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HERALD

OF HOLINESS

CHURCH OF THE NAZARENE / JULY 30 '75

—EUGENE L. STOWE, Chairman
For the BOARD OF GENERAL SUPERINTENDENTS



IN APPRECIATION

THE BOARD of General Superintendents wishes to express the gratitude of the entire Church of the Nazarene for the distinguished service of Dr. W. T. Purkiser as editor of the *Herald of Holiness*.

His 15 years at this post represent the longest tenure of any editor who has served. As he leaves the office, the circulation of the *Herald* stands at a record high of 200,000, which reflects the enthusiastic acceptance of the official organ of the church which he has produced.

Not only has Dr. Purkiser upgraded the format of the *Herald* into a colorful, attractive biweekly magazine, he has also provided the highest quality editorial content.

In the tradition of such great editors as James B. Chapman, D. Shelby Corlett, and Stephen S. White, he has continued to set forth the church's theological and ethical positions with accuracy

and clarity. A careful scholar and loyal churchman, his writings have consistently related authoritative biblical principles to contemporary issues. His answers in "The Answer Corner" have been classic in their perception and candor.

We are pleased that as Dr. Purkiser takes a well-deserved retirement from the demanding responsibility of this office, he is not going to lay down his pen.

A number of writing assignments, including the second volume of the history of the Church of the Nazarene, will insure a steady flow of the high quality religious literature with which his name has become synonymous.

We wish for Dr. and Mrs. Purkiser many years of more relaxed but equally satisfying service to God and the church.

We welcome Dr. John A. Knight to the editorship of the *Herald* with the full confidence that he will continue the high standard of contribution which his predecessor has made. □



Photo by R. A. Wohlrabe

SAVED?

WE'VE GOT TO save them somehow."

The ranger's assistant lowered the binoculars through which he had been watching a small band of horses on the opposite mountainside. The whispered rush of Silver Fork Creek from the depths of the forested canyon separating us from the horses filled the silence following his words.

"If we don't do something," he continued, "the ranchers'll just shoot 'em and leave 'em for the bears to eat . . ."

"We don't have any funds for a job like that," the district ranger grumbled, glancing up at a stellar jay gliding to a landing on a fir bough overhead. The jay cried, "Yeah! Yeah! Yeah!"

"I know," the assistant ranger nodded, watching the jay. "You give me some time and a good man. I'll save some of them."

And thus the fate of the last band of wild horses running in the headwaters of the Ramblegate, where they had ranged for 100 years, was decided.

The problem arose from a recent federal law requiring the elimination of all livestock except cattle from the open range. The ranger's personal problem was the questionable legality of the use of government personnel to capture wild horses.

Something caught my imagination as I

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listened to this conversation. Here were fine animals, in untrammled liberty, threatened with extinction because they had become parasites.

Cattlemen, required to pay high grazing fees, were demanding a commensurate abundance of pasture. A dozen wild horses eat and destroy enough grass to feed 20 cows, especially in this mountain upland. And there just isn't that much open range anymore.

In some ways this romantic little band of wild horses were like the people who do not want to be saved. They don't know the threat of death is upon them. You ask a man ignorant of the plan of God if he doesn't want to be saved and he will probably say, "From what?"

Like these horses, he doesn't know and you can't tell him he is a kind of parasite on society, draining away the spiritual integrity of those whose lives he touches. He may be a good man, but if his life isn't a testimony for Christ, it is a testimony against Him. For "he that gathereth not with me scattereth abroad."

An even closer similarity exists to bands of men and women, mostly young, like these horses, who cherish an unruly independence from all convention and authority, yet feed upon the lenience of the society the ethics of which they despise. You can't talk to them, either. Usually they are better schooled than you are and know exactly what they do not believe and why.

By HAL VON STEIN

Fort Bragg, Calif.

HERALD of HOLINESS



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Somehow the significance of the fact escapes them that their beliefs are mostly in negatives.

In the case of the wild horses, the ranger stuck his neck out to allow his assistant what he needed to trap them. Someone usually has to run a risk—in this case his career—to step outside ordained guidelines.

The same thing holds true in saving people from destroying themselves here and for eternity. Someone runs the risk of embarrassment, misunderstanding, defeat, and possible injury. You can't usually get the rebellious generation into a church. You have to go where they are to talk to them. You may get kicked and hurt.

Like the man who did the work, snaring the horses. The qualities he possessed which paid off were patience and everlasting persistence. Some of the animals were killed fighting the snares, but some were saved.

You can't save them all—in fact you can't save any. Only God saves people, and sometimes even He can't.

But you can head them in the right direction, and some of them will enter the corral. You will even find some of them *want* to be saved if someone cares enough.

Jesus said, "I am the door [of the corral?]: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

You see, you don't stay in the corral all the time. When you are saved, you begin to amount to something and become useful. □

IN THE CENTER OF HIS WILL

*In the center of His will—
That's where I long to be,
And I know that God will help me
To stay there, constantly.*

*In the center of His will—
There I will have no fear,
Because Christ has promised
That always He'd be near.*

*In the center of His will,
Sheltered from the cold,
It's a haven for the young
And a refuge for the old.*

*In the center of His will
Is where I plan to stay
Until He calls me home
Or returns for me one day.*

EVELYN MCFARLAND
Lancaster, Ohio



THE WORLD'S GREATEST NEED

WHAT THE WORLD needs now," goes the modern song, "is love, sweet love." But there are many kinds of love and love is usually defined differently by different people. Moreover, the love usually sung about cannot solve the ills that plague a world tottering precariously on the edge of an abominable abyss.

Perhaps for the world in general there is no theme more grand than love; yet can this love meet our needs? If not, what does the world need?

Educators feel they can change the world through education.

The scientist views the situation as a world in need of greater technology.

The doctor says, Let me cure the world's ills with medicine. Healthy people are happy people.

Judges, lawyers, and the courts would make wrongs right through legal means and the administration of the law.

An economist seeks to right the plight of the world through control of the production, distribution, and consumption of wealth.

Governments strive to cure suffering through welfare with relief from starvation and want.

Even the church gets into the act by preaching a "social gospel." There is a feeling that the church may become so "heavenly minded it will be no earthly good," so it leaves the preaching of the Cross for a more humanistic approach.

But the humanistic approach has failed, and while each of these may meet a specific need, they have missed the secret of giving the world what it needs most.

Man with all his vast resources has been unable to draw a divided world together with technology or social programs. For after all of his knowledge has been utilized, the basic conflict among people continues.

The root of the problem, however, can be traced to man's fallen nature.

In his book *Illnesses of the Modern Soul*, Rus-

sell V. DeLong notes that "man cannot change his own nature" and that men "who are spiritually sick cannot heal themselves."

More than ever, the world with its teeming millions of searching souls needs the love that only Jesus Christ can impart. He came to a world stained by sin, writes Dr. DeLong, "in order that He might live among men, experience their infirmities, be tempted by Satan, and finally die on the Cross as a Sacrifice for man's sin and as an expression of divine love."

It is this divine love that offers a healing balm to a sin-sick world. When mankind responds to the love of God, that aura of love will emanate from man to man, pervading society and thereby affecting the world at large.

Perhaps it is best expressed by Robert V. Ozment in his book *Love Is the Answer*,* in which he gives this penetrating insight into what the world needs most:

"One of the greatest needs of our generation is to learn to practice the love we see so clearly expressed in the life of our Lord. Love is the subject of the first and greatest commandment. Paul gives priority to love in his First Letter to the Corinthians: 'In this life we have three great lasting qualities—faith, hope and love. But the greatest of them is love' (1 Corinthians 13:13, Phillips). The gospel is saturated with God's love, and the Cross is undeniable evidence of His unfathomable compassion.

"Love is the answer to most of the baffling and perplexing problems that plague humanity. When we learn to apply in our daily lives the principle of love as taught *by*, and lived *in*, the life of Jesus, the clouds of bitterness and war will disappear from the horizon. Then we will see the sun of 'peace on earth and good will toward men' sending its rays across our troubled world." □

**Love Is the Answer*, by Robert V. Ozment, Fleming H. Revell Company, used by permission.

By C. D. HANSEN

GOD HAS SPOKEN

YES, GOD has really spoken. His clear tones reveal the eternal truth of His divine purpose. The certainty of His ancient word forms the firm foundation of our Christian faith.

Enumerating the Ten Commandments, Exodus 20:1 declares, "And God spake all these words."

If we simply say the commandments are the law of Moses, then only a man has spoken. His words are open to refutation. But when we acknowledge the commandments as the direct word of God recorded by Moses, then we have ground on which to plant our lives.

Again, there is difficulty in assuming that God's voice was only the sound of thunder on the mount, amidst clouds of smoke. This leaves the divine revelation open to private interpretation—which amounts to no revelation at all. It is regarded as the noise of some awful sound, and God is construed as hiding in the dark.

The fact is—God has spoken. The meaning of His words are direct and easily understood. Even so, worldly-wise men disclaim their authority and declare that the commandments are no longer binding. But the people of God have ever recognized that His unchanging truth is for all generations.

Whenever man dismisses the issue that the truth of God is for him, then he soon loses his way. Confused adults and youth who blindly search for truth would quickly find new purpose and direction for their lives if they would obey the law of God.

If we ignore God—His existence, His loving commands—life is no longer worth living. At best, mankind appears to be only an insignificant animal or a glorified machine. In either case, man is dehu-

manized and depersonalized, and his destiny anticipates annihilation.

However, when we accept the fact that God has spoken, then even the unknown future is brightened. Life immediately assumes the definite purpose of doing His will with faith that He will uphold our eternal destiny.

Even amidst the seeming stern tone of the commandments, God spoke to us in love. He revealed himself, His character and truth, because He cared for us. Thus His call to righteousness deserves our utmost concern.

The message of the Church of Jesus Christ must ever be that God has spoken—and still speaks. His word applies to the affairs of our day. The truth that Jesus came and fulfilled the law does not cancel the law.

Rather, Christ's life and work demonstrate the Divine purpose of the law as it applies to mankind. Our Lord never intimated disregard for the Ten Commandments. He continually affirmed that the grace and mercy of the Father to mankind flowed through the channel of His fulfillment of the law and man's determination to participate in obedience.

Putting our faith in Christ, we can keep the law. We are not divinely confronted with a list of impossibilities. The law demands a response of loving obedience from each of us—not a mere grudging, legalistic effort. Such obedience is possible if we will allow the love of Christ to live through us.

Since God has spoken, calling us to righteousness and a daily walk in holiness, we must answer. Our only acceptable reply is in committing ourselves to do His will as the Spirit of Christ empowers us. □

By IVAN A. BEALS

Kansas City

"LORD, OPEN OUR EYES"

HELP! WE'RE SURROUNDED!" These are not the words of an old TV western. They came from the servant of Elisha. The king of Syria had sent his armies against the man of God. "Open his eyes," Elisha prayed for his servant. "Help him see the armies of heaven."

How could Elisha be calm in the presence of such danger? Why didn't he panic like the servant? Two reasons: First, he wasn't surprised that the armies were there. Second, he knew that God's army was also there.

Syria had launched a series of attacks against Israel. Each time Elisha would warn the king of Israel, and the attack would be repulsed. Not just once or twice, but this happened several times.

Obviously, if the attacks were to be successful, Syria must first eliminate Elisha. So the army was sent. Elisha was not surprised. He knew this would be the price of intercession. When he helped Israel, he took upon himself the problems of Israel. The attack turned from Israel to Elisha.

We will experience similar situations in our lives. When through prayer, fellowship, and self-giving, we become involved in the life of a new Christian, we can protect him. He needs that protection just as our babies need physical protection.

Now the rub. When we do protect that spiritual infant, Satan's attack turns from him to us.

Like Elisha, we can maintain a spiritual calm if we know the attack is coming. Don't be surprised when it happens. If we hinder Satan's plans, he will attempt to remove us from the situation.

"Open his eyes, that he may see." Elisha knew that now he needed help. Knowing the attack is coming is only part of the answer. When it comes, we need help. That help was available then! That help is available now! "They that be with us are more than they that be with them." God is always in the majority.

When Satan has you surrounded, just let God show some of His protecting care. He does care for you.

The exciting result is that we can continue to intercede. We can continue to help new Christians establish their lives in Christ. And we can do it with confidence. When the attack comes, God will have another opportunity to show himself strong on our behalf.

"Lord, open our eyes that we may see." ☐

By HAROLD DeMOTT

Montpelier, Ind.



Photo by Schmerler

EVERYBODY likes a bargain!

Sometimes the purchase is a smart one when an article of value is marked down for quick sale in seasonal clearance of merchandise. There are other times when the so-called bargain turns out to be no bargain at all, but shoddy and inferior upon closer examination.

In Christian experience we tend sometimes to expect results without due consideration to the means necessary. Bargain hunting carries over into concepts and attitudes regarding spiritual values. Can you imagine a "bargain counter" holiness?

Of course, God has no bargain tables or marked-down specials that would provide incentive for a quick and easy route to Christian holiness. The very idea of such a bargain counter is ridiculous and unreal. Which suggests, of course, that the expectations of some spiritual bargain hunters are also absurd.

What kind of "holiness" would be desired by those seeking a bargain? We could define it as follows:

1. A HOLINESS THAT SEEKS POWER WITHOUT PURITY

That there is need for spiritual power to enable us to live victoriously and witness effectively cannot be stressed too often. But the expectation of power without the necessary preparation of the heart suggests a bargaining attitude.

Along with the prayer, "O Lord, send the power," should be the earnest cry of the heart, "O make me clean!" Cleansing and filling by the Holy Spirit are in the same package.

The error of the modern charismatic movement lies in the disproportionate and exaggerated emphasis on the excitement of a power that produces ecstatic utterances. The importance of the Holy Spirit's ministry is reduced to the lowest common denominator that includes all varieties of theological beliefs. It may look like a real bargain to some, but the ministry of the Holy Spirit goes far beyond such surface emotion in renovating the believer's heart.

"Bargain Counter" Holiness

By REEFORD L. CHANEY
Helena, Ala.

helps to holy living

2. A HOLINESS THAT EXPECTS GROWTH WITHOUT DISCIPLINE

The life of Christian holiness is not automatic after that second trip to the altar! There are rules we must live by if we expect to grow in grace.

The disciplined life of regular prayer and Bible study, daily commitment to Christ as the Lord of our lives, the denial of self-interests and indulgences are all a part of the continuing growth pattern necessary if we move beyond the basic purity of the second blessing to a maturing concept of holy living. It won't just happen—we make it happen, with the same earnestness and dedication that was required of us in the crisis experience.

3. A HOLINESS THAT EXPECTS JOY WITHOUT SERVICE

Joy is included in the "fruit of the Spirit," along with love, peace, long-suffering, gentleness, goodness, etc. Thank God, there is joy unspeakable that comes to the sanctified heart. It is a joy the world cannot give or take away.

There is a danger, however, that the seeker after holiness may be more concerned about feasting on the delights of Canaan than in doing the will of God in the area of service to others, whether it be witnessing to the lost or ministering to those of the household of faith.

A joy that is self-centered, as an end in itself, is a dead end of frustrated emotion. In other words, joy without service would be a "bargain" that true holiness would deplore.

A holiness that expects power without purity, growth without discipline, or joy without service could be nothing more than a cheap substitute for genuine Christian holiness and would be no bargain at all.

Simon the sorcerer, who was confused about the ministry of the Holy Spirit in his day, thought to capitalize on a spiritual gift that he supposed could be purchased with money. There is no substitute for the cleansing, empowering, and upbuilding ministry of the Spirit, as there are no substitute conditions for complete surrender, obedience, and daily walking in the light.

The other day I passed a freakish looking automobile on the interstate. It was an impressive Cadillac as it approached, but a quick glance through my rearview mirror revealed it to be only a VW with a false front! If all we are concerned about as holiness people is good appearances, we might talk the language and act out our parts, "having a form of godliness, but denying the power thereof."

Let's not seek a "bargain counter" holiness but be willing to pay the price for the genuine! May the Holy Spirit fully possess us as vessels unto honor! □

EDITING OUR LIVES

E STANLEY JONES finished his last manuscript, *The Divine Yes*, under a severe handicap. Due to a stroke he had lost much of his sight, the use of his left arm, and his speech was impaired.

As a result of these hardships, Dr. Jones could only feebly note any corrections in the margins after a rough draft was typed from cassette recordings.

Dr. Jones, making notations for his daughter who was to prepare the manuscript for book publication, inserted the phrase frequently in the margins: "This does not belong here, but you'll know what to do with it."

There is a spiritual lesson in those words. Every man who is a child of God can say to his Father, "This does not belong here, but You'll know what to do with it."

This he can say to every closed door, to every

burden, to pain, to disappointment, to circumstances that are hard to understand, to all the absurdities of life. And he can write it on the margins of life, assured that God knows what to do with them—and, consequently, with us.

God, who is the perfect Editor of life, can—if our hearts are trusting and obedient—arrange the events of our lives in such a way that when the chapters are written, they are recorded in harmony with the divine will.

And while there may be individual notes of discord and dirge, the total composition, when orchestrated by God, with grace and strength, becomes melody and beautiful to behold.

Perhaps only one phrase need be added—"This does not belong here, but You'll know what to do with it." Or, "You'll know what to do *for us*." □

By C. NEIL STRAIT

Racine, Wis.



By RANDAL E. DENNY
Modesto, Calif.

The MINISTRY OF TEMPTATION

WHILE STUDYING the Book of Genesis with her class, the Sunday school teacher asked, "What did the serpent say to Eve in tempting her to eat the forbidden fruit?"

One boy answered, "Try it; you'll like it!"

Wise is the person who knows the difference between temptation and opportunity. Opportunity knocks, but temptation only needs to stand outside and whistle.

The storm was whipping across the valley when the visitor asked the farmer, "Does the wind blow this way all the time?"

"No," replied the farmer, pointing. "Sometimes it blows that way!"

Doubtless many have felt temptations and trials blowing in many directions. James, the brother of Jesus, explains that temptation or testing is not a sin: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:2-4).

Testing and temptation can have purpose: to strengthen, to purify, to prove! William Barclay wrote, "All kinds of experiences will come to us. There will be the test of sorrows and the disappointments which seek to take our faith away. There will be the test of the seductions which seek to lure us from the right way. There will be the tests of dangers, sacrifices, the unpopularity which the Christian way must so often involve . . . They are not sent to defeat us; they are sent that we may defeat them. They are not sent to make us weaker; they are sent to make us stronger."

It sounds strange, but James insists that the Christian's attitude toward testing should be one of joy! Each test is an opportunity for spiritual growth. Difficulties are footholds toward maturity. One of Queen Victoria's prime ministers said, "Difficulties constitute the best education in this life."

The Bible says, "The trying of your faith worketh patience" (James 1:3). Untested faith is unsure faith. Thomas a Kempis wrote, "Temptation discovers what we are!"

Such testing produces patience. Passively, patience is the capacity to endure, to hang on when the pressure is great. Aggressively, it is the spirit of determination, of persistence in good, of keeping on. Patience is the capacity to turn obstacles into stepping-stones. No wonder the early Christian martyrs did not die like cringing cowards, but died singing!

Luther Bridgers, a Methodist preacher in

Georgia, looked back and waved good-bye to his sweet wife and three children. Before he returned, a friend called to tell him the grim news: "Your house caught fire tonight and burned. Your wife and children have been burned to death."

Bridgers dropped to his knees and prayed, "Lord, I have preached Your gospel to others, and have told them it would comfort them in every hour of sorrow. Grant that this same gospel may comfort me."

He said almost instantly he felt great, strong arms around him. Though he carried the agony of that terrible bereavement for months, the love of Christ gave him victory through it all. He wrote a song out of that tragedy that has blessed the hearts of many.

*There's within my heart a melody.
Jesus whispers sweet and low:
"Fear not, I am with thee; peace, be still,"
In all of life's ebb and flow.
Jesus, Jesus, Jesus,
Sweetest name I know,
Fills my ev'ry longing,
Keeps me singing as I go.**

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). □

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PEN POINTS

HAPPY CHRISTIANITY IS ATTRACTIVE

Minnie Hedger is 90 years of age. She has been a patient in Yosemite Convalescent Home in Modesto, Calif., since Easter, 1971, when she fell and broke her hip.

Her husband (in a second marriage) had been a patient in the same rest home for three years when she was admitted. He passed away recently after having been a cripple for many years.

Mother Hedger's first husband—Rev. William Allen—was stricken with a heart attack in his pulpit and died in the midst of a successful ministry.

Her daughter and closest confidante—my own wife Aletha—died suddenly and unexpectedly of a heart attack. A few weeks later her son Everett, successful merchant in Turlock, underwent surgery for a brain tumor.

Mother Hedger has had her share of trouble; but in spite of this her old grey eyes keep their twinkle and inevitably a smile breaks through when she greets her friends.

The secret is that Minnie Hedger knows the Great Healer of wounded hearts. She walks and talks with Jesus.

A few months after she had fallen on the cold garage floor and broken her hip—lying there for an hour before a neighbor finally heard her calls—she was using a walker and learning to walk again.

On one of my visits, she told me she was finding opportunities to witness as she made her rounds with the walker. She spoke of a new patient especially who seemed to be real interested. This lady had never attended church.


On a subsequent visit of mine she wanted me to meet this lady.

The first thing the lady said was, "Your mother-in-law is the happiest person I ever met. I look forward to seeing her every day when I hear her walker tapping along the hall."

A month later Mother Hedger grabbed my hand and almost shouted, "You can't guess what! She got saved!"

She was just bubbling over with joy as she told me how she had prayed with this lady and Jesus saved her. □

By **Fletcher Galloway**
Portland, Ore.



MY CASTLE OF FAITH

By **STEPHEN M. MILLER**

Akron, Ohio

I SAT SILENTLY in a chair at the foot of Dad's hospital bed while Mom whispered the word in his ear . . . cancer.

They both fought to maintain composure, but a few tears sneaked out and were allowed to run freely—wiping them away would have been to acknowledge their presence. The doctor had said it was important not to show emotion around Dad.

"It's his cancer and he can cry if he wants," the doctor said, "but don't you cry in front of him."

The wife of the man in the bed next to Dad's had guessed what was going on and asked with hand gestures if she should draw the curtain. I smiled and shook my head no; I *didn't* want to draw attention to the seriousness of the moment . . . and besides, it's easier to fight tears when others are watching.

I drove Mom home that snowy night. Just before we pulled into the driveway, she began to tremble.

"Are you cold?" I asked.

"No," she answered. "It will pass."

Members of the family hid their feelings from one another that night. We showed concern but not the extent of that concern.

We went to bed early, but the night was not for sleeping; the night was for calling upon God. By this time the tear dam would hold the waters no longer.

Late that night a star broke through the clouds. The star spoke a single word . . . *faith*.

I had been wondering the purpose of Dad's cancer. I had been wondering the purpose of the recent, seemingly premature, deaths of two Christian friends, the loss of three babies belonging to couples in our church, and the serious illnesses of other Christian friends.

That is when the star spoke the word *faith* to my heart.

Jesus said that a house built on sand will surely fall; but God told me that night that faith built on a broken heart will stand forever.

Dad came home a couple weeks later and the outpatient treatments began. These treatments

caused him to lose his hair and made him sick about every other day.

I loved no one on this earth any more than my dad, and it broke my heart to watch him suffer; but I had confidence in the fact that God knew what He was doing.

The first Sunday Dad was able to attend church, he walked to the altar and gave his heart to God . . . something he had done years before, but that had worn away as those years passed.

This certainly was part of the reason for the illness, but only part, because the cancer did not leave with his sins.

And the broken heart of his eldest son still hears his late-night moans and watches his pain through eyes that hold back tears in the day-light hours.

But upon this broken heart, God is building a castle of faith that will stand firm against all the fiery darts of hell. And in the days to come, when the fires burn most fiercely, I will rest safely within the castle God is building today. □

Holiness for Contemporary Man

THE EXPERIENCE and resultant life of holiness is as much for today's Christian as for the Early Church. It is the permanent experience among the passing, the continuing amid the changing. It is as meaningful in the unusual days of modern life as it was in the so-called "good old days."

Holiness and Change

If one word defines the generation of which we are a part, it is *changing*. Regardless of our chronological age, the world is not the same one in which we were born. Changes occur overnight with dizzying rapidity in our lives. Our children face situations and styles of life beyond the childhood comprehension of their parents. Yet their basic needs are the same.

Heart holiness is as necessary today as it was 30 years ago, and as rewarding.

Coping with a changing world is not easy. We can no longer find a rut in the road and stay in it for the rest of our lives.

A shrinking world makes unfamiliar faces and places neighbors to us wherever we may live. A

widening world carries us to strange and wonderful places. Modern ways of life bring us into relationships with a kaleidoscope of life-styles.

A holy heart is necessary to maintain equilibrium and direction. Instruction, empowerment, and leadership by the Holy Spirit must be paramount in importance if we are to make it.

Our personal life-style change all too frequently. For instance, if we have lived a half century we have gone from dirt road to superhighway, from pedal clutch to automatic transmission.

If we have lived a quarter of a century, we have gone from speedsters to superjets.

If we have lived only 15 years, we have experienced the outer-space sixties, and half of the inner-space seventies with its accent on the psychic mysteries.

The Church itself has changed. Old animosities and prejudices are set aside. Communion which once had words to say *about* each other now have words to say *to* each other.

By JOHN W. MAY

Newport, Ky.

Our homes have changed. In one example alone, Hollywood now threatens to move from the neighborhood theater into the living room.

Today's changing world challenges Christians to holy choices. The ability to say no, or to choose what is best, is a necessary capacity. Bible holiness accomplishes this in the lives of God's people, and it works as realistically today as in any other day.

When Jesus prayed for the sanctification of His people in John 17, He prayed for us as well. As the sanctifying grace worked for the disciples, it will work for us.

Holiness and Character

We would much rather that things today be clearly definable in black and white, but life is not as simple as that. Complex experiences are varied shades of gray.

Our day has seen the debauchery of character in high places as well as among common men. Situation ethics are the basic rules that many people live by. A definite ethical morality has gone by the board too often. The blush of guilt has largely disappeared in many circles.

Occasionally someone verbalizes on the "good old days," but few seriously desire to go back to them. The truth is, good people are as good today as good people were yesterday, and bad people are as bad. Sinfulness may change its color but not its character, its description but not its definition or desecration. But if character is the

same today, so is the power of God to cleanse it. Contemporary man can be as sanctified as his forefathers.

Holiness and Crises

Culturally, economically, physically, spiritually, in a myriad of personal and worldwide areas, life is a succession of crises for contemporary man.

He needs a vital experience to meet crises on a day-to-day basis. Bible holiness works here as well. Whether a crisis comes on the level of relationships with others or within himself, the power of the Holy Spirit is adequate for his needs.

A newly sanctified Christian came to me one day voicing his fears about the future. It seemed that every time a certain relative visited in his home they had an argument. It was a real personality conflict.

Now he was sanctified but he feared that when the relative visited again he would lose the experience in the heat of an inevitable argument.

I tried to encourage him with the fact that God's grace was given on a day-to-day basis and when the time came there would be an adequate supply for his need, but he continued to be troubled.

Then one morning he came to me, all smiles, with the simple but victorious words, "She came, and it works!"

Holiness is for contemporary man, whatever his need might be and whenever it appears. □

PEN POINTS

A NEGATIVE REPORT

Moses had sent 12 tribal leaders on a reconnaissance mission. They praised the new land—with a negative outlook.

"We arrived in the land you sent us to see, and it is indeed a magnificent country—a land 'flowing with milk and honey.' Here is some fruit we have brought as proof. *BUT* the people living there are powerful, and their cities are fortified and very large; and what's more, we saw Anakim giants there! . . . The land is full of warriors, the people are powerfully built . . . We felt like grasshoppers before them, they were so tall!" (Numbers 13:27-28, 32-33, TLB, emphasis added).

They didn't contend that Canaan wasn't a good land, only that it was difficult to reach and possess. The negative faith of the majority report of the committee discouraged the entrance of the people of God into Canaan. Over half a million unbelievers died in the wilderness and failed to enter the Land of Promise. The infamy of these "butting" reporters is printed in God's Book to this day.

It is poor psychology to exaggerate the enemy's strength. To do so is to increase it.

A boy who had just learned to read determined

to read the entire Bible. He had just begun the Book of Job when he was asked his opinion of the first two chapters. "Well," he said, "I don't like that Satan a bit; and when I get to learn to write, and when I have to write *Satan*, I will always write *Satan* with a small s." With our negative attitude, most of us would capitalize the whole word! Fear and timidity magnify the foe.

If you've made up your mind that you can't do something—you're absolutely right. Today we look at walls, fortifications, and wicked giants and release our dispatches with their ominous conclusions. A grasshopper complex puts a ceiling on spiritual achievements.

Positive faith will cause giants to fall and mountains to melt before our conquering tread. A positive perspective will enable you to enter and conquer your personal Canaan.

"You don't know of nobody that don't want to hire nobody to do nothing, do you?" "Yes, I don't!"

We always play up the negative—nobody ever puts out a sign, "Nice Dog!" □

By Carl N. Hall
Huntsville, Ala.



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

HOW TO HAVE A HAPPY FAMILY

God wants His children to have happy families. He says so in His Word . . . in fact, He even spells out in black and white how we can achieve such happiness.

1 Peter 3:8-12 is all about happy families. The *Living Bible* paraphrases verse 8: "You should be like one big happy family" and then the scripture tells us how.

A happy family "loves one another," is "full of sympathy," does not "repay evil for evil," keeps "control of their tongues," and "lives in peace."

Love so often is taken for granted in families. It's expected that parents will love each other, children will love parents, parents will love children, and children will love each other. Love is an emotion for sure, but it is also an expression, a tangible display of something deeply felt. Families are admonished by God's Word to express their love to each other in active, real ways . . . to say, "I love you," to go out of their way to do something nice "just because . . ."

Sometimes it's easier to do a loving deed for a needy neighbor than to disrupt one's schedule to assist a family member. My friend had this point brought home to her recently. She went to her husband's office one afternoon and cleaned the shelves, dusted the desk, threw away a month's accumulation of trash in the wastepaper basket, and then left some of his favorite candy in the desk drawer. He spent hours trying to figure out who had cleaned his office. Finally his wife confessed . . . she was

the last person he had suspected. We take love so for granted in our families. A happy family loves each other and shows it!

A happy family is full of sympathy . . . loving each other "no matter what." That's hard. When someone in the family is cranky, irritable, and tired, our first response is to ignore them or send them to their room until their mood changes. Maybe we should be showing a little more sympathy and loving them "no matter what." One of the problems is that it is impossible to show sympathy for someone else when we are always feeling sorry for ourselves. God's Word tells us that one of the goals of our family living should be to learn to think of others instead of ourselves by showing sympathy, by loving them "no matter what," by caring about them personally.

A happy family does not repay evil for evil. I wish my children could learn this lesson. Much unhappiness in families is the result of one family member striking back when he is wronged. And in our family, at least, much unhappiness could be avoided if the injured party would not pass judgment until he knew for sure the other person actually intended to injure him and would not retaliate at all. A happy family does not repay evil for evil. A happy family tries to see the good in the other members' actions and gives them the benefit of the doubt.

A happy family keeps control of their tongues. How many times do unhappiness and strife begin with a casual remark like: "O Heather, your friend Carrie sure is a yukky kid!" Followed by: "Oh, yeah? She's neater than any friend you've got." Followed by: "That's what you think. None of my friends cry every time they don't get their way." Followed by more and more words and more and more emotion until they don't even remember what they're angry about. Happy families keep control of their tongues . . . it's scriptural!

Happy families live in peace because God is there . . . to love, forgive, and guide. Even though there are specific do's and don'ts for having a happy family, the most important thing is have God there and to *know* that He is there. He is the One who gives us strength and power to show sympathy, to be loving and humble, to do good things, to not snap back, to not chop each other down, etc. etc.

But God is there also to provide forgiveness when we goof things up and comfort when somebody else doesn't treat us very well. He will give us help and guidance.

God wants our families to be happy and He tells us how to do it. Read 1 Peter 3:8-12 with your family. Better yet, memorize the passage as a family project. □

The Expositor's Corner

BY ALBERT J. LOWN
Keighley, Yorkshire, England



Heart Holiness

FEW EMOTIONS in prayer equal an overflowing thankfulness following a prolonged period of anxiety. When fears prove groundless and unbelievable, and good news is received, we are like those who dream.

This was Paul's experience after unbearable concern for the infant Thessalonian church. Reluctantly, but wisely—remembering his Lord's words (Matthew 10:23)—the apostle had fled the city, avoiding needless martyrdom at the hands of fanatical Jews. Arriving at Athens, his heart was still with the new converts now facing afflictions and tribulation. Timothy was dispatched to investigate the situation and comfort the church.

Timothy's return, with good tidings of the faith and love of tested new Christians and their longing for Paul's fellowship, created gratitude beyond words: "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God . . . !" (1 Thessalonians 3:9-13). As heaviness had driven him to prayer, happiness inspired a two-fold petition:

1. *For a return to minister a deeper experience of grace.* Having evangelized among them as sinners, he would teach them as saints. Ideal converts, turning from sin, serving, waiting for Christ's return, yet with a deeper need often veiled in the rapture of a first love. "Night and day praying . . . that we might see your face, and might perfect that which is lacking in your faith?" Seeking practical guidance to fulfill that longing: ". . . our Lord Jesus Christ, direct our way unto you."

2. *For fervent fellowship love:* ". . . the Lord

make you to increase and abound in love one toward another . . . *as we do* toward you." Daring to make his own love—akin to that of a dedicated nurse (2:7) and a wise father (2:11)—the ideal for them. A perfect blend of desire and discernment, the prayer recognizes that *heart holiness* would perfect faith and inspire love in the measure needed.

THE EVANGELICAL EXPERIENCE

. . . of an "unblameable" heart is far removed from the opposing extremes of sinless perfection and a sinning religion. The first Paul combats in Philippians 3, distinguishing between the perfections of grace and glory. The second he assails in Romans 6, indignantly saying, "God forbid" that our Adamic nature and God's abounding grace should mean continuance in sin! Rather, that by the Cross, faith should rest upon the validity of a crisis death indeed unto sin—and by the Resurrection, moment-by-moment reckoning faith receives the virtue and victory needed for newness of life in righteousness and holiness.

An unblamable heart is possible. Never unblamable in word, judgment, reaction, and relationships, but in motive. "She hath done what she could" is Christ's approval of the pure motive and love-filled heart.

THE ESTABLISHING EXPERIENCE

. . . of heart holiness does not give infallibility or immunity from spiritual peril or temptation. One who had known the double cure of sin,

"washed hands and a clean heart," almost slipped and fell because of life's crosses and comparisons (Psalm 73). The "almost" did not become actual. Mercy had gone before. Reinforcement and revelation were found in God's house and compensations of grace, guidance, and glory. But things seen, heard, and felt impel the daily prayer,

*But Jesus, draw Thou nearer
And shield my soul from sin.*

The proneness to wander, however, to be easily moved from grace and God, is ended. The fickle and faint heart is replaced by a heart that is fixed, trusting in the Lord.

THE ESSENTIAL EXPERIENCE

. . . for all believers in the light of the Second Coming: ". . . he may establish your hearts un-

blameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thessalonians 3:13).

Heart holiness honors the Fatherhood of God, hastens the coronation of Christ, perfects justifying faith in a sanctified heart, supplies and sustains an overflowing love in and through the Church "toward all men."

A prophetic interest in the Second Coming is natural: The practical preparation of heart holiness is a scriptural requirement for hope's final consummation, His coming "with all his saints."

"Night and Day" is the title of a blues classic by a famous composer. "Night and day" the urge to lead believers into holiness of heart and life governed the composition of Paul's prayers. He would take any journey, pay any price to lead others into this experience. A conviction of need and a consecration to this truth will mean "by any road, at any cost." □

ABIDING IN CHRIST

PRINCIPLES OF IDENTITY AND INTEGRATION



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

FULL OF GOODNESS AND LIGHT

Christ abiders are experiencing and learning the difference between darkness and light. Only in the light of His Word do we begin to see how great was the darkness and deceit of our former life of sin.

The Apostle Paul reminded the believers at Ephesus of the close relationship between the light of the Lord and the fruit of their goodness which was growing for all to see: ". . . for you were formerly darkness, but now you are light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. And do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But are things become visible when they are exposed by the light" (Ephesians 5:8-13, NASB).

We are called to be children of light in sharp contrast to our past life of darkness in which we selectively hide from God and man our thoughts, feelings, deeds, and desires. The sinful man deceives by exposing of himself to

God and men only that which he chooses. He allows as much to be seen as will effect the impression he desires and his personal advantage in commerce, in "friendship," on even in his practice of religion.

The one who abides in Christ knows his goodness comes only from the righteousness of God's Son, Jesus. He is not trying to convince anyone that his goodness is a self-made variety. He has seen the Saviour and experienced the horrible magnitude of his sin. He knows the filthy rags reality of the self-righteous posture, for he has been broken to repentance by the lovingkindness of his Lord.

For the believer, life can be lived openly to God and others. His living will be in the light of Him who is "the Truth," and he will continue to be cleansed from all sin (1 John 1:7).

O Father, help us to live courageously in the light—meaning what we say and saying what we mean, doing all our deeds in the light so that the name of our Lord Jesus may be glorified in us. May Thy light in us produce the fruit of goodness and righteousness in all our day-by-day relationships. □

Nazarene Affirmatives

Make no mistake about it, negatives are important. Some acts and attitudes are “off limits” for all who want to please the Lord.

Whatever is condemned in the Bible is a non-negotiable limitation as far as the sincere Christian is concerned. There can be no compromise with evil.

Even some things that are not evil in themselves are excluded. No life has room in it for everything legitimate, and the good may crowd out the best. There will always be some self-imposed disciplines in the Spirit-filled life.

But it is always a mistake to stop with negatives. There is something profoundly unsatisfying living only in the area of limitations.

Warning signs and guardrails along the edge of the cliff are essential. But a traveller misses much beauty and joy if he drives so close to the edge that he must always be concerned with the warning signs and guardrails.

As far as the “General Rules” of the Church of the Nazarene are concerned, the negatives are grouped together under one head: “Avoiding evil of every kind.”

But the affirmatives are given under two heads: “Doing that which is enjoined in the Word of God, which is both our rule of faith and practice”; and “Abiding in hearty fellowship with the church, not inveighing against its doctrines and usages, but being in full sympathy and conformity therewith.”

Just as seven specifics are listed as examples of evil, seven statements are given as summarizing “that which is enjoined in the Word of God.”

(1) “Loving God with all the heart, soul, mind, and strength.”

(2) “Being courteous to all men.”

(3) “Being helpful to those who are of the household of faith, in love forbearing one another.”

(4) “Seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given.”

(5) “Contributing to the support of the ministry and the church and its work, according to the ability which God giveth.”

(6) “Attending faithfully all the ordinances of

God, and the means of grace, including the public worship of God, the ministry of the Word, the sacrament of the Lord’s Supper; searching the scriptures and meditating thereon; family and private devotions.”

(7) “Pressing upon the attention of the unsaved the claims of the gospel, inviting them to the house of the Lord, and trying to compass their salvation.”

It would be hard to imagine a more comprehensive summary of affirmatives. It covers just about every area of life.

And the interesting thing is—as the affirmatives control our lives, the negatives fall into place. Many of the debates about the propriety of this or that simply cease when we get more involved in what we should do than we are in what we should not do.

This is part of the meaning of the classic title “The expulsive power of a new affection.” When a great love grips the soul, the lesser loves either drop away or fall into proper perspective.

Affirmatives are ideals, and ideals always have more dynamic power than prohibitions. The life that is filled with the love of God will have no room for what the New Testament calls love for the world.

Christian life finds its true center when “the grace of God” appears, “teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ [or better, as the newer translations, *our great God and Saviour Jesus Christ*]; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:11-14).

An Introduction and an Appreciation

It is my genuine pleasure to introduce the new editor of the *Herald of Holiness*.

One in my position properly has nothing to say about the selection of his successor. The clearly defined guidelines of the church carefully direct the way in which a replacement is chosen.

It is always a mistake to stop with negatives. There is something profoundly unsatisfying about living only in the area of limitations. Warning signs and guardrails along the edge of the cliff are essential. But a traveller misses much beauty and joy if he drives so close to the edge that he must always be concerned with the warning signs and guardrails.

But it would be less than human if one in my position did not think about who might be selected to carry on his responsibility. My first wish in approaching retirement was that my successor might be Dr. John Allan Knight.

When I first began to reckon seriously with the passing of the years, Dr. Knight was pastor of Grace Church in Nashville, Tenn. Then when he was called to the presidency of Mount Vernon College and served with such acceptance and distinction, I began to fear that he would feel he had found his niche.

But with the nomination of the Board of General Superintendents and the election by the General Board, and after what I am sure for a successful college president was real soul-searching and seeking for God's guidance, Dr. Knight accepted the responsibility.

I couldn't be better pleased.

Dr. John Allan Knight comes from a distinguished Nazarene family. His father, Dr. John L. Knight, has been an outstanding pastor, evangelist, district superintendent, and until recent retirement executive secretary of the Department of Evangelism.

Dr. Knight brings a superb background of training and experience to the *Herald* office. He is a graduate of three institutions of higher education: Bethany Nazarene College, A.B.; the University of Oklahoma, M.A.; and Vanderbilt University, B.D. and Ph.D.

He has served as pastor for 12 years. He was professor of theology at Trevecca Nazarene College for 11 years and taught at Bethany for one year and at Mount Vernon for two years, 1969 to 1971. He has been president of Mount Vernon since 1972.

Dr. Knight's research for the Ph.D. degree was in the Wesleyan movement in eighteenth-century England, dealing particularly with John Fletcher, the highly valued associate of John Wesley.

Dr. Knight has published *The Holiness Pilgrimage*, an important book that draws on his doctoral research but which is admirably adapted to the understanding of laymen. He is the author of a portion of the *Beacon Bible Commentary* and has written a number of periodical articles.

Because of the advance time needed for selection and editing of articles, Dr. Knight's first material will appear in the *Herald* of August 13. I predict for him the warm and enthusiastic response of our readers everywhere.

BY THE TIME you read these words, the Lord willing, I will be with my wife in San Diego, Calif., "retired" to camp meeting preaching this summer, part-time teaching at Point Loma College next fall, and writing assignments that include the completion of one, the revision of another, and the writing of two major full-length books.

It is quite impossible to find words to express my appreciation for the opportunity my church has given me this past 15 years to serve the Kingdom through Christian journalism.

I have stood in a noble succession. In 64 years of history to date, the *Herald of Holiness* has had only six editors: Drs. B. F. Haynes, J. B. Chapman, H. Orton Wiley, D. Shelby Corlett, S. S. White, and myself. The Lord has given me to serve longer than any other editor in that period of time.

My wife, Billie, and I came to Kansas City 18 years ago, so that I might teach in the Nazarene Theological Seminary. It was really my first exposure to the inside workings of our denominational organization.

Through these years, I have had opportunity to watch the work of boards, departments, executives, and the Nazarene Publishing House. Whatever years may be ahead of me will be spent at a distance. But I leave Kansas City with deep admiration for the Christian commitment and professional skill of the men and women who carry on the day-by-day operation of this worldwide fellowship.

The Board of General Superintendents, to whom the editor is directly amenable, has given constant encouragement through these years.

Manager M. A. (Bud) Lunn and his Nazarene Publishing House staff have consistently offered every possible help and have made the editor's task as light as it could be.

It would be quite impossible to list the many whose friendship and support have enriched my own spirit. I shall be eternally grateful to God for their memory.

I recently quoted my favorite lines from Mary Brainard—let me give them again:

So I go on, not knowing,

—I would not, if I might—

I would rather walk in the dark with God

Than go alone in the light;

I would rather walk with Him by faith

Than to walk alone by sight. □



THE FIRST CHURCH OF THE NAZARENE IN GA-RANKUWA

The March 29 opening of the first Nazarene church building in Ga-Rankuwa, the Jane McManus Memorial, was a highlight of the first camp meeting on the new Bophuthatswana Pioneer District.

Rev. Enoch Litswele, principal of the Lula Schmelzenbach Memorial Bible College, led the singing in the service held in front of the closed doors. On his right is Rev. M. Rebese, superintendent of the Northwest District.

Ga-Rankuwa is a city of 100,000 near Pretoria, Republic of South Africa. There were 100 campers at this first camp meeting and God greatly blessed the preaching of Rev. J. C. B. Coetzer. □

—Paul Dayhoff, Rep. of South Africa

FUNDS FOR IMPROVING HOSPITAL AT MANZINI, SWAZILAND, RECEIVED

Word has been received that the Protestant Central Development Agency of West Germany and the Netherlands Aid Fund in the Netherlands have granted substantial funds to replace the oldest, termite-ridden buildings at the Raleigh Fitkin Memorial Hospital in Manzini, Swaziland.

These buildings are the original hospital structures, built in 1924 and ensuing years by Dr. David

Hynd, using handmade bricks that he learned to make from a book.

Plans have been approved and the work should be under way this year.

The donors requested that courses also be included in the present nurses' training program that would prepare Swazi young women for community health and preventive care programs in the villages.

Trainees in this program would not need to take the intensive and lengthy training required of registered nurses but would be well trained for community health work, which would release trained nurses for the more intensive nursing duties at the hospital and clinics.

Only the oldest buildings will be replaced. Newer wings built in more recent years are of cement block and will not be subject to termite damage. □



Old part of hospital being replaced

Pillenas!
musiccorner

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Encounters, a specialty music group of Trevecca Nazarene College, has had an active and exciting year. They have traveled 25,000 miles, performing in at least 100 separate concerts, throughout the southeastern states. Churches and zone rallies, many civic clubs, service organizations, and TV appearances have been included. Appearances have ranged from a Billy Graham Crusade to a United Fund kick-off banquet in the city of Nashville.

Encounters has as musical consultant James Van Hook of Bethany, Okla. Professor Van Hook was the originator of the Encounters concept and led them at general church gatherings such as the Evangelism Conference and the General Assembly. All musical arrangements have been done by Dr. Jerry Nelson of Denver.



**DR. HAROLD W. REED
RETIRES AS PRESIDENT
OF ONC**

Dr. Harold W. Reed served Olivet Nazarene College as president for 26 years and retires on July 31, after his long tenure of outstanding service. Most of Dr. and Mrs. Reed's professional life has been spent in college work.

After a pastorate in western Kansas he became president of Bresee College, Hutchinson, Kans., in 1936, continuing until 1940, when he resigned to become professor of religion at Pasadena College, Pasadena, Calif. Dr. Reed served as vice-president and dean of religion for two years at Bethany-Peniel College, Bethany, Okla., and then accepted the pastorate of Newton, Kans., First Church. After serving five years at Newton he was called to pastor the Huntington, Ind., church.

In May, 1949, Dr. Reed was elected president of Olivet Nazarene College. In 26 years as college president, Dr. Reed had only one negative vote for reelection as president.

He holds the Bachelor of Arts degree from Colorado College, the Master of Science from Colorado State College, and the Doctor of Theology degree from the University of Southern California. In 1951, Bethany Nazarene College conferred upon him the honorary Doctor of Divinity degree; and in 1975, Olivet Nazarene College awarded him the Doctor of Laws degree.

Dr. Reed has written three books: *The Church in a Crisis*, *You and Your Church*, and *Committed to Christ*.

He is a member of Pi Gamma Mu, Phi Delta Lambda, and Phi Chi Phi national honor societies. Dr. Reed is also a member of the Kankakee Rotary Club and has been active in community affairs. He is a trustee member of the Lincoln Academy of Illinois.

Dr. and Mrs. Reed will be taking a world tour as one of the gifts from the Board of Trustees upon retirement. Travel, lecturing, writing will be some of the interesting retirement activities the Reeds have planned for the years ahead. They will make their home in the Kankakee area. □

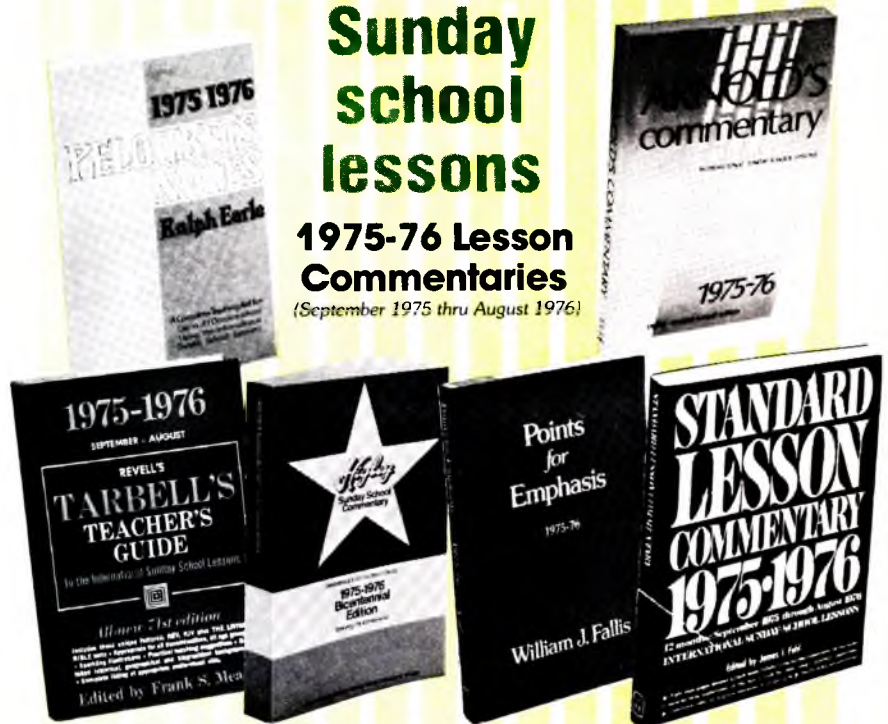
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Enthusiastic, spring contest-winning Missouri District Sunday school superintendents toured the Church of the Nazarene organizational complexes in the Kansas City metropolitan area: World Headquarters, Nazarene Theological Seminary, Mid-America Nazarene College, and Nazarene Publishing House. District Superintendent Rev. Arthur Mottram (l.) and Church School Board Chairman Rev. Paul Aldrich are holding the welcome sign that was displayed in the lobby of the publishing house awaiting their arrival.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

August 3—"Look on the Fields": The Nations

August 10—"Look on the Fields": The Church

NEWS OF REVIVAL

Pastor C. B. Carleton reports that the Tuscaloosa, Ala., Holt Church has experienced a great spiritual breakthrough. They had reached a standstill, spiritually and financially. Still, God had the answer. Some things come about only through prayer and fasting. After a series of messages on the subject, a Saturday night prayer meeting was started lasting from 9:30 until midnight. Almost immediately, the church began to grow, gaining about 45 per Sunday in attendance, and over \$400 per week in finances, with seekers at the altar almost every Sunday. □

ZANNER ELECTED PRESIDENT OF EVANGELICAL ALLIANCE

Rev. Richard Zanner, district superintendent of the Middle European District of the Church of the Nazarene, has been elected president of the Evangelical Alliance of the greater Frankfurt area in Frankfurt, West Germany.



The Evangelical Alliance (the European counterpart of the National Association of Evangelicals in the U.S.A.) is the oldest association of evangelical believers in Europe, having been formed in 1846. Its ranks comprise all of the evangelical free churches (Baptist, Methodist, German Covenant, Evangelical Free, and others) in Germany, as well as those German state churches which still bear witness to Jesus Christ as the only way of salvation.

The theological basis of the movement is soundly evangelical. Included among its tenets of faith are the divine inspiration and authority of the Bible, belief in the Triune God, the fallen nature of man, the incarnation of the Son of God, justification by faith, and sanctification through the work of the Holy Spirit.

The election of Zanner to the

presidency of the Alliance in one of Germany's largest cities is a testimony to his personal involvement in the cause of evangelical Christianity. It also indicates the contribution which the Church of the Nazarene has made in its short history of working in this country. □

LAWRENCE APPOINTED DEAN OF MVNC

Dr. L. Guy Nees, president, and the board of trustees of Mount Vernon Nazarene College, announce the appointment of Dr. Robert G. Lawrence as academic dean of the college. Dr. Lawrence will succeed Dr. W. Lloyd Taylor, who has resigned to return to full-time teaching.



Dr. Lawrence received the A.B. in 1946 from Eastern Nazarene College; the M.A. degree in 1954 from Boston University; and in 1964 earned the Ph.D. in zoology from Oklahoma State University.

He was associated with Henry Ford Boys' School in South Sudbury, Mass., from 1945 to 47; served as head of the biology department and chairman of the division of science at Bethany Nazarene College from 1947 to 1968; and has been associated with Mid-America Nazarene College from that time to the present.

At Mid-America, Dr. Lawrence served as associate dean, working directly under the president in institutional research, as chairman of the budget committee, and as academic dean for the past year.

Dr. and Mrs. Lawrence have two sons: Robert Kent, 25; and Barry Brent, 15. They moved to Mount Vernon in July and assume responsibilities at the college August 1. □

OF PEOPLE AND PLACES

Pastor Carson Campbell, of the Butler, Ind., church, was given a surprise supper at Maxton's Park in Butler by the church members. The supper honored Rev. Campbell's twenty-fifth year in the ministry in the Church of the Nazarene. Among the gifts received were: a money tree with 25 silver dollars on it from the church members, a silver letter opener, and a silver Parker pen set. Rev. Campbell started out as a boy of 17 preaching from his hometown of Mitchell, Ind. He has pastored seven churches and has done evangelistic work. □



A groundbreaking service was held for the building of a new sanctuary at the Webb City, Mo., church. The building will seat more than 400. Pictured are members of the district advisory board, the local church board, and the mayor of Webb City. District Superintendent James Hester is pictured front center and Pastor and Mrs. Dan Snowbarger are second from right.

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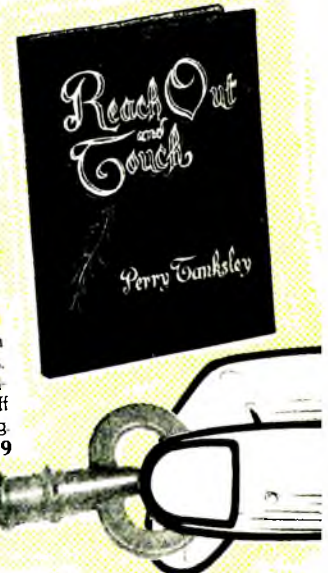
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- SAY FAMILY. (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCARLETT, DON. (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIEBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCHULTZ, ROYAL G. (C) R. 6, Box 277A, El Dorado, Ark. 71730
- SCOTT, WILLIS R. (C) 8041 Ruble Ave., Louisville, Ohio 44641
- SERROTT, CLYDE. (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT. (C) 1116 Highland Ave., Ashland, Ky. 41101
- SHARP, CHARLES & FAMILY. (C) R. 2, Box 216-D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM. (R) Box 16166, Louisville, Ky. 40216 (full-time)
- SHOLAR, LINDA ROBINSON. (C) Box 5642, Fayetteville, N.C. 28303
- SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY. (C) 4926 Hillside Rd., Independence, Ohio 44131
- SISK, IVAN. (C) 4327 Moraga Ave., San Diego, Calif. 92117
- SLACK, DOUGLAS. (C) 424 Lincoln St., Rising Sun, Ind. 47040
- SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, Okla. 73008
- SMITH, DUANE. (C) P.O. Box 228, Lennox Ave., Union City, Ind. 47390
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tidouate, Pa. 16351
- SMITHS, SINGING. (C) 205 Drayton St., Winnsboro, S.C. 29180
- SNELL, DALE E. (R) 814 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)
- SNOW, DONALD E. (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- SPARKS, ASA & MRS. (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPROWLS, EARL L. (R) c/o NPH* (full-time)
- STAFFORD, DANIEL. (C) Box 11, Bethany, Okla. 73008
- STARK, EDDIE G. & MARGARET. (C) 6906 N. W. 36th, Bethany, Okla. 73008
- STARNES, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- STEWART, PAUL J. (C) Box 90, Jasper, Ala. 35501
- STOCKER, W. G. (C) 1421 14th Ave. N.W., Rochester, Minn. 55901
- STONE GOSPEL SINGING FAMILY. (R) 5150 Airport Rd., Colorado Springs, Colo. 80916
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
- SWEENEY, ROGER & EULETA. (C) Sharon Grove, Ky. 42280
- TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
- THOMAS, J. MELTON. (C) c/o NPH*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig Mo. 64437
- THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
- TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH, JR. (C) c/o NPH*
- VANDEBUSH, HENRY AND RHONDA. (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD. (C) 11424 N. 37th St., Phoenix, Ariz. 85028
- VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
- WACHTEL, D. K. (C) Box E, Madison, Tenn. 37115
- WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- WALKER, LAWRENCE C. AND LAVONA. (C) c/o NPH*
- WALLACE, J. C. & MRS. (C) 2108 Bridlewood Dr., Louisville, Ky. 40299
- WARD, LLOYD & GERTRUDE. (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- WARNE, RAY E. & VIOLET. (C) Box 333, Dillonvale, Ohio 43917
- WELCH, JONATHAN & ILONA. (C) 106 Tyler, Danville, Ill. 61832
- WELCH, RICHARD & CLAUDIA. (C) c/o NPH*
- WELCH, W. B. (C) 5328 Edith St., Charleston, S.C. 29405
- WEST, C. EDWIN. (C) 217 E. McKinley Ave., Pomona, Calif. 91767
- WESTS, THE SINGING. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
- WHITTINGTON, C. C. & HELEN. (C) 4515 S. Santa Fe Dr., Englewood, Colo. 80110
- WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, G. W. (R) 2200 Elva Dr., Kokomo, Ind. 46901 (full-time)
- WILLIAMS, LAWRENCE. (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WISE, DAVE. (R) 9826 Springfield Pike, Cincinnati, Ohio 45215 (full-time)
- WISE, F. FRANKLYN. (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- WISEHART, LENNY & JOY. (C) 1136 Westfield Pl., Olathe, Kans. 66061
- WOLFE, JOSEPH P. (C) 7139 El Prado, Riverside, Calif. 92506
- WYLIE, CHARLES. (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky. 40601
- YOUNG, JOHN L. (C) P.O. Box 56, Peyton, Colo. 80831

AUGUST SLATE

(As reported to Visual Art Department)

ANDREWS: Vilonia, Ark. (Camp), Aug. 3-10
 BAILEY: Camby, Ind. (Camp), Aug. 3-10; Carey, Ohio (Ridge Chapel), Aug. 18-24
 BATTIN: Junction City, Kans., Aug. 10-17; Durant, Okla., Aug. 24-31
 BELL: Bourbonnais, Ill. (Chicago Cent. Dist. Camp), Aug. 4-10; Helena, Okla., Aug. 26-31
 BERTOLETS: North East, Md. (Camp), Aug. 9-17
 BETTCHEER: Pleasantville, N.J. (Pineview Camp), Aug. 7-17
 BOHI, JAMES: Indianapolis Dist. Camp, Aug. 4-10
 BOND: Waterville, Vt. (Ithiel Falls Hol. Camp), Aug. 6-17; Noblesville, Ind. (1st), Aug. 19-24; Miami, Okla. (1st), Aug. 26-31
 BROWN, ROGER: Hamburg, Ill. (Kampsville Camp), Aug. 4-10; McCrory, Ark., Aug. 12-17; Tabor, Ia. (Tabor Camp), Aug. 18-24
 CASTEEL: Herrin, Ill., Aug. 19-31
 CAUDILL, STEVE: Lisbon, N.Y. (Camp), Aug. 4-10; Dayton, Ohio (Parkview), Aug. 19-24; Wooster, Ohio (1st), Aug. 12-17
 CLARK: Muncie, Ind. (Emmanuel), Aug. 4-10; Huntingburg, Ind., Aug. 11-17; Findlay, Ohio, Aug. 18-24; Mineral City, Ohio, Aug. 25-31
 CLIFT: Garden Grove, Calif. (1st), Aug. 4-10; Hemet, Calif., Aug. 25-31
 CLINE: Athens, Tenn. (1st), Aug. 12-17; Augusta, Ky., Aug. 26-31
 COBB: Chicago Cent. Dist. Camp, Aug. 4-10
 COOK: Batesville, Ark. (1st), Aug. 17-24
 COX: Columbus, Ind. (Meth. Camp), Aug. 3-8; Lynn, Ind. (Camp), Aug. 22-31
 CRABTREE: Prescott, Ariz. (Camp), Aug. 1-10; New Hampshire, Ohio (Mt. Lookout Camp), Aug. 21-31
 CRANE: Waterville, Vt. (Ithiel Falls Camp), Aug. 6-17; Logansport, Ind. (Fairview), Aug. 26-31
 DARNELL: Washington, Ind. (Camp), Aug. 14-24; Monrovia, Ind., Aug. 25-31
 DIXON: Newburgh, N.Y. (Area Tent), Aug. 15-24; Olive Hill, Ky. (1st), Aug. 26-31
 DUNCAN: Charleston, W.Va. (Dist. Camp), Aug. 3-10; Circleville, Ohio (CCCU Gen. Camp), Aug. 15-25
 DUNMIRE: Marion, Ky. (Hurricane Camp), Aug. 7-17
 DUTTON: Newport, Me. (Interdenom.), Aug. 6-10; East Harpswell, Me. (1st), Aug. 11-17
 EDWARDS: Norwood, Ohio (Cincinnati Tent Cru.), Aug. 17-24
 ELLINGSON: Indianapolis Dist. Assem., Aug. 3-10; Greenfield, Ind. (Stringtown), Aug. 15-17; Oswego, Kans., Aug. 26-31
 ELLWANGER: Minnesota Dist. Camp, Aug. 18-24
 FELTER: Delta, Ohio (Hol. Assoc. Camp), Aug. 7-17; Tabor, Ia. (Zone Camp), Aug. 18-24
 FILES & ADAMS: North East, Md. (Phil. Dist. Camp), Aug. 10-17
 FORD: Glen Falls, N.Y. (Tri-County Hol. Camp), Aug. 17-24
 FORD, RUTH: Indianapolis, Ind. (Meridian St.), Aug. 11-17; Indianapolis, Ind. (Central), Aug. 18-24
 FORTNER: Hamburg, Ill. (Hillcrest Hol. Camp), Aug. 7-17
 FREEMAN: Normal, Ill. (Cent. Illinois Hol. Camp), Aug. 18-24
 FRODGE: Tarrant City, Ala., Aug. 13-24
 GREEN: Oklahoma City, Okla. (Dist. Camp), Aug. 4-10; Lubbock, Tex. (Dist. Camp), Aug. 11-17; Alexandria, Ind., Aug. 26-31
 GRINDLEY: Delta, Ohio (Brailay Camp), Aug. 7-17; Hinton, W.Va. (Interdenom. Camp), Aug. 23—Sept. 1
 HAINES: Detroit, Mich. (Bethel), Aug. 10-17; Flint, Mich. (South), Aug. 17 a.m.; Westland, Mich., Aug. 17 p.m.; Columbus, Ohio (Area), Aug. 20-24; Xenia, Ohio (1st), Aug. 31
 HANCOCK: New York Dist. Camp, Aug. 23-31
 HARROLD: Wickes, Ark. (1st), Aug. 3-10
 HEASLEY: Hollis, Okla., Aug. 7-10; Collinsville, Okla. (1st), Aug. 15-17; Hattiesburg, Miss., Aug. 31—Sept. 7
 HEGSTROM: Harrisburg, Ill., Aug. 18-24; Dolton, Ill., Aug. 25-31
 HOLLEY: Mattoon, Ill. (Eastside), Aug. 19-24
 IRWIN: Crossville, Tenn., Aug. 6-10
 JACKSON: Concerts in Ala. & Fla., Aug. 1-3; Richmond, Ind. (East Indiana Camp), Aug. 11-17; Langley, S.C. (1st), Aug. 29-31
 JANTZ: Caribbean & West Indies, Aug. 2-10; South America, Aug. 11-16; Roanoke, Va. (Eastgate), Aug. 26-31
 JETER: Boise City, Okla., Aug. 31—Sept. 5
 JEWETT: Vici, Okla. (Tri-County Hol. Camp), Aug. 1-10; Winnfield, La. (Hudson Camp), Aug. 18-24
 LANIER: Pleasantville, Ohio, Aug. 10-16
 LASSELL: Bedford, Ky. (Callos Grove), Aug. 1-10; Richmond, Ind. (East Indiana Camp), Aug. 11-17; Ava, Mo. (Mt. Zion Camp), Aug. 21-31
 LAW: Felicity, Ohio, Aug. 8-17; Milan, Ind., Aug. 22-31
 LAXSON: Des Moines, Ia. (Dist. Camp), Aug. 4-10; Flint, Mich. (Dist. Camp), Aug. 14-24; Honolulu, Hawaii (Dist. Camp), Aug. 25-31
 LECKRONE: Fergus Falls, Minn. (1st), Aug. 4-10; Backus, Minn., Aug. 11-17; Lake Koronis, Minn., Aug. 18-24
 LESTER: Idabel, Okla., Aug. 16-24; Mound City, Mo., Aug. 26-31
 LOMAN: Trinity, N.C. (Trinity Meth.), Aug. 15-17; Oakland City, Ind. (Camp), Aug. 21-31
 LOWN: Brethren in Christ (Camp), Aug. 24-31
 LUSH: Prescott, Ark. (Camp), Aug. 1-24; Spokane, Wash. (1st), Aug. 25-28
 MANLEY: Muncie, Ind. (Landmark Baptist), Aug. 1-3; Mechanicsburg, Ill. (Camp), Aug. 4-8; Wooster, Ohio (1st), Aug. 12-17; Dayton, Ohio (Parkview) Aug. 19-24
 MARTIN, PAUL: Austin, Tex. (San Antonio Dist. Youth Camp), Aug. 4-8; North East, Md. (Phil. Dist. Camp), Aug. 9-17; Norwood, Ohio (Camp), Aug. 18-24; Alexandria, Ind. (1st), Aug. 26-31
 McWHIRTER: Portsmouth, R.I. (Camp), Aug. 1-10; Circleville, Ohio (CCCU Camp), Aug. 15-24; Cullman, Ala. (1st), Aug. 26-31
 MEREDITH: Blanchard, Ohio, Aug. 7-17
 MERRELL: Pontiac, Mich. (1st), Aug. 4-8; Flint, Mich. (1st Wes.), Aug. 10-15; Twin Cities Naz. Ind. Mission, Aug. 25-31
 MICKEY: Dickinson, N.D. (Children's Camp), Aug. 19-24
 MILLER: Glasgow, W.Va., Aug. 21-24; Dorian,

Canada (Camp), Aug. 29—Sept. 1
 MILLHUFF: West Virginia (Camp), Aug. 4-10; West Texas (Camp), Aug. 11-17; Santa Maria, Calif. (Zone Camp), Aug. 27-31
 MONTGOMERY: Camby, Ind. (Bethel Chapel), Aug. 31—Sept. 7
 MULLEN: Machias, N.Y. (Odosagiah Bible Conf. —interdenom.), Aug. 9-31
 NEFF: Flint, Mich. (Central), Aug. 10; Glassboro, N.J. (Hol. Camp), Aug. 14-24; Hinton, W.Va. (Camp), Aug. 25—Sept. 1
 NEUSCHWANGER: Okmulgee, Okla. (1st), Aug. 18-24; Dixon, Ill., Aug. 26-31
 OVERTON: Sligo, Pa. (Children's Cru.), Aug. 5-10; Niagara Falls, N.Y. (Children's Cru.), Aug. 12-17; Lowville, N.Y. (Children's Cru.), Aug. 19-24
 PASSMORE: Ossian, Ind. (Children's Cru.), Aug. 12-17; Portage, Ohio (Camp), Aug. 21-31
 PHILLIPS: Vici, Okla. (Camp), Aug. 1-10; Dodson, La. (Hudson Camp), Aug. 18-24
 PORTER: Shelbyville, Tenn. (Himesville), Aug. 11-17; Crane Hill, Ala. (Beulah), Aug. 19-24; Monroeville, Ala. (1st), Aug. 26-31
 QUALLS: Eldorado, Ill. (Beulah Hol. Camp), Aug. 1-10; Bonnie, Ill. (Hol. Camp), Aug. 14-24
 RAKER: Sheboygan, Wis. (Tent), Aug. 1-10; Jamestown, N.D. (Dist. Revivals), Aug. 26—Sept. 21
 ROTHWELL: Des Moines, Ia. (Dist. Camp), Aug. 4-10
 SCHULTZ: Cleveland, Miss., Aug. 11-17; Opelika, Ala., Aug. 18-24
 SHARP: Falmouth, Mich., Aug. 26-31
 SHAW: Signal Mountain, Tenn. (1st), Aug. 17-24
 SHUMAKE: Charlotte, N.C. (1st), Aug. 31
 SLACK: Dalton, Ill., Aug. 25-31
 SNELL: Dothan, Ala. (1st), Aug. 11-17; Calera, Ala. (1st), Aug. 26-31
 SNOW: Ravenswood, W.Va. (1st), Aug. 26-31
 STAFFORD: Washington, Ind. (Victory Camp), Aug. 7-17; Marion, Ohio (Gilead Camp), Aug. 21—Sept. 1
 STARK: Des Moines, Ia. (Dist. Camp Children's Cru.), Aug. 4-10; Altus, Okla. (Children's Cru.), Aug. 12-17; Lawton, Okla. (1st, Children's Cru.), Aug. 18-24
 STEWART: Vancouver, Wash. (Clark County Camp), Aug. 14-24
 STRICKLAND: McCrory, Ark., Aug. 11-17; Fairborn, Ohio (1st), Aug. 26-31
 SWANSON: Wisconsin (Boys' & Girls' Camp), Aug. 4-8; Fort Madison, Iowa, Aug. 12-17; Borger, Tex., Aug. 19-24
 SWEARENGEN: Mt. Vernon, Ind. (Point Township), Aug. 26-31
 TAYLOR: Fresno, Calif. (Grace), Aug. 4-10; Olympia, Wash. (1st, VBS), Aug. 18-24
 THOMAS: Paden City, W.Va., Aug. 10; Wheeler, Tex., Aug. 19-24
 TRIPP: Houston, Miss., Aug. 12-17; Brookhaven, Miss., Aug. 19-24
 VANDERBUSH: Louisville, Ohio (Camp), Aug. 4-10
 VARIAN: W.Va. Camp, Aug. 3-10; Potomac, Ill. (1st), Aug. 26-31
 WALKER: Newburg, N.Y., Aug. 15-25
 WISEHART: Des Moines, Ia. (Dist. Camp), Aug. 4-10; Vicksburg, Mich. (Youth), Aug. 11-16



Rev. Ray Gibson, chairman of the evangelism board on the Kentucky District, engaged the services of the Department of Evangelism for the second clinic on personal evangelism, May 5-7, in Louisville. Eighteen trainees made 48 presentations of the gospel with 18 persons making a commitment to the Lord. District Superintendent Aleck Ulmet, who was a trainee in the first Kentucky clinic, led a group of 7 Kentucky trainers, along with Rev. Jim Calvert, Central Ohio District Evangelism chairman; and Dr. Don Gibson from Kansas City.

Mr. Dan Hitchens (l.) is shown receiving a plaque from Pastor A. Ralph Montemuro in honor of his 20 years as Sunday school superintendent of First Church, Salisbury, Md. Under his leadership the Sunday school has grown from an average of 110 to an average of 455, the largest on the Washington District.



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Evangelists Stuart and Ellen McWhirter recently visited the West Indies, including Haiti and Trinidad. Pictured is Rev. McWhirter conducting an altar service in the Avenue Dessalines Church in Port-au-Prince, Haiti. Attendance at all public meetings averaged over 500, with many people responsive to the claims of the gospel.



The Helena, Okla., church and Pastor Cecil Gray dedicated their beautiful, new, brick, four-bedroom parsonage. The new parsonage, valued at \$45,000, has wall-to-wall carpeting with central heat and air. Indebtedness on the parsonage is approximately \$20,000. Those taking part in the service were: Rev. Cecil Gray, pastor; Mrs. Janette Redman; General Superintendent Emeritus Hugh C. Benner; District Superintendent Jerald R. Locke, speaker.

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 6-7. Nazarene Campground, P.O. Box 46, Camby, Ind. 46113. Host Pastor: Marion Hoad. General Superintendent: Dr. George Coulter.

TENNESSEE—August 6-7. Nashville First Church, 510 Woodland St., Nashville, Tenn. 37206. Host Pastor: Millard Reed. General Superintendent: Dr. Orville W. Jenkins.

NORTHWESTERN ILLINOIS—August 7-8. District Center—Manville Nazarene Camp, Route 1, Manville, Ill. 61369. Host Pastor: Paul Snellenberger. General Superintendent: Dr. Eugene L. Stowe.

VIRGINIA—August 7-8. District Center, Star Rte., Box 374, Buckingham, Va. 23921. Host Pastor: Lewis S. Guiles. General Superintendent: Dr. V. H. Lewis.

IOWA—August 8-9. Iowa Nazarene Campgrounds, 2251 Fuller Road, West Des Moines, Ia. 50265. Host Pastor: Kenneth D. James. General Superintendent: Dr. Edward Lawlor.

GEORGIA—August 14-15. Atlanta First Church, P.O. Box 1326, Decatur, Ga. 30031. Host Pastor: Bennett Dудney. General Superintendent: Dr. Charles Strickland.

NORTHWEST INDIANA—August 14-15. Lafayette First Church, 3650 East Greenbush, Lafayette, Ind. 47905. Host Pastor: Owen M. Burke. General Superintendent: Dr. Orville W. Jenkins.

DISTRICT ASSEMBLY REPORTS

ALASKA

The twenty-fifth annual assembly of the Alaska District was held at Anchorage First Church. District Superintendent Robert W. Sheppard, completing the first year of an extended term, reported. Two new churches are being organized: at Kodiak, with Pastor and Mrs. Paul Brunning; at North Pole, with Pastor and Mrs. McCullom.

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

The following were elected to the advisory board: (elders) John L. Vaughn and Robert Denham; (laymen) Dr. Edward Spencer and Harry Reimer.

Reelected to their offices were Ardith Wolstenholm, NWMS president; Richard Woods, NYPS president; and Lyle K. Coblenz, church schools board chairman. □

CANADA CENTRAL

The fortieth annual assembly of the Canada Central District was held at the Woodstock, Ontario, church. District Superintendent Neil E. Hightower, completing the third year of a four-year term, reported.

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

Elders elected to the advisory board were Ronald G. Fry and Glenn H. Boyce; laymen, Roy D. Austin and Kenneth Olsen.

Reelected to their leadership positions were Mrs. Neil E. Hightower, NWMS president; Rev. Wesley G. Campbell, NYPS president; and Rev. Robert W. Coghill, chairman of the church schools board. □

MAINE

The fifteenth annual assembly of the Maine District convened at the Skowhegan, Me., church. District Superintendent J. E. Shankel, completing the third year of an extended term, reported. One new church was started at Saco, Me., with Rev. Lance Bird as pastor.

General Superintendent V. H. Lewis ordained William O. Calden and Ervin E. Robinson.

Elders elected to the advisory board were John C. Evans and George W. Whetstone; laymen, Sherman G. Irving and Raymond A. Hunter, Jr.

Reelected to their posts were Mrs. Dorothea Brown, NWMS president; Rev. Wayne A. Crevoiserat, NYPS president; and Rev. Paul D. Basham, church schools board chairman. □

NEVADA-UTAH

The thirty-first annual assembly of the Nevada-Utah District convened at Salt Lake City First Church. District Superintendent I. F. Younger, completing the first year of an extended term, reported.

General Superintendent George Coulter ordained Theodore Allen and Robert Zanger.

(Elders) Robert Ulrich and Iral Dickey,

and (laymen) Art Tallman and Bud Wheeler were elected to the advisory board.

Mrs. Robert Ulrich was unanimously re-elected NWMS president. Mr. Bud Wheeler was elected president of the NYPS. Rev. Kenneth Ball was elected chairman of the church schools board. □

OREGON-PACIFIC

The thirty-second annual assembly of the Oregon-Pacific District convened at Eugene, Ore., First Church. District Superintendent Carl B. Clendenen, Jr., completing the fourth year of an extended term, reported. He was unanimously re-elected to another extended term.

General Superintendent Orville W. Jenkins ordained Charles Strickland and James B. Stewart.

(Elders) Martyn W. Anderson, Walter E. Lanman, and Robert H. Sutton; and (laymen) Willard Friesen, Gordon Olson, and L. A. Suiter were elected to the advisory board.

Reelected to their leadership posts were Mrs. Robert O. Jackson, NWMS president; Rev. James B. Stewart, NYPS president; and Rev. Edwin E. Crawford, Jr., chairman of the church schools board. □

ROCKY MOUNTAIN

The forty-eighth annual assembly of the Rocky Mountain District was held at Helena, Mont. District Superintendent Ross E. Price reported and was reelected to a three-year term.

General Superintendent Edward Lawlor presided over the business sessions.

The following were elected to the advisory board: (elders) Darrel L. Slack and C. William Morrison; (laymen) Fred Erdmann and Harold Saffell.

Reelected to their posts were Lois Thorpe,

NWMS president; Rev. L. A. (Mick) Gray, NYPS president; and Rev. Ronald D. Clapp, church schools board chairman. □

SOUTHERN FLORIDA

The second annual assembly of the Southern Florida District was held at Fort Lauderdale, Fla., First Church. District Superintendent Robert H. Spear, Jr., completing his second year, reported.

General Superintendent Edward Lawlor ordained F. Leroy Pepper and James A. Knear.

Elected to the advisory board were (elders) Pal L. Wright and William O. Blue; (laymen) Allen Underwood and Russell Kleppinger.

Mrs. Lois Blue was reelected NWMS president, and Rev. W. Byron Strange was elected NYPS president. □

NAZARENE CAMP MEETINGS

August 1-10—ARIZONA. District Center (Camp Pinerock) at Prescott, Ariz. Special workers: Jim Bond, Bill Young, and Ron Lush, Sr. M. L. Mann, district superintendent.

August 1-10—SOUTHWEST OKLAHOMA. District Campground, 3½ miles west of Anadarko, Okla., on Hwy. 9. R. V. DeLong and Curtis Smith, evangelists. James and Rosemary Green, song evangelists. W. T. Johnson, district superintendent.

August 1-10—VIRGINIA. District Center, Star Rte., Box 374, Buckingham, Va. 23921. Harold Daniels, evangelist. James Main, singer. R. C. Calhoun, missionary. Gene Fuller, district superintendent.

August 2-10—AKRON. Akron District Center, Rte. 1, Louisville, Ohio 44641. "Chic" Shaver and Bob Hoots, evangelists. Gene Braun, singer. Floyd Flemming, district superintendent.

August 3-10—CANADA WEST. Camp Harmattan, Harmattan, Alberta T0M 1P0. Special workers: Alex Deasley and Donald Irwin. Alexander Ardrey, district superintendent.

August 3-10—INDIANAPOLIS. Nazarene Campground, P.O. Box 46, Camby, Ind. 46113. Clayton Bailey, evangelist. Jim Bohi, song evangelist. Ross Lee, district superintendent.

August 3-10—WEST VIRGINIA. Nazarene Campgrounds, Summersville, W.Va. 26651. William Varian and Chuck Milhuff, evangelists. Pat Duncan, song evangelist. M.E. Clay, district superintendent.

August 4-10—IOWA. Nazarene Campgrounds, 2251 Fuller Road, West Des Moines, Ia. 50265. Mel-Thomas Rothwell, evangelist. Wally and Ginger Laxson, singers. Forrest E. Whitlatch, district superintendent.

August 8-10—CENTRAL CALIFORNIA. Fresno Camp Meeting. Dr. Charles Strickland, evangelist. W. H. Deitz, district superintendent.

August 9-17—PHILADELPHIA. Ephrata Church of the Nazarene, N. Academy Drive at Dawn Avenue, Ephrata, Pa. 17522. Special workers: Paul Martin, William McCumber, Dorothy Adams, Gloria Files, and Danny Steele. Paul D. Mangum, district superintendent.

MOVING MINISTERS

CLAYTON E. ALLEN from Chesaning, Mich., to Staples, Minn.

ROBERT E. AMBURN from Nazarene Bible College, Colorado Springs, to Atoka, Okla.

ROBERT E. BAUER from Denver Eastside to Oakridge, Ore.

A. WENDELL BOWES from associate, Trenton (N.J.) First, to Bristol, Pa.



Pictured (l. to r.) are: Dr. V. H. Lewis with ordinands and their wives—Rev. and Mrs. William O. Calden, Rev. and Mrs. Ervin E. Robinson—and District Superintendent J. E. Shankel.



Ordinands and their wives are pictured with Dr. Orville W. Jenkins: (l.) Rev. and Mrs. James Burton Stewart; (r.) Rev. and Mrs. Charles Eugene Strickland.

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

D. MARTIN BUTLER from Nazarene Theological Seminary, Kansas City, to Youngstown (Ohio) Boardman

PAUL CARRUTHERS from Nazarene Theological Seminary, Kansas City, to Sullivan, Mo.

DAVID E. CHANDLER from Benton (Ark.) First to Little Rock (Ark.) University Park

WILLIAM E. COLVIN to Orange, Va.

JACK COOPER to Leivasy, W. Va.

MICHAEL RILEY COUCH from Mitchell, S.D., to associate, Bethany (Okla.) First

BOB COX to De Queen, Ark.

CHARLES R. CROUTHERS from Rogers Chapel (Jonesboro, Ark.) to West Helena, Ark.

GLENN E. CULBERTSON from Nazarene Theological Seminary, Kansas City, to Sutherlin, Ore.

JAMES G. DYE from Nazarene Bible College, Colorado Springs, to Malvern, Ark.

LESLIE ELLIS to Paradise, Kans.

MELVIN FRAZIER from Carlsbad (N.M.) Church Street to Capitan, N.M.

RONALD GLASPY from Key Largo, Fla., to Milton, Pa.

PAUL GRUNDY from Orange (Tex.) First to Groves, Tex.

JOHN D. HAM from associate, Bremerton, Wash., to Woodland, Wash.

GEORGE A. HANKINS from evangelism to Aliquippa, Pa.

WESLEY E. HARRIS from Nazarene Bible College, Colorado Springs, to Hugo, Okla.

TIMOTHY K. HARTING from Benedict, N.D., to Gray's Siding (Oakwood, Ill.)

WILLIAM D. HOLLEY from Nazarene Bible College, Colorado Springs, to Antlers, Okla.

PAUL L. HOSKINS from Bedford (Ind.) First to Mackey, Ind.

LANCE HOUGHTLING from Bethany Nazarene College, Bethany, Okla., to Monte Vista, Colo.

CHARLES S. JAMES from Kansas City Hillcrest to Hollydale (South Gate, Calif.)

RILEY E. LAWRENCE, JR., from Hamilton (Ohio) Eaton Road to Batavia, Ohio

JAMES P. MAHAN from Cayuga, Ind., to Cloverdale, Ind.

CHARLES C. MARTIN from Nazarene Bible College, Colorado Springs, to Forrest City, Ark.

KENNETH R. MEADE from Rocky Ford, Colo., to Corcoran, Calif.

R. THOMAS MOODY from Cloverdale, Ind., to Seelyville, Ind.

DONALD L. MOORE from Nazarene Bible College, Colorado Springs, to Brinkley, Ark.

KENNETH P. MORTON from Cherryville, N.C., to Ripley, W. Va.

JAMES H. MULLINS to Macedonia, Ohio

PAUL W. OVERHOLT from Udall, Kans., to Knowles, Okla.

RAYMOND H. PYLE from Ripley, W. Va., to associate, South Charleston (W. Va.) First

ISAAC RATCLIFF from evangelism to Holiday Drive (Proctorville, Ohio)

LAWRENCE L. RITCHIE from Franklin, Tenn., to Cayuga, Ind.

E. RAY SAVAGE from Amelia, Ohio, to Jackson, Ga.

RAYMOND A. SHARPES from Toronto (Ontario) Emmanuel to Salem, Ohio

GILBERT W. SHOWS to Nashville Centenary

S. WAYNE SMITH from Cortland, Ohio, to Uhrichsville, Ohio

LARRY W. SPRAKER from Chesapeake (Va.) First to Columbia (S.C.) Grace

GLEN D. THOMPSON from Stigler, Okla., to Mansfield, Ark.

WILLIAM ULMET to Catlett, Va.

CLYDE L. VANDEGRIFT to Brighton, Colo.

E. DAVID WARDLAW from Oakridge, Ore., to Culver, Ore.

ROY WELLS from Dayton (Ohio) Maryland Ave. to Amelia, Ohio

JAMES E. WILKERSON from Davis Chapel (Cleveland, Miss.) to El Dorado (Ark.) First

TOMMY WILSON to Sutton (Emmett, Ark.)

JERRY R. WOODCOOK to Ohioville (Midland, Pa.)

ZELL E. WOODWORTH from Craig, Colo., to Wray, Colo.

RECOMMENDATIONS

Rev. Robert Winegarden, after serving as missionary on the North American Indian District and pastor of the Lake Powell Church, is reentering the evangelistic field as a commissioned evangelist on the Arizona District. I commend him to our people everywhere. He is an able preacher and a talented singer and musician. Contact him at his home: P.O. Box 122, Mt. Erie, Ill. 62446.—M. L. Mann, district superintendent, Arizona District. □

Rev. Curtis Cox, evangelist and pastor, has reentered the field of evangelism. I heartily recommend him to our churches. His address is 2123 Memorial Drive, Alexandria, La. 71301.—Ralph E. West, district superintendent, Louisiana District. □

I would like to recommend Ronald Johnson, 3208 8th Street, E., Lewiston, Ida. 83501, for the ministry of song evangelism in revival work, sacred concerts, and camps. Mr. Johnson is a graduate of Northwest Nazarene College. He holds a song evangelist's registration on the Northwest District.—Raymond C. Kratzer, district superintendent, Northwest District. □

I would like to recommend Rev. Marquis J. Flowers, who is now entering into full-time evangelistic work. He can be contacted through the Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.—Jerald R. Locke, district superintendent, Northwest Oklahoma District. □

Rev. and Mrs. Jim Graham are entering the field of evangelism. He is a graduate from Nazarene Bible College. He has pastored on the Kansas and South Arkansas districts and we heartily recommend him. Rev. Graham may be contacted at 1233 S. Pine, Grapevine, Tex. 76051.—Thomas M. Hermon, district superintendent, South Arkansas District. □

VITAL STATISTICS

DEATHS

REV. OREN BAKER, 69, died May 5 in Galesburg, Ill. Funeral services were conducted by Rev. Floyd Suman, District Superintendent Floyd H. Pounds, and Rev. Milford Schmidt. He is survived by his wife, Dorothy; three children, Rosemarie (Mrs. Jack Lee), Sharon (Mrs. Duane Kaufman), Gene; and seven grandchildren. Rev. Baker had been retired since 1971.

DELMER L. CARPENTER, 75, died April 24 in Reynoldsburg, Ohio. Funeral services were conducted by Pastors Richard Gatlin and Hollis Boston. He is survived by his wife, Leilah; daughter, Mary Lou Davis; two grandchildren; three brothers; and one sister.

REV. E. A. COPELAND, 91, a pioneer Nazarene evangelist and pastor, died May 28 in Pomona, Calif. He was one of the musicians at Pilot Point, Tex., when the Church of the Nazarene was organized in 1908. An early edition of Ripley's *Believe It or Not* tells how he walked 1,200 miles in one year to preach the gospel in various places. Funeral services were conducted by Rev. Frank Watkins and assisted by Rev. Oren Ice. He is survived by his widow; 4 children, Mrs. Moline Behrens, Mrs. Gatha Lange, Eber, and Paul; 12 grandchildren; and 9 great-grandchildren.

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REV. HARRY J. FELTER, 82, died May 23 in Lake Worth, Fla. Survivors include his wife, Flora Sharp Felter; four sons, Rev. Jason, Harry, Richard, and Robert; seven grandchildren, two of whom are pastors; and one sister. Funeral services were conducted by Rev. C. R. Moore and assisted by Rev. Calbert Holstein and Rev. Fred Bertolet.

GLADYS VIOLET (MILLS) GOOD, 64, Chowchilla, Calif., died June 6. Funeral services were held in Sioux Falls, S.D. She is survived by her husband, J. Neal; three children, Gerry Hauser, Rev. David, Rev. Emery; eight grandchildren; and three sisters. Interment was at Velva, N.D.

REV. EMMETT KIMBROUGH, 77, died June 22 in Oklahoma City. Funeral services were conducted by Rev. Paul Grundy and Rev. Frank Skillern. He is survived by his wife, Edna; 3 sons, John, R. E., Jr., and Charles; 2 daughters, Mrs. Madelyn Key and Mrs. Mary Hou; 15 grandchildren; and 9 great-grandchildren.

EDGAR RAYMOND PRIDDY, 70, died Jan. 7 in Portland, Ore. Funeral services were conducted by Rev. Ralph Neil. Survivors include his wife, Grace (Eastwood) Priddy; four children, Mrs. John Pittsford, Mrs. Vernon Straight, Eugene, William A.; and one sister.

SIDNEY FLOYD SHIPMAN, 78, died June 11 in the Medical College of Ohio, Toledo, Ohio. Funeral services were conducted by Rev. Noah Wyatt and Rev. Bernard Miller. Mr. Shipman was a member of the Delta, Ohio, church; the Christian Business Men's Association; and founder of the Shipman Advertising Company. Besides his wife of 60 years, the former Bertha Gladys Apple, he is survived by seven sons: Vernon, Alva,

NEWS OF RELIGION

Sidney Paul, Philip, Alvin, Don, Marvin; seven daughters, June Grove, Ruth Schoonover, Marjory Fowler, Freda Harmon, Dorothy Elton, Betty Hazlett, Phyllis Mock; and a number of grandchildren and great-grandchildren.

WEAVER R. SMITH, 82, died Jan. 12 in Nashville, Tenn. Funeral services were conducted by Rev. Gerald Green and assisted by Dr. William Strickland. He is survived by his wife, Daisy; daughter, Mrs. Myra Whitaker; son, Rev. Larry Dale; stepdaughter, Mrs. Marlene Spalding; and seven grandchildren.

MRS. MILLICENT (NEAL) WHITE, 46, died March 19 in Danvers, Mass. Funeral services were conducted by Dr. Timothy Smith and Rev. Dean Hardy. She is survived by her husband, Rev. Herbert White; a son, Kevin; a daughter, Janet; two brothers; and two sisters.

MRS. W. C. YEAGER, 80, died March 22 in Batesville, Ark. Funeral services were conducted by Revs. John Price and Jack Hamilton. She is survived by three children, William, Joe, and Mrs. Jack Hamilton; four grandchildren; one great-grandson; one brother; and one sister.

BIRTHS

to THOMAS AND CATHY (PHILBRICK) BECKWITH, Keene, N.H., a girl, Tamara Jean, June 14

to LINDELL AND KAY (EMBIK) BROWNING, Anderson, Ind., a girl, Brittany Neile, June 21

to GEORGE AND JANET (NEWTON) CUTRER, Arlington, Va., a girl, Amy Elizabeth, April 4

to DAVID AND KATHIE (BOWLINGER) EWING, Wichita, Kans., a girl, Amy Marie, April 28

to DR. DONALD AND MARTHA (KALLWEIT) GARDNER, Charleston, S.C., a girl, Marie Leann, May 25

to REV. DON AND LINDA (REESE) HARRIS, Pleasanton, Kans., a girl, Amanda Sue, May 23

to ROBERT E., JR., AND PATRICIA (HARRISON) HOLLIS, Berlin, Germany, a son, Daniel Lee, June 3

to BRUCE AND JUDY (FLEMING) MILLARD, Minneapolis, Minn., a girl, Natasha Kaylin, May 9

to GERALD AND KAY (FREY) QUICK, Nashville, Tenn., a boy, Jeremy Ryan, June 2

to REV. ROBERT A. AND JODI L. SCHULTZ, Houston, Tex., a girl, Rachael Rachele, June 9

to ELLIS AND JUDY (QUIRE) SEDLACEK, Burr Oak, Kans., a girl, Susanna Carol, June 8

to JOHN AND CARLENE (TAYLOR) WRIGHT, Topeka, Kans., a girl, Evonne Dannette, March 1

MARRIAGES

MRS. GRACE ABRAMS and LEONARD BURTT at Keene, N.H., March 12

KAREN MEIER and CARL RUSSELL at Covina, Calif., April 5

CANDICE LaROY ANDERSON and REV. CLARENCE EDWIN DAVIS at Great Bend, Kans., April 26

BECKY MILLER and BILL ELLIS at Wilmington, N.C., May 10

ANNA BELLE DENNEY and CHARLES RAY FERGUSON at Konawa, Okla., June 1

JOY ALSOBROOK and REV. JIM MALONEY at Burkburnett, Tex., June 7

JUDY HATT and DENNIS ABRAMS at Keene, N.H., June 14

DIRECTORIES

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

NATIONAL RACE CONFERENCE VOTES ACTION/EDUCATION PROGRAM. One hundred evangelicals held a mid-June National Workshop on Race and Reconciliation in Atlanta and voted to establish a national committee to plan and coordinate a continuing program on racial understanding and social action.

The committee, to be based in a major urban area, will be funded by contributions and grants from several of the organizations represented at the gathering.

Representatives of Evangelicals for Social Action (Dr. Donald J. Sider, chairman), the Southern Baptist Convention, Brethren in Christ Church, Church of the Nazarene, Church of God (Anderson, Ind.), National Baptist Convention, the Mennonite Church, National Black Evangelical Association, the Billy Graham Association, Tom Skinner Associates, and *Christianity Today* all participated in the planning and programming of the workshop.

Blacks and whites alike responded warmly to keynoter Myron Augsburger, president of Eastern Mennonite College; Dr. Ozzie Edwards, director, Center for Afro-American and African Studies, University of Michigan (Ann Arbor); Clarence Hilliard and David Mains, pastors of the interracial, inner-city Circle Church, Chicago; Phyllis Cunningham, a member of the Urban Life Center, Chicago; and evangelist Tom Skinner, who preached Sunday morning following a Communion service.

The Atlanta workshop and the resulting permanent committee represent important initiatives for improving race relations, as called for by Evangelicals for Social Action at the Thanksgiving conferences held in Chicago in 1973 ("The Chicago Declaration") and 1974. □

CHURCH UNIT CHARGES TELEVISION FAILS TO END VIOLENCE ON CHILDREN'S SHOWS. A church-launched research project has accused commercial television networks of failing to meet their promise to remove violence from children's programs.

Media Action Research Center, Inc., said that in the 1974-75 season, when reform was supposed to become apparent, acts of violence and aggression appeared every three and one-half minutes of actual program time on Saturday morning offerings on NBC, ABC, and CBS.

"The three major commercial networks contained 6.10 acts of aggression per half hour of programming," according to the report. While acts of altruism (helping, sharing) were frequent (6.5 per half hour), the center argues that far too much aggression remains and that virtually no material on control of aggression is presented.

Media Action Research is supported by United Methodist Communications, which was instrumental in founding the research project, and by the Lilly Endowment and Arca Foundation. □

JUDGE ASKS RETURN TO TRADITIONAL MARRIAGE. A judge who hears 30 or more matrimonial cases each week in New York is urging couples to return to the traditional wedding as one means of making a marriage successful.

"I may sound old-fashioned," says Justice Maxine K. Duberstein, "but I'd like to see us go back to the traditions . . . to engagements, then the wedding.

"I think a couple is just asking for trouble with this thing of a trial period, living together first to see if the two want each other for a lifetime. They're just setting the stage for future hang-ups.

"It's still a man's world. No matter what they say, a man still looks down his nose at the woman who lives with him before. And if there's a child, or children," she added, "it is so easy for the man to get off the hook."

Mrs. Duberstein made her observations on marriage and divorce in an interview after a lecture at State University of New York's Downstate Medical Center in Brooklyn. □



the answer corner

Conducted by W. T. Purkiser, *Editor*

■ **I would like you to comment on Matthew 11:11. The question brought up in our Sunday school class was “How could John be the greatest born of women and yet be the least in the kingdom of heaven?”**

The “least in the kingdom of heaven” are greater than John the Baptist, not in point of character or personality, but in point of privilege.

Our privileges in Christ are higher and better than anything that could be known before the crucifixion and resurrection of Jesus and the coming of the Holy Spirit.

While the story of John the Baptist is told in the New Testament,

he is regarded as the last—and because he was closest to Jesus—the greatest of the prophets of the old covenant.

What Jesus is saying is that the humblest in the new age of the Spirit starts on a higher plane of redemption than anyone could in the old age of the law.

This is a consistent teaching of the New Testament, not only here but in John 7:37-39; Romans 8:2-4;

the whole of Galatians; Hebrews 10:19-22; 11:39-40; 1 Peter 1:10-12; and 2 Peter 1:16-19.

This is why there is such pathos in the number of modern cults that have gone back to the Old Testament and its law and would seek to bring Christians into bondage again into what has actually been nailed to Christ’s cross (Romans 10:4; Colossians 2:13-23). □

■ **Was Jesus really able to sin during His temptation in the wilderness? If not, was He really tempted?**

To a straight-out question, I’ll give a straight-out opinion. Jesus was not *really* able to sin, being who He was; He was really tempted.

Let me hurry to say that there are those who would disagree with me who are as fully committed to the total deity and lordship of Christ as I or anyone else. They fully agree, that, in point of fact, Jesus did not sin. They would argue that real temptation is impossible unless there are actual alternatives.

I do not question their basic orthodoxy, but I do think they are confusing logical and psychological considerations.

My own conviction is that a person may genuinely struggle with a choice presented to him, either by Satan or by circumstances, and come to a decision for duty and right even though, unknown to him, the negative option is not really possible.

The crucial phrase here is, of course, “unknown to him.”

A personal illustration: I may be engaged in a service I genuinely feel is God’s will for my life. I hear that I am about to be offered another position, more desirable from every human standpoint than the one I now have.

This can create a strong conflict

between duty and desire—which is the essence of all temptation. I come to the conclusion that I must stay where I am; but in fact, the other position is never offered.

I have been tempted; I have decided. But in reality the only course open to me was to stay where I am.

Now before you sit down to write me about the imperfections of that analogy, let me assure you, I already know them. But it does the only thing any analogy can do—it helps me over one of the antinomies of the pure reason.

Paul said in Philippians 2 that Jesus was equal with God and was fully divine, but in the words of Wesley’s fine hymn, “He emptied himself of all save love” (verses 5-11).

Whatever else this means, it could certainly mean that Christ, the Second Person of the adorable Trinity, voluntarily set aside all the attributes of deity that would prevent Him from entering fully into our human experience—and this without altering His nature as divine.

There are clear intimations in the Gospels that this self-emptying included areas of consciousness or knowledge. As a child, and presumably through the short years of His

adulthood, “Jesus increased in *wisdom* and stature, and in favour with God and man” (Luke 2:52).

In regard to the knowledge of the future, Jesus plainly said that He did not know the time of His own return to earth (Mark 13:32)—a point at which some of our modern-day “prophets,” Hal Lindsey included, claim to surpass Christ himself. (At least they are very sure it won’t be *before* the Temple is rebuilt, Antichrist appears, etc., etc.)

The struggle in Gethsemane would indicate that even some aspects of the Father’s will were hidden from Jesus, at least for a time (Mark 14:34-36).

To put it all together: I believe Jesus endured real temptations during His incarnation far beyond what you or I are exposed to. In His consciousness, the issue was real and the choice was made freely. But, being of the nature He was, the choice would not have been other than it was.

Perhaps this doesn’t satisfy your mind. If not, work out your own solution. The only thing, be sure you give proper weight both to the reality of the temptation and to the deity of the Saviour. □



HAPPENING

A. C. MCKENZIE TO BE CONSULTANT

Rev. A. C. McKenzie was recently selected to represent the Department of Church Schools and the Nazarene Publishing House as church schools consultant in clinics and curriculum. He comes to this position from serving as pastor of Trenton, N.J., First Church.



Rev. McKenzie has been active on the Philadelphia District for 30 years. During this time he pastored four churches in Pennsylvania and

New Jersey. For several years he conducted a weekly radio program, "The Pastor's Counseling Hour." He has served as a member of the district advisory board and as a trustee for Eastern Nazarene College.

A graduate of Bloomsburg State College, he has done graduate work at the University of Pennsylvania and Temple University in Philadelphia.

For four years, Rev. McKenzie served as the director of Sunday school clinics and Christian Family Life in the Department of Church Schools. Traveling extensively throughout the United States and Canada, he trained pastors and others to serve as consultants in Sunday school clinic work.

He is currently available for ministry in both the local church and on the district level. He can be contacted at: 87 W. Dawson Drive, Bridgeton, N.J. 08302. □

NEWS OF CHURCHES

Clarence Barrows, director of outreach ministries, reports that on June 8, Van Nuys, Calif., First Church set a new bus ministry attendance record when two of its church buses brought 230 riders to

Sunday school. Each bus made two trips. Rev. Jack W. Nash is the pastor. □

Worcester, Mass., First Church recently completed a "Seminar on the Holy Spirit" with Dr. Charles Isbell, professor of Judaic studies at the University of Massachusetts in Amherst. Dr. Isbell presented an overview of the concept of holiness and the person and work of the Holy Spirit from the perspective of the Old Testament. While primarily intended as an in-depth teaching mission, several sought spiritual help in the Sunday services.

Pastor William L. Poteet states that the church hopes to make this an annual event, sharing the insights of the biblical scholars of Wesleyan-Arminian persuasion in a "Seminar on the Holy Spirit" each year at Pentecost. □


Thirty-one churches were represented by 161 persons at the Southern California District's Third Annual Golden Agers' Retreat held at Campus Crusade for Christ headquarters in San Bernardino, Calif., April 7-9.

Dr. Kenneth S. Rice was the principal speaker; others included Dr. Everette Howard and Rev. Wallace Renegar. Murray and Marie Morford were in charge of the music. Retreat chairman was Rev. W. H. Burton. Rev. Mark Smith is the district director of senior adult ministries in Southern California. □


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Pastor Dunn C. Cochran, of the Frankfort, Ky., Capital Church, presents a plaque to Clarence and Mattie Lee Wiley in a recent church service in which the Wileys were honored for outstanding service to God and the church. Over a 40-year period their service included: Mrs. Wiley, district NWMS secretary for 27 years; 40 years a Sunday school teacher; and local NWMS president. Each has earned 54 CST credits. Mr. Wiley has also served extensively: Sunday school teacher 40 years; 25 years as district advisory board member; 17 years as Sunday school superintendent; 10 years as NYPS president. They were instrumental in the planting of the New Capital Church in Frankfort, Ky.

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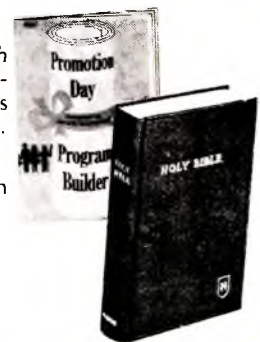
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**"BY ALL MEANS...
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ANYTHING YOU SAY YOU KNOW ALREADY

IN A DOCTOR'S OFFICE, or a similar public place, I often pick up a magazine. My visible intention is to read. As I turn the pages, however, I am listening to conversations going on around me.

Thus it was that I was listening to a conversation between a young man and his mother. She was trying to convince him that it paid to be a good talker. His retort was classic.

"I'd rather listen than talk, Mother. Anything you say you know already."

This is especially true in personal work. Far too often I have witnessed overeager personal evangelists turn off a prospect by rapid-fire questions, hardly pausing for response.

More to the point, however, I have seen unresponsive, if not sullen, prospects unknowingly open the conversational door by making, what to them, seems a simple response to an interested listener.

The following incident illustrates what I mean.

Two laypeople and I were calling in a home. The husband of the couple living there was a committed Christian, but his wife made no profession. From the first of our visit we sensed her resentment. Although unexpressed, her enigmatic smile and perfunctory responses said, "I know why you are here, but you won't trap me."

Purposely I let her direct the conversation. Evidently she thought music was about as innocuous a subject as any, so she regaled us with stories about concerts she and her husband had attended, her favorite being opera.

She really became excited as she mentioned the theory that (according to a recent article she had read) all sound ever made did not die out but continued to

be carried by sound waves in an unending cycle.

"Isn't it exciting," she said, "to think that right here in this room sound waves all around us are carrying voices and music we may never have heard?"

"That is an interesting theory," I responded, "but just as interesting to me is the fact that right while we are sitting here talking to each other God is sending out to each one of us strong thoughts of love and good."

"I'm getting no 'vibes' like that at all," was her immediate response.

Pointing to the television console in a nearby corner, and repeating her idea of "full" sound waves, I asked why, since beautiful color pictures and lovely music revolved all around us, the TV was dark.

Almost flippantly she replied, "Why, it's not turned on."

Having said this, the look on her face told me she realized its import. For the first time I was able to engage her in meaningful conversation about her need of God and His love.

Using John 3:16 and Revelation 3:20 (which we both read aloud), the Holy Spirit lead her first to admit her need, and then, through repentance and prayer, to accept Jesus Christ as her Saviour and Lord.

As we drove back to the church that night, one of those who witnessed this beautiful profession of faith said, "I would never have believed it if I hadn't witnessed it."

We all agreed it was *listening*, and not *talking* or *arguing*, that opened the door of this lady's heart. □

—DAVID K. KLINE
Mississauga, Ontario



Pastor Jay E. Hunton reports the Salisbury, Rhodesia, English-speaking church was officially organized June 22. District Superintendent B. Maurice Hall officiated and preached the message of the evening. Twenty-three people became charter members of the church, of which 16 were received by profession of faith. The church has been meeting together in the local Congregational church. They are averaging better than 60 each Sunday. They are now in the process of securing property upon which they will build their new church. The charter members are pictured (l. to r.) with District Superintendent Hall and Pastor Hunton.

MAY NEW SUPERINTENDENT IN EASTERN KENTUCKY

Rev. John W. May, pastor at Newport, Ky., was elected district superintendent at the annual assembly of the Eastern Kentucky District at Ashland, Ky., First Church, July 2.



Rev. May was ordained in 1945. He pastored churches in Pennsylvania and West Virginia, including Charleston Elk River, Parkersburg, and Weirton, until 1967. He then moved to Kentucky, pastoring at Newport, then to Nashville Grace, and to Ashland, Ky., Grace. In 1972, he returned to pastor at Newport, Ky.

In 1971, an honorary Doctor of Divinity degree was conferred upon Rev. May by Emmanuel Bible College in Nashville.

Dr. May succeeds Dr. L. B. Hicks, who died June 26, just five days short of completing his term, having previously announced his resignation as of July 1. □

DR. RALPH PERRY DIES

Dr. Ralph E. Perry, 63, retired professor, Olivet Nazarene College, died July 4. He had suffered several heart attacks in the last few months.

Dr. Perry had taught at ONC 23 years. He had been professor of pastoral theology and served as director of graduate studies in religion. He graduated from ONC in 1939 and 1941 with the Th.B. and A.B. degrees; he received the M.A. in 1942 from the University of Illi-

nois, and the Ph.D. in 1952 from Bradley University.

Prior to his teaching, Dr. Perry pastored several churches on the Chicago Central District from 1939 to 1950. His last pastorate was Hammond, Ind., First Church.

Funeral services were held at College Church, Kankakee, Ill., July 7. Pastor Bill Draper officiated, assisted by Dr. Forrest Nash, district superintendent; and Dr. Harold W. Reed, retiring president of ONC, who read scripture and gave personal tributes.

Survivors include his widow, Lorene, who is a daughter of Dr. A. L. Parrott; three children: Douglas, bursar at ONC; Mrs. Donna Spittal of Muncie, Ind.; and Donald of Kankakee, Ill, a graduate student.

Burial was at Memorial Gardens, Kankakee, Ill. □

WILLIAM TAYLOR ELECTED SUPERINTENDENT OF NEW ENGLAND DISTRICT

Rev. William Taylor was elected district superintendent of the New England District, July 9. The district assembly was held in the Lahue Physical Education Center on the campus of Eastern Nazarene College, Quincy, Mass.

Rev. Taylor has pastored for 29 years, all of which were on the New England District. He was at Quincy, Mass., Bethel Beach for 15 years; Melrose, Mass., for 6 years; and at the time of his election had been pastor at Manchester, Conn., First Church for 8 years.

He succeeds Rev. Don Irwin, who was elected president of Eastern Nazarene College in May. □

"I WAS HUNGRY AND YOU FED ME . . ."

Generous, well-fed Christians have been sharing with less fortunate people in an overwhelming way. Needy areas of the world have been drawn to the attention of us all, and we are able to dispense money and food in meaningful proportions because of the gifts which have been pouring in.

This month a 20-ton container full of powdered soup, milk, and high-protein food supplements is on its way to Haiti. Missionary Assistance Programs of Wheaton, Ill., have joined us in this cooperative venture.

One of our more effective long-range programs for helping famine-stricken Haitians has been the funding for several nutritional clinics to be established there. Through these clinics, mothers are taught how to feed their children nutritionally adequate meals, using common foods available to them.

Emergency funds have been shared with premie babies in Africa, providing much-needed powdered milk. In India, relief has been granted through our hospital; and grains, protein substances, and vitamins have been purchased so that these items can be dispensed to needy people, both non-Christians and Christians.

One of the greatest needs of India is caused by the damage done to crops due to lack of water supply and rain. This has caused grain prices to soar far beyond what the average person can pay.

In addition to purchasing and dispensing grain, our missionaries have used "famine" money to help pay for the drilling of wells to increase the water supply for the people.

In Honduras we have been able to purchase grain through our Mission Director to meet emergency needs. Also, in Mozambique, funds have provided food for needy Bible School students.

Money may be sent directly through local church channels to Dr. Norman Miller, general treasurer, 6401 The Paseo, Kansas City, Mo. 64131, marked simply "Hunger."

While not an "approved special" for 10 percent giving, such giving certainly has divine approval as we meet Christ's challenge, "I was hungry, and you fed me . . ." □

—Department of World Missions

CORRECTION

The title of Dr. George Coulter's article in the July 16 issue should have read: "A VICTORIOUS ASSAULT."

REACH OUT and TOUCH

A SIX-WEEK SUNDAY SCHOOL ENLARGEMENT CAMPAIGN

September 28 through November 2

Reach Out POSTER

A unique, 8-panel fold-out which when complete takes the shape of a 24 x 40" cross. Each Sunday a section is unfolded, reminding members to Reach Out to family, friends, neighbors, school and work, community, and Christ. Four-color, 8 x 8" panel designs appropriate to weekly emphasis.

U-4079P

\$2.00

Reach Out POSTERS

Full-color covers correspond with the six individual pictures on the poster. Motivational messages inside tie in with weekly outreach. To be distributed in the classes and/or mailed out the week before each emphasis. Four pages, 3 x 6".

U-4075F

Package of 50 each of 6 different designs for \$8.25

Reach Out STICKER

Encourage total involvement, generate excitement at the September 12 kickoff banquet and on the very first Sunday. Give everyone a theme-design sticker. Approximately 1 1/4" wide. Pressure-sensitive.

U-4080

Package of 50 for \$1.75

Reach Out PASS-ALONG EYER

Presents the Church of the Nazarene as a church that cares. Includes interesting facts concerning its history, doctrine, and ministers. A distinctive, full-color, 4 x 8", 4-page leaflet deserving wide distribution.

T-514

Package of 100 for \$1.50

Reach Out BOOKER-KNOX MANAGER

One more way of letting the community know something new and different is happening at your church. Includes a message of invitation and space for local information. Eye-catching, colorful, die-cut. 3 1/2 x 9 1/2".

U-4078DH

Package of 50 for \$1.50

All colorfully lithographed

with theme design on quality stock



NOW! Plan and Pray NOW for an enthusiastic September 28 launch! NOW!

Reach Out POSTCARD

Handy, compelling reminder for church-wide mailing, absentee and new contact follow-ups. Four-color theme design on front; space for message and/or address on back. 3 1/4 x 5 1/2".

U-4074PC

Package of 50 for \$1.45; 2 packages for \$2.75

Reach Out and Touch THEME SONG

Rally around this popular chorus by Onis Skillings. Everybody will enjoy singing it! Printed on 5 1/4 x 8 1/2" leaflet.

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Package of 25 for \$1.00

Reach Out STITCHES

Useful in a variety of ways—personal letters, general mailing, flyer—for informing and challenging each member. 8 1/2 x 11"

U-4076L

Package of 50 for \$1.50

Reach Out MAILING ENVELOPE

Useful in a variety of ways—personal letters, general mailing, flyer—for informing and challenging each member. 8 1/2 x 11"

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Package of 100 for \$3.00

Reach Out BULLETIN INSERT

Creates an atmosphere, serves as a reminder of this important Sunday school enlargement program. Quality stock comes flat (8 1/2 x 11"), ready for mimeographing.

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Package of 100 for \$3.00

Reach Out BULLETIN INSERT

Doubles as an insert in the regular church bulletin or promotional handbill. Back side blank, allowing church to relate theme to its particular needs. 5 1/2 x 8 1/2"

U-4082

Package of 100 for \$3.00

Something extra . . .
Reach Out PROGRAM BUILDERS
September 21 for Children—September 28 for Youth
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