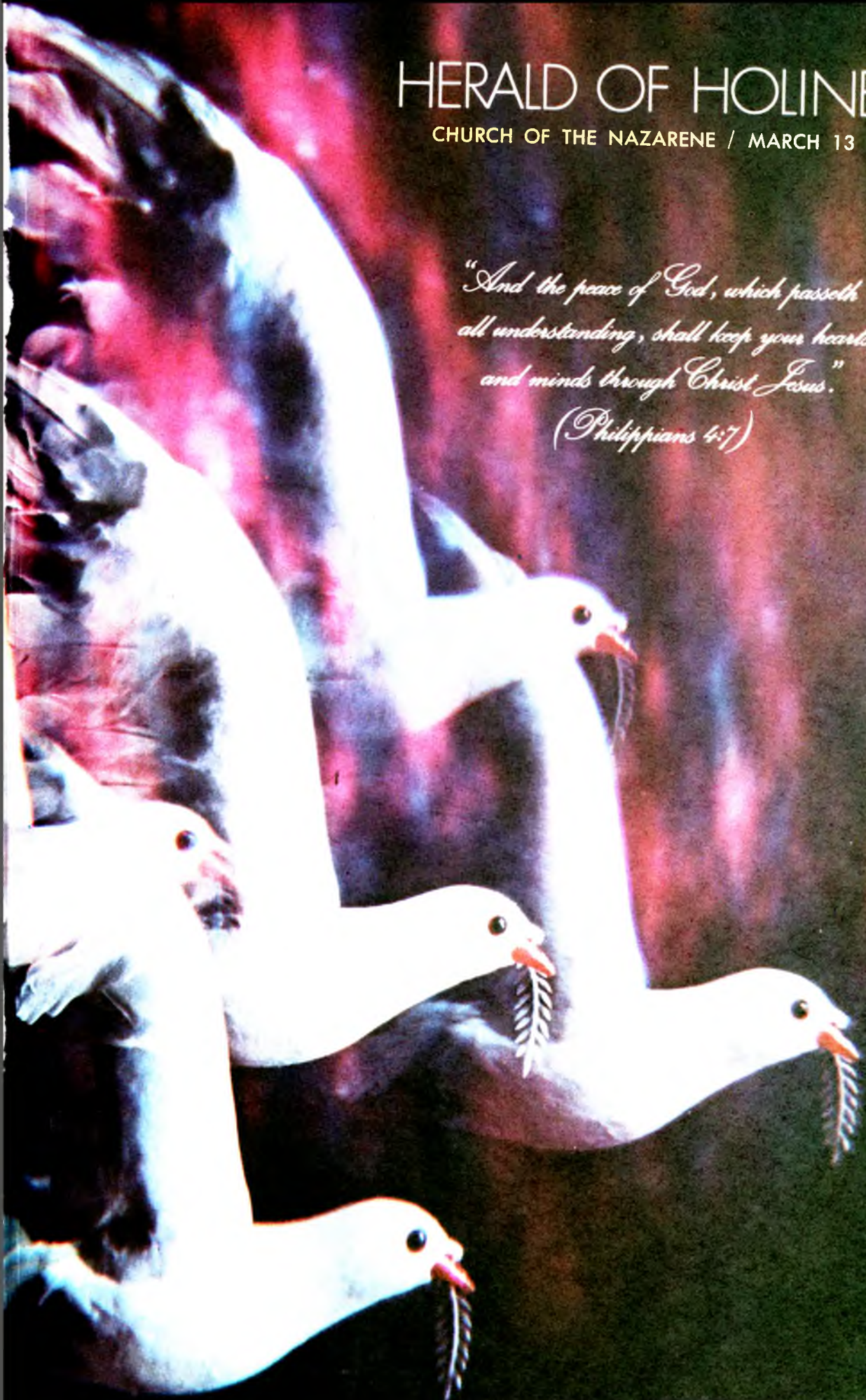


# HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MARCH 13 '74

*"And the peace of God, which passeth  
all understanding, shall keep your hearts  
and minds through Christ Jesus."  
(Philippians 4:7)*





# The Indwelling Spirit

According to God's calendar, we are a privileged generation, for we live in the era of the outpoured Holy Spirit. This epoch is described by the Prophet Joel in chapter 2. The twenty-eighth verse of that chapter climaxes the prophecy with the promise, "I will pour out my spirit upon all flesh." Jesus promised this also in John 14:16, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

In describing the great event of Pentecost, Peter declares, "But this is that which was spoken by the prophet Joel" (Acts 2:16). Paul reminds us that this is a New Testament reality in 1 Corinthians 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Again, in his letter to the Ephesians he admonishes Christians to accept their heritage and "be filled with the Spirit" (Ephesians 5:18).

What does it mean for us to allow the Holy Spirit to make His abode in our lives? Chapter 5 of Ephesians provides some interesting insights into the blessedness of the indwelling Spirit.

First, the Holy Spirit brings a cleansing to the soul. The soul is cleansed to "walk in love, as Christ also hath loved us" (verse 2); and "fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (verse 3). The Holy Spirit enables us to "walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (verses 15 and 16).

The indwelling Spirit brings also a spiritual illumination into the soul. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (verse 8). This inner illumination produces a spiritual sensitivity to "understanding what the will of the Lord is" (verse 17). It further produces a conviction to redeem the time (verse 16) and a strong desire to prove "what is acceptable unto the Lord" (verse 10).

The indwelling Holy Spirit gives the soul an inner quality of tenderness. Verse 21 says, "Submitting yourselves one to another in the fear of God." In verses 22-25 this quality becomes the basis of happy and enduring domestic relationships, and indeed of all our ethical obligations. It is reflected in daily conduct, in attitudes, in words spoken, and in all our private and public relationships.

The indwelling Spirit becomes our Source of inner gladness and joy. Verse 19 tells us, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." This is a blessed state of the soul which enables the Christian to follow the admonition in verse 20, "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

*I worship Thee, O Holy Ghost;  
I love to worship Thee.  
Thy patient love, at what a cost  
At last it conquered me!*



By C. Neil Strait, *Racine Wis*

**B**ruce Larson tells of the time he went to Hamilton, Ontario, to conduct a "Faith at Work" convention. On the marquee was a sign that read: "Welcome, Faith at Work."

Just across the street, in large letters, on a theater marquee was advertised the movie "Hell on Earth."

Here are the two options open to man. He can go the way of faith and respond to the will of God. Or he can go the way of self, and create his hell on earth, and his eternal lostness.

It is not often that we are brought face-to-face with the options of life in so vivid a way. But when we are, it puts life to thinking.

As you and I journey today, we'll see one of these options unfold before us—maybe both. And we are choosing—daily, hourly. Life is either unfolding along the lines of faith or it is falling to pieces on the broad avenues of self-living, bringing chaos and a hell-on-earth existence.

Jesus Christ can step into life, at any stage, and change the direction. He can calm the chaos and head life another way—toward solution and creative living. That's why He came, to lift life and give it purpose.

Christ is interested more in beginnings than He is in endings. For it's through new beginnings that solutions occur.

We are often uptight about how life is going to end. Maybe we should consider more its beginning—especially its beginning with Christ. Then the ending is in safe hands. □



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## GOD'S LOVING HAND

Hebrews 12:5-7

Byron H. Maybury  
 Tampa, Fla.

**It is a Father's loving hand  
 That chastens and corrects;  
 All those He loves and calls His own  
 From evil He protects.**

**I've come to see what oft seems ill  
 Is God's purpose for me—  
 Is really working out for good,  
 That I might holy be.**

**So knowing that God's hand of love  
 Is in each trial and test,  
 I trust His love, accept His will,  
 For He knows what is best.**

**In everything I give Him thanks,  
 However dark the day,  
 Fully assured God's loving hand  
 Is leading all the way.**

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### WHAT'S IT ALL ABOUT?

Judith Oldridge  
 Yellowknife, Northwest Territories, Canada

**He sat in a tree and pondered life:  
 Why was he there?  
 What was his purpose?**

—such big questions for a little child!

**He sat at his desk and thought about life:**

**Why was he there?  
 What was his purpose?**

—such important questions for a teen!

**He sat in his office and contemplated life:**

**Why was he there?  
 What was his purpose?**

—such frustrating questions for a man!

**He sat in his rocker and reviewed his life:**

**Why was he there?  
 What was his purpose?**

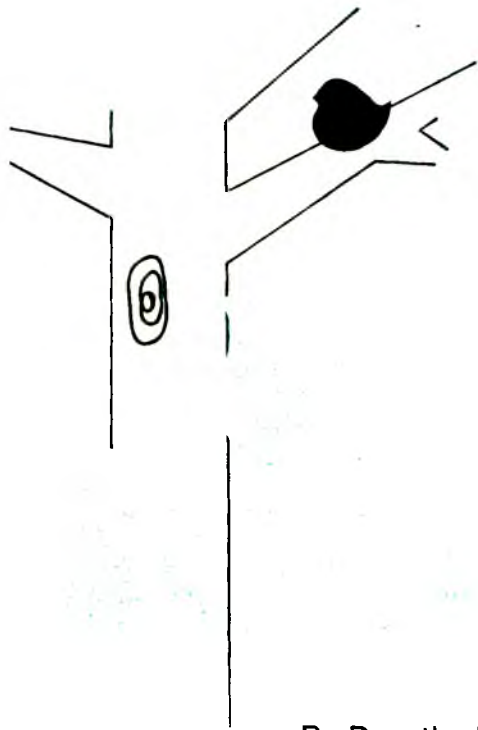
—such unanswered questions for a pensioner!

**Then someone told him of Jesus, the  
 Cross, and divine love—  
 And he wished he'd known the answer to  
 his questions when he was just a  
 child.**

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By Dorothy K. Coburn  
Bethany, Okla.

**O**ne morning following a typical Oklahoma wind-and-rain storm, I stood at the patio door watching my husband as he raked up piles of broken branches and battered leaves.

Suddenly he stopped, stared into the pile of dank debris, and motioned for me to come.

Immediately I saw the stiff little feathered form among the ruins of the restless night.

"It's a sparrow," my husband said quietly.

"I know." I nodded.

We both stood gazing in awed silence and wonder, aware of the implications there . . . for us.

"Do you think God really knows about that little sparrow?" I finally managed to ask.

Slowly, beginning to rake again, my husband thoughtfully responded, "I think maybe He's trying to tell us something."

A few feet away I sat down on the garden bench to meditate. We were still in deep sorrow from the loss of our son, and I wanted so desperately to believe that God had control of it all.

Strange, but I had never seen a sparrow fallen to the ground before . . . guess I hadn't needed to. But I remembered that Christ himself had said that not a sparrow falls to the

ground without His knowledge, and that we are worth much more than the sparrows to Him.

As I pondered, a bit of insight came to me: Of course, God knew about that little bird, and He knew exactly where it had fallen—right in our backyard . . . because He also knows about us . . . and cares!

Last year, preceding and following critical open-heart surgery, I had a lot of time to think about that little sparrow, with all of its implications.

The day before entering the hospital, I received a most meaningful card that served many times as a reminder to me. On the front of the card sat a sparrow and a robin on the branches of a beautiful, blossoming fruit tree. On the inside was the inspirational little poem "Overheard in an Orchard," by Elizabeth Cheney:

*Said the Robin to the Sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."  
Said the Sparrow to the Robin,  
"Friend, I think that it must be  
That they have no Heavenly Father  
Such as cares for you and me."*

I had read and enjoyed that little verse before, but that day I cherished it.

Five weeks after surgery, I was still in the hospital, encountering one complication after another.

Finally one morning following a restless night for both of us, my husband, weary, worried, and discouraged, questioned earnestly, "Do you think God has brought us this far, through all of this, to let us down now?"

I didn't really think so, but I, too, tired and bewildered, wondered why it all had to be so difficult. I wished for some answers.

After he had left the room for a while, I reached for my cherished little card and read it and reread it, then stood it on the table beside my bed.

When the mail came that morning, I received a little book of inspirational poems and thoughts. As I opened it, there was that little sparrow again—this time with the caption "He Cares."

I read no further; I just bent the little book back at that page, stood it on the table, and turned on the radio for the devotion.

It was unbelievable—for the first strains of music I heard were "His eye is on the sparrow and I know He watches me." Tears quickly filled my eyes as I again relaxed in the assurance of His care.

I could hardly wait for my husband to return. For now it was my turn to say, "I think maybe He's trying to tell us something!" □



# COVERED UP OR COVERED OVER?

By Leighton Ford

Minneapolis, Minn.

**A** journalist who had been watching the senate Watergate hearings commented that he saw those trim, clean-cut young witnesses testifying and wanted to ask: "What's a nice boy like you doing in a place like this?"

But, deep down, he says, he knows the answer. From the cradle on it's been drummed into them that cover-ups are desirable. Every time they turn on the TV or thumb through a magazine they see people covering up wrinkles, blemishes, and gray hair.

At some point each of us is tempted to cover up, not just the wrinkles in our faces, but the blemishes in our souls. And how remarkable the Bible is in that it doesn't attempt to cover up the mistakes of its heroes, but shows them, "warts and all"!

Take, for example, a scandal that rocked the administration of ancient Israel which involved sexual misbehavior, intrigue, lying, elaborate cover-ups, and finally murder. And it reached right into the palace and implicated the great King David himself.

The Bible makes no attempt to censor these dark pages; instead, it details the story of David's fall and recovery. And, most remarkable of all, it includes some personal poetry in which David pours out his feelings. A modern writer might call the story "The Candid Confessions of a King." The complete account can be found in 2 Samuel 11—12, and Psalms 32 and 51.

To bring this long-ago story up to date and apply it to you and me, I want to use a modern technique and have an imaginary interview with King David, using the facts and words recorded in the Bible, with a few additions.

I think we'll find he has an important lesson to teach *all* of us: Sin is something all do (though that doesn't excuse us). What matters is whether our sin is *covered up* or *covered over*, whether it's hidden or forgiven. And that's the difference between guilt and release, between

living in death and living in real life!

And now, an interview with King David.

**Interviewer:** King David, we appreciate your granting us this interview. It must be painful and embarrassing for you to discuss some of these matters. Some people wonder what your motive is. Would you mind telling us?

**King David:** Of course. I have only two motives. One is to bring glory to my God. For what other god is like ours, a God who pardons us so freely and whose grace is so free?

Second, I think by telling my story I can help other people by letting them know that when we fall down it isn't necessarily the end, and that the only truly happy man is the one who knows his sins have been forgiven.

**I:** Very well. King David, can you reconstruct for us the events that led to what has become known as the Bath-sheba affair?

**K:** Certainly. I've gone over them many times since. It all began in the spring, one year, the time when kings usually go forth to battle. That's when I made my first mistake. Enemies were attacking us and I should have gone out to lead our troops myself. But instead I sent my top general, Joab, and I remained at Jerusalem. I guess I was tired and vulnerable.

Well, anyway, late one afternoon I got up from a nap and was walking on the roof of my house. That's when I saw a woman bathing . . . a very beautiful woman. I made inquiries and found that her name was Bath-sheba and that her husband was a man named Uriah, who was away fighting in the army. The situation was perfect, so (and I take no pride in relating this) I sent for her. We had an affair.

**I:** King David, some of your friends have tried to defend you by saying this woman surely knew you might be watching and deliberately tried to entice you. Do you agree?

**K:** Frankly, I don't know. The point is, I could have turned away. But I didn't. It was just that one time . . . such a small thing

really. Then a few weeks later it got complicated; Bath-sheba told me she was pregnant.

**I:** And what then?

**K:** I know now what I should have done. I should have confessed it immediately to the Lord and to her husband. But I just couldn't bring myself to do it. So I had Uriah recalled from the front lines, supposedly to brief me on

the military situation. In reality my purpose was to have him spend the night with his wife and cover up what had happened.

But it didn't work. Uriah had such a strong sense of duty that he refused to go to his house while his fellow soldiers were in the field. I was furious. I sent him back to the army, ordered General Joab to put him at the hottest place in the battle. My orders were followed. Uriah was killed.

**I:** So the matter seemed to be hushed up.

**K:** Perfectly. So I thought. Later I married Bath-sheba and she bore me a son. I'd forgotten only one thing. God. *He* knew about it. And *He* wasn't pleased.

One day Nathan, a true man of God, a prophet, asked to see me. I'd almost have to say he tricked me into accusing myself. He told me a story about a rich man with many flocks and a poor man who had only one little lamb which was a special pet for his family. The rich man had some company come and, instead of killing one of his own flock, he took the poor man's one lamb. I was furious! I told Nathan this rich man deserved to die and I'd see to it that he gave the poor man four lambs back.

Nathan just looked at me and I felt my conscience start to crawl. Then he quietly said, "King David, you are the man." Suddenly I realized *God knew!*

Finally, I said to Nathan, "I have sinned against the Lord." And Nathan said the Lord would put away my sin, but that the child Bath-sheba had borne would die.

**I:** And did it?

**K:** Yes, and I learned a hard lesson. That God can forgive our guilt but the consequences of our sin can't all be undone. The baby died; the enemies of the Lord mocked my faith; we've had problems in our household since. What starts as a tiny temptation grows into a major disaster. I learned never to fool with sin. But I also learned how great God's forgiveness is.

**I:** King David, in the twentieth century a lot of people say they don't need forgiveness because they don't feel "guilty." What would you say to them?

**K:** Well, I'd say that sin does more than give us an uneasy conscience. It breaks our relation with God. After my experience of forgiveness I was on good terms with God again. And with that, life became deliciously new. Security, purpose, joy . . . all that I'd lacked I recovered. The Lord became real again.

**I:** King David, could you now sum up the lessons you've learned?

**K:** Yes, in two parts. First, don't minimize sin. When I wrote Psalm 32, I tried to bring this out by using four different words: "Blessed is he whose *transgression* is forgiven, whose *sin* is covered . . . to whom the Lord imputes no *iniquity*, and in whose spirit there is no *deceit*" (RSV).

"*Transgression*" means mutiny, as if my soldiers turned against their commander. "*Sin*" means missing the mark; "*iniquity*" means to twist away from God's path; and "*deceit*," of course, means to cover it all up. So I've learned that we human beings are not naturally good. We are rebels who have missed the mark, left the right road, and tried to cover up our tracks. Unless we face up to this, our homes, our nation, ourselves will fall apart.

Second, I've learned that no sin is too great, no sinner too bad to be forgiven. But I think it's important to realize that we confess to God. For sin isn't just against men; it's against God. And only God can forgive.

**I:** Any final words?

**K:** Yes, we have only two ways to deal with sin—to try to cover up, or to let God cover it over. The answer isn't silence; it's not rationalization. I found that. I couldn't hide my sin and I couldn't forget it. Remember . . . happiness begins with forgiveness.

**I:** Thank you, King David.

And so the interview ends.

But the truth lives on. What even King David didn't know, you and I know today. King David's greater Son, the Lord Jesus, would come as the Messiah to pour out His life's blood on a cruel cross for the covering of our sins.

Don't cover up; open up! Let God cover over! You'll be able to say with David, "Happy the man whose disobedience is forgiven, whose sin is put away! Happy is a man when the Lord lays no guilt to his account, and in his spirit there is no deceit" (Psalm 32:1-2, NEB).

Forgiveness is in Christ for you. Reach out and take Him now! □



# IS GOD A RESPECTER Of

**T**he Bible has many interesting things to say about languages. In fact, we could have neither Bible nor communication with God and one another without a language.

Philologists (students of language) are still puzzled about the origin of so many different “tongues,” but have determined that many root words of most well-known languages originated in some area of Asia. This theory corresponds to the biblical account of Genesis 11, when God “confounded” the language of the people at Babel, so that they were scattered “abroad from thence upon the face of all the earth” (Genesis 11:8).

From Adam until this event following the great Flood, “the whole earth was of one language, and of one speech” (Genesis 11:1). It would be interesting to know what happened to that original language in which God talked with Adam and Eve in the garden, the one language of the whole earth until Babel.

Today, language is still the primary barrier in keeping people apart; more so than physical features or color of skin.

This language barrier has been a slow and difficult obstacle to overcome in spreading the gospel and printed Word to the peoples of the world.

Perhaps another hindrance to fulfilling the Great Commission is our inability to grasp the idea that God communicates with all of His people in their own tongue or language. One example of this misunderstanding is revealed by those who, by tradition and custom, feel they cannot pray effectively unless they speak the traditional English of the King James Version of the Bible.

On the other hand, there are some of recent days who feel they cannot really communi-

cate or please God in prayer except through praying in an “unknown” tongue.

Both of these theories imply that God has His own special prayer language; and this leaves some with the false conclusion that God is a respecter of language.

As I write these lines, I pause to reflect on the fact that at this very moment, all around the world, countless thousands of Christians are communing with God in prayer in their own native tongues—and He hears and understands each of them! “There is no speech nor language, where their voice is not heard” (Psalm 19:3).

In a sense, God “confounded” the language of the people on two widely separated occasions and for widely different purposes.

The first occasion in Genesis 11 was to propel the people from the “upper room” of the Tower of Babel to a physical conquest of the world.

The second occasion, as recorded in Acts 2, was to propel His chosen 120 disciples from the “upper room” of Pentecost to a spiritual conquest of the world!

Our task, in this enlightened and technological age, is to speed up the fulfillment of this Great Commission; not only through sending and supporting missionaries, but through language translations, transmitted by all media of communication to the uttermost parts of the world.

All of this leads me to the thought that God is not only omniscient, omnipotent, and omnipresent—but, to coin a new attribute—omni-linguistic!

God is not a respecter of persons—nor languages! □

By Sylvan F. Starks  
Springdale, Ark.

# HOLINESS

## IS NOT "trying harder"

**S**urely everyone is familiar by now with the Avis car-rental slogan, "We try harder."

This compulsive feeling of having to try harder, however, is not limited to car-rental agencies. The attempt to please or placate God by "trying harder" has been a recurring distortion in religion's attempt to interpret life's meaning and to define what it means to be right with God.

In Old Testament times, for instance, the prophets were in a periodic necessity to slash through the enveloping red tape of the rules and ordinances of the do-it-yourself salvationists of that day by proclaiming that "God desires obedience rather than sacrifice."

Micah sounded the authentic note of all spiritual religion when in the "Golden Text" of the Old Testament he said, "What doeth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

Jesus infuriated the Pharisees, who were attempting to please God by "trying harder," when He told them that religion that was meaningful was a *love-relationship*. "Thou shalt love the Lord thy God," He said, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Luke 10:27). Pleasing God, in other words, was not a matter of "trying harder," but of loving more.

The gospel is not a message urging men to try harder. That would be a cruel mockery to those enslaved by evil habits and weakened by moral failure. The gospel is the proclamation of what God has already done in Christ and the promise of forgiveness and cleansing to those who accept that provision.

Salvation, then, is never obtained, or maintained, by "trying harder," but by trusting in

**"For it is God who is at work within you, giving you the will and the power to achieve his purpose" (Philippians 2:13, Phillips).**

the all-sufficient grace of God in Christ.

No one other than Jesus himself ever worked harder, or suffered more, in the furtherance of the gospel than the Apostle Paul. And yet he was in constant conflict with the Judaizers of his day who insisted that being right with God was a matter of "trying harder."

"For by grace are ye saved through faith;" Paul said, "and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9).

This distorted emphasis on "trying harder" is found today, however, not only among those who believe in being saved, but among those who believe in being sanctified and emphasize the necessity and privilege of living a life of holiness.

Instead of emphasizing that holiness is *wholeness*, and that true holiness is "righteousness, and peace, and joy in the Holy Ghost," there are those who make of holiness a rigid, restrictive, squeezed-out, joyless, juiceless religious existence.

But that is not only a distortion; it is a denial of what holiness is all about.

Jesus said to His disciples, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). And how often do we read in the Acts of the Apostles that the infilling and indwelling of the Holy Ghost would be accompanied by joy, as in Acts 13:52: "The disciples were filled with joy, and with the Holy Ghost!"

It is Halford Luccock who reminds us that

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**RADIO SERMON OF THE MONTH**  
*By C. William Fisher*

---

"we have missed the essential lesson of the New Testament if we think of it just as a summons to 'try harder.'" The men and women we meet in the Acts and in the Epistles who had experienced Pentecost and were living a life of holiness are not people who were "trying harder," but are men and women whose lives were open to the continuing penetration and power of the Holy Spirit.

The opening of a flower is not because it is "trying harder"; it is the natural result of the influences of sunshine and rain. And so it is in the life of holiness: it is not by straining and struggling and feverish activity that one comes more and more to "the measure of the stature of the fulness of Christ," but by openness to the influences of God's Word and receptivity to the renewing and reinforcing power of God's Holy Spirit.

There is simply too much stress written on the face of too much of today's holiness. Too much strain. Too much pruning, and not enough sunshine. Too much striving to be spiritual, and not enough joyful receptivity to the influences of the Spirit which alone can produce Christlike character.

The Apostle Paul strikes the authentic note

in his letter to the Philippians: "My prayer for you," he says, "is that you may have still more love. . . . I want to see your lives full of true goodness, produced by the power that Jesus Christ gives you to the praise and glory of God. . . . For it is God who is at work within you, giving you the will and the power to achieve his purpose" (Philippians 1:9-11; 2:13, Phillips).

So it is not by "trying harder" that true goodness, that true holiness, that true Christlikeness is achieved, but by loving and trustful receptivity to the continuing challenges of God's purpose and power.

Of course there are demands in a life of holiness. But as is often observed, holiness is not first a demand; it is an offer. And unless the offer is accepted, the demand cannot be met.

The life of holiness, then, is not "trying harder"; neither is it a passive spiritual indolence. "I will obey thee eagerly," the Psalmist says, "as thou dost open up my life" (Psalm 119:32, Moffatt).

That is holiness: forgiveness and cleansing? Yes; but also an expectant openness and an eager obedience to the continuing influences and challenges of God's Spirit. □

## PEN POINTS

### ADD A LITTLE MORE

Recently in a farm magazine I ran across an interesting item. The author stated that he had tried to trade cars. The seller started out with one price, but by the time he added on all the extras it was much higher. So here is how he would list the price of a cow:

|                                   |                 |
|-----------------------------------|-----------------|
| Basic cow .....                   | \$200.00        |
| Two-tone exterior .....           | 45.00           |
| Extra stomach .....               | 75.00           |
| Dual horns .....                  | 35.00           |
| Product storage compartment ..... | 60.00           |
| Dispensing unit, 4 spigots .....  | 10.00           |
| Genuine cowhide upholstery .....  | 125.00          |
| Automatic fly swatter .....       | 35.00           |
| <b>TOTAL .....</b>                | <b>\$585.00</b> |

Do we sometimes measure a Christian's life in that way? But can we place a price on certain items

of the Christian life? Because one can sing, play, teach, visit, usher, or warm a pew should we place a price on his worth?

Jesus said that one soul is worth more money than all the banks the world can hold.

If we follow this line of thinking, then we can see that the little child, the elderly person, the young adult, the poor, the rich, the castaways—all are of equal value.

The next time that poor unfortunate passes you on the street, breathe a prayer and maybe lend a helping hand. But also when that person who seems to be wealthy and has everything passes you by, breathe a prayer for him and smile and be a friend—for he may need exactly that. Remember we are God's Ambassadors to do HIS will. □

By Jim Cummins  
Mount Vernon, Ohio



*I  
Almost  
Knew  
E. Stanley Jones*

By Merrill S. Williams  
*Olathe, Kans.*

**I** almost knew E. Stanley Jones! That's right. Only a few months and an unfortunate set of circumstances kept me from becoming intimately acquainted with that former missionary to India, prolific writer, and spiritual giant of Christendom, Dr. E. Stanley Jones.

One of my friends in college was employed to accompany Dr. Jones on a preaching tour. He was assigned to look after and generally care for the aging evangelist.

I asked him how he had ever had such a once-in-a-life-time opportunity. He said it had all happened unexpectedly and asked me if I had any desire to do the same thing the next summer. I jumped at the chance.

My friend gave me the address of Dr. Jones's organization, and I began to correspond with his secretary. After several months, I received a letter from Dr. Jones's secretary saying the indications were favorable, and my name would be brought before the annual meeting of the board, the first of the year. 1972.

My friend assured me he had put in a good word for me, and since they had been pleased with his work, my chances appeared even more favorable.

But unexpectedly I heard in February that Dr. Jones had suffered a stroke in Oklahoma City (ironically, my hometown), and had to cancel his speaking engagements.

Soon I received a letter informing me that, due to his recent illness, Dr. Jones would not be traveling that summer but would spend his time doing some long postponed writing.

I was disappointed. Who wouldn't be? I had missed a chance to meet and know the great E. Stanley Jones!

Then about a year later I heard with sorrow that Dr. Jones had died at the age of 89.

I had come to appreciate him so much that his death brought a sense of loss that could have been equaled only by the loss of someone I had personally known and loved. At the time I didn't analyze why I appreciated him the way I did. After all, *I didn't even know the man! Or did I?*

The answer struck me suddenly. I had just finished reading one of Dr. Jones's inspiring devotionals when I realized that I really did know him—perhaps better than if I had met him personally.

Through his writing, he had chatted with me many mornings before I started the day. He had shared with me some of the most profound truths ever revealed by the Holy Spirit to the human heart. And now I was receiving them as the Holy Spirit applied them to my own heart.

In his spiritual autobiography, *Song of Ascents*, he once shared with me how his song of ascents began when he was converted at age 17. On his knees beside his bed, he said, he prayed a simple, believing prayer. God heard him, and a small ray of light illuminated his spiritual darkness.

But he had always been taught that a person gets converted at an altar of prayer. So that night he hurried to the local evangelistic service, confident that God was going to save him. He testifies that before his knees touched the floor God broke in on him with assurance and reconciliation. Looking back, however, he believed that he was actually converted beside his bed that evening before the service.

He confessed that about a year later his constant victory was marred by defeat. He needed an inner strength when the pressure was on that he found missing.

While he was reading Hannah Whitall Smith's *The Christian's Secret of a Happy Life*, the Holy Spirit stopped him on page 42 and told him now was the time to receive the infilling of the Holy Spirit. After a total surrender of him-

self to God. the Holy Spirit filled him and changed his life ever after.

E. Stanley Jones shared all this with me plus much more through the printed page. In three short months I probably wouldn't have become as well acquainted with him as I did listening to him speak through the written word. And each day I'm getting to know him better. Although he died last January, his words live on, immortally preserved by paper, ink, and press.

True. I didn't get to know Dr. Jones personally. But in a profound sense I have come to

appreciate his spirit and life because he left a record for anyone to read who wants.

My reading friend, let me introduce you to Dr. E. Stanley Jones. Get to know him. You'll be glad you did.

Meet Dr. Jones in:

*The Way to Power and Poise*  
*How to Be a Transformed Person*  
*Mastery*  
*Conversion*  
*Victory Through Surrender*  
*A Song of Ascents* □

## BECOMING MATURE:

By Lyle P. Flinner  
Bethany, Okla.



## TOWARD CHRISTIAN SELF-ACTUALIZATION



## THE IMPORTANCE OF "NOW"

**Central idea:** *We must experience responsible living in the "now" while planning and dreaming for tomorrow.*

Christians have often been accused of the philosophy of "pie in the sky in the sweet by-and-by." Psychology, on the other hand, has placed its greatest emphasis upon interpreting the past.

Both seem to overlook the importance and urgency of the "now."

Today does seem so usual. And there are so very many reasons why I can't do a whole lot with today. But . . . someday! Now I dream—someday I'll do.

"Yesterday is a cashed check. Tomorrow is a promissory note. Today is ready cash; spend it wisely."

We know that becoming mature is a continuing process. But a person should be able to close the day with some level of satisfaction. Shouldn't we reach some goals—accomplish some objectives—make some impact—TODAY?

Probably one of the most devastating human weaknesses is procrastination. Tomorrow always seems so much more appropriate for decision and action than today.

Christians are rightly concerned about the unconverted person who constantly says, "Not tonight."

Yet are we not in real danger of the same delaying action after we become Christians?

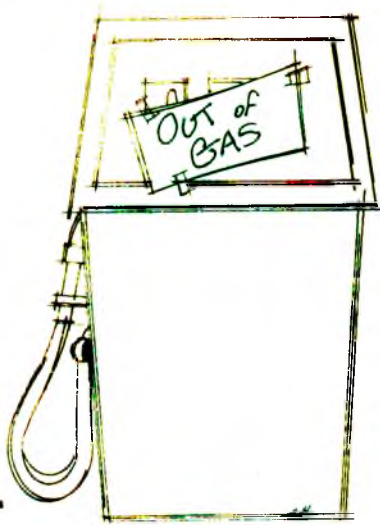
We may delay our commitment to God and our acceptance of the infilling of the Holy Spirit. We may set schedules in the future for Christian action. We may delay feeding our souls in adequate prayer and reading patterns. We may put off that helpful letter, that kind word, that personal encouragement.

Today must be a real part of the ongoing process of becoming mature. I must seek opportunity today to feed my soul. I must take time today to meditate and reflect on spiritual things. I must evaluate yesterday's dreams and goals and implement them today.

We must not neglect the importance of the present. We must with Paul constantly be "forgetting those things which are behind, and reaching forth unto those things which are before," and pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14).

Then we can close the day with a sense of satisfaction and a prayer of commitment. We have done our best and the results rest with God.

**Point to Ponder:** *What real progress did I make today in my Christian experience?* □



# FUEL SHORTAGE AND FAITH Supply

**W**ith the fuel supply short, especially gasoline for the automobiles, we will not be driving around so much. We will be home more; our families will be together more than in the past.

To some degree, at least, the fuel shortage may be a kind of blessing in disguise for our "faith quotients." No doubt the wind-down of activity will bring us back to basics:

(1) *We will learn to be thrifty again.* Instead of living on the edge of the bright cloud of affluency, we will be thrown back to pinching pennies.

Frugality will return as a prized and wise virtue. The materialistic "kick" will have had its heels bruised, so that all of us will settle down again to the fundamentals, the basics.

That hot cup of tea in itself will take on a new worth, whether or not there are a lot of sweets to go with it. That piece of bread, the glass of milk, the slice of meat will be received with special thanks to the Father as grace is prayed at mealtime.

(2) *We will return to the simple things of life.* An evening at home will look good. Whether we like it or not, we will have to learn to make conversation with one another again, with those of our own households.

There will be the family games, living room laughter, around-the-kitchen table talk. A relative dropping by for an hour or two will take on special meaning, rather than possibly being a bother. The rush of life will drain out as the simple life returns, so that we can come to know one another once more.

(3) *We will find time to read the Bible.* Instead of that black Book simply resting on the end table, it will be lifted, opened, and read over and over again. Trust, hope, faith, and love will be sought for in its pages.

Simple, childlike belief that the Lord will provide for each day's needs will come through the Holy Writ. Passages will be underlined and memorized. Some pages will have turned-down corners as a reminder of an especially favorite reading spot.

Instead of the family watching television or running helter-skelter throughout the community on a dozen or so different projects, the members of the household will come to experience the quiet strength of God's Word.

(4) *We will learn how to pray all the time.* Conversation with God will become more natural as the need to build a daily trust in His provisions becomes a practical necessity.

Family prayer will come into its own more. Instead of the rush after meals, fathers and mothers with their children will take time out to talk with the Father about the things of the household in order to know His blessing from day to day.

Each member of the family will come to know quickly the power in carrying on a moment-by-moment heart-talk with the Lord in order to be assured of His Spirit's presence.

(5) *We will treasure the time of worship more.* Each chance to be with others of God's family in the sanctuary will take on a new dimension of power. We will find ourselves more alert to the exact words of each hymn, to the prayer petitions, to the help from the sermon.

Even the most humble church dwelling will become a haven in the life of the believer, as holy ground aglow with the Holy Spirit. A new hallowedness will steal in upon us as we pass through the door of the house of prayer.

(6) *We will learn how to apply our theology to everyday living.* The doctrines of salvation, sanctification, inerrancy of the Scriptures, hope of heaven, love for God and others will take on new meanings.

The proving ground for our faith will be a daily matter with our own inner selves, with those within our homes, and with our neighbors. We will become deeper spiritually. We will grow spiritual roots which might not have had much of a chance before. Our lives will become more passive on the outside but more active on the inside, a blessing most of us could pray more for.

Perhaps some of us will burn candles to save on electricity. We will wear sweaters in our homes rather than push up the thermostat, as we have been accustomed to doing.

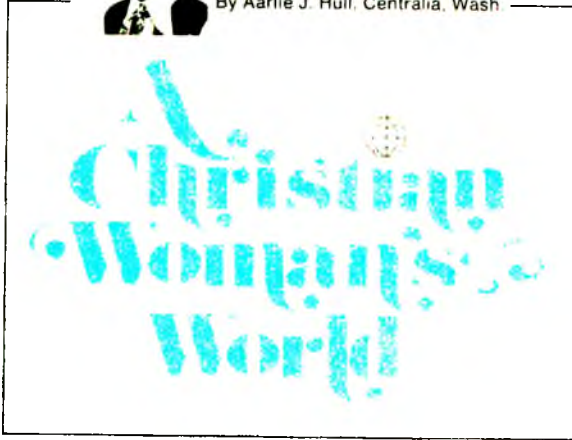
We will plan our car jaunts so as to conserve gasoline. We will write holiday and birthday/anniversary letters to relatives rather than always having the chance to make a personal visit.

But through it all we will learn lessons worth learning. Hopefully even some who have scarcely thought about the Almighty of late will come to know Him in power, personally. There is just a chance that through a fuel shortage we all could come into a new faith supply, now and for eternity. □

By J. Grant Swank, Jr.  
Fishkill, N.Y.



By Aarlie J. Hull, Centralia, Wash



## THE CARE AND TENDING OF LOVE

"Marriage is one of the best places for the development and maturing of love between spouses and between parents and children," writes Dr. Bernard Harnik in *Risk and Chance in Marriage*, "as long as love is properly tended and cared for."

Dr. Harnik's reference to the care and tending of love struck home with me because I have long felt that one of the weaknesses in modern marriage is the concept that love just sort of happens—you fall into and out of it, as if it is beyond control.

The fact of the matter is that love requires care and tending. I loved my husband when I married him 11 years ago, but the love I feel for him now is much different and considerably better than the original.

In the years we've been husband and wife we've laughed and cried together . . . we've dreamed dreams together . . . we've worked together . . . we've shared failures and accomplishments . . . we've argued and been hurt . . . we've apologized and forgiven . . . we've learned things about each other no one else would even suspect . . . but we've cared for and tended our love; and little by little it has changed and become something meaningful, treasured, and anticipated.

Dr. Harnik feels there are two areas in which people are dependent upon other people, spouse dependent upon spouse: (1) for love, and (2) to be affirmed and recognized as a person.

In the real world we are confronted with so much indifference, sorrow, and competition from other people that genuine love at home can be "like a balm on our emotional needs. . . . Helping and comforting one another is one of the noblest tasks of marriage and the family," writes Dr. Harnik. It's an application of Christ's law, "Bear ye one another's burdens."

Since we are dependent upon visible signs of invisible love, Dr. Harnik reminds his readers to not be miserly with actions, words, and symbols of our love, i.e., presents. Doing things "just for the sake of love" will provide a "sense" that love is present.

An outstanding sign of love in the family is forgiveness. In our law-and-order-seeking society even clemency has a touch of punishment in it. "But in

marriage and family relationships, we can and should ignore punishment and expiation and instead give way to mercy and forgiveness without any risk of chaos or deterioration." Dr. Harnik believes that the conditions in a marriage and family will be improved more readily by acts of reconciliation than by punishment.

Though he does not rule out punishment in child-rearing, Dr. Harnik believes we must be careful that the punishment serves the child's best interest and not our own. "If the parent finds the punishment of the child just as painful as does the child and suffers with the child, then the punishment is more likely to be in the interest of the child."

The other side of love which must be tended is the need to have our value as persons acknowledged.

Behavioral scientists tell us that scolding will accomplish less than praise and recognition. "Whoever wants to assure his spouse or his child a well-rounded personality," says Bernard Harnik, "will be sparing with censure but not with praise and appreciation."

A husband likes to have his wife express to him that she is pleased with the way he provides for her and the family or that she is proud of his accomplishments.

Wives love compliments: "You have a lovely dress on," or "You look particularly lovely today."

"A lot of sinning is done in this regard," writes Dr. Harnik. "Men are humiliated by having their achievements compared with their neighbors"—"Just look at the fancy car they have, they've gotten further than we have"—or when they are attacked frontally—"I am totally fed up with you."

Men can be just as cruel to their wives. "Look at you; you're a mess and much too fat," or "I'm always bored with you." Wives resent when their husbands compliment or look at other women while in their company.

We all know where our spouses are vulnerable to hurt and humiliation, and in the care and tending of our love we must be careful not to use that knowledge to serve our own selfish purposes.

Elton Trueblood says, "Marriage has no magic about it. The family can be the scene of wonderful affection and it can also be the scene of debasing friction. . . . A successful marriage is not one in which two people, beautifully matched, find each other and get along happily ever after because of this initial matching. It is, instead, a system by means of which persons . . . are so caught by a dream bigger than themselves that they work throughout the years, in spite of repeated disappointment, to make the dream come true." □

# editorially SPEAKING

By W. T. PURKISER

## *The Mission Is Possible*

"The impossible task with the power of the Holy Spirit can become a 'Mission Possible.'"

With these closing and climaxing words, Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, summarizes the Christian Service Training book that is our denominational study for early this year.

Dr. Hurn's primary interest is the "home missions" segment of the church's worldwide task. He sketches the beginning years, the changing concepts, the new challenges that face the church in areas where its work is under the supervision of the Department of Home Missions: Australia, Canada, northern Europe, New Zealand, the Republic of South Africa, Samoa, and the United States.

But every emphasis of the book relates the part to the whole. Dr. Hurn consistently stresses the fact that whatever strengthens one segment of the church's task strengthens the whole.

We don't always keep this fact as clearly in focus as we should. We easily become special pleaders for one or another part of the whole. Paul's analogy of the body as descriptive of the Church applies to what the body does as well as to the importance of its various organs.

This is to point up the overriding importance of the 1974 Easter Offering coming in just a little over a month from now.

The goal is high because the need is great. The greater need arises both from expanded work in the task of world evangelization and from the negative effects of inflation around the world.

There's more than a bit of irony in the tale of the doctor and his businessman patient.

"You're as sound as a dollar," said the doctor.

The businessman turned pale and sank into a nearby chair. "Oh, no, doctor," he moaned. "It can't be that bad!"

And what is true of the dollar is true of the pound, and the mark, and the peso—or whatever.

The point is clear. When dollars, pounds, marks, and pesos do less, it just takes more of them.

When Jesus commanded His people to go "into all the world, and preach the gospel to every creature," He didn't promise that the task would be easy. He never hinted that it could be done without sacrifice. He even talked of taking up a cross and following.

Two opposite errors beset us. One is the error that the task is impossible. The other is the error that it is easy—something that can be done in leisure time by comfortable people.

**T**he late E. Stanley Jones was in India when the Parliament there was debating a new constitution for the country. One phrase was a sticker. It was a guarantee of freedom of religion. It read, "The right to profess, practice, and propagate one's faith is guaranteed."

Many of the legislators balked at the word "propagate." That meant conversion. But during the debate, a Hindu member of the body rose and said, "The duty to propagate their faith is inherent in the Christian faith, so if you do not give the right to propagate, you do not give the right to profess and practice." The provision was passed.

Isn't it strange that a Hindu politician saw what so many Christians miss? "The duty to propagate their faith is inherent in the Christian faith."

The practical conclusion is "Those who do not propagate their faith do not practice it and have no right to profess it."

There are essentially three ways we "propagate" our faith: by praying, by going, and by giving that others may go.

The power of prayer has been proven on the mission field over and over again. Skevington Wood quotes an unnamed rhymester:

*Away in foreign lands they wondered how*

*Their simple word had power;*

*At home the Christians, two or three,*

*Had met to pray an hour.*

The "going" is crucial. The New Testament describes a missionary God and a missionary Church. Whatever it may be, a church that is not a missionary church is not a New Testament



*When Jesus commanded His people to go "into all the world, and preach the gospel to every creature," He didn't promise that the task would be easy. He never hinted that it could be done without sacrifice. Two opposite errors beset us. One is the error that the task is impossible. The other is the error that it is easy—something that can be done in leisure time by comfortable people.*

church.

Not all, to be sure, can go. But all can pray, and all can give.

The crucifixion and resurrection of the Lord of the Church was initiated historically by the "sale" of Jesus for 30 pieces of silver. In the 30 days between now and the Easter Offering, there is scarcely one of us who could not set aside one "piece of silver" each day as our offering for missions.

What if each child in Nazarene Sunday schools would set aside one dime a day for the Easter Offering? What if each teen would set aside one quarter a day? and each adult a dollar?

It doesn't take a mathematical wizard to get the result. It would triple our denominational goal for the Easter Offering.

This doesn't mean that most of us will "get off" with offerings of \$30.00, or \$7.50, or \$3.00. We can do more—and what we can do we ought to do. It just means that the church's obligation will never be met until we *all*—not just some, not even most—do what we can.

The mission *is* possible. It will be well on the way to accomplishment when we really decide to do it. □

## ***Ethical Fullness***

Seventy-five years before the terms *charismatic* and *ecstatic* became common in religious vocabulary, Boston University's great Bible scholar Daniel Steele used them in an interesting context.

Studying what the Scriptures say about the fullness of the Spirit in both the Old and the New Testaments, Dr. Steele found three kinds of fullness described.

The first of these he called "charismatic." It literally means the divine gift of powers and abilities surpassing the human.

"Charismatic" fullness is illustrated in the Old Testament very clearly and among the disciples of Jesus before Pentecost.

The Spirit of the Lord, coming upon Bezaleel,

Gideon, Samson, and Saul—to name but four representative figures—enabled them to do what they could not have done in their own unaided strength.

The 70 disciples of Jesus, sent out to proclaim Christ's own soon coming to the towns and villages of Palestine, were given power to heal the sick, to tread unharmed on serpents and scorpions, and to cast out demons (Luke 10:1-22). They were not to glory in this, however, but to rejoice that their names were written in heaven.

The second kind of fullness, Dr. Steele named "ecstatic." It is the fullness of joy seen in Zacharias (Luke 1:67-79) and in Simeon (Luke 2:25-35) at the birth of John the Baptist and the dedication of Jesus in the Temple.

David prayed for this in Psalm 51, "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (verses 11-12).

It is the third kind of fullness that is specially the heritage of God's people in this present age of the Spirit. This, Dr. Steele called "ethical fullness." In an important paragraph in his *Defence of Christian Perfection*, he wrote:

"But there is another kind of fullness of the Spirit which must imply entire sanctification—the permanent gracious presence in the soul of the Holy Spirit, in his fullness, not as an extraordinary gift, but as a person having the right of way through soul and body, having the keys even to the inmost rooms, illuminating every closet and pervading every crevice of the nature, filling the entire being with holy love. This we may call the ethical fullness, or fullness of righteousness, to distinguish it from the ecstatic and the charismatic fullness."

It is ethical fullness that creates Christlike purposes within and truly enables us to be "partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:4).

In an age when the spectacular is apt to be more esteemed than the fruit of the Spirit, it is good to hear again a voice from the past. □



The new general NYPS council representatives join Executive Secretary Melvin McCullough (far right) and President Talmage Johnson (far left) for informal conversation during a coffee break between business sessions recently held in Kansas City. The newly elected council members are (left to right) Johnson; Jim Cummins, Mount Vernon Nazarene College, Mount Vernon, Ohio; Doug Mills, Trevecca Nazarene College, Nashville; Steve Ingersol, Student Leadership Conference; Byron Buker, Olivet Nazarene College, Kankakee, Ill.; and McCullough. These regional representatives are replacing council members who have moved from their zones since the General NYPS Convention in 1972.



Pictured (l. to r.) are District Superintendent Carl B. Clendenen, Jr. (Oregon Pacific District); District Secretary Bertrand F. Peterson; the Honorable Richard Groener, Oregon state senator; and the Honorable Tom McCall, governor of Oregon. Rev. Clendenen brought personal greetings to the governor and presented a bronze replica of a Brazilian *jangada*. The greetings and gift were delivered on behalf of Missionary Earl Mosteller and high-ranking Brazilian officials whose names are etched on the sails of the *jangada*. The gesture was one of courtesy and affection. Missionary Mosteller is an elder on the Oregon Pacific District.

On Sunday night, February 3, General Superintendent Edward Lawlor ordained three pastors of the Cape Verde Islands. They are Daniel Brazao de Barros, Jose Delgado, and Armando de Sa Nogueira. The ordination service was the beginning of a preachers' convention which was held February 4-6 in the local church of Mindelo. Dr. Lawlor presided over the convention. Rev. J. Elton Wood is field chairman.



## SOUTH AFRICA COLOURED & INDIAN WORK ADVANCES

The Coloured and Indian field in South Africa celebrated its twenty-fifth anniversary during 1973. From the early beginnings in 1948 in Johannesburg, the work has spread to Kimberley, 300 miles away; to Cape Town, 950 miles away; to Durban, 400 miles away; and to Port Elizabeth, 700 miles away. Because of this growth, the field was divided into two districts in 1964.

Following the recent visit of General Superintendent G. Coulter, and the approval of the Department of World Missions, the field was divided into four districts during assemblies in December. The Natal Zone and the Port Elizabeth Zone have both become Pioneer Districts. The Northern Zone and the Cape Town Zone have become National-Mission Districts.

In the district assemblies, Rev. G. Taylor was elected as the first district superintendent for the Northern District (Johannesburg). Rev. L. B. Smith was elected as the first district superintendent of the Western Cape District (Cape Town).

The full membership of the field is 1,388 with a probationary membership of 410. The further division of the field was considered necessary because of the distances between centers of the work.

General Superintendent George Coulter ordained three Coloured pastors and two Indian pastors. These five men, ordained in four different ordination services, are: J. Williams (Johannesburg); G. A. Hess (Cape Town); R. Julie (Port Elizabeth); and M. Porthan and S. Subjee (Durban). Norman D. Zurcher is council chairman. □



Rev. G. Taylor, district superintendent of the Northern District, and Mrs. Taylor.

Rev. L. B. Smith, district superintendent of the Western Cape District, and Mrs. Smith.



# ANNOUNCING!

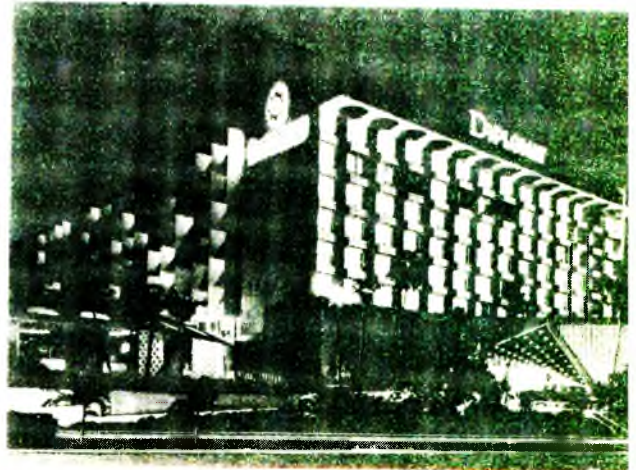
## *Third* **International LAYMEA'S CONFERENCE**

Tuesday evening, August 13—Sunday noon, August 18, 1974  
Church of the Nazarene

- \* *Informative, Inspirational Seminars*
- \* *Challenging, Soul-stirring Speakers*

*Interest Groups and Relaxation Times*

All in superb surroundings! After investigating other facilities, the General Committee voted to return to The Diplomat, which so graciously hosted our other two Conferences. Their accommodations will help make this an unforgettable experience! (See rate information.)



**The DIPLOMAT**  
Hollywood-by-the-Sea  
Florida

# PLAN NOW

## TO ATTEND!!!

Attendance LIMITED to 2,000

*Adults Only (18 and over)*

\* *Limited Reservations Still Available*

**REGISTRATION and RESERVATION INFORMATION on following page.**

## Activities Available at the Program

### Special Speakers

- Howard Hamlin
- Wendell Nance
- W. T. Purkiser
- Eugene Stowe
- Charles Strickland
- Audrey Williamson

### Music

- The Bill Gaither Trio
- The Speer Family
- Premiere of Otis Skillings' new musical
- Singing Groups—Quartets
- Solos—Instrumentalists

**SEMINARS—WORKSHOPS—PROFESSIONAL MEETINGS**  
—Featuring over 100 Laymen

**FELLOWSHIP HOUR—AFTERGLOW—SPORTS**  
—EXCURSIONS—ARTS AND CRAFTS

**REGISTRATION**      \$15.00 per couple      \$10.00 per person      **Non-refundable**

\$15.00 per person per day, two persons per room  
\$22.00 per day, one person per room

### RATE INFORMATION\*

*(Revised January, 1974)*

Additional cost for parking in Diplomat East (main building)  
Free Parking in Diplomat West and Diplomat Inn

*\*All rates are Modified American Plan. The rates quoted above include breakfast and dinner daily. Preference of building will be honored as long as possible. Specific room assignments will be made at the time of check-in at the hotel.*

### RESERVATION INFORMATION

1. Our first announcement printed in the June 6 *Herald* has resulted in 60 percent of our quota filled. Reservations will now be accepted without regard to district, in the order of receipt, until the 2,000 limit has been reached. **MAIL YOUR RESERVATION FORM TODAY!**
2. ALL RESERVATIONS MUST BE ACCOMPANIED by a check for the registration fee plus a deposit equal to the room rate for the first day.

For an unforgettable five days, fill out and mail this Laymen's Conference Reservation Form promptly. Mail the completed form with your check (see reservation information above) today to secure your reservation.

### IMPORTANT

UNDER NO CIRCUMSTANCE should reservations be sent directly to the Diplomat. They will not be accepted, and your reservation may be delayed.

**Yes!** *I would like consideration for my reservation for the Laymen's Conference in 1974.*

Mr. & Mrs. \_\_\_\_\_  
Mr. \_\_\_\_\_  
Mrs. \_\_\_\_\_  
Miss \_\_\_\_\_

\_\_\_\_\_ Last Name \_\_\_\_\_ First Name(s)

Street \_\_\_\_\_ Phone \_\_\_\_\_

City & State \_\_\_\_\_ Zip \_\_\_\_\_

Age-group:  Under 30     30 to 40     40 to 55     over 55

District \_\_\_\_\_  
Room Preference:  Diplomat East     Diplomat West     Diplomat Inn  
*(1st and 2nd choice)*

Arrival Date \_\_\_\_\_; Departure Date \_\_\_\_\_

My check for \$\_\_\_\_\_ is enclosed. (See room and reservation information above.)

**IMPORTANT:** Make all checks payable to: **The International Laymen's Conference**

**MAIL TODAY TO: The International Laymen's Conference**  
6401 The Paseo, Kansas City, Mo. 64131

## "I FEEL BETTER TODAY"

Yes, I feel better today. And my report is originating in Levelland, Tex., dateline January 12.

On the horizons of the world what I see is sobering, if not a bit frightening:

At every turn the energy crisis has us in its crunch.

Daylight savings in the middle of winter, with parents sending their kiddies out on dark mornings to school, has us with shivers up our spines.

The eyes of the world are focused on Israel and Syria as they spar, with the peace of the world in the balance.

And Watergate still drips its tire-some monotony of charges and countercharges.

But I still feel better today!

I feel better because I have attended and been invited to speak at the West Texas Ambassadors monthly All-Day Youthorama.

Here in Levelland, Tex., teenagers have gathered from some 14 churches in west Texas. The leaders are sharp: Larry Holmes as chairman, Jerrold Lake as choir director, and Leroy Shaver as Bible quizmaster.

But what made me feel better was the crowd of teens—some 140 strong. And the choir, that was something—over 100 of them. Girls in dresses of varying lengths, and bright as flower gardens; the guys, from 6 feet plus to 5 feet minus. But all eager with eyes a gleam.

And then they sang: "I've Found the Happy Side of Life" and "Yesterday He Died for Me." Fanny Crosby might never recognize the songs, but she would have tapped her toe in time with them.

The Holy Spirit began to move across those singing teens. First a sweet blond in the front row raised her hand with the familiar "One Way" salute. Then a husky high school senior—the football type—raised his hand as a smile as wide as all Texas spread across his face.

Soon there was blessing everywhere. That Nazarene church fairly vibrated with the tides of spiritual blessing. And the kids loved it.

Yes, I feel better today. The future looks brighter in spite of Watergate, energy crisis, Middle East war fear, and daylight saving.

Give us a few thousand kids like these West Texas Ambassadors and I have just reason to feel better.

—Norman R. Oke  
Colorado Springs

## NEW INTEREST IN NARF

Nazarene missionaries, pastors, college professors, and laymen from many parts of the world share the common bond of "Fellowship and Service Through Radio," the motto of the Nazarene Amateur Radio Fellowship (NARF).

The ultimate goal of NARF is to eliminate all existing communication gaps by equipping each Nazarene missionary outpost with an amateur radio station, where permitted by governmental regulations. NARF has been providing amateur radio training on Nazarene college campuses, since this is the logical place for future missionaries to obtain training.

Nazarene Bible College is the latest Nazarene educational institution to begin an amateur radio

program. This program actually began to take shape when the NBC president, Dr. L. S. Oliver, began praying for someone to attend the college with the talent to set up a radio station. The answer came when LaVerne Lathrop felt called to study for the ministry at NBC.

A class in Morse code and radio theory has been started with the help of NARF, and construction of a radio room is progressing.

NBC students will soon be an integral part of the NARF worldwide radio link, providing vital communications between the far-away missionary and home. Information on starting a radio program may be obtained by writing to NARF president, Harry Gilbert, 11943 Josephine Dr., Mokena, Ill. 60448. □



NBC's new amateur radio station. Shown from left to right is Dr. L. S. Oliver, college president; Professor Willis Baldrige, club station sponsor; Jean Stacy, club president; and Bill Long, club station treasurer. Seated is LaVerne Lathrop, club station trustee.



The Kalama, Wash., church honored Mrs. J. A. Down (center) for 51 years of continuous membership. She is pictured with Mrs. Evelyn Galloway, Sunday school superintendent, and Pastor W. Don Adams. The church was celebrating its first anniversary in new facilities and took the occasion to honor Mrs. Down.



Associate Pastor Bob Clipper, Columbus (Ohio) Wilson Avenue Church, is shown with graduates of his follow-up class. These persons have completed the "Basic Bible" course for new Christians.

## MORTGAGE-BURNING SERVICES

Mr. Leslie Alder and Mrs. Ruth Anderson set fire to mortgage held by Pastor A. J. Alderman at the Elkton (Md.) church. Other board members looking on (l. to r.) are: Jesse Deweese, Rossy Adkins, Stanley Slayman, Hazel Slayman (partly hidden), Bernice Hallfield, and Dorothy Smith. Board member Kathryn McKinney was also present. The mortgage-burning service was held on Homecoming Sunday. The photo was provided as a courtesy of the *Whig and Demo. Newspaper*.



The mortgage-burning service for the Boise City, Okla., church was held Sunday, November 11. Those participating in the service were: (l. to r.) Mr. John Twyman, Pastor Bob White, District Superintendent Jerald R. Locke, Mrs. Bernice Compton, and Mr. Wesley Eyestone. District Superintendent Jerald R. Locke brought the message.



## DISTRICT SUPERINTENDENTS

- AKRON**—Floyd Flemming, 7810 Lakefield St., N.E., Louisville, Ohio 44641
- ALABAMA**—Reeford Chaney, Rte. 1, Box 393, Helena, Ala. 35080
- ALASKA**—Robert W. Sheppard, 3200 Princeton Way, Anchorage, Alaska 99504
- ARIZONA**—M. L. Mann, 6801 E. Coronado, Scottsdale, Ariz. 85257
- AUSTRALIA**—A. A. E. Berg, 11 Lymm St., Mt Gravatt, Brisbane, Queensland
- BRITISH ISLES NORTH**—David Tarrant, 149 Kenilworth Ave., Glasgow, Scotland G41 3SD
- BRITISH ISLES SOUTH**—T. W. Schofield, 384 Walkden Rd., Worsley, Manchester, England
- CANADA ATLANTIC**—Wm. F. Bahan, 14 Hollywood Dr., Moncton, New Brunswick, Canada
- CANADA CENTRAL**—Neil E. Hightower, 38 Riverhead Dr., Rexdale, Ontario, Canada
- CANADA PACIFIC**—Daniel J. Derksen, 5443 Meadedale Dr., Burnaby 2, British Columbia, Canada
- CANADA WEST**—Herman L. G. Smith, 2236 Capitol Hill Crescent, Calgary, Alberta, Canada
- CENTRAL CALIFORNIA**—W. H. Deitz, 1512 W. Dovewood Ln., Fresno, Calif. 93705
- CENTRAL LATIN AMERICA**—Harold L. Hampton, 137 Jeanette Dr., San Antonio, Tex. 78216
- CENTRAL OHIO**—Don J. Gibson, 4100 Maize Rd., Columbus, Ohio 43229
- CHICAGO CENTRAL**—Forrest Nash, 239 Anderson, Bourbonnais, Ill. 60914
- COLORADO**—M. Harold Daniels, Box 470, Littleton, Colo. 80210
- DAKOTA**—Phil Riley, Box 1100, Jamestown, N.D. 58401
- DALLAS**—E. L. Cornelison, 5328 Everglade, Dallas, Tex. 75227
- EAST TENNESSEE**—Glen Jones, P.O. Box 8097, Chattanooga, Tenn. 37411
- EASTERN KENTUCKY**—L. B. Hicks, P.O. Box 189, Ashland, Ky. 41101
- EASTERN LATIN AMERICA**—David Iglesias, 16-09 George St., Fair Lawn, N.J. 07410
- EASTERN MICHIGAN**—E. W. Martin, Box 66, Howell, Mich. 48843
- FLORIDA**—A. Milton Smith, 10900 E. Sand Lake Rd., Orlando, Fla. 32809
- GEORGIA**—Jack H. Lee, 3612 Calumet Rd., Decatur, Ga. 30034
- HAWAII**—Virgil K. Grover, 1102 Kukila Pl., Honolulu, Hawaii 96818
- HOUSTON**—W. Raymond McClung, 8418 Hunters Creek, Houston, Tex. 77024
- IDAHO-OREGON**—Grady W. Cantrell, Box 31, Nampa, Ida. 83651
- ILLINOIS**—James E. Hunton, 2200 Greenbriar Dr., Springfield, Ill. 62704
- INDIANAPOLIS**—C. R. Lee, Rte. 1, Box 293, Camby, Ind. 46113
- IOWA**—Forrest E. Whitlatch, 4212 75th St., Des Moines, Ia. 50322
- JOPLIN**—James Hester, 689 W. Swan, Springfield, Mo. 65804
- KANSAS**—Ray Hance, P.O. Box 18531, Wichita, Kans. 67218
- KANSAS CITY**—Milton Parrish, P.O. Box 4404 Overland Park, Kans. 66204
- KENTUCKY**—Aleck G. Ulmet, 1821 Tyler Ln., Louisville, Ky. 40205
- LOS ANGELES**—L. Guy Nees, 1546 E. Washington Blvd., Pasadena, Calif. 91104
- LOUISIANA**—T. T. McCord, Box 4535, Alexandria, La. 71301
- MAINE**—J. E. Shankel, 1040 Riverside Dr., Augusta, Me. 04330
- MICHIGAN**—H. T. Stanley, 2754 Barfield Dr., S.E., Grand Rapids, Mich. 49506
- MIDDLE EUROPEAN**—Richard Zanner, Wilhelm Busch Strasse 56, 6 Frankfurt/Main, Germany
- MINNESOTA**—Norman Bloom, 6224 Concord Ave., S., Minneapolis, Minn. 55424
- MISSISSIPPI**—W. M. Lynch, 516 Heatherwood, P.O. Box 8426, Battlefield Sta., Jackson, Miss. 39204
- MISSOURI**—Arthur Mottram, 12 Ridge Line Dr., St. Louis, Mo. 63122

**NEBRASKA**—Hoyle Thomas, Box 925, Hastings, Neb. 68901

**NEVADA-UTAH**—I. F. Younger, 7849 Nantucket Dr., Salt Lake City, Utah 84121

**NEW ENGLAND**—Donald Irwin, 180 Adams St., Quincy, Mass. 02169

**NEW MEXICO**—Harold W. Morris, P.O. Box 11627, Albuquerque, N.M. 87112

**NEW YORK**—J. H. White, Box 179, Yorktown Heights, N.Y. 10598

**NEW ZEALAND**—Darrell B. Teare, 41 Cormack St., Mt. Roskill, Auckland, New Zealand

**NORTH AMERICAN INDIAN**—G. H. Pearson, 4229 N. 16th Dr., Phoenix, Ariz. 85015

**NORTH ARKANSAS**—Boyd C. Hancock, Box 3189, Sta. A, Fort Smith, Ark. 72901

**NORTH CAROLINA**—Terrell C. (Jack) Sanders, Jr., 7609 Linda Lake Dr., Charlotte, N.C. 28215

**NORTH FLORIDA**—Jonathan T. Gassett, 4627 N.W. 42nd St., Gainesville, Fla. 32601

**NORTHEAST OKLAHOMA**—W. T. Dougharty, 5916 E. 47th Pl., Tulsa, Okla. 74135

**NORTHEASTERN INDIANA**—Fletcher Spruce, 840 Kem Rd., Marion, Ind. 46952

**NORTHERN CALIFORNIA**—E. E. Zachary, 205 Loyola Dr., Millbrae, Calif. 94030

**NORTHWEST**—Raymond C. Kratzer, 4305 Snow Mountain Rd., Yakima, Wash. 98902

**NORTHWEST EUROPEAN**—Murray J. Pallett, Rosenvangen 36, 3520 Farum, Denmark

**NORTHWEST INDIANA**—George Scutt, Box 350, Valparaiso, Ind. 46383

**NORTHWEST OKLAHOMA**—Jerald R. Locke, Box 887, Bethany, Okla. 73008

**NORTHWESTERN ILLINOIS**—Floyd Pounds, 5908 Trenton Ln., Peoria, Ill. 61614

**NORTHWESTERN OHIO**—James Blankenship, 1104 Neil St., St. Marys, Ohio 45885

**OREGON PACIFIC**—Carl B. Clendenen, Jr., 1535 Hawthorne Ave., N.E., Salem, Ore. 97303

**PHILADELPHIA**—Paul D. Mangum, Sr., 119 Talleyrand Rd., Box 513, West Chester, Pa. 19380

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**SACRAMENTO**—Kenneth Vogt, 8292 La Riviera Dr., Sacramento, Calif. 95826

**SAN ANTONIO**—C. Marselle Knight, 200 Gardenvue, San Antonio, Tex. 78213

**SOUTH AFRICA**—Bruce T. Taylor, P.O. Box 48, Florida Transvaal, South Africa

**SOUTH ARKANSAS**—Thomas Hermon, 6902 Briarwood Dr., Little Rock, Ark. 72205

**SOUTH CAROLINA**—Otto Stucki, 5 Beacon Hill Rd., Columbia, S.C. 29210

**SOUTH FLORIDA**—Robert H. Spear, Jr., Box N, Boca Raton, Fla. 33432

**SOUTHEAST OKLAHOMA**—Wendell O. Paris, 2200 Foster Dr., Ada, Okla. 74820

**SOUTHERN CALIFORNIA**—Nicholas A. Hull, 1235 E. Madison Ave., Orange, Calif. 92667

**SOUTHWEST INDIANA**—W. Charles Oliver, 228 Westwood Dr., Bedford, Ind. 47421

**SOUTHWEST OKLAHOMA**—W. T. Johnson, 7313 S. Douglas, Oklahoma City, Okla. 73139

**SOUTHWESTERN OHIO**—Dallas Baggett, 1716 N. Breiel Blvd., Middletown, Ohio 45042

**TENNESSEE**—H. Harvey Hendershot, 2811 Harriette Ct., Nashville, Tenn. 37206

**UPSTATE NEW YORK**—J. Wilmer Lambert, 400 Long Meadow Dr., Syracuse, N.Y. 13205

**VIRGINIA**—Gene Fuller, 3704 Prosperity Ave., Fairfax, Va. 22030

**WASHINGTON**—Roy E. Carnahan, 2509 Jonathan Rd., Ellicott City, Md. 21043

**WASHINGTON PACIFIC**—Bert Daniels, 12515 Marine View Dr., S.W., Seattle, Wash. 98146

**WEST TEXAS**—Lyle Eckley, P.O. Box 6650, Lubbock, Tex. 79413

**WEST VIRGINIA**—M. E. Clay, 5008 Virginia Ave., Charleston, W.Va. 25304

**WESTERN LATIN AMERICA**—Juan Madrid, 1570 N. Holliston, Pasadena, Calif. 91104

**WISCONSIN**—R. J. Clack, 2807 Waunona Way, Madison, Wis. 53713



Superintendent Jerald R. Locke, Northwest Oklahoma District, recently dedicated the new parsonage of the Woodward (Okla.) First Church. The new home is valued at \$45,000 and was built under the direction of Pastor Kenneth Owens. It is a three-bedroom brick parsonage with central heat and air and carpeted throughout.



Bonham (Tex.) First Church dedicated its new building, December 16. Superintendent E. L. Cornelison, Dallas District, delivered the dedicatory message. The new building is located on a 5 1/2-acre plot and has 5,300 square feet of space, a seating capacity of 180, Sunday school rooms, fellowship hall, office, nursery, and baptistry.

The facility is totally electric and fully carpeted and was built at a cost of \$33,000. Land, building, and furnishings are valued at \$90,000. Much of the work was donated. The total indebtedness is \$8,000.

Since the opening service, October 28, with an overflow crowd, attendance has doubled and spiritual victories have been witnessed. Leon Martin is pastor.

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Teresa Austen, a senior girl scout, became the first recipient of the God and Community award to be earned in Fairbury, Neb. She is a member of the Fairbury church. Her pastor, Rev. Gilbert Jackson (r.), made the presentation during a morning worship service. Her parents, Mr. and Mrs. Wes Austen, are standing to the left of Teresa.

To earn the award, Teresa gave 90 hours of volunteer work to her church and was involved in a yearlong special study. She is currently serving as president of her NYPS. She was required to research and write a summary history of the church; and study the relationships of the NWMS, the Sunday school, the NYPS to the church.

Teresa was also required to study the main doctrines of the church and learn about full-time occupations related to church work. She kept a personal record of her daily devotions and kept a record of her contributions through tithes and offerings. Teresa is a senior at Fairbury High School.



During a fall drive, the Terre Haute (Ind.) South Side Church planned one Sunday to pay special honor to its senior citizens. Pastor and Mrs. Dale Sidle are shown to the far right of photo with the senior citizens who were present for the day of recognition.



**LINK LIFE**  
**with LOVE**

**Easter to Pentecost**

**NOTE:** For complete information, consult mailing sent to all pastors.

### **SECOND PRINTING OF MISSION POSSIBLE AVAILABLE**

*Mission Possible*, this year's CST study on Home Missions, has found a ready acceptance among Nazarene book buyers. The 15,000-copy first edition was sold out by February 1 with 1,400 orders processed on that day alone.

A second printing is now available, allowing quick service on late orders.

On February 1, Earl Wolf, executive director of the Christian Service Training Commission, reported that 855 churches had registered CST classes on *Mission Possible* with his office.

Added interest in the home missions study is expected to come in

March when the Sunday school adult lessons will be based on the Book of Acts. □

### **DR. STRICKLAND IN CENTRAL AMERICA**

Dr. and Mrs. Charles H. Strickland left Kansas City, March 8, for an assignment to Central America. Dr. Strickland will preside in district assembly, council meeting, ordain ministers, visit the seminary in Costa Rica, and visit Guatemala for the first time since they have become a national district.

Other countries to be visited will be Honduras, El Salvador, Belize, Nicaragua, and Panama. The Stricklands are expected to return to Kansas City on April 1. □

### **VETERAN MINISTER DIES AT 86**

Funeral services for Rev. Earnest Steward Mathews were conducted from Denver First Church on January 28. He had been an ordained elder in the Church of the Nazarene for 63 years.

Twice, Rev. Mathews pastored at Calgary, Alberta, Canada. He also pastored the Edmonton and Winnipeg churches, and served as district superintendent for five years in Canada.

Rev. Mathews ministered widely in the field of evangelism. After pastoring at Galena, Ill., he served as minister of visitation at Denver First Church for nine years. Mathews composed several songs and poems, and painted a number of pictures. He played many instruments.

Surviving Rev. Mathews are his wife, Mary; one daughter, Phyllis Wright, of San Antonio; and three sons—Calvin of Bellingham, Wash.; Jim and Richard of Denver. □

### **LAYMEN TO LEAD DISTRICT**

District Superintendent Dallas Baggett, Southwestern Ohio District, has announced plans for laymen to take over actual assignments related to functions, attendance, stewardship, youth and missions, membership, and outreach evangelism for the year 1974-75. The plan will go into operation at the annual assembly in July.

A board of directors has been organized. Tom Waddell from Cincinnati is chairman. Goals have been set as follows: 1,000 new Nazarenes; 1,000 new tithers; 1,000 net gain in Sunday school enroll-



ment; 1,000 increase in Sunday school attendance; 1,000 in youth camps; 2,000 in outreach classes; 5,000 subscriptions to the *Herald of Holiness*; \$100,000 in the Thanksgiving Offering ('74); \$105,000 in Easter Offering ('75); and \$3 million raised for all purposes.

Rev. Baggett stated—"The whole idea follows what I believe to be a scriptural concept: assign the responsibility of carrying out the work of the church to the laymen. This allows the ministers to give themselves to prayer and the preaching of the Word." □



Serving on the Southwestern Ohio District Board of Directors for the Year-of-the-Laymen emphasis are the following: seated (l. to r.), Eunice Courts, Betty Mayes, Ruth Hancy, Sue Conrad, Mary Lou Parker; second row: Jerry Call, Tom Waddell, Bill Arnett, Bill Gunter, Howard Carter, Sanford Sexton, Dr. Dallas Baggett; third row: Harvey Taylor, Richard Lail, Fred Morgan, Monty Lobb, John Bunn, Lewis Curtiss, Wilson Turner, Ralph Hodges.



*Norman Brown* reporter

## CHURCH GROWS THROUGH BUS MINISTRY

Can a summer outreach program really be effective? Do the results justify the expense? Yes, says Pastor Coy O. Presson of Sikeston First Church of the Nazarene, Sikeston, Mo. Both he and the children of Sikeston are eagerly awaiting the renewal of the program this coming summer.

It was as he listened to the "Soaring in the Summer" presentation on his district that Pastor Presson received the vision for what became a fresh and unusual outreach program. The church already had several buses and an effective bus ministry. But now the pastor conceived a plan to use those buses for another form of outreach.

The basic plan was simple. As soon as possible, the buses were equipped with public-address systems. Workers were enlisted to drive the vehicles, prepare Kool-Aid, and tell stories using puppets.

The ministry began with two buses, but eventually expanded to five, each going to a different area of the city.

Soon the boys and girls of Sikeston began hearing what became a familiar cry: "Come along, boys and girls. Come down to the park for a free puppet show and free Kool-Aid." The buses drove up and down the streets, calling the children together. Then, at suitable locations, they stopped and presented the program—singing, prayer, a Bible story and/or contemporary story with a moral, and Bible review activities.

What have been the results? Spectacular. The program grew from 30 the first week to 464 one evening. The weekly average in the program was over 200.

But the results cannot be measured just in summer statistics. Although Pastor Presson does not know exactly how much of this gain can be attributed to the outreach program, he noted that the average attendance in the Sikeston Sunday school increased from 265 in December, 1972, to 393 in December, 1973. What is more, First Church received both the attention and goodwill of the community. Several

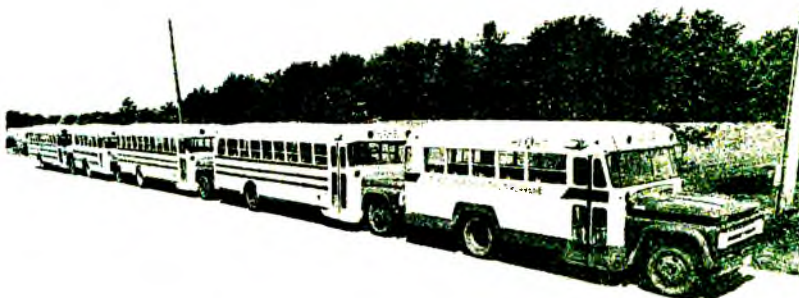
community agencies asked the church to present its program in their institutions. Often when the pastor was seen in public places, he was recognized by boys and girls who attended the puppet shows. Through these children, contacts were made in unchurched and unsaved homes.

But most important of all, First Church has the satisfaction of knowing that, through their summer outreach, over 1,000 boys and girls were able to hear the gospel message from "The Church with a Heart." □



Pastor Coy O. Presson

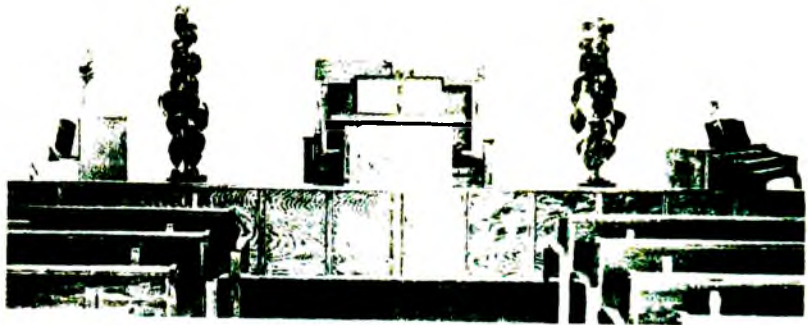
Sikeston (Mo.) First Church fleet



## OVERSEAS OPENINGS FOR MEDICAL DOCTORS

Attractive medical assignments are available for registered medical doctors at the Ethel Lucas Memorial Hospital in Acornhoek, Republic of South Africa. Christian doctors who do not drink or smoke preferred. Minimum term: one year. Adequate government salaries. Housing, transportation, and other fringe benefits provided. For further information, please write to the Executive Secretary, Department of World Missions, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131, and/or The Administrative Officer, P.O. Box 2, Acornhoek, Eastern Transvaal, Republic of South Africa.

—**Jerald D. Johnson**  
Executive Secretary  
Department of  
World Missions



The Tonkawa, Okla., church, built under the leadership of Pastor Augusta Graham, held the dedication service for its new sanctuary, October 28. District Superintendent Jerald R. Locke delivered the dedicatory message. Others participating in the service were Mayor Ron Appleman and Rev. Larry Henderson. Mr. J. C. Gilliam led the Blackwell, Okla., church choir in special music and Mrs. Rebekah Mullins accompanied on the organ.



Pastor Henry Houseman led the groundbreaking service for the new sanctuary of the Penticton, British Columbia, Canada, church. The congregation voted unanimously to sell the present property and build on a new lot acquired during the ministry of Rev. C. Palmer. Pictured (l. to r.) are Rev. G. Faraday, president of the ministerial association; Mayor Laird; Superintendent Dan J. Darksen, Canada Pacific District; Pastor Henry Houseman; and Arnold Filipenko, expansion committee chairman.

The Paoli, Ind., church recently honored its senior citizens (age 65 and older) in special services. Flowers were provided for all and favorite hymns were sung. Mrs. Reece Layman narrated a program sharing interesting bits of information about each.

Many of the honorees were surprised by unexpected visits from family members. Also recognized were senior Sunday school members who are not members of the church.

Pictured with the honored ones are Pastor and Mrs. Claude D. Wilson (back row, extreme left) and Mr. and Mrs. Larry Walls (back row, extreme right). Mr. Walls is superintendent of the Sunday school that sponsored the program.

Pastor Wilson stated, "As the Lord has provided us with a beautiful day of sunshine for this special occasion, so have the lives of our senior citizens been like the beauty of sunshine and a blessing to our lives and our church."



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Understanding  
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and **EXPERIENCE**  
OF **HOLINESS**



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1974—A YEAR OF

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1974—A YEAR OF  
HOLINESS EVANGELISM

## RECYCLED CHRISTIAN LITERATURE

The environmentalists have done some things for us. They have made us aware of the need to conserve. They have prepared us for the "energy crisis." We would not listen nor believe it could happen until it did. Then we remembered all the things we had been hearing about conservation. The ecologists have also coined a new word for us—"recycling."

Ken Jeffords of Pasadena, Calif., came up with an idea suggested by this word. He thought church periodicals should be passed along after he had enjoyed them. He called it recycling the literature. It bothered him, he said, to think of all the helpful things that are in the paper which is read once and then thrown away.

He offered to take such papers as the *Herald of Holiness*, *Other Sheep*, *Conquest, ETC.*, *Standard*, *Teens Today*, *Come Ye Apart*, and others, and get them a "second reading." He challenged the people of Bresee Church to bring their literature, once used, to the church so he could redistribute it in the community. He planned to stamp it, "RECYCLED CHRISTIAN LITERATURE."

The idea appealed to the people. They saw it as a gesture toward paper conservation and also a means of door-to-door evangelism.

If the papers were thrown away, there would be no loss since that was what is being done, Jeffords declared. But if they are read—he beamed—then the paper has done "double duty."

The stamped phrase has another effect, his pastor added. It says to the second reader, "Someone read this and felt it was too good to keep or throw away." So the program has begun.

Blank stickers have been stamped, "RECYCLED CHRISTIAN LITERATURE," and are placed over the name and address on pieces of literature which have a mailing label.

Then a strange thing happened. One member of Bresee Church who was staying with his son and family found some "recycled literature" together with an advertisement of a special program at Bresee Church at his door.

He smiled, for he had participated in the program. He thought, "I wonder whose *Herald of Holiness* we got." He tore off the imposed stamped label. It was his own!!

What are the mathematical chances that this could ever happen?

—T. E. Martin  
Pasadena, Calif.

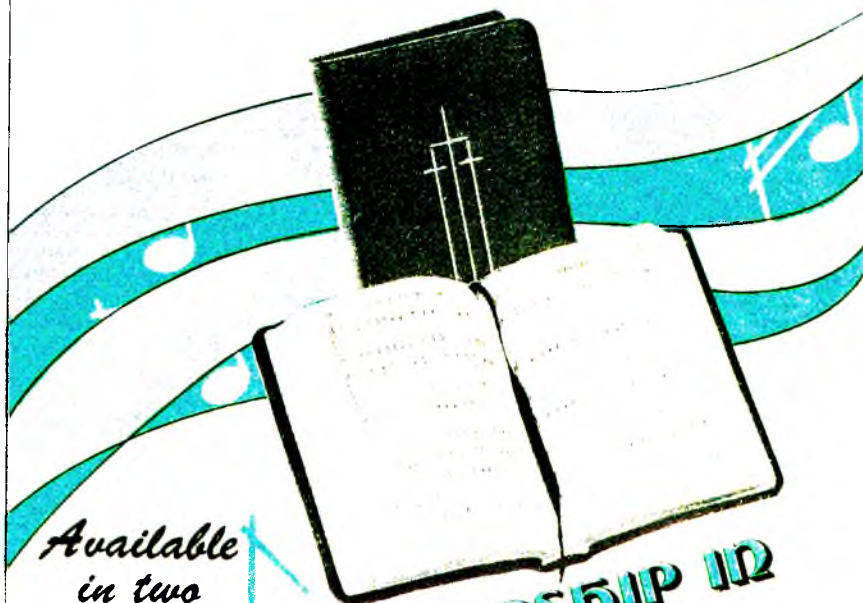


The West Grove (Pa.) Avon-Grove Church held a dedication service on Sunday morning, December 9, for its new church spire. The 11-foot spire is constructed of fiber glass. It was a gift to the church from Mrs. Irene B. Kinderman in memory of her husband, Richard R. Kinderman. The spire was erected by volunteer labor under the supervision of Blaine R. Davis.

The Kindermans were charter members of the church. Mr. Kinderman served as a Sunday school teacher, church secretary, and church board member. He shared a dream that the spire would someday complete the aesthetical quality of the Avon-Grove Church. Clair H. Fisher is pastor.

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The Jacksonville (Fla.) Beaches Church recently celebrated its second anniversary with a record-breaking attendance of 114. The North Florida district superintendent, Dr. J. T. Gassett, was guest speaker for the occasion.

Dr. Gassett also assisted the pastor in receiving 18 members into the fellowship of the church. Eleven of these were by profession of faith. Pictured (l. to r.) are: Dr. Gassett, Mr. and Mrs. Bill Bourg, Lynn Hutchinson, Mrs. Mary Brasiel, Mrs. Darlene Johnson, Pastor J. W. Johnson, Mrs. Mildred Bolen, Mr. and Mrs. Jim Stone, Nancy Neeley, and Mrs. Margie Neeley. Not pictured are Mr. and Mrs. Randall Maxwell; Donna Beck; Mr. and Mrs. Sheldon Buell; Lora, Maureen, and Shelly Buell.

## WEDDING ANNIVERSARIES

Mr. and Mrs. Harry Taylor, members of the Saulte Ste. Marie, Ontario, Canada, church, celebrated their seventy-second wedding anniversary on February 14. Their pastor, Ben B. Kaechele, reports, "They still maintain their own apartment. Although unable to be out very much, they both give glowing testimonies of God's saving grace and the Holy Spirit's cleansing in their lives. They still read a good deal and enjoy the *Herald* and other holiness material."

Mr. and Mrs. Harry Taylor



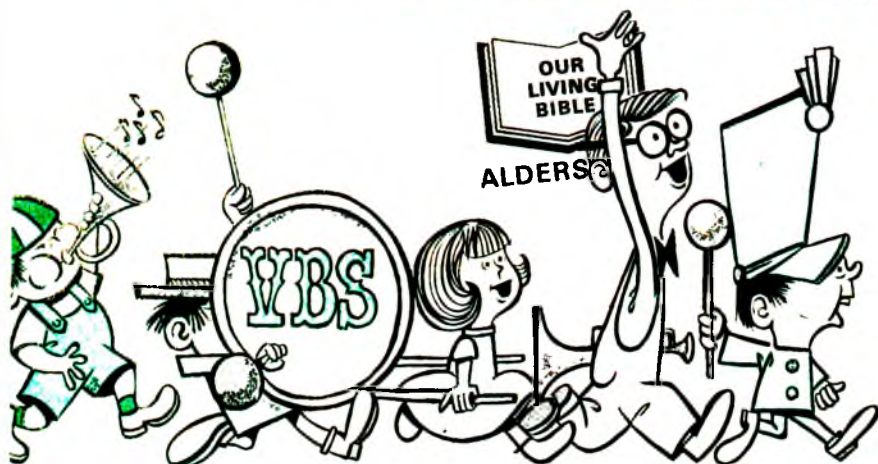
Mr. and Mrs. Frank B. Moore, charter members of the Colorado Springs Southgate Church, celebrated their sixtieth wedding anniversary on Sunday, February 10. Their children hosted an open house at the church fellowship hall for friends and relatives. The Moores were married February 11, 1914.

The couple have two sons: Orval L., of Pocatello, Ida.; and Arlie O., of Colorado Springs; and two daughters: Mrs. Ernest Boyd, Plains, Kans.; and Mrs. Roger Shenkel, of Atlanta, Ga. They also have nine grandchildren and seven great-grandchildren.

Mr. and Mrs. Frank B. Moore



Rev. and Mrs. Stephen J. Polly, Georgetown, Ky., celebrated their fiftieth anniversary on December 23. A reception was hosted by their children and grandchildren.



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- (C) to guide children in the experiences of salvation.
- (D) to discover and train additional workers.
- (E) to gain new members for the church.
- (F) all of the above.

(F) all of the above

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Rev. Polly was ordained on the Tennessee District in 1937 and served the denomination for over 30 years as pastor on the Tennessee, Kentucky, and Eastern Kentucky districts. He also gave some years to home mission work in the Kentucky mountains. He retired from active service in 1965.

The couple have three sons—Stephen Jr., Harry, and Phillip.

Since moving to Georgetown, the Pollys have worked with the Home Department and have taught Sunday school classes in the local church.

(Continued on page 32)



Dr. William Fisher

**March 17—Holiness Is Not "Trying Harder"**

**March 24—A Faith That Sings**

### MOVING MINISTERS

Ronald D. Doolittle from Milwaukee (Wis.) First to Savannah (Ga.) Central.  
Clark H. Lewis from Scottsbluff, Neb. to Salem (Ore.) Keizer.  
LeDon McAnally from Danville (Ill.) Southside to Des Moines (Ia.) First  
Donald G. Patrick from Kansas City (Kans.) Stony Point to Cameron, Mo  
Ray W. Phillips from Des Moines (Ia.) First to Newton, Ia  
Merlin E. Provanace from Nashville (Tenn.) College Hill to Charleston (W Va.) Davis Creek.

### ANNOUNCEMENT

The First Church of the Nazarene, Austin, Tex., will celebrate its sixtieth anniversary, May 19, 1974. Former members and pastors are invited. Please contact the pastor, Charles Yourdon, 3016 E. 51st Austin, Tex. 78723.

### VITAL STATISTICS

#### DEATHS

REV. G. B. BREESE 69, died Nov. 1 in St. Marys, Ohio, after an extended illness. Rev. Breeze served the Nazarene church for many years and was a pastor for more than 39 years. Funeral services were conducted by Dr. Dallas Baggett. He is survived by his wife, Bessie; and a daughter, Elizabeth Northrop.

MRS. BIRDIE CHURCH, 87, died Dec. 20 in Groves, Tex. Funeral services were conducted by Rev. Darrel Miley. She is survived by her son, Adam, a daughter, Bessie Triggs, and eight grandchildren.

MRS. MOLLIE CONGALTON, 87, died Dec. 25 in Pittsburgh, Pa. Funeral services were conducted by Rev. Kenneth Neiderhiser. She is survived by three children, William A., Rev. John R., and Mrs. Margaret Ann Gardner; and eight grandchildren.

MRS. C. E. CONNELL, 54, died Nov. 29 in Adel, Ga. Funeral services were conducted by Rev. H. E. Davidson and Rev. G. A. Fender. She is survived by her husband

C. E. Connell, and by four stepchildren  
MRS. H. H. DAVIS, 78, died Oct. 27 in Springdale, Ark. Funeral services were conducted by Rev. Ralph Simpson and Rev. Paul Watson. She is survived by 7 daughters: Mrs. Virginia Wiley, Mrs. Mildred Cowles, Mrs. Ruth Forrest, Mrs. Evangeline Partee, Mrs. Esther Alexander, Mrs. Bernice Williams, Mrs. Lucille Exum; 3 sons: William, Eugene, and Paul; and 29 grandchildren.

MRS. LULIE ENSEY, 86, died Jan. 12 in Yakima, Wash. Funeral services were conducted by Rev. G. Brad Saffell. She is survived by four sons, James, Richard, Walter, and Olin; one daughter, Faye Stovall; and eight grandchildren.

HAZEL GALLIMORE, 61, died Dec. 20 in Rushville, Ind. Funeral services were conducted by Rev. Summer Walters. Survivors include her husband, Chester; a son, Wayne; a daughter, Mrs. Lowell (Geraldine) Thurston; and 10 grandchildren.

LULA HALL, 74, died Feb. 5 in Isabella, Okla. Funeral services were conducted by Rev. Bob Shaver. She is survived by two sisters and three brothers.

MRS. ALMA HEPPPELL, 73, died July 30, 1973, in Vancouver, British Columbia. Funeral services were conducted by Rev. E. Culbertson and Rev. A. Laughton. She is survived by her mother, Mrs. A. Falk; her husband, Theodore; one daughter, Mrs. Ken (Glenda) Kalfleisch; one foster son; and two grandchildren.

MRS. BERTA HENRY COCO-JERRETT, 82, died Dec. 23 in Marksville, La. Funeral services were conducted by Rev. Robert E. Hollis and Rev. Robert L. Chason.

MRS. FRANK (BESSIE L.) KLEIN, 84, died Dec. 16 in Connersville, Ind. Funeral services were conducted by Rev. Paul J. Erney. Survivors include two daughters, Mrs. Elwood (Dorothy) Caranahan and Mrs. Merrill (Mary) Rohrbough; and seven grandchildren.

GEORGE C. LANNING, 89, died on July 14, 1973, in Connersville, Ind. Funeral services were conducted by Rev. Marion Brooks. Survivors include his wife, Stella; 3 sons, Howard, Irwin, and Kenneth; and 13 grandchildren.

ROBERT G. LANNING, 74, died July 31, 1973, in South Point, Ohio. Funeral services were conducted by Dr. Lynn T. Jones. He is survived by his wife, Mable; one daughter, Mrs. JoAnn Leach; one son, Gerald; two sisters; and three brothers.

MRS. REUBEN C. MILBOURNE, 76, died Dec. 4 in Cincinnati, Ohio. Survivors include a son, Robert E., and three grandchildren.

HAROLD J. MINOR, 71, died Dec. 26 in Canyon Lake, Tex. Funeral services were conducted by Rev. Harold Carlisle, Rev. W. E. Rhodes, and Rev. Pearl McEwen. He is survived by his wife, Mary Ruth; and a

daughter, Sheila.  
WILBUR W. NORTON, 72, died Dec. 14 in Washington, Ind. Funeral services were conducted by Rev. Lewis Mershon and Rev. Orien Stephens. Surviving are his wife, Rose; 2 sons, Jack and Thomas; 2 daughters, Mrs. John (Miriam) Carroll and Mrs. Bud (Martha Sue) Mallett; and 13 grandchildren.

REV. CARTER ROBERTS died Dec. 23 in Frankfort, Ky. Funeral services were conducted by Rev. Hadley Hall, Rev. Beryl Spross, and Rev. Aieck G. Ulmet. He is survived by his wife, two sons and a daughter, and their children.

MRS. LOIS SANDERFER, 50, died Oct. 20 in Port Arthur, Tex. Funeral services were conducted by Rev. Darrel Miley. She is survived by her husband, Clifton, two daughters, Mrs. Jeanette Scheel and Myra, her mother, Mrs. W. W. White, and a brother, Walter.

MRS. C. E. (MARION) STEVENSON died Nov. 15 in Schuykill Haven, Pa. Funeral services were conducted by Rev. Miss Rose Hoffman.

SAMUEL ALBERT (RED) STILES, 67, died Jan. 17 in Roswell, N.M. Funeral services were conducted by Rev. R. E. Street. He is survived by his wife, Helen; a daughter, Mrs. Oscar (Gloria) Eller; two sons, Rev. Fred M. and Mark A.; and seven grandchildren.

MRS. GEORGIA EPPLER STOWE, 64, died Dec. 21 after a long illness in Texas. She is survived by her husband, Rev. Cecil, two daughters, Mrs. JoAnn Sullivan and Mrs. Gu-Ree Beam, two brothers and two sisters, and six grandchildren.

REV. CLYDE AUTHOR STURDEVANT, 73, died Jan. 12 in Lyons, Kans. Funeral services were conducted by Dr. Ray Hance, Rev. Glen Dayton, and Rev. Doyle Larkin. He is survived by his wife, Mrs. Violet, his mother, Mrs. Elizabeth Sturdevant, a daughter, Mrs. Marcile Peterson, and two grandchildren.

JOHN A. WATKINS, 40, died in an auto accident in California on Dec. 11. Funeral services were in Tucson, Ariz. Surviving are his mother, Mrs. Earl Thompson, his wife, Mary Rose, two sons, John A. Jr. and David, a brother, and two sisters.

MRS. AUDREY WADSWORTH, 52, died July 25, 1973, in Elnora, Ind. Funeral services were conducted by Rev. Charles Wogman. She is survived by her husband, Austin C., her parents, Carl E. and Iva Seneff; one son, Dr. Larry M.; one daughter, Mrs. Carla L. Larrison; and three grandchildren.

MRS. CRISTY WILLS, 53, died May 19, 1973, in Long Beach, Calif. Funeral services were conducted by Rev. W. Herman Burton and Rev. Mark Hendrickson. She is survived by her husband, Henry, one son, Rev. H.



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# NEWS OF RELIGION

Dale, three daughters, Darlene, Mrs. Cinda McHargue and Mrs. Linda Salladin, two sisters, and one brother.

DR. JESSE E. WOODS, 74, died April 11, 1973, in Sacramento, Calif. Funeral services were conducted by Rev. Arnold E. Woodcock. He is survived by his wife, Gladys E., and five sons.

## BIRTHS

to CLYDE JR. AND LINDA (HERTENSTEIN) FISHER, Redlands, Calif., a girl, Tracy Diane, Dec. 6.

to JIM AND JOYCE (BAIRD) FORTNER, Kirkwood, Mo., a boy, Nathan Andrew, Jan. 18.

to JOHN AND CAROL (RIDENOUR) GRILL, Perry, Mich., a girl, Candace Michelle, Oct. 5.

to DON AND BRENDA (HANCOCK) HASTINGS, South Charleston, W. Va., a boy, Matthew Bryant, Jan. 3.

to RICHARD AND LINDA (REYNOLDS) HAUSMANN, Winton, Calif., a boy, Richard Edward, "Rusty," Jan. 3.

to CHARLES AND CONNIE (HURN) ISBELL, Sunderland, Mass., a boy, Baraq David, Jan. 13.

to CARROLL AND JUDY (KUNKLE) LANNING, Connorsville, Ind., a girl, Trisha Ann, Dec. 29.

to REV. DOYLE R. AND CATHY (FRANK) LARKIN, Lyons, Kans., a girl, Christine Marie, Jan. 22.

to ROY AND SHIRLEY (HILL) MILLIGAN, Bozeman, Mont., a boy, Jeremy Glenn, Jan. 16.

to HERMAN AND SHARON (ARECHUK) NAGEL, Salinas, Calif., a boy, David James, Nov. 24.

to DANIEL AND DEANN (HERBAUGH) ROMERO, Fort Collins, Colo., a girl, Athena Anne, Jan. 19.

to JERRY AND LINDA (WILLS) SALLADIN, La Mirada, Calif., a boy, Jeffrey Lane, Aug. 10, 1973.

to RAYMOND VERNON AND BRENDA GAY (LANNING) TURNER, a girl, Catherine Renea, Oct. 2.

## MARRIAGES

RONDA RAE JEWELL and DALE L. HAWKINS at Fort Wayne, Ind., Dec. 29.

SHERRIE HERTENSTEIN and ROBERT SWANSON at Santa Monica, Calif., Jan. 25.

VERNA DOSS and SHELDON GILLEY at San Angelo, Tex., Nov. 24.

PATRICIA ANN VAUGHN and STEVEN E. MILLER at Alma, Ark., Jan. 1.

JEANNE CAROL and WILLIAM MICHAEL WATKINS at Sarasota, Fla., Sept. 8, 1973.

NICHOLETTE SEITER and RICK HOFER at Brookville, Ind., June 9, 1973.

LANNETTE ODUM and GARLAND EUGENE HARPING, JR. at Rushville, Ind., July 31, 1973.

## ADOPTED

by Doug and Dalene Barnett, Nashville, Tenn., a girl, Diana Lynn, born March 18, 1973.

by Rev. and Mrs. Ben Stout, Pittsburgh, Pa., a girl, Pam Kay, five years old, adopted Jan. 25.

## DIRECTORIES

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

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**CHRISTIAN LEADERS ENCOURAGED DURING NAE CAPITAL BRIEFING.** Despite the current political tensions in American political life, there is room for much encouragement, some 90 pastors and lay leaders concluded following their participation in the annual Washington Leadership Briefing in mid-January, sponsored by the National Association of Evangelicals.

Most speakers, either in formal presentations or in response to questions, indicated that the vast majority of government leaders in Washington were honest and hardworking, doing the best they could to preserve basic integrity despite the complexities of government service.

The visitors heard time and again of growing numbers of top governmental leaders and Congressmen meeting regularly in small groups for prayer and Bible study, NAE Executive Billy Melvin stated. Examples included the report of 16 generals and admirals meeting weekly at 6:30 a.m. in the Pentagon for this purpose—and a regular prayer breakfast at the White House.

Dr. Betsy Ander-Johnson, assistant secretary of Commerce for Science and Technology, said that "God expects those He has placed in key leadership positions to be pioneers—to follow Him, rather than to look for patterns to follow."

The NAE annual briefing, now in its twentieth year, revealed "a new vitality of interest in the aspects of government affecting Evangelicals," according to Rev. Gordon Bacon, NAE field director. Dr. Clyde W. Taylor, NAE general director, and Floyd Robertson, executive assistant to the Public Affairs Office, plan and conduct the Washington briefing each year. □

**RELIGION IN RUSSIA, A CHURCHMAN SAYS, HAS THE SAME STATUS AS PORNOGRAPHY.** Religion in Russia has the same status as pornography, according to the secretary of the East-West Relations Advisory Committee of the British Council of Churches.

Rev. Paul Oestreicher, who is preparing a report on religious conditions in eastern Europe for publication next fall, described the current situation in an interview with the *Methodist Recorder*.

While pointing out that Russia is only one of the republics making up the Soviet Union, Mr. Oestreicher commented that it appears to have the least religious freedom of the countries of eastern Europe.

"In certain respects," he said, "religion is regarded in the same way as pornography. Practice it in private. Read it in private. The Communist view is that it is corrupting. Religious literature in the Soviet Union is often banned under the same law that bans pornography." □

**REGENTS CHANGE VIEW ON BARRING BILLY GRAHAM CRUSADE IN ARIZONA.** The Arizona Board of Regents has changed its mind and will allow Evangelist Billy Graham to hold his May, 1974, crusade in Sun Devil Stadium in Tempe, home of the Arizona State University's football team.

Dr. Paul Singer, a regent, had objected because he said the state's constitution bars state funds or property from being used for religious exercises or instruction.

However, in April, 1964, a Billy Graham Crusade drew 105,000 persons during a three-day meeting in the same Sun Devil Stadium. Use of the facility was not then questioned. A board spokesman explained that the vocal and legal aggressiveness of agnostics, atheists, and far-left and -right political groups during the past 10 years has forced the regents to look more closely at the uses of the stadium.

The crusade will go on as scheduled, May 5-12, this year. □



## ■ Do you believe there are any predicted events that must happen before the rapture?

No, I don't—although some students of prophecy do.

Jesus said, "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:42-44).

As I've said before, He didn't authorize anyone to add, "But it won't be until after Antichrist is known," or "the tribulation comes," or "10 nations of Europe restore the old Roman Empire," or "the Temple is rebuilt in Jerusalem."

Some have pointed to 2 Thessalonians 2:3-4 as meaning that the Antichrist would be identified before Jesus comes. But verses 7-8 put it in different light: "For the mystery of lawlessness is already at work; only he who now restrains it

will do so until he is out of the way. And *then* the lawless one will be revealed, and the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming" (RSV).

"He who restrains" the lawless one is generally conceded to be the Holy Spirit. "He will abide with you forever," Jesus promised. As long as Christians are in the world, the Holy Spirit will be in the world and the mystery of lawlessness will at least be restrained.

As far as the tribulation is concerned, I suspect you'd have a hard time convincing Christians in Russia and in China that it hadn't already begun.

We haven't always understood Christ's words in Luke 21:24, "And Jerusalem shall be trodden down

of the Gentiles, until the times of the Gentiles be fulfilled." But it now seems clear that the "times of the Gentiles" were fulfilled in June, 1967, when control of Jerusalem passed into Israeli hands.

The practical point is that we must plan our lives as if we would live out the normal span of human life on this earth, but live each day as if Jesus would come again before the day's end.

Of course, I could be mistaken. There *may* be some event to occur before Jesus comes again. Even so, it will not hurt me to have lived in readiness for His return. On the other hand, it could be pretty serious for those who put off being ready until they see some other definitive sign—if that sign doesn't appear.

## ■ What is a reprobate? Who is one? Can a reprobate be forgiven?

The term *reprobate* is used in two very different ways.

1. In the New Testament, it comes from *adokimos*, which means "not standing the test," and therefore rejected. In general, it stands for those of such moral character that God cannot approve.

The New Testament, however, does not suggest that the reprobate

may not turn in repentance and faith and become a new creation in Christ; unless, of course, the individual so described waits until it is too late.

2. In theology, the term refers to those whom strict Calvinists describe as foreordained by God to eternal damnation.

Arminians deny that God by de-

creed has chosen to condemn some to eternal damnation. God "will have all men to be saved" (1 Timothy 2:4) and is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

For the Arminian theologian, therefore, reprobation is the result of human choice, not divine decree.

## ■ In my daily reading of scripture I have come across a conundrum. It is found in Ezekiel 16:44-55. In speaking about the sin of Judah, it says that it was worse than that of Samaria and Sodom. Ezekiel 16:55 says that God is going to restore Sodom and Samaria to their former estate at the same time He restores the captivity of Israel. Yet the scripture says in Jude 7 that Sodom and Gomorrha are suffering the vengeance of eternal fire. What, if anything, do evangelical commentators say about this?

Not much.

It seems to me one must recognize that the restoration here is not political but spiritual.

Verse 60 says that its basis is "an everlasting covenant," the same covenant Jeremiah wrote about (31:31-34) that Hebrews 10:14-22 tells us is the new covenant or New Tes-

tament.

The point of this section of Ezekiel is that just as Judah, Israel (Samaria), and Sodom were all guilty before God, so forgiveness and restoration would be offered to all on the same terms.

The "vengeance of eternal fire"

in Jude 7 would then refer to the political regime represented by Sodom and Gomorrha.

1 Corinthians 7:9-11 tells us that even those guilty of the sin of sodomy may be forgiven and redeemed "in the name of the Lord Jesus, and by the Spirit of our God."

Mr. and Mrs. E. S. Powers of Port Arthur, Tex., celebrated their fiftieth wedding anniversary on November 23. A reception hosted by their children and grandchildren was held in the fellowship hall of Grace Church.

The couple were charter members of Port Arthur (Tex.) Grace Church 41 years ago. Mr. Powers has served as Sunday school superintendent and was on the church board many years. Mrs. Powers is a registered Sunday school teacher and has taught for 45 years.

The Powerses have two sons, both ordained Nazarene ministers. Rev. Carl Powers, Columbia

(Tenn.) First Church; and Rev. Wade Powers, director of admissions and counseling at the Volunteer State Community College in Gallatin, Tenn.

Mr. and Mrs. E. S. Powers



Dr. and Mrs. L. A. Ogden celebrated their golden wedding anniversary on December 26. Their children honored them with a reception on December 29 in the fellowship hall of Whittier (Calif.) First Church.

Dr. Ogden has served pastorates in Colorado, Iowa, Idaho, Texas, and Oklahoma. He served as a district superintendent in Nebraska. Presently, he is director of evangelism at Whittier First Church.

The couple have four sons—two are Nazarene ministers and two are laymen in the church. Their daughter is a Nazarene minister's wife.

Dr. and Mrs. L. A. Ogden



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Mr. and Mrs. Earl L. Garven celebrated their fiftieth anniversary at a reception held in their honor on Saturday, December 22. The reception, held at El Paso, Tex., First Church, was hosted by the couple's son and wife, Mr. and Mrs. Earl L. Garven, Jr., of El Paso; and their daughter and husband, Mr. and Mrs. R. W. Wall of Lubbock, Tex. Other relatives assisted.

Since 1915, Mrs. Garven has taught various age-groups in the Sunday school. She and her mother were instrumental in founding the El Paso First Church. Presently, Mrs. Garven is teaching the Fellowship (adult) Class.

Mr. Garven worked for the post office as a letter carrier for 41 years prior to his retirement in 1960. He is a navy veteran of World War I.

Mr. and Mrs. Earl L. Garven



## Read One of These Books THIS EASTER Season

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**Rev. and Mrs. Howard S. Martin**, pastors of the Haines City, Fla., church, celebrated their golden anniversary on February 9 at their home. The couple has pastored Nazarene churches for 48 years.

**Rev. and Mrs. J. L. Longnecker** observed their fiftieth anniversary on November 30. They were honored by the Seymour (Ind.) First Church on Sunday, December 2. An open house was hosted the same day by their two daughters, Mrs. Garland Mitchell and Mrs. Ray Jewell. The couple repeated wedding vows after their son-in-law, Rev. Ray Jewell, who officiated in a ceremony at the Mitchells' home.

**Mr. and Mrs. Everett Thorn** of Wapella, Saskatchewan, Canada, celebrated their fiftieth anniversary on January 9. They have been charter members of two Nazarene churches.

The Thorns worked with three other families to begin the work of the church in Garyton, Ind., now Portage (Ind.) First Church, and were charter members. In 1946 they moved to Canada and soon were having services in their home. In 1951, they became charter members of the Wapella church. Weekly prayer meetings are still conducted in their home in addition to the regular midweek service.

## DISTRICT ASSEMBLY REPORTS

### URUGUAY DISTRICT

The eleventh annual assembly of the Uruguay District was held in Montevideo with the field superintendent, Ted Hughes, presiding. He reported a 22.5 percent increase in membership, bringing the total to 359; a 78.5 percent increase in giving, with the churches raising a little over 50 percent in their drive toward self-support; a Sunday school enrollment of 996 and an average attendance at 451, an increase of 20.3 percent.

Highlights of the year included the visit of General Superintendent Dr. Orville W. Jenkins, during which two young pastors were ordained; the organization of one new church following a tent campaign; and several construction projects, including the building of a new church, a pastor's home, and the remodeling of the Bible Institute chapel. The interiors of two churches were also remodeled.

Reporter Janet Armstrong stated, "Of real spiritual impact was

our holiness campaign with Dra. Lucia Costa of Argentina as guest speaker, the visit of the S.M.C.'ers, and the messages of Rev. Joaquin Lima of Brazil during our conventions and assembly."

### NICARAGUAN DISTRICT

The twenty-seventh annual council meeting of the Nicaraguan District was held in Managua. Louis Ragains, field chairman, directed the meeting. Missionaries present were: Louis and Evelyn Ragains, Harold and Evelyn Stanfield, Mary Wallace, Kyle and

Charlotte Greene, Bob and Jeanine Brown. Elections were held for the coming year.

With Nicaragua becoming a National-Mission District this year and having a Nicaraguan district superintendent, and with Nicaraguans showing more and more potential in leadership, emphasis was placed upon giving them more responsibility.

One of the highlights of the meeting was a visit by Rev. and Mrs. Jack Hawthorne of Ridgecrest, Calif. Rev. Hawthorne brought two inspiring messages to the group.

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

# Love Never Fails

**T**he pastor, a Sunday school teacher, and I knocked on the door of the upstairs flat. The lady who answered looked at us questioningly, and, though the pastor identified himself, evidenced little interest. Sensing she was about to close the door, the Sunday school teacher spoke her name.

"Jeannie," she said, "it's been a long time since I have seen you. When did you move back to town?"

Jean's face lit up as she recognized the Sunday school teacher of her teen years. "Oh," she responded, "it's so good to see you. Please come in."

As we visited, little by little Jean told her story. She had left town, married in her middle teens, had four children, been abandoned by her husband, became involved with a man separated from his wife, was carrying his child, and, since they could not marry until his divorce became final, had returned to her hometown to try, as she put it, "to sort things out."

As she talked, and we listened, the way opened to share the gospel story. But though Jean was polite and responded to questions, her interest in the gospel seemed covered over by discouragement and a low opinion of herself.

Suddenly, however, as I talked about how God loved her "just as you are today," tears came into her eyes. Noting she was not looking at me, I followed her gaze and saw the reason for her change of attitude. Her former Sunday school teacher was nodding at her in agreement with what I was saying as she wiped tears from her eyes.

Seeing love in action, Jean began responding to the gospel. When I finished the story of God's love in Jesus Christ, and how He could be accepted by faith, she was a different person than when

we began talking to her.

At this point I felt the impulse to ask the commitment question in a different way. "Jean," I said, "it seems to me that the question *God is asking you right now* is simply this, 'Do you want to receive Jesus Christ and His gift of eternal life *now*?'"

Again her eyes turned toward her former teacher as she said, "Yes, I do! I remember how good it used to be to have God in my heart and to know that Somebody really cared about what is happening to me."

After her prayer of acceptance and thanksgiving we visited for a while, telling her of the importance of daily Bible reading, prayer, and church attendance. She eagerly accepted the pastor's invitation to have someone pick up the family for Sunday school and church the next Sunday.

As we got up to leave, her former teacher put her arms around Jean, kissed her, and said she wanted her to know that she loved her and would be praying for her each day.

No one who was there that day would have disagreed.

## POSTSCRIPT

In a recent telephone conversation with this pastor he said Jean and her family are being called on weekly. They are responding with regular church attendance as well as other evidence of "new life."

You see, love is not just a one-time thing.

Preaching, and speaking, and knowledge will vanish, the apostle tells us, but love never fails. □

By David K. Kline  
Boxboro, Mass.

## HANNERS TO SPEAK IN S.C. CONFERENCE

Rev. Andy Hanners, Nazarene minister serving as executive director of the Oregon Council on Alcohol Problems, will speak at a special conference on Education and Prevention of Alcohol and Drug Problems conducted by the Education Commission of the States in Columbia, S.C., March 29-30. The Hanners family are members of Portland, Ore., First Church. □

## VANDAL-ARSONISTS DAMAGE IOWA CHURCH

Three fires set in the Mason City, Ia., church destroyed portions of the building and furnishings. One fire was set in an office near the sanctuary used by Sunday school superintendent and music director, Sam Bradbury.

Pastor J. C. Leonard's study was damaged extensively from a separate fire started by arsonists. The third fire was started in a choir-loft pew.

Rev. Leonard reported that black paint was dribbled by the intruders over the organ keys and was splattered on music and books and on a desk. Mineral oil, taken from his desk, was spilled on his books of sermons and on the office carpet. The vandals put ink on his typewriter.

Firemen determined that entry had been made through a basement window. Damage estimates were not immediately available. □

## ANNOUNCEMENT—DEPARTMENT OF PENSIONS AND BENEVOLENCE

The Department of Pensions and Benevolence has received word of increased Social Security benefits in 1974 which will affect retired ministers and widows of ministers as well as other Nazarenes on Social Security.

Social Security recipients will receive an 11 percent increase in 1974, 7 percent in March to be reflected in the April checks and 4 percent in June to be reflected in July. This welcome raise is based on the consumer price index from June, 1972, through June, 1973, plus other increases as voted by Congress. The new law will increase the *average* monthly benefits in 1974 for all retired workers from \$167 to \$186; for retired couples, from \$277 to \$310; and for aged widows, from \$159 to \$176. *Minimum monthly benefits for single persons will be boosted from \$84.50 to \$93.80.*

This new 11 percent raise, together with three earlier benefit increases since 1970, will produce a total boost of 68.5 percent in only four and one-half years. □

## ADVISORY BOOK COMMITTEE MEETS IN KANSAS CITY



Chairman Norman R. Oke addresses the opening session of the biennial meeting of the Advisory Committee to the Book Committee in the Heritage Center of the Nazarene Publishing House. Seated at front table is J. Fred Parker, book editor and secretary of the Book Committee.



The biennial meeting of the Advisory Committee to the Book Committee was held at Nazarene Publishing House early this year. The group's chief task was to coordinate the long-range book-publishing plans of the various departments of the Church and to initiate book projects in areas of particular needs.

Participants included the members of the Book Committee: Norman R. Oke, W. M. Greathouse, Fletcher Spruce, T. E. Martin, Bud Lunn, H. T. Reza, and Paul Cunningham; the executives of the several departments at headquarters; and selected representatives from various phases of the general church program. In the latter group were Roy Carnahan, district superintendent of the Washington District; Don Wellman, pastor of Denver First Church; David Benson, minister of Christian education at Wichita (Kans.) First and secretary of the Nazarene Directors of Christian Education Fellowship; Paul Martin, evangelist; Walt Moore, layman from Nashville; L. S. Oliver, president of Nazarene Bible College, Colorado Springs; Gerard Reed, professor at Mid-America Nazarene College, Olathe, Kans.; Paul Bassett, Willard H. Taylor, Paul Orjala, Oscar F. Reed, of the Nazarene Theological Seminary, Kansas City; W. T. Purkiser, editor of the *Herald of Holiness*, and Sergio Franco, director of the

book program of the Latin Division.

Animated and fruitful discussions from five subcommittee sessions were summarized at the closing plenary session—a host of ideas covering the broad spectrum of book subjects to book sales and reading programs. At an extended session of the Book Committee next May, these ideas will be sorted out and implementation set in motion.

Last year the Nazarene Publishing House produced a record 866,240 books. It is the largest publisher of holiness materials in the world, and its forward-looking program portends even greater service to God and the church in the coming years. □

Paul Cunningham, pastor of Olathe (Kans.) College Church, was elected by the General Board as a member of the general Book Committee, replacing Dr. E. S. Phillips. Paul is a graduate of Olivet Nazarene College, Kankakee, Ill., and Nazarene Theological Seminary, Kansas City.



## PROMOTED TO HEAVEN

Rev. Frank R. McConnell, veteran pastor, evangelist, and counselor in the Church of the Nazarene, passed away January 13.



Rev. Frank R. McConnell

Rev. McConnell gave much of his time to evangelism with special emphasis on building the church through revivals in visitation and personal evangelism.

Mr. McConnell served 37 years as a pastor. He served churches in Spokane and Yakima, Wash.; Fort Wayne and Gary, Ind.; and Sapulpa and Ada, Okla. He organized and pastored Williams Memorial Church in Bethany, Okla.

McConnell organized five churches and was in five church building programs. At Yakima and Spokane, his congregations were among the largest in the denomination. He has preached on 56 districts in the United States, 2 districts in Canada, and 2 districts in Mexico.

Mr. McConnell was born at Sunset, Tex. He graduated from the former Peniel College, Peniel, Tex. He was residing in Bethany, Okla., at the time of his death.

He is survived by his wife, Rev. Kittie Lee McConnell; two sons, Rev. J. E. and Charles L.; and three brothers, Charles, Edgar, and William. □

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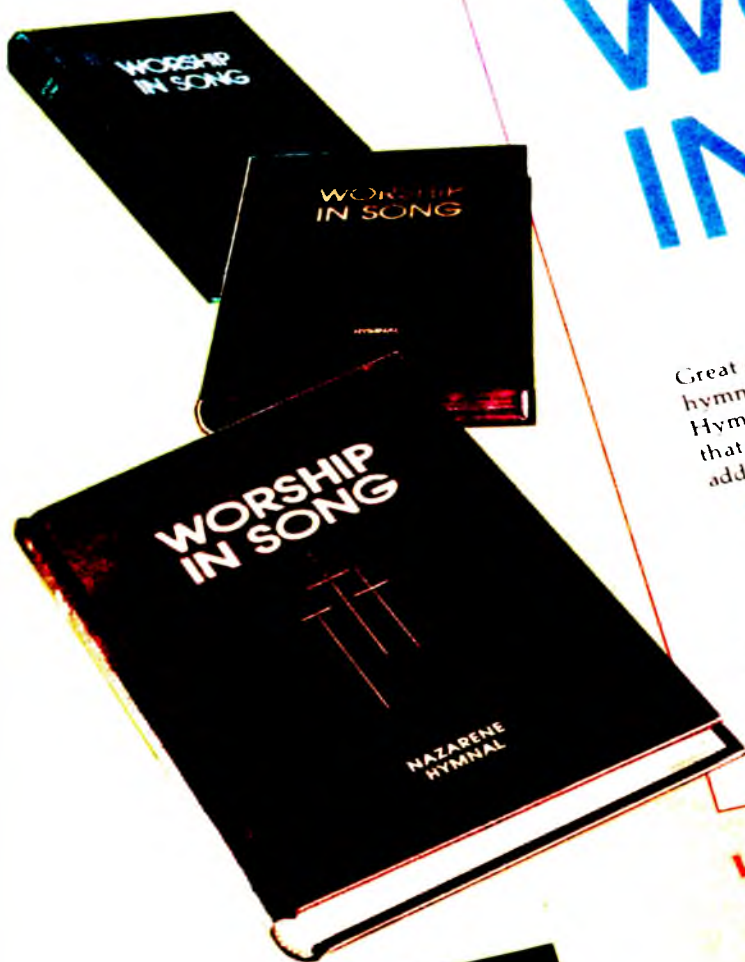
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- Count Your Blessings
- For All the Saints
- Glorious Things of Thee Are Spoken
- Good Christian Men, Rejoice
- Grace Greater than Our Sins
- Great Is Thy Faithfulness
- Guide Me, O Thou Great Jehovah (Williams-Hughes)
- Have You Any Room for Jesus?
- He Lifted Me
- How Great Thou Art
- How Sweet the Name of Jesus Sounds
- I Know That My Redeemer Liveth (Filmore)
- I Lay My Sins on Jesus
- I Would Be like Jesus
- If Jesus Goes with Me
- Immortal Love, Forever Full
- In Christ There Is No East or West
- In the Service of the King

- Jesus Is Coming Again
- Joyful, Joyful, We Adore Thee
- Let Thy Mantle Fall on Me
- Lord, Speak to Me That I May Speak
- Make Me a Blessing
- Nearer, Still Nearer
- Now Thank We All Our God
- O Come, O Come, Emmanuel
- O Love That Will Not Let Me Go
- O Perfect Love
- O Sacred Head Now Wounded (Hassler-Bach)
- One Day
- Our Great Saviour
- Praise Ye the Lord, the Almighty
- Rise Up, O Men of God
- Room at the Cross for You
- Spirit of God, Descend
- The Lord's My Shepherd (Crimmond)
- The Saviour Is Waiting
- There's a Song in the Air
- To God Be the Glory
- What Child Is This?
- Where Cross the Crowded Ways of Life

\*For information check the hymnal page in the Lillenas Section of the "Master Buying Guide."



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