James Bohi worked together in a February 15-20 meeting at the Chicago Austin Church. A number of couples, teens, and older people found God. Rev. M. R. Korody is pastor. □

THE NEW STERLING HEIGHTS (MICH.) FIRST CHURCH, which began last August, has reached a present average attendance of over 60. During a special crusade with Rev. F. Wellington of Toronto, Canada, 300 were in attendance each night. The evangelist presented a varied program with ventriloquism, music, and films. The crusade which was planned to announce the new church to the community resulted in many contacts. □



During National Bible Week, young people and adults from the San Bruno, Calif., church distributed 7,000 packets of Scripture portions entitled “Good News for California,” provided by the American Bible Society. Pastor H. E. Mosely headed a local committee to arrange displays of old and rare Bibles and other religious literature in the Tanager Park Shopping Center. Pictured is Rev. H. E. Mosely (right) as he presents a vinyl-covered copy of “Good News for Modern Man” to Mayor George Corey of San Bruno.

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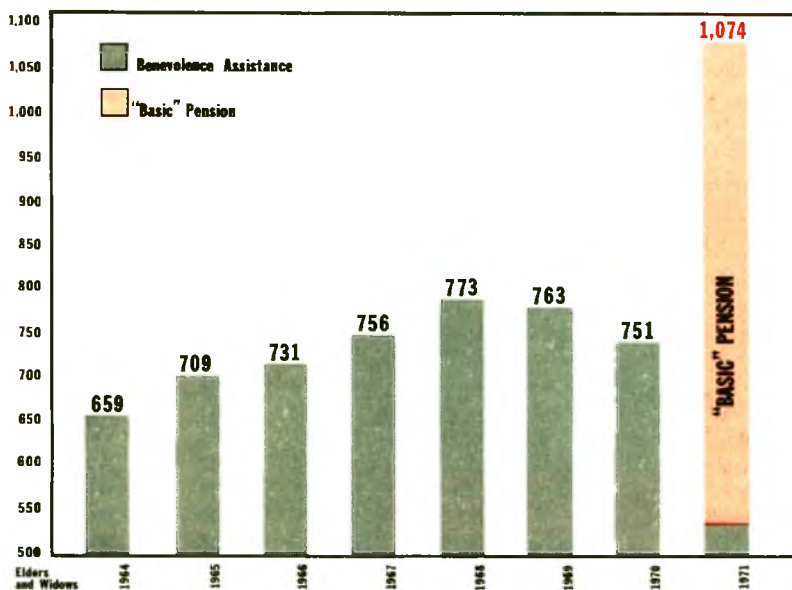
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PENSIONS AND BENEVOLENCE AT A GLANCE

Number Served Through Monthly Benefits



Well over 1,000 elders and widows received monthly benefits in 1971. Since the inauguration of the “Basic” pension, virtually every Nazarene minister stands to profit by the payment of the pensions and benevolence budget. The necessary funds for

“Basic” pensions and benevolence assistance are provided by the pensions and benevolence budget.—DEAN WESSELS, Executive Secretary, Department of Pensions and Benevolence. □

ENC STUDENT SPEAKS OUT

According to a television news report carried by all of the Boston TV stations, the only young person who appeared at the State House of the Commonwealth of Massachusetts to speak against the new proposed legislation on lowering the drinking age to 18 was a student from Eastern Nazarene College, Quincy, Mass.



James Sweet

James Sweet, age 19, a freshman from Watertown (N.Y.) First Church, Upstate New York District, appeared before the august joint legislative committee and spoke under the glaring television lights as he articulated his own convictions concerning the drinking age.

He cited the disease of alcoholism, which is increasing in the United States, the tendency for still younger drinkers in the 15-, 16-, and 17-year-old bracket if the current legal age is lowered from 21 to 18, and traffic deaths as his main reasons. He also told the legislators that they should be using their time passing bills in favor of good morals instead of bills that tend to depreciate and lower the moral standings in the commonwealth of Massachusetts.

Since the appearance before the legislators which was covered widely on television, Freshman Sweet has been asked to speak to many church groups and other students on the subject of alcohol, drugs, and tobacco. □



The teens of the Elkins (W. Va.) First Church entered a float for the second year in the Forest Festival Parade. This year they won second place and received the Governor's Award. The theme was the "Gospel Ship." The teens sang along the parade route. Mr. Gary Simmons, a graduate of Trevecca Nazarene College, Nashville, was the director. Robert E. Salsler is pastor.

DISTRICT ASSEMBLY INFORMATION

NEW MEXICO, May 24-25. First Church of the Nazarene, 713 N. Missouri, Roswell, N.M. 88201. Host Pastor: Ray Morrison. General Superintendent: Dr. V. H. Lewis.

WEST TEXAS, May 24-25. First Church of the Nazarene, 4510 Avenue Q, Lubbock, Tex. 79412. Host Pastor: W. M. Dorough. General Superintendent: Dr. Samuel Young.

ARIZONA, May 25-26. Civic Center, Tucson, Ariz. 85719. Host Pastor: Ross W. Hayslip. General Superintendent: Dr. Eugene L. Stowe.

NORTH AMERICAN INDIAN, May 25-26. Nazarene Indian School, 2315 Markham Rd. S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. Orville W. Jenkins.

ROCKY MOUNTAIN, May 26-27. Church of the Nazarene, 1727 2nd Ave. S., Great Falls, Mont. 59405. Host Pastor: Charles M. Ice. General Superintendent: Dr. George Coulter.

SPANISH EAST, May 28-29. Maranatha Center, 375 Union St., Hackensack, N.J. 07601. General Superintendent: Dr. V. H. Lewis.

MAINE, May 30—June 1. Church of the Nazarene, Corner of North & Levett St., Skowhegan, Me. 04976. Host Pastor: Donald R. Shelp. District Superintendent: Dr. Edward Lawlor.

SAN ANTONIO, May 31—June 1. First Church of the Nazarene, 4141 Brawner Pkwy., Corpus Christi, Tex. 78411. Host Pastor: John McIntosh. General Superintendent: Dr. Samuel Young.

NEBRASKA, June 1-2. Church of the Nazarene, 33 and Ave. Q, Kearney, Neb. 68847. Host Pastor: Willard Emerson. General Superintendent: Dr. Eugene L. Stowe.

NEW ENGLAND, June 30—July 2. College Church of the Nazarene, 37 E. Elm Ave., Wollaston, Mass. 02170. Host Pastor: Timothy Smith.

ANNOUNCEMENTS

Rev. Neal Hutcheson has suffered a heart attack and has cancelled his evangelistic slate for the spring and summer. He expects to be back in the field in the fall and requests prayer for a complete recovery.

First Church of the Nazarene, 805 Alderson Ave., Billings, Mont. 59102, is planning a golden anniversary celebration in September, with the homecoming on Sunday, October 1. All former members and pastors please send your addresses for further information.

RECOMMENDATIONS

Rev. Claude Snodgrass, 442 Francis St., Bourbonnais, Ill. 60914, is entering the field of evangelism. He had been pastoring in Pine Bluff, Ark.—Forrest W. Nash, Chicago Central district superintendent.

L. Dean Thompson is available for full-time song evangelism. Contact him at 11703 Old St. Charles Road, Bridgetown, Mo. 63044, until September.—Donald J. Gibson, Missouri district superintendent.

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WARREN ROGERS SWORN IN AS DEPUTY

Rev. Warren Rogers, director of interracial evangelism for the Sacramento District of the Church of the Nazarene, repeats the oath of office on becoming a deputy sheriff in the Sacramento County sheriff's department. Administering the oath is Sheriff Duane Lowe.

Rev. W. Rogers has been conducting a Bible study at noon on Thursday in the sheriff's department.

Regarding Rogers' appointment as a deputy, Sheriff Lowe said, "The problem today in society, particularly the problem that involves law enforcement, is in reality a problem with people's hearts. As a result of believing this profoundly, we had an opportunity to institute a Bible study class in the sheriff's department."

Sheriff Lowe added, "No doubt it is a very unusual circumstance to



Rev. Warren Rogers and Sheriff Duane Lowe

bring the officers together at this particular field of law enforcement to study material of this type, but it excites me very much that we have the quality of deputy sheriffs in the Sacramento County sheriff's department who are sincere enough with life now and hereafter to assemble and to conduct Bible study." □

MOVING MINISTERS

Wayne Albright from Abilene (Tex.) Baker Heights to Abilene, Kans.

Gale D. Calvert from Mulberry, Ark., to Medina, Ohio.

Jimmy D. Graham from Sweetwater, Tex., to Larned, Kans.

James D. Johnson from Miami (Fla.) Coral Village to Anderson, Ind.

W. Beecher Kuykendall from Cardington, Ohio, to Edmond (Okla.) First.

Riley Laymon from Highland (Ind.) First to Lexington (Ky.) First.

J. Reyndal Russell from Shreveport (La.) First to Casa Grande, Ariz.

Carrol Smith from Bertrand, Mich., to Monterey, Tenn.



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At Morton, left, Cheyenne (Wyo.) Grace Church Sunday school superintendent and Rocky Mountain District Christian Service Training director, presents a "Search the Scriptures" diploma to Mrs. Lillian Sweatt. The diploma, one of the first to be granted by the Christian Service Training Commission in Kansas City, requires study of all 66 books of the Bible utilizing the 16 New Testament and 20 Old Testament study guides provided. Mrs. Sweatt said, "The study of 'Search the Scriptures' has given me a deeper understanding of God's Word. It has been a stabilizing factor in my life." Photo credit to Pastor Dwayne Hildie of Grace Church.

NEW CHURCH DEDICATED IN AUSTRALIA



The newest church on the Australia District is the Pacific Highlands Church of the Nazarene in Brisbane, which was opened and dedicated Saturday, March 25, and organized with 10 charter members on Sunday, March 26.

The charter remains open and others are expected to join shortly. Rev. E. W. Hill has been installed as pastor.

District Superintendent A. A. E.

Berg reports, "We have just closed a very wonderful Brisbane Zone Easter holiness convention over Good Friday, Easter Saturday and Monday. The emphasis was on holiness throughout, when numbers of people testified and each pastor brought a message on the title theme. I took the evening services. The altar was crowded and many found the pearl of great price—the sin-purging baptism of God's Holy Spirit." □

LOUISIANA CHURCH WINS PARADE PRIZE



Photo of winning float

Each year the city of Lake Charles, La., has a community-wide parade with various organizations entering floats.

The theme this year was, "What the World Needs is Love."

Lake Charles (La.) First Church entered a float on which was a cross with the words, "God So Loved the World." This float was awarded the first-place trophy.

The attendant newspaper and television coverage publicized the church before a community of over 100,000 people with the result that the ministry of service has been enlarged. J. W. McClung is pastor. □



Bakersfield, Calif., First Church provides limousine service for senior citizens. This white limousine was purchased by Mrs. Blanche Briscoe, and properly named the SS "Briscoe," as the fourth unit in the church's "Great White Fleet." Front: Mrs. Blanche Briscoe, age 86; Pastor L. Wayne Quinn; rear: Youth Pastor Ric Brockman, and Outreach Minister Jim Koons.

Representing a year's fruits of evangelism, 13 members were received by Pastor Dwayne Hildie into the Cheyenne (Wyo.) Grace Church.



MICHIGAN CHURCH HONORS CHARTER MEMBERS



Charter members pictured (l. to r.) are Mrs. Edith Killingbeck, Mrs. Marcella Gunter, and Mrs. Marion Surbrook.

The Westland (Mich.) First Church (formerly called the Wayne Church of the Nazarene) recently held a special service in recognition of charter members who are still active. The first pastor in 1933 was Rev. George Surbrook.

The church was organized with 23 members. It has a present membership nearing 200 with an annual income of \$50,000. Richard A. Lashley has served the church as pastor for the past three years. □

CHRISTIAN HOLINESS ASSOCIATION 104th ANNUAL CONVENTION

"God is pouring out His Spirit in a way that is reminiscent of the early chapters of Acts." So stated Dr. William Greathouse to over 1,000 persons attending the one hundred fourth annual convention of the Christian Holiness Association, April 4-7, at the Indianapolis Hilton Hotel.

Other speakers included Dr. Frank B. Stanger, Dr. Cornelius Haggard, Dr. Donald Bastian, Dr. Wesley Duewel, Dr. Virgil Mitchell, Dr. William Reed, Rev. Ira Taylor, and Rev. Charles Millbuff.

Those gathered were urged to "lift sails into the winds of the Spirit."

Dr. Haggard stated, "We have hindered the work of the Holy Spirit, not necessarily by our sins, but by our lack of radiant victory."

Offensive moves against the trends of occultism and satanism were urged, as the convention considered making this challenge "in the power of the Spirit."

The study on the contemporary problem of growing occultism attracted much public attention. The news media gave broad coverage to this presentation. Among the panelists who engaged in the discussion was a college student from Chicago who has recently been delivered from satanism through Christian conversion.

The convention heard reports of increased service through its eight commissions and noted with approval the upgrading of youth and lay participation. Through resolution it reaffirmed the historical position that fullness of the Holy Spirit is evidenced by the fruit of the Spirit.

A call for moral integrity to rebuke trends of pornography, homosexuality, wanton nudity, secularization of marriage, sexual promiscuity, unethical abortion, and sex education apart from moral responsibility was issued.

Bishop Henry Ginder succeeded Bishop Myron Boyd as CHA president. Other officers elected were Dr. John D. Abbott as vice-president, Dr. Ralph Vanderwood as secretary, and Dr. B. Edgar Johnson as treasurer.

The organization's executive director, Dr. O. Dale Emery, announces the next annual convention, which will be the one hundred fifth, scheduled for Portland, Ore., April 26-28, 1973. □

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Rev. and Mrs. Eric Courtney-Smith, c/o Mrs. Nickolas, 73 Horsebridge Hill, Newport, I.O.W. England.

Rev. and Mrs. Harold Standfield, Apartado 302, Managua, Nicaragua, Central America.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

May 14—"What's Wrong with 'Pie in the Sky'?"

May 21—"The Fire Doesn't Fall Here Anymore"

GOD STILL MOVES!

"God is moving one more time—God is moving one more time in the earth!" Those words rang out loud and clear through the Samoan night, first in *papalaga* (English) and then in Samoan.

It is one favorite chorus with Samoan Nazarenes and was sung many times during a recent revival campaign and the field convention which followed at Lotopa in Western Samoa.

I sensed it was more than just a chorus to them . . . it was an expression of faith as field supervisors, local pastors, and representatives of the three local congregations from the two countries, American and Western Samoa, came together for fellowship, inspiration, reporting, and planning.

One was made to feel as though he was experiencing something from out of the Book of Acts after an incident late one night.

Field Supervisor Jerry Appleby, Rev. Orville Swanson, and I were interrogating one of the local pastors, a graduate of our Bible College in

Australia. We were questioning him regarding his beliefs and understanding of the doctrine of entire sanctification as a definite work of grace. He answered in the affirmative regarding his understanding and preaching at this point.

However, when asked when he had received the experience, he hung his head and confessed that, though he had sought and prayed for the experience for years, he had never personally received the Holy Spirit in His sanctifying fullness.

Interrogation was made in other areas, and when all was complete and we were ready to pray for him before sending him out, it was suggested that nothing would prevent him from receiving the experience then. So, while three *papalagas* prayed with this young minister, we laid hands on him and, as of old, the Holy Spirit came upon him. His "presence" was felt by us all.

The next day he gave a beautiful testimony before the entire convention and we were made to feel that surely God had moved—"one more time"!—W. LEE GANN, *Hawaii district superintendent*. □

Samoans gather for field convention at Lotopa



Ground was broken for the new Henderson (Ky.) First Church with District Superintendent Dean Baldwin and Pastor Dewey J. Williams presiding. They are shown (center) guiding an old plow while the official church board and church members pulled the ropes symbolically attached. This event followed a unanimous decision of the church to construct a new church plant on the three-acre plot where the new parsonage (valued at \$60,000) has already been constructed. The pastor will act again as general contractor over the new church plant.

PRO & CON

Pro: Layman and Revival

"A Layman Looks Toward Revival," by Helen Temple (March 15 issue), was one of the warmest, most beautifully and honestly written articles I have ever read.

It says far more than any minister or evangelist could ever say in identifying with the lay Christian on this subject. Yet it does not exclude our responsibilities.

I especially appreciated her honest references to the presence (or absence) of the Holy Spirit in revival services.

Thank you for printing such a helpful and inspirational article.

LINDA BANZ
Oklahoma



A banner was created by a group of women from the Schuylkill Haven, Pa., church. The symbolic designs were set in a gold circle against a blue background. They include a Holy Bible, dove, and flame. Four of the women who worked on the banner are shown displaying it—(l. to r.) Rev. Rose Hoffman, Mrs. John Cresswell, Mrs. Thomas Ricketts, and Mrs. Ira Boyer.

VITAL STATISTICS

DEATHS

MRS. SUSIE D. PARSONS, 82, died Mar. 9 in Nampa, Idaho. Services were conducted by Rev. W. H. Hurn. Survivors are her husband, S. E.; three daughters, Mrs. Norman Purves, Lucille Parsons, and Mrs. Everal Rutten; and one son, John.

WILLIAM R. SUMNER, 78, died Feb. 28 in Colorado Springs. He was a charter member of the Southgate Church of the Nazarene. Funeral services were conducted by Rev. L. Thurl Mann.

RAY O. BARNES, 62, died Sept. 26, 1971, in Kalama, Wash. A memorial service was conducted by Rev. Joe Fenison. He is survived by his wife, Norma; four daughters, Miss Pamela, Mrs. Wilma Goodman, Mrs. Verna Romine, and Mrs. Betty Shepherd; four sons, Vernon, Russel, Wayne, and Elgin; 24 grandchildren; and six great-grandchildren.

GEORGE MELVIN THEUS, 84, died Mar. 20 in Shreveport, La. Services were conducted by Revs. T. T. McCord, Frank Whittaker, and Billy Franks. He is survived by his wife, Dott; one

daughter, Mrs. Bythella Peal; two grandchildren; one sister; and one brother.

MRS. A. L. (MINNIE) TAYLOR, 91, died Mar. 21 in Yucaipa, Calif. Services were conducted by Rev. R. H. Scott and Rev. Joe Walton. She is survived by two daughters, Mrs. Harold M. Phillips and Mrs. Wilford Presson; seven grandchildren; 14 great-grandchildren; and two great-great-grandchildren.

MRS. JOHN H. (ESSIE) HALE, 79, died Feb. 16 in Lamesa, Tex. Funeral services were conducted by Rev. Jerrold R. Lake. She is survived by three daughters, Mrs. Elmer G. Adams, Mrs. Bertie Goodson, and Miss Loucelle; four grandchildren; and five great-grandchildren.

REV. A. E. BELZER, 69, died Mar. 26 in Nampa, Idaho. He was ordained in 1952. He is survived by his wife, Marjie R.; seven sons; and one daughter.

IRVIN HENRY ORTON, 68, died Dec. 20 in Cherokee, Okla. Funeral services were conducted by Rev. A. T. McKinley. Interment was in Windom, Minn. He is survived by his wife, Zelma Jo; two daughters, Mrs. Louis (Barbara) Leisure and Mrs. Allen (Marcia) Nieson; four grandchildren; and one sister.

REV. SAMUEL G. MUSE, 74, died Mar. 18 in Somerset, Ky. He was ordained in 1924. Funeral services were conducted by Rev. Joe Jordan. He is survived by his wife, Helen B.; two sons, Donald C. and David C.; two granddaughters; and one brother.

MRS. MARY BELLE BOYD, 75, died Mar. 6 in Fort Worth, Tex. Services were conducted by Rev. Lee Steele and Rev. John Clark. Surviving are her husband, John W.; two daughters, Mrs. Elizabeth Spicer and Mrs. Myrl Senter; two sons, Jay and Clyde; nine grandchildren; nine great-grandchildren; two sisters; and one brother.

BIRTHS

—to Dr. and Mrs. Gerry Nyssen, Nashville, a boy, David Allan, Mar. 8.

—to Rev. Duane and Mary Jo (Farquhar) Haskins, Fordyce, Ark., a girl, Elisabeth Ann, Jan. 2.

—to Darrell and Sandra (Haynes) Chandler, Myrtle Beach, S.C., a girl, Tamara Lynn, Feb. 15.

—to Orin and Margie (Guthridge) Pearson, Pullman, Wash., a girl, Pamela Lynn, Mar. 18.

—to Sgt. and Mrs. Larry D. Ross, Kaiserslautern, Germany, a girl, April Jeonette, Mar. 10.

—to Ken and Pam (Harrington) Huber, Sun Valley, Calif., a girl, Karen Annette, Mar. 6.

—to Mickey and Jan (Johnson) Blakely, Bakersfield, Calif., a boy, Sean Michael, Mar. 14.

—to Lynn and Carol (Faulkner) Nikkei, Covena, Calif., a boy, Christopher John, Mar. 14.

—to Thomas and Linda (Hampton) Taylor, San Jose, Calif., a girl, Nicole Marie, Mar. 15.

—to Robert and Almada (Davis) Massey, New London, Pa., a boy, Phillip Adam, Mar. 27.

—to Joe and Arlene (Bateman) Rahrbacker, Fort Lauderdale, Fla., a boy, Christopher Andrew, Mar. 19.

—to Dr. Paul and Lila (Ludahl) McConnel, Fort Defiance, Ariz., a girl, Coline Elizabeth, Feb. 22.

MARRIAGE

Carol Ruth McMahon, Bourbonnais, Ill., and Vincent Keith Snowbarger, Bradley, Ill., in Bourbonnais, Ill., Mar. 25.

DIRECTORIES

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NEWS OF RELIGION

NEW JERSEY CONGRESSMAN BACKS LIMITING RADIO AND TV ALCOHOLIC BEVERAGE ADS. Henry Helstoski, the congressman from New Jersey's ninth district, is a member of the Interstate and Foreign Commerce Committee, to which the bill that would restrict alcoholic beverage advertising on radio and TV has been referred.

In replying to an inquiry, the congressman said he favors the bill, H.R. 4836, which would prohibit alcoholic beverage advertising at certain hours when children would most likely be a part of the viewing audience. Thus, while the bill does not totally ban such advertising, it would be, according to Mr. Helstoski, "a giant step forward toward protection of our children."—*Council News*. □

3 TO 1 YOUTH SAYS CHURCHES HOLD APPEAL. The opinion of one out of every three college students is that churches today have appeal.

The figure was presented by *Campus Opinion* following a nationwide survey.

The reply to the questionnaire is most impressive when compared with answers to the same questions asked a year earlier. Then barely one in six students envisioned the nation's churches as holding much appeal for younger people.

The Jesus movement was said to be a possible cause in the change of attitude. □

"WORLD VISION" KOREAN CHILDREN'S CHOIR RETURNING TO UNITED STATES. The popular Korean Children's Choir is being brought to North America by World Vision International, Monrovia, Calif., marking the Oriental choir's fifth visit to the United States.

Acclaimed by critics as the "world's most outstanding children's musical group," the 30-voice ensemble will appear in major cities in the United States and Canada.

Sponsoring the visit is World Vision International, a Christian humanitarian organization. The choir will thank people of North America who have aided needy and orphaned children through the 20-year-old agency. □

AN ESTIMATED 10,000 CHRISTIANS TRACED CHRIST'S FINAL STEPS TO CALVARY on Good Friday in Jerusalem through narrow streets of the Holy City while Israeli troops with automatic rifles stood guard on rooftops.

Israeli officials estimated that more than 20,000 visitors were in Jerusalem for the week of Easter and for the Jewish Passover festival, recalling the exodus of the Jews from Egypt. □

SURGEON GENERAL CALLS FOR IMMEDIATE CURB ON TV VIOLENCE. U.S. Surgeon General Jesse L. Steinfeld has urged immediate action to stem violence on television.

The "overwhelming" consensus among scientists, he said, was that it causes antisocial behavior in some children. The official told the Senate Communications Subcommittee that the dilemma should be met by voluntary action by networks and stations, and not by censorship. His suggestion for procedure was that a violence-rating system be prepared to guide parents and be used by the government in determining whether to renew station licenses. □

PENNSYLVANIA SENATOR WOULD BAR CHILDREN FROM RACE TRACKS. Children will be protected from their parents' wrath while at racetracks, if an amendment by State Senator Ralph Hess is passed.

The amendment prohibits children under 10 from attending harness and thoroughbred races—even if accompanied by a parent.

"I've seen children . . . battered around and pushed into corners by parents who, after losing their last \$20.00 or \$30.00 at the track, become emotionally unstable," the senator said. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ Please explain John 20:23, "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

The context shows its meaning. Jesus commissioned His disciples and sent them out as the Father had sent Him, imparting the Holy Spirit to them as an earnest of the fullness to come at Pentecost (vv. 21-22).

It is this mission, preaching in the power of the Spirit, that results in the remission or retention of sins, depending upon whether the hearers receive or reject God's offer of salvation.

A. T. Robertson explained it well: "What he commits to the disciples and to us is the power and privilege of giving assurance of the forgiveness of sins by God by correctly announcing the terms of forgiveness."

■ I don't understand I Corinthians 3:10-15. I have heard it quoted to prove "once saved, always saved."

This is the passage that speaks of some men's works being burned at the judgment while they themselves will be saved.

It really has nothing to do with "once saved, always saved." All the builders are said to be building on the one Foundation, Jesus Christ.

No person living in sin could properly be said to be building his life on Christ. The following verses make that clear: "If any man defile the temple of God, him shall God destroy."

The passage rather has to do with the quality and character of lives of

service. The one who devotes his life to the trivial, though innocent, will be saved but his works will not stand.

The issue is identified in v. 14. It is the matter of reward that is in question.

■ I have a question concerning Genesis 3:15. In "The New English Bible" the translation reads, "I will put enmity between you and the woman, between your brood and hers. They shall strike at your head, and you shall strike at their heel." A Jewish translation I have is the same. Other recent translations are like the "New American Standard Bible," "He shall bruise you on the head, and you shall bruise him on the heel." Could you tell me why these two translate "they" and "their" while all the others I have read translate "he" and "him" or "his"?

There are three possible reasons, none of which nor all together seem very satisfactory to me.

1. The major Massoretic Hebrew texts definitely use the singular pronoun "he" and "his." But there are variant texts that read "they" and "their."

2. "Seed" is a collective noun. It is singular in form, but may function grammatically as a plural.

3. The Jewish translation is probably influenced toward the variant text by theological considerations. Genesis 3:15 is the great "protevangeli-um," the first indication of the gospel and the coming of Christ.

Again, I say, I don't think these are sufficient reasons for ignoring the exact wording of the best Hebrew text. It results in both poor theology and poor grammar. "Their heel" is,

to say the least, an odd expression. If a multitude of Adam's descendants were meant, they would have many heels.

As I have said before, I am not highly enthusiastic about *The New English Bible*. But I got into the business before the simplistic thinking that plagues some people got to going.

I was always taught to eat the fish and put the bones aside. Perhaps that isn't safe for everyone. Some rare soul may choke to death on a bone. Even so, it's probably better to risk the bones than to starve.

I can even forgive the translators of the NEB for some of what seem to me to be some unfortunate translations when I come across a jewel like their rendering of Proverbs 30:5, "God's every promise has stood the test."

And I'm puzzled as to why, when I offer a bit of fish like that, some dear people should write and say, "Ah, ha! You're trying to choke us to death! That comes from a fish that has bones in it."

I know it does. But there are no bones in that bite. It is the finest translation of that particular verse I've seen. So it bothers me when someone occasionally writes about "the evil men who are perverting the Scriptures by their godless translation"—to give you a reasonably exact quote.

They aren't perfect men. They can—and I think have—made some mistakes. But we may still use their work judiciously and thoughtfully for what it is worth. It doesn't serve the cause of truth to dismiss it all out of hand with scornful words about evil men.

■ Was Zipporah, Moses' wife, black? A lady in our church claims that Ethiopians were black. Is she right?

Ethiopians were indeed black. Zipporah, however, was a Midianite (Exodus 2:15-22).

The Ethiopian woman whom Moses married (Numbers 12:1) was either a second wife after the death of

Zipporah, or a secondary wife, as was permitted in Old Testament times.

NAZARENE COLLEGE NEWS

TREVECCA NAZARENE COLLEGE, NASHVILLE

At its meeting February 16, Trevecca's board of trustees unanimously reelected President Mark R. Moore for a second four-year term. Continuation of the college's phenomenal growth and stabilization of its financial condition were reflected in the projection of a second consecutive year's operation in the black. The budget adopted for the year, beginning June 1, also indicated a modest excess of current income over expenditures. An improvement of some \$300,000 in plant fund net worth was reported.

The board adopted as a priority project the erection during the next 18 months of a student-union-college-center building, with the possibility of combining it with a residence hall to house 150 to 250 students. Construction is to begin as soon as financing can be arranged. Target date for occupancy is September 1, 1973.

The following were voted tenure by the board:

Gerald D. Skinner, associate professor of business administration

Dr. Wayne D. Lee, professor of education

Fred Mund, assistant professor of music
Dr. Paul Cleckner, associate professor of communications

Dr. Lora H. Donoho, professor of physical education

Rev. Reeford L. Chaney, an alumnus of Trevecca, pastor for many years on the zone and for the past eight years superintendent of the Alabama District, will have the honorary degree of doctor of divinity conferred upon him at the June commencement.

A \$6,000 gift by a Nashville businessman for the building of six tennis courts will be matched with gifts of an additional \$18,000 to make possible the completion of this improvement by early summer. □

EASTERN NAZARENE COLLEGE, QUINCY, MASS.

A Youth Ministries Conference was held February 15-16 on the campus of Eastern Nazarene College in conjunction with Youth Week, 1972. The conference was co-sponsored by the Wollaston, Mass., church and the ENC chaplain's office, led by Dr. Timothy Smith and Mr. Dick Pritchard respectively.

With 50 students, pastors, and associates registered, the conference

touched on all forms of outreach for youth. Workers included Mr. Norm Shoemaker and Rev. Paul Miller, of the Department of Youth; Miss Ann Kiemel, now ENC dean of women; Mr. Merritt Nielson, associate minister of the Wollaston church; and many others with experience in youth work, social work, and Christian education.

Believed to be the first such regional conference sponsored by a college campus, the conference will undoubtedly be continued on an annual basis because of its success. □

BETHANY NAZARENE COLLEGE BETHANY, OKLA.

At the March meeting of the board of trustees, Bethany Nazarene College, a report was heard from the 10-year study commission. It was read by Committee Chairman Dr. Forrest Ladd. Proposals were adapted as guidelines for the future.

A balanced budget for 1972-73 was adopted. Fund-raising plans were laid for debt reduction.

For almost a quarter of a century, Dr. Roy Cantrell has led the college as its president. The board voted to give the president assistance by the creation of the office of administrative vice-president. Upon Dr. Cantrell's nomination, Dr. Harold Ripper

PASADENA COLLEGE, PASADENA, CALIF.



Almost three and one-half centuries of service are represented by those shown with Dr. W. T. Purkiser, editor of the "Herald of Holiness," while he was on the Pasadena College campus for the winter revival series.

Faculty who were members of the PC teaching family during Dr. W. T. Purkiser's years as teacher (1937-42), dean (1942-45), vice-president and dean (1945-48), and president (1948-57), joined him for the above photo. They are (left to right): Dr. Chester C. Crill, Dr. L. Paul Gresham, Prof. Lois Hall, Dr. James H. Jackson, Prof. Ethel Allison, Dr. Paul T. Culbertson, Dr. W. T. Purkiser, Dr. Garth E. Morse, Prof. Martha Gresham, Dr. Cecil W. Miller, Prof. Ruth Hoeckle, and Dr. M. Estes Haney. Dr. Harvey B. Snyder and Prof. Emeritus Pallen Mayberry were unable to be present for the picture. The 13, not including Dr. Purkiser, have given a total of 342 years of teaching to PC.



Photo by Walter Roycraft

Mr. Alvin Kauffman gives out book as Mr. Bob Griffin looks on. Students are (left to right) Garry, Larry, and Charles Rizzo.

was elected to this position. His duties, responsibilities, and authority were designated.

Dr. Robert Griffin was elected academic dean. A comptroller will be employed to work in the business office under Dr. Harry Craddock.

The board is optimistic about the future, and has adopted plans and policies to assure the future on a sound financial basis.—PONDER W. GILLILAND, reporter. □

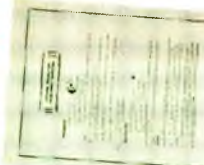
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Rap with Luke

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“BY ALL MEANS...
SAVE SOME”

“The Will of the Lord Be Done”

Homemade ice cream was on the agenda the night that Ralph and Shelby had invited Ron and Patsy over to their home in order that they might make better friends with them and witness to them about the power of Jesus Christ.

Patsy had been in the hospital for open-heart surgery, and Ron had promised that he would serve the Lord if his wife would be spared. However, like so many others, when Patsy regained her health, Ron forgot his promise.

Ralph had been witnessing to Ron at work each night, telling him the people of our church would be praying for Patsy. Our people got under this burden and prayed. I visited the family on several occasions.

One day a while later, Ralph's wife called and said, “I believe if you go over to the home, Patsy is ready to get saved.”

I went over that afternoon. There in the living room, Patsy knelt down at the sofa and gave her heart to Jesus Christ.

It was just 10 days later when almost the identical situation presented itself and Ron received Jesus Christ into his heart and life.

Ron had smoked for about 18 years. He drank heavily and engaged in several other worldly practices from which the Lord delivered him almost immediately.

A short time after this their two sons were saved; and not long after this, both Ron and Patsy were sanctified.

For several years Ron had been bothered with severe headaches. They were the result of high blood pressure caused by a kidney condition. One day the pain was so severe that he was taken to the hospital and after a few days he was transferred to the Shady Side Hospital in Pittsburgh.

After a week of examination, X rays, and tests conducted by one of the leading kidney specialists in America, it was revealed that his right kidney was completely gone and the other was only approximately one-third its normal size.

The doctor gave him the word that unless a transplant could be given within nine months there wasn't much hope for survival.

On the way home from Pittsburgh, Ron told me that his main desire was that the will of the Lord be done. After a few weeks of prayer and seeking the Lord, one Sunday morning he came to the altar. It was at this point that together we believed God would do something great for Ron, although we did not know how or when.

Two months later arrangements were made for Ron to go to a Cleveland hospital in preparation for a kidney transplant. After a thorough examination, a biopsy was performed.

Then the word was given Ron that he could return home. A transplant would not be needed. The kidney that had been one-third its normal size was now normal and functioning 100 percent. The blood pressure was normal and headaches were gone completely. Not even medication would be needed.

God had heard and answered prayer.

Not only are the people of the church rejoicing over this great victory, but because so many people knew Ron's condition, both spiritually and physically, this has been a great testimony in our valley in witnessing for the Lord Jesus Christ.

—By Warren A. MacEachern
Petersburg, Pa.

GENERAL NYPS CONVENTION TEEN CHOIR

Rehearsals for the 1,000-voice teen choir and brass ensemble at the 1972 General NYPS Convention will begin Wednesday evening, June 14, according to Director Norm Shoemaker.

Major presentation of the choir will be a new Otis Skillings musical unveiling the 1972-76 NYPS theme. This theme presentation will come Friday evening, June 16, in South Hall of the Miami Beach, Fla., convention center.

Because the television facilities for the Democratic Convention have restricted the seating capacity of South Hall, the theme program will be given twice on Friday night—at 7:30 and at 9:30.

Membership in the teen choir and brass ensemble is open to all Nazarene young people. No tryouts are necessary—only attendance at rehearsals.

The full rehearsal schedule for the choir is: Wednesday from 7:30 to 9:30 p.m.; Thursday from 3:30 to 5:30 p.m., and from 9:30 to 11:30 p.m.; and Friday from 4 to 6 p.m. All rehearsals will be conducted on the stage of South Hall.—*Department of Youth.* □

SPECIAL BULLETIN



Dr. E. S. Phillips

Dr. E. S. Phillips, executive secretary of the Department of World Missions, underwent exploratory surgery April 20. The surgeon's diagnosis was "inoperable cancer of the liver."

Dr. Phillips was released from the hospital April 25, with medical therapy planned to begin approximately two weeks later.

I am sure that Dr. and Mrs. Phillips and the family will find great strength and encouragement in the knowledge of your prayers and concern at this time of crisis.

**B. Edgar Johnson
General Secretary**

GENERAL ASSEMBLY BIKE RIDERS AND ROUTE SELECTED

Selection of the young bicycle riders to make the 1,000-mile, 15-day jaunt from Nashville, Tenn., to Miami Beach, Fla., and the 1972 General Assembly has been made, Trip Director David Baker has announced.

The 34 cyclists were selected from applicants all across the United States. They are:

Chris Andrew, Boise, Idaho; Terrance Ball, Salt Lake City; Randy Beckum, Camden, Ark.; Barry Brown, Bethany, Okla.; Skipper Cannon, Odessa, Tex.; Danny Chamberlin, Sciotoville, Ohio; Lynn Clapp, Orlando, Fla.; Regie Coleman, Lubbock, Tex.; and David Delong, Plainfield, Ind.

Dwayne Edwards, Amarillo, Tex.; Dan Fitch, Osseo, Minn.; Rich Freitag, Nampa, Idaho; Lowell Frye, Farmington, N.M.; Curtis Goldston, Burleson, Tex.; Ricky Harris, Huntsville, Ala.; Robert Hartin, Amarillo, Tex.; Darrell Holland, Akron, Ohio; Bob Jared, Goodlettsville, Tenn.; and Sammy Johnson, Henryetta, Okla.

Kenny Kiper, Union City, Ind.; James Laing, Grand Ledge, Mich.; Jerry Longnecker, Oklahoma City; Ronald Lybarger, Conway, Ark.; David Oakes, Bethany, Okla.; Raymond Oakes, Bethany, Okla.; Mike Ommart, Ft. Worth; Marvin Peters, Casstown, Ohio; and Stephen Shadden, Beaver, Okla.

Andy Shimko, Washington, Ia.; Jerry Steele, Ft. Worth; Michael Sykes, Marietta, Ga.; Rick Townsend, Security, Colo.; Glenn Wilkinson, St. Petersburg, Fla.; and Ron Witzke, Phoenix.

Adult leaders of the group will be David Baker, Larry Mills, Jim Poteet, Wanda Rhodes, Bill Robertson, Gary Banz, and Brent Jones.

Assisting with food preparation will be Adna Baker, Judy Mills, and Peggy Poteet.

Marvin Peterson and Dale Toepfer are providing a motorcycle escort.

The cyclists will leave Nashville, Tenn., Thursday, June 1, on U.S. Alternate 41. At Chattanooga they will pick up Georgia Route 27 to Lafayette, where they will turn on Georgia 143 to Calhoun, Ga., arriving there around June 4.

At Calhoun, the riders will take U.S. 41 all the way to High Springs, Fla. At High Springs (possibly June 8) they will transfer to U.S. 441 into Orlando, where they plan to spend Sunday, June 11.

On Monday or Tuesday, they will leave Cape Kennedy on U.S. Highway 1 for Miami Beach.

Trip Director Baker invites Nazarenes driving in the area of the bicycle riders to take the route of the cyclists rather than the interstate and stop and talk to the fellows.—**HOWARD CULBERTSON, Department of Youth.** □



President Leslie Parrott (left), Eastern Nazarene College, Quincy, Mass., receives the report from Superintendent Jack H. White (center), New York District, that the district had paid in full both the ENC 5 percent operation budget and the 5 percent debt-liquidation budget. General Superintendent George Coulter, who presided at the New York district assembly, April 14 and 15, is at the right. The 5 percent debt-liquidation allocation is a new approach to paying the \$900,000 campus mortgage.

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TYPE SAMPLE

¹⁰ Then Jesus called to the crowd, "Listen to what I say and try to understand: ¹¹ You aren't made unholy b



TYPE SAMPLE

...ls were added to the
...arning the teach-
...in the teaching



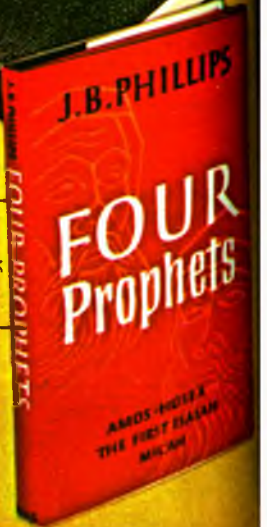
TYPE SAMPLE

Ephraim was a trained
Who enjoyed the work
And I myself spared he



TYPE SAMPLE

THESE are the ancestors:
King David and of Ab
2 Abraham was the fath
Jacob; Jacob v



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