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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 2 '74



General Superintendent Eugene L. Stowe



“And When They Had Prayed...”

It was more than brainstorming or even Bible study—although there's a time and a place for both. They hadn't really sat down and figured it all out—the same effects are inevitably produced by the same causes. But somehow it just seemed the natural thing to do.

They had been together like this before. Jesus had called the meeting. He had told them that He would not be physically present but that His Heavenly Father would send the Third Person of the Trinity to represent the other Two. Prayer was the order of the day then. Nothing else really seemed appropriate.

And what a prayer meeting that was! Ten glorious days of waiting upon God. Heart searching . . . self-surrendering . . . opening every area of their lives to the divine Visitor. After such careful preparation it was not difficult to believe that the Comforter would come. And He did!

Pentecost, with its phenomenal sights and sounds—wind . . . fire . . . other languages—but most of all, the Holy Spirit—in person! They could never be the same. The cleansing and empowering of the Spirit would make the difference. He

made them different.

Now they were gathered together again. They knew that Pentecost, as such, would not be repeated. There was no promise of more wind, fire, or other languages. But they remembered that the Master had promised that the Father would give the Spirit “to them that ask him” (Luke 11:13). So they went to prayer. *“And when they had prayed . . . they were all filled with the Holy Ghost”* (Acts 4:31).

The call to prayer has gone out again. Every Church of the Nazarene is to be a prayer room these first five days of 1974. The central petition is still the same—“Spirit of the living God, fall fresh on me.” Nothing else matters as much as this. Nothing really important will happen unless this happens. The Mid-Quadrennial Conference on Evangelism—the plans for a great year of holiness evangelism—the projected programs on 50 mission districts and 80 domestic districts—none of this will really catch fire unless it is ignited by a genuine outpouring of the Holy Spirit.

It happened before and it can happen again! *And when . . . [we] had prayed . . .*

□

Are We "Jus' Helpin'" God?



Photo subject, Kimberly Agnew

Stace," I called to my little niece who was visiting me for the weekend, "Stace Reece, where are you?"

I had taken my Bible and she had followed me out on the patio with some of her toys.

Some very pressing problems that I had been praying about for several days seemed to weigh me down this morning. Try as I would, I could not seem to find the peace that I had found so many times in the past—that peace that comes when we really obey the words found in Psalm 46:10, "Be still, and know . . ."

For the moment I had really forgotten the child who had been playing beside me. Now, looking up from my Bible, I realized she had wandered away.

Before I could call again, though, I saw her standing out in the garden near some rosebushes. Putting my Bible on the table near my chair, I walked out to see what she was doing that was so interesting.

Walking up beside her, I said, "Darling, what are you doing?"

"Jus' helpin' God," replied the child, looking up into my face, her large eyes filled with excitement.

Puzzled, I asked, "What do you mean, 'helping God'?"

Smiling up at me, her eyes still filled with wonder, she reached up for my hand and, walking closer to the rosebush, she said, "O Aunt Kay, I was helping Him open up your roses."

Instead of scolding her for spoiling my pretty rosebuds, I stooped down and held her in my arms. "Stace, God will send His sunshine and His rain to open them. And soon we will have beautiful roses to smell and enjoy."

All the rest of the day I thought of this

incident. As I watched Stace sleeping so peacefully through her nap time, I said, "Thank You, God, for the lesson You have taught me today through this child."

I knew I had become impatient at not receiving an answer right now for the problems that I was so concerned about. This child, honest in wanting to help God, was doing what I had been doing in my prayer time over these problems—trying to speed things along by helping Him, wanting immediate results.

In my haste I had forgotten that patience is a necessary ingredient in the Christian life. God tells us in His Word, "In your patience possess ye your souls" (Luke 21:19).

I remembered one time hearing a woman praying, "Lord, give me patience . . . right now!"

In reality, our efforts to help God only result in complicating the situation.

As the child "helping God" by opening the rosebuds, we too are just that helpful in working out our problems by trying to hasten the answer.

Just as the rosebud "helped along" by the child will never be a rose, so when we take matters into our own hands to speed things along we are only courting disappointment. In His own time and His own way He will answer: not too early, nor too late, but right on time—God's time.

For the moment I had forgotten that His will is not run by my alarm clock. But through this little child, He taught me a lesson I am sure I shall not soon forget. Many times my clock is not exact, but the precision of God's "timepiece" is eternally sure. □

By Katherine Bevis, *Houston*



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GOD, OUR REFUGE

God is our Refuge and our Strength,
A Help in time of need;
He is the Height and Width and Length
Of love, in word and deed.
His boundless mercy faileth not.
His kingdom has no end.
All truth, the Lord to us hath taught;
He is our greatest Friend!

The Lord hath set apart His own
And hears them when they call
In faith, before His great, white throne,
And gives His grace to all.
We will not fear ten thousand foes;
How can we be afraid?
Our God shall conquer, for He knows
When we have need of aid.

Upon the everlasting hills
The morning soon shall break,
When earth's dark night and all its ills
Shall go when we awake!
We, then, shall see the mighty Lord
Who helped in times before,
And live with Him in sweet accord
And peace forevermore.

—John R. P. Barker
Toronto, Ontario

HOW LIKE GOD!

How Like God
To cherish the cup of cold water
Above the golden chalice filled with
wine!

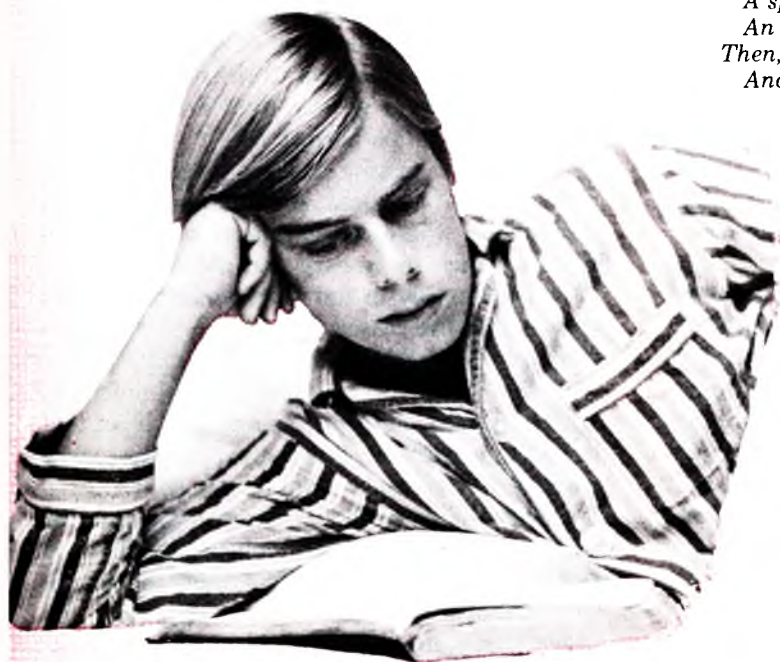
How like God
To value the motive and the aim
Above achievement and the selfish act!

How like God
To fill the meek and hungry-hearted
Above the self-willed, affluent ones!

How like God
To send a Saviour to lift us up
Above sinful self to eternal life!

John M. Drescher
Scottsdale, Pa.

AN EXAM IN LOGIC



It was a piercing question the college fellow put to his father—"Why is golf more important to you than God?"

There he sat, waiting for an answer. It was Sunday morning. Soon he would go to church, but his father would spend his morning on the links.

"Your answer, Dad?" the son broke the silence. The father made a gallant effort to supply a response.

The boy pondered the answer for a moment. Then he replied, "If you were taking an exam in logic, Dad, you would fail—badly."

That's as good a summary as one can find for the excuses that keep us from the house of God.

Tragedy is, man may fail more than an exam in logic. He may fail the great exam at life's end.

It's something to think about the next time an excuse urges itself. □

What's Sunday and worship all about?

Is it going to church?

And singing?

Praying?

Yes . . .

It's all that.

And more.

It is equipping life for the week.

Its highs,

Its lows,

Its joys,

Its jolts.

It is equipping the soul

For valleys deep and long,

Or for mountains, perhaps.

That's what Sunday is all about.

Equipping people to live.

Restoring spent energies.

Refreshing stale lives.

Sunday is getting a perspective on the week,

A spiritual perspective,

An eternal perspective.

Then, life finds pleasure in its week,

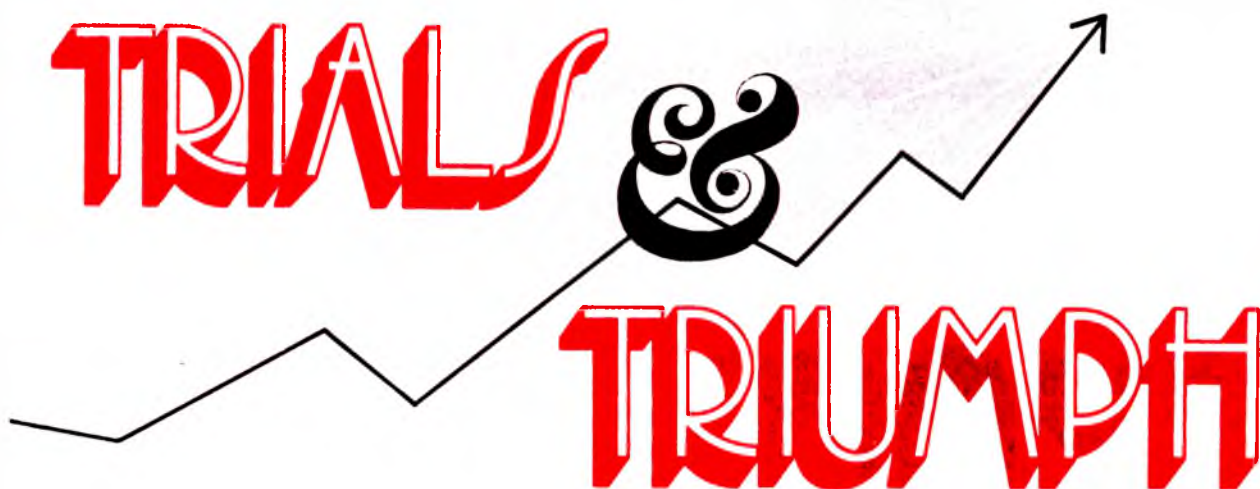
And purpose in its living.

By C. Neil Strait

Racine, Wis.

Photo by Alan Cliburn

TRIALS & TRIUMPH



There is the REALITY of trouble.
There is the REASON for trouble.

But what is most important is our REACTION to trouble.

The REALITY of trouble is evident in that trials are a part of life for the believer and non-believer alike.

The troubles of our earthly existence remind us of James Payn's sardonic words:

*I had never had a piece of toast
Particularly long and wide
But fell upon the sanded floor
And on the buttered side.*

Doesn't it seem just like that at times, that the buttered side always hits the floor?

So troubles are with us now and then, here and there. We can hardly escape them, for they are a part of the human lot.

Even Jesus, the Son of God, had His share of troubles. Not even He was exempt from testings. Being "a man of sorrows, and acquainted with grief" (Isaiah 53:3), Jesus knew personally the weight of tribulation. Part of His being human was to taste of trouble.

The Early Church followed in His footsteps. The disciples gave themselves to misunderstanding, ridicule, and even martyrdom for the Cross.

That inner circle swelled as more and more followers gave their lives during the 10 series of persecutions which swept across the Mediterranean world for the first 300 years of church history. Some were wrapped in dead animal skins, then tossed to hungry beasts pouncing across the theater floor in Rome. Others had ropes tied to their ankles with the other end tied to a bull's tail as the saint's sacrificed body bounced through village streets till bloody, finally dead.

Jesus never promised His followers that

they would have no trials. Instead He warned, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" (John 16:33).

What then is the REASON for trouble? That is the ever present "Why?" "Why did it happen to *me*?" is the oft-repeated cry heavenward.

Without going into complicated byways of philosophical thought, ponder a few minutes the prayer of Phillips Brooks: "O Lord, I do not pray for tasks equal to my strength; I ask for strength equal to my tasks!"

Troubles come to cut through our tendencies to be self-sufficient in our pride in our own human resources. It is good when at times we are knocked into confessing that without Jesus finally we are nothing (John 15:5).

Troubles also remind us that we are not "Teacher's pets" even though we are children of the Kingdom. For the rain falls on the just and the unjust alike (Matthew 5:45).

Trials can warn us to beware of Satan's power (Ephesians 6:10-18). Consequently, we must always be sensitive to the need to rely on God's sure power as our lives are completely consecrated to His perfect will.

Times of testing can lead us finally into that place of reckless abandonment to God's providence where we can pray with Thomas Eliot, "Teach us to care and not to care . . ."

But whether or not at the moment we can understand the reason for the trouble, we must attend to our REACTION to the situation.

First of all, we must ask if we brought on our trouble by carelessness and sin. If so, that in itself answers most of the mystery as to why we find ourselves in trouble!

Second, if we did not trigger the trial by our own wrongdoing or foolishness, then we can hold on to the promises of Jesus as found in God's Word: "Peace I leave with you, my peace I give unto you; not as the world giveth,

give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27); "I will never leave thee, nor forsake thee" (Hebrews 13:5).

Remember also the words of Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience" (Romans 5:1-3).

Again: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us" (Romans 8:35-37).

Third, we must not always try to figure out exactly what God is doing at every moment of our testing.

Stay close to Jesus in prayer and Bible reading. When the devil would surround you with darkness so that even these two instru-

ments of power seem to be cut off, then lie limp in God's care till the storm passes over. Simply trust His goodness.

Even in the midst of the storm, thank God when a breather comes. There will be spells of fresh air, even though at times they may seem all too brief. But when they do break through, thank God for them and get your strength from them.

In times of trouble, do not always take your moods that seriously. Remember that you are human. Remember also God's understanding that you are human and made of clay.

But through it all, keep your reaction one of moment-by-moment commitment to the Father, praying, "Not my will, but Thine, be done." Commit. Commit. Commit. And then commit some more. Let go. Lean hard. Live in Jesus.

Again the words of one who knew what he was talking about, our friend Paul: "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12). There is the triumph. □

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

PEN POINTS

TRAVELING ON

Last week was the week which I have been dreading for years. My brothers and sisters, along with myself, converged on the old home place to spend three days sorting over Mother's earthly possessions and readying the house for sale.

That may not sound too earthshaking to you, but to me it meant cutting the last tie with the place I have called "home" for nearly 50 years.

The house snuggles under three maple trees which stand on the front of the lot. Years ago there were four, but we kids climbed the fourth one so dilligently that we wore it out and it died.

The thought, *This is the last time*, echoed and reechoed in my mind during those three days. Simple things like brushing my teeth, going down the front steps, or sitting in the living room. Repeatedly, especially as those three days drew to a close, I would think, *I've done this here thousands of times, but now this is the last . . . ever!*

The house is a stone's throw from the railroad. Many a night I was awakened by the mournful sound of the whistle of the steam engine as it slowly labored by, going up the north grade. Wednesday night I was again so awakened (only this time it was the blast of the diesel as it roared by). My thoughts were, *Never again in this bed in this room will I hear the night train.*

Thursday morning we got into the car and drove

off for the last time. I tell you, friend, it was a lonely feeling. The house where I was born, the home of my boyhood and youth, now except for memory, was taken out of my life.

I'll drive by it sometime and look and see strange people in the yard and remember again days now long gone. But I'll probably never again enter that familiar doorway, for it will be someone else's home.

So it is with all of life as we know it here. "The things which are seen are temporal." We would like to take hold of them and hold on forever, but no one yet has found out how to do that. Sooner or later every home place and every loved face in it will be taken from us!

But it isn't all retrospect and melancholy with me this morning. As things of earth fade that which endures grows fairer. *The prospect is bright!* For I still have a home. It has been mine for 38 years by faith. I'm on my way to it even now. Mother is awaiting my arrival, even as she many times waited my coming at the old home.

It is the Father's house which Jesus has gone to prepare for those who love and follow Him. "My heavenly home is bright and fair; I feel like traveling on." □

By Clare St. John,
Portsmouth, Ohio

WISDOM OF THE WILD



To be able to live in the midst of ambiguity is a mark of maturity."

This remark, made almost casually in an extemporaneous speech by Dr. Shelburne Brown of Point Loma College, gave me the oddly familiar feeling that God was telling me something.

Our old men considered the beaver to be the epitome of maturity and wisdom. Often they watched the animal in his native scene, trying to communicate with him.

In the dimness of starlight one night I felt my way along a narrow deer trail beside a mountain stream. My heart was burdened with trouble, and I felt very much alone. In a modern world there seemed no place for such as I.

At this point the stream flowed through a long, quiet pool, mirroring the forested mountains on either hand. Suddenly, close beside me in the still water, an object struck like a falling star with a resounding "ka-thung!" It seemed as though someone had just missed hitting me with a large stone. As I crouched,

clutching my rifle, I even imagined having heard the stone whistle past my head.

When nothing developed in succeeding moments, I proceeded cautiously. The same thing happened again!

Then in the mirrored starlight across the pool I saw a V of silent movement, and realized Grandfather Beaver was the author of the disturbance. Slapping the water with his broad tail, he was warning the wilderness of my presence. He was also telling me I was not alone. He, too, must find a way to live in a troubling and troubled world.

When I was young I wanted very much to be—not old, but wise and mature. As I became older, life and the world changed so fast it seemed I would never find a place to set my feet. But old Grandfather Beaver reminded me that in the darkest night I need not ever be alone.

With the time and situation to flesh out his remark, Dr. Brown might have said something like this:

"To maintain one's integrity in the face of today's ambiguities is a mark of maturity."

Relativity and compromise have permeated the very structure of society with dry rot. You clear the fog in one direction to find yourself flanked by new complexities elsewhere.

How can we stand up and say the answer is simply "This is the way, walk ye in it"? *What* way? How can we say Jesus Christ was tempted in all things like we are? How could He have experienced the "mixed-upness" we breathe with today's smoggy atmosphere?

The lawyers and religious leaders of the time of our Lord on earth also had problems of ambiguity and confusion they had not been able to solve. They hoped to see Jesus confused as they asked Him questions, because no matter which way He answered He *had* to be wrong.

"Teacher, is it lawful [Jewish law] for us to pay tribute to Caesar [Roman law] or not?"

Those Jewish leaders were not intellectually retarded. Had they not been guilty of willful ignorance, He would not have condemned their attitude and called them hypocrites.

Christians are sometimes tempted to evil by the ambiguity of our tax laws, which sometimes seem to penalize the ordinary person in favor of the leisurely wealthy. An examination of the tax structure of Jesus' day shows the situation then to have been more complex and ambiguous than ours. Taxes upon taxes!

Peter got himself into trouble by simply

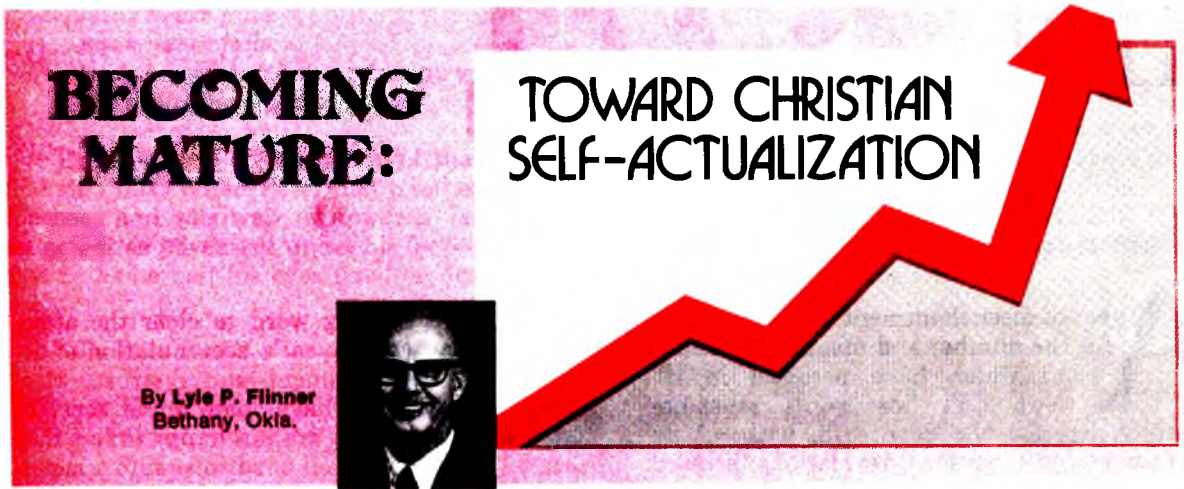
saying, "Yes," when a tax collector asked him if Jesus paid the tax. Peter no doubt shared the attitude as common then as it is today among non-Christian people—that avoiding the avarice of the tax collector by any means is a good thing.

Peter's astonishment must have been complete when Jesus asked him what he thought about paying taxes: Shouldn't the children of the Kingdom be free by divine right? Yes, but lest we offend the world by insisting on our rights—"Go and cast a hook. Take up the coin you shall find in the mouth of a fish, and pay the tribute for you and Me."

The secret for today is: "In *all* thy ways acknowledge him, and he shall direct thy paths." Because we are mortal there are built-in ways we cannot escape. There must be organization, government, regulations—even in church. These are our ways. God can lead us through the ambiguities of life.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs 3:5-6). Solomon didn't always follow his own advice, but God speaks to us through him.

Old Grandfather Beaver knows nothing beyond what God has given him. *But he does not doubt what he knows.* □



OFF TO A GOOD START

Central Idea: Becoming mature is an ongoing process.

"When you're through changing, you're through," quips the inspirational "thought for the day" on the calendar.

The bulb bursts its confines and shoots a growing spear through the yielding earth. The lone spear branches out into tender, green leaves. A stem emerges from the heart, and soon the bud. Finally, the fragrant blossom fills the air with perfume.

Then a sad thing happens. Almost imperceptibly at first, but with growing rapidity, the bloom begins to wither at the edges, lose its aroma, and fade into a dry memory of what once was. The flower has undergone a constant series of changes until it reaches its peak of maturity—then it is through.

"When you're through changing, you're through" is dramatically true of the flower. Tragically, in one sense, it can be true of you and me.

But such a situation need not occur. The process of maturing in the human spirit can be viewed with much more optimism and hope than the process of maturity in the plant. God has made us for constant, progressive, and unending growth toward His ideal for us. With the proper attitude and spirit, we can be "growing" more rapidly at 70 than we were at 20!

Sad, indeed, is the person who has "arrived" at the peak

of his spirituality, his awareness, his accomplishments, or his goal achievement. But happy is the person who moves toward an expanding horizon with even greater possibilities lying ahead.

Many times we have been so concerned about getting persons to make a good start in the Christian life that we have neglected the urgency of development and growth. While we have earnestly sought new converts, we have often left the latest convert to struggle on for himself.

Let's give some concentrated attention to the process of development in the Christian—to the process of "becoming."

This current series of articles will deal in detail with this issue—including the attitudes, value systems, self-image, interpersonal relationships, and countless other facets of "becoming mature."

The quest for maturity is a vital part of Christian life, affecting not only the individual but also his total witness to others. □

Point to Ponder: What attitude do I have toward the immediate possibilities and potentials of my life?

“... let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Hebrews 12:1-2).

WHAT TO LOOK FOR IN '74

A year of disenchantment . . . remarkable for the number and magnitude of illusions which have perished in it” —wouldn't those words rather accurately describe the year 1973, with all its confusions, investigations, revelations, bruised reputations, and shattered illusions?

And yet those words were written over a hundred years ago, in 1867, and they referred to the aftermath of dismay and disillusionment following the Civil War.

The year 1973, however, was also, to put it mildly, “a year of disenchantment.” But what about the new year—this year of 1974? Will it be any different?

Well, it won't be—unless we quit staggering and reeling from one crisis to another and get some perspective by looking anew at the dependability and steadfastness of God. The year 1974 won't be any different than 1973—unless we quit focusing our gaze on the clay feet of men and begin fixing our eyes on the glory of God as revealed in the face of Jesus Christ.

The writer to the Hebrews tells us what to look for, and to, and at, in the months that lie ahead when he says, “Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith” (Hebrews 12:1-2). Or as *The New English Bible* puts it, let us “run with resolution . . . [with] our eyes fixed on Jesus.”

What a bracing word to clear the atmosphere of an entire year's accumulation of deceit and disillusionment and distrust, when men, and systems, have come under constant attack by those who are not happy unless they are building a molehill of surmise into a mountain of suspicion!

But the agony of 1973 can be a *redemptive* agony if we have learned that no man, no matter how highly placed, is worthy of ultimate trust, and that no system, no matter how cleverly organized, is any better than the character of those who operate it—and that God, alone, is ultimately dependable and worthy of ultimate trust.

It is Lloyd J. Avarill, I believe, who says that “at bottom the question about God is the question about what it is in this vast existence that a man can finally trust. . . . our growth from immaturity to maturity can be understood as the search for that which is trustworthy in the wider world.

“Children trust parents,” he continues, “but then realize that parents themselves are

RADIO SERMON OF THE MONTH
By C. William Fisher

limited and so are worthy of *limited* trust; so we transfer our trust to a companion, or to science or education or art—only to discover that these, too, are limited and unsteady, bounded by destinies which stand beyond themselves.

“So in full maturity what we come to ask is this: Is there finally in life anything worth trusting completely? Is there ultimately anything in this vast and shifting world which is dependable, which will not betray me, which will stand through all else falter and fail?”

Thank God! Even in a shifting world—and after a year that has shaken about everything that is shakable—there is such a Dependable. There is One who is worthy of our ultimate trust. There is One who will never let us down, One who will never falter and fail—and His name is Jesus, the loving and personal Expression of the omnipotent and merciful God!

No wonder that through the years thousands have sung,

*Jesus never fails.
Jesus never fails.
Heaven and earth may pass away,
But Jesus never fails.*

The Apostle Peter was one of the first to find that out. When Peter had climbed out of the boat and was walking towards Jesus, the water was as pavement under his feet—as long, that is, as he had his eyes fixed on Jesus. But

when he began to look at the waves, and at the other disciples, Peter began to sink. When he turned again to Jesus, however, the Lord's hand was there to lift him up.

Thousands since that day have found that security and victory were experienced only as they looked steadfastly at Jesus, and that when they yielded to the temptation to look about them—at people or circumstances or situations or conditions—they began to go down.

It was on the Mount of Transfiguration that Peter and James and John wanted to build a tabernacle to perpetually enjoy the company of Moses and Elijah and Jesus. But when they looked up, they saw no man “save Jesus only.” And in that hour and in that experience they learned the important lesson that, no matter who or how great or how spiritual others may be, in the deep hours, in the ultimate test, it is Jesus, alone, who abides.

As we face the unknowns, the uncertainties, the uncharted ways of '74, let us make sure that, except for helping others in need, we never look to the right or to the left, to this person or that, but look steadfastly at Jesus—with our eyes fixed on Him, for *He* is the *Object* of our faith.

While our faith at times may be fragile and weak, *He* is always strong. And as we look for Him and to Him and at Him in every situation, we can face the future, not with fear, but with faith, saying with the Apostle Paul, “I can do all things through Christ which strengtheneth me” (Philippians 4:13). □

PEN POINTS

LOTS A' PING-PONG BALLS!

Small scientist, small project, but what a discovery!

The evening was darkening and only one light was burning in the room, a study lamp on the desk shedding a circle of light no more than 10 or 12 inches across on the gray desk blotter. But there was a subdued glow in the room, so that everything was visible.

That's where the problem began. The metal shade directed the light downward, but what of all this lighting? The small scientist was more than puzzled. Questions! Observation! Discussion. Radiation, absorption, diffusion. Suddenly an intellectual light broke through.

“It's like lots and lots a' Ping-Pong balls! The lights (rays) hit the blotter and they bounce to the walls! And to the ceiling! And to everything and everywhere in the room.” Then such a sense of small-size satisfaction.

But there is truth that is far beyond the little guy's understanding. Those Ping-Pong balls of personal

influence, to where do they bounce?

Example: the questionable ethics to which the Lord's people sometimes succumb. No, they hadn't intended to. They wouldn't knowingly do anything unchristian. But we need constant vigilance over our humanity.

On the positive side, the Ping-Pong balls of Christian influence often bounce much farther than we ever suspect. And across an astounding number of years and an amazing distance. It may come in letters or be passed along by friends, “When you were here, you talked to me about Christ. . . .”

It may come in personal contacts. It may surface years later. Or not till we come into our “savings account” in heaven. But it is sure; and only the most careful, prayerful walk with Christ and His Church can assure us a winning game in the Ping-Pong of life. □

By Jean Leathers Phillips,
San Diego

My DAD the



By Carlos H. Sparks, *Sylvania, Ohio*

Every time I follow a snowplow and watch great sheets of snow spilling from its blade, I remember my dad and the winter of 1941.

It was the last season Dad operated a trucking service that had sustained a large family through the recovery years following the depression.

It must have been an act of courage that led him to leave the security of a farmhand and move his family and their few belongings to a converted-schoolhouse home two miles away. With more determination than any tangible promise, he began a trucking business (in a Model-T Ford) that was to grow into a satisfying, though never luxurious, way of life.

Dad's determination and drive impressed me until now, 30 years later, I still draw from his example.

"God will see us through!" Both my parents believed it.

Dad was supremely honest. Many times when I was bone-weary from shoveling gravel into the truck all day, I would fret about his insistence on a "well-rounded load."

"Go the extra mile," he would say. "Our customer is doing us a favor when he hires us for the job. Do it better than anyone else."

That attitude of his has been a driving force in my life, but perhaps his greatest lesson to me was something else—something I learned on a winter's night.

Honesty and perseverance may well be taught through high school sports, but my piece in the puzzle of life would have been an eternal mystery had I missed Dad's lesson on obligation.

I learned it best that night in 1941 on the back roads of Harmony Township as we plied our way through the darkness. The giant blue snow blade we were pushing cleared little arteries through to the county and state highways.

Dad drove the ton-and-a-half 1937 Ford V-8, half loaded with stone to hold it to the road. I sat at the controls—two hydraulic levers that operated the height and tilt of the blade.

"Raise the crown side; it's high along in here!" he would command. I responded quickly

with three or four good pumps on the left lever.

"That's enough. Hold her steady now."

Though it was two o'clock in the morning when we made our first pass down Buena Vista Road, the lights came on at a number of farmhouses. My boyish heart imagined the conversation.

"Well, the roads are clear now. There goes Sparky," the affectionate name by which he was known all over the county. A farmhand on the Troxel place met us at the roadside.

"Have to call the doctor for my wife. May be time for the baby. Think Doc Doyle can get through?"

He received Dad's assurance that the doctor could make it and that the roads were all clear in the area. I felt like a trailblazer.

"You know, Dad, even the school buses can run tomorrow," I said proudly.

As the great auxiliary headlights on top of the cab beamed down ahead of the blade, I could feel our special importance to the commerce and well-being of our part of the county.

"There's always someone who is depending on us," Dad said. "Just don't fail them. Do what it is you have to do. No one else can take your place. You can't pass along your responsibility to anyone else." He said it with a personal pride, knowing he had tried his best to do that very thing.

That night and that moment I lost my feeling of smallness. I was not an insignificant nobody. My life was involved with others in a thousand ways I would never understand. Their lives and mine would be richer or poorer because of me.

At 6:45 a.m. we made our last push up Newlove Road and pulled into the driveway at home. Mom had breakfast ready. The hot coffee was particularly delicious and warming. Dad announced that I didn't have to go to school because I had worked all night.

"If it hadn't been for your son," he smiled at Mom, "no one in Harmony Township would be going to school today. Let him sleep till noon; then we've got some work to do on the snow blade. Never know when another storm will hit."

The phone rang. It was Township Trustee Butler.

"Yes, George, the roads are open from Fletcher Chapel to Brighton. The boy and I just got in about seven. Plowed through the night but they are all open, George."

I went off to bed, with the thought that Dad had made it far more than a job for me. I had been a part of a great drama in freeing the snow-bound. And today I wonder if my dad ever knew that, on that night when the wind raced with the snow, he had shaped a boy for responsible manhood. □



Photo by Orville Andrews

WHAT COMES NEXT ?

*The aging minister must wonder
what lies over the horizon.*

Like a trifling fragment down the road, the rock of retirement is hard to see and easy to ignore during the early years of ministry. It casts short shadows during the noon of life, and becomes more prominent only as the sun begins to set.

The minister who fails to see it soon enough may stumble into it; the one who looks too soon for it may lose his vision for everything else; the one who sees it in proper time and perspective may well make it another stepping-stone along his journey.

The Church of the Nazarene has been taking an increasingly active role in illuminating this rock for her ministers.

Yet seeing it is not enough. Constructive plans and provisions have to be established to anticipate the major transitions involved.

One of the first obstacles that must be surmounted is housing. Only the pastor who receives a parsonage allowance has the oppor-

tunity to build up an equity in a home for retirement purposes.

The alternatives facing other pastors are sobering. Many feel that their only hope is to speculate or invest in some profitable business venture along the way. Some of these investments are helpful, providing for a secure future with a minimum amount of involvement and personal attention from the pastor. On the other hand, some of these investments end up costing more than they are worth in time, responsibility, and goodwill, not to mention dedication and devotion to the ministry.

Some ministers become so successful in business ventures that they leave the ministry to pursue business full time. Others serve with reduced effectiveness because of business involvements that demand their time and energy.

In striving to avoid a divided loyalty, many ministers refuse to do anything to provide for

retirement years, often forcing themselves to keep on pastoring as long as there is life and breath within them. Many also postpone constructive action until a few years prior to retirement, leaving themselves little time to adequately prepare.

Closely related to the housing problem is the matter of personal income. If housing has not been planned for, personal income becomes an even greater problem, for much of the income will be required to provide for housing. Even with growing social security benefits, there looms the prospect of abject poverty for some ministers unless other income is available.

What is the Church of the Nazarene doing to provide for ministerial retirement?

The most significant retirement provision offered by the general church is the Basic Pension Plan. Based on the number of years of service rendered, it provides a pension of up to \$100 monthly to help supplement retirement income.

As the program progresses and churches continue to give their support to the Pensions and Benevolence budget, this amount, which was increased 25 percent in the past year, will continue to increase.

A monthly benevolence assistance is provided to the individuals who are not on the Basic Pension Plan, in a program based primarily on need. The rate of benefits is somewhat higher, but there is a ceiling on maximum income from all sources with this program, limiting the assistance where other income is available. Under the Basic Pension program, the benefit is based entirely on years of service, with no ceiling on the amount of other income that is received.

The church also makes provision for emergency medical assistance to ministers, whether active or retired, who incur heavy medical expenses beyond the coverage of their insurance. These are granted and governed by the financial need of the minister involved.

Provision is also made for funeral assistance to those who do not have adequate life insurance to pay for the expenses involved.

A more recent general program that has begun to pick up momentum is the Nazarene Supplemental Retirement Program, which provides for a tax-sheltered annuity for the minister.

By agreement, the pastor and the church board designate a certain amount of his income to go directly into the annuity.

The amount that can be so designated depends on several factors. If the annuity contribution is provided as a raise in salary, up to

RETIREMENT CAN BE AS COMFORTABLE FOR THE MINISTER AS IT IS FOR OTHERS IF IT IS PROPERLY PLANNED FOR.

20 percent of the amount of the present salary can be so designated. If the annuity contribution is to be subtracted from the present salary, up to 16.66 percent of the amount of the present salary can be so designated. These percentages can be adjusted upward in the event of accumulated past service with the present employer under a special formula.

The benefits of this program are many. Immediately, the amount designated for the annuity is no longer reportable as current taxable income. If given as a raise, the pastor's tax status remains unchanged; if deducted from his present salary, it can actually lower his tax liability.

The annuity fund currently draws 6½ percent interest annually, and the interest is also tax free as long as it remains in the annuity program.

If an emergency arises, the pastor can withdraw the total amount from the annuity, or he can discontinue his payments without affecting the provisions of the program for what he has already contributed.

Upon retirement, he can either collect a large lump sum including all his deposits and interest, or he can receive a guaranteed income for life.

If this life income is high enough, he will have to pay income tax on it, but the amount of tax would seldom be substantial. He will also receive his pension from the church as well as social security benefits, which should help make retirement more comfortable for the minister.

The obvious advantages of these programs are many. They make it possible for ministers to put themselves completely into the work of the ministry without worrying about how they will provide for their families when the years begin to catch up. They will enable the ministers to keep from becoming burdens, in their later years, to those they love.

To take full advantage of these fringe and retirement benefits requires planning ahead on the part of the local church and the pastor. Retirement can be as comfortable for the minister as it is for others if it is properly planned for. The sunset is beautiful if you climb on top of the stepping-stones to view it. □

By Dan Spross
Kansas City

PULL YOURSELF TOGETHER

The tested believer may anxiously ask, "What am I to do when trouble and trial shake my faith in God?"

In days gone by, when one seemed shaken by the storms of life, some stout-hearted person would say, "Pull yourself together!"

Life may quickly become a series of spirit-shattering experiences. This is in confusing contrast with the joy a new Christian feels over his deliverance from bad habits and the assurance of sins forgiven. One might wish to be raptured into heaven before any such trial of his faith.

However, every believer lives to face testing times. It frequently seems as though more things go wrong after a person decides to live for God than when he was serving sin. Thus, one may easily get strung out and involved in a variety of "hang-ups." Such attitudes thrive on the discouragement and the petty irritations that are so common.

For instance, misunderstandings and hurt feelings are apt to break in upon our fellowship with other Christians. Or our spirits may sag during a financial bind that hampers our desire to "get ahead." For a variety of reasons, our family relationships may be strained. Then sickness may strike, or death may unexpectedly snatch a loved one away. Such trials have caused some to wonder if it really pays to serve Jesus.

This opens the door for temptation to come in and deaden one's spiritual senses. There is a strong yearning to resume old habits, an urge to return to old hangouts, a compulsion to follow whimsical desires. Most of us know of those who started out to follow Jesus with good resolve but who eventually turned back to their rebellious ways.

Yet this is no way of escape. All manner of trials and temptations beset people who turn from God. They too have disappointments, financial reverses, family problems, sickness, and death—without the comfort of God.

In view of the power of temptation, one may ask, "Is it a foregone conclusion that temptation will wash me out of the Lord's army?" The answer is an emphatic "No!" God in Christ made provision that we need never fall. By Christ's death on the Cross and the gift of His Holy Spirit, God so gave himself that we might live in holiness before Him in every circumstance of life.

The expression "Pull yourself together" has a definite spiritual application that calls upon the person to make a determined response to the unchanging truth of God.

This is not to say that anyone can save or sanctify himself with self-determination. No man can do the sovereign work of God.

However, God's Word clearly indicates the kind of positive and continuous response of faith

necessary for a believer to walk in newness of life. In Romans 6, Paul was inspired to declare "that henceforth we should not serve sin" (verse 6); "but yield yourselves unto God" (verse 13); "For sin shall not have dominion over you: for ye are not under the law, but under grace" (verse 14).

These words suggest an effective threefold spiritual application of what "Pull yourself together" means: (1) We must say, "No!" to sin. (2) We must say, "Yes!" to God. (3) We must ever trust God more.

In each case, the believer's response must be decisive and unwavering. It must be the united response of the total person: his intellect, his emotion, and his will.

First, one says no to sin when he confesses his sins to God and turns from them in repentance.

But this initial break is not enough to keep us from sin. Every time temptation occurs, we must continue to say no to sin.

Moreover, our rejection of sin must include the sinful nature dwelling within us. Along with our refusal of the proposed acts of sin, we must also denounce the proposing principle that tempts us to go against God. There must be a whole-hearted no to every aspect of sin.

Then, we say no to sin best by saying yes to God. His salvation contains a strong positive element. It is what God can and will do for us if we will let Him.

God would destroy the power of sin in us. But the extent of our deliverance is in direct relation to the extent we yield ourselves to the purifying power of the Holy Spirit. Whenever we say a complete yes to the will of God for our lives, we then have a united front against temptation and our faith holds firm.

Finally, as we say yes to God, we find it natural to trust Him more in every eventuality.

Our measure of trust is related to the extent of our commitment to God. The abiding presence of His Holy Spirit holds us together throughout the shattering times of life.

Contrary to the popular "hang loose" approach to the trials of life, God calls us to the secure defense of pulling ourselves together. We can be triumphant over every trial by saying no to sin, yes to God, and by a confident trust in His abiding sufficiency. □

By Ivan A. Beals, *Clinton, Ill.*

helps to holy living



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

NOT BY WORKS . . .

The Methodist church was named for the methodical way its founder, John Wesley, lived his Christian life.

Wesley used to get up every morning at four o'clock and pray for two hours. After that he would read the Bible for an hour before going to the jails, prisons, and hospitals to minister. Then he would teach, and pray for, and help others until night.

At one point Wesley went to Georgia as a missionary for the Church of England. During the voyage, there was a great storm at sea and the ship tossed and turned and seemed about ready to sink.

On one side of the ship a group of Moravian Brethren were calmly singing hymns. John Wesley approached them and asked, "How can you sing when this very night you are going to die?"

They replied, "If this ship goes down, we will go up to be with the Lord forever."

Wesley recalls that he went away from them thinking, How can they know that? What have they done that I have not done? Then he added, I came to convert the heathen, but who shall convert me?

John Wesley's eighteenth-century experience is pretty contemporary. Some of the people who attend church regularly, who do good Christian deeds in the name of the Lord, and who appear to be exemplary Christians, are not confident of their salvation.

But you CAN BE SURE that you have eternal life. The Bible says, "These things have I written . . . that ye may know that ye have eternal life" (1 John 5:13).

First, realize that salvation is dependent upon the grace of God. Heaven is a free gift

which is not earned or deserved. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

Further, the Bible teaches that all of us have sinned and cannot save ourselves by good works. "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5).

The problem of man trying to save himself becomes even more acute when we look at what the Bible says about God. God is loving and merciful and does not want to punish us for our sins, but He is also infinitely just and must punish sin.

God, in His divine wisdom, devised a solution for this dilemma. He sent His Son to the world to solve the problem for man.

According to the Bible, Jesus Christ is God. He is the Second Person of the Trinity, the Creator of the Universe. He was God in human flesh.

James Kennedy in *Evangelism Explosion* says, "The whole Bible is about one great transaction. . . . The Bible says God placed all our sins on Jesus. He has laid to the account of Christ our guilt, our sin . . . God poured out all of His wrath for sin on His own Son. Christ in our place, as our substitute, paid the penalty for sin."

And in doing so, He purchased a place for us in heaven which He offers as a free gift to be received by faith.

To receive the free gift of eternal life, we must exercise SAVING FAITH. SAVING faith is more than merely believing in God. It is trusting Jesus alone for our salvation.

Remember John Wesley in the tossing ship? Here was a man who believed in Christ in English, Latin, Greek, and Hebrew—he was a biblical scholar. But he trusted in John Wesley for his salvation.

In the providence of God, Wesley made it back to England and to London. In a small chapel on Aldersgate Street a man was reading from Martin Luther's "Preface to the Book of Romans." It described real faith as trusting Jesus only for salvation—and not our own good works.

Wesley suddenly realized that he had been on the wrong road all his life. That night he wrote in his *Journal*: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

After that experience, John Wesley became the greatest preacher of the eighteenth century. It all began when he put his trust in Jesus Christ alone for salvation. □

editorially SPEAKING

By W. T. PURKISER

Beginning 1974

These are days of special prayer throughout the Church of the Nazarene. A deep concern for Church and society prompts the call to fasting and prayer issued last month by the Board of General Superintendents.

There have been periods in human history when the chief problem in society was widespread complacency. Even the pulpit has been accused of sounding out each Sunday morning, "Eleven o'clock and all's well!"

Such is the case no more. Too much is happening to permit confidence in easy solutions. The simplistic answer has been seen to be no answer at all.

One of the end-time signs Jesus gave was "Upon the earth distress of nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:25-26). Distress, perplexity, foreboding are in the air everywhere.

In all this, the people of God are not without hope. Prophets of the Church's doom have been around a long time. They have always proved to be false prophets. Francois Voltaire said in 1750, "Before the beginning of the next century, Christianity will have disappeared from the face of the earth." He couldn't have been more wrong.

It is not to "the church recumbent," a "social club with religious aspirations," that the future belongs. It is to the Church as a divine movement, not a dead monument. The Church must be a voice, not an echo. It must be more dynamic than dogmatic; more committed to doing than debate, to decision than dialogue.

All this lends special importance to the Conference on Evangelism that begins next Tuesday evening, January 8, in the Music Hall of the Municipal Auditorium in Kansas City.

The theme of the conference is "The Person and Work of the Holy Spirit in Evangelism." The program represents a fine balance of mass meetings and smaller seminars.

The conference theme is particularly important this year of our Lord 1974. This is a year with special emphasis on holiness throughout the church. But without the abiding fullness and

work of the Holy Spirit there is no holiness at all.

One of the curious blind spots that afflicted many in the middle years of our century was the concept of holiness of heart and life as a "thing," an "it," a "blessing" or "work" or "experience." Often lost in the process was a clear recognition that holiness of heart and life is the personal lordship of the Holy Spirit, cleansing, filling, empowering, and keeping.

To think of holiness in abstract and mechanical terms is to find nothing but frustration and disappointment. To recognize it as the abiding fullness of the Holy Spirit in all the splendor of His dispensational ministry is to see entire sanctification in its biblical meaning.

The very few who have gone into movements preoccupied with signs and wonders might have been saved much confusion if they had gone beyond their "experiences" to personal acquaintance with the Spirit of life in Christ Jesus.

Most of the readers of the *Herald* will be unable to attend next week's conference in Kansas City. But all can join in believing prayer that fires may be kindled that will set aflame great numbers of individuals and local congregations. □

Expecting the Wrong Results

No one has ever expected too much from the grace of God. He is "able to do exceeding abundantly above all that we ask or think." God's resources are unlimited.

Our problem is not that we expect too much. Our problem is that we expect the wrong results.

"Expect a miracle" is good advice. The trouble is that many confuse miracle with magic.

A miracle is God's personal intervention for the moral and spiritual good of His people and for the accomplishment of His ends. Magic is the vain attempt of the human will to control the supernatural for the accomplishment of its ends.

Many are disappointed because they expect instant solutions to all their problems. The altar is an answer to questions of our fundamental relationships with God in regeneration and entire sanctification. It is not necessarily the answer to

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whole complex of psychological, physical, or social problems.

If modern studies of human nature have made anything clear, it is that we do not shed our past as a snake sheds its skin. What we are at any moment is not only the potential with which we were born but the conditionings and constraints of experience from infancy on.

What the grace of God does for us is to put us in touch with resources we should never otherwise have. But in large measure, the use we make of those resources is up to us.

Grace may not be the instant solution to all our problems, but it can well be the indispensable prerequisite to any solution at all to some of our problems. Such solutions are found more in the processes of grace than in the crisis.

Just as the physical is subject to the crippling effects of accident and disease, so the psyche is subject to infirmities of its own. Healing does not always come at once for crippled emotions any more than it always comes at once for crippled bodies.

The promise is that the Spirit of God helps us in our infirmities (Romans 8:26). The word translated "helps" is a term that means "to take hold of the other side," as when one is struggling with a load too big to handle by himself and a friend comes and picks up the other side of the burden. One who helps us doesn't do the job for us. What he does is provide the measure of ability necessary to cope with the situation.

Over and over the Bible reports that "the Lord fought for" His people. But He did nothing for them until they picked up swords and shields and went out to battle.

Here is the true balance between release and responsibility. We release our lives to God but accept the responsibility for what He would have us do.

God's grace does not guarantee immunity from trouble. What it guarantees is adequacy in trouble.

We would much prefer to be assured of trouble-free lives. But the Old Testament brings us God's promise to be with us in trouble, and Jesus frankly said that in the world we should have trouble. What He added was, "But be of good cheer; I

have overcome the world" (John 16:33).

So we may expect great things from God. To do less would deny His glory. But we must be sure our expectation is directed toward the right ends. To do otherwise is to risk disappointment. □

"HERALD" features for 1974

Throughout the past calendar year, Dr. James Hamilton, professor of pastoral ministry and director of field education at Nazarene Theological Seminary, has written the column called "Directions: the Search for Spiritual Stability."

During 1974, Dr. Lyle P. Flinner, professor of psychology and religion and graduate coordinator at Bethany Nazarene College, will write under the general theme "Becoming Mature: Toward Christian Self-actualization."

The separate columns will deal with some of the practical applications of Christian experience in developing psychological and spiritual maturity.

Dr. Flinner is a graduate of Geneva College in Pennsylvania, and Asbury Theological Seminary, where he received the Master of Divinity degree. He earned the Master of Education and Ph.D. degrees at the University of Pittsburgh.

Dr. Flinner is an ordained minister in the Church of the Nazarene and has served nine years in the pastorate. He has been professor at BNC since 1968.

Another new feature for the *Herald* throughout 1974 will be a series of monthly features entitled "Influence," based on the real-life stories of people whose lives have widely affected others.

"Influence" writer is Pastor Wil M. Spaite, Porterville, Calif., Church of the Nazarene. Rev. Spaite is a graduate of Pasadena College and the Nazarene Theological Seminary. The "Influence" articles will appear the second issue of each month and will begin January 16 with the story of "Uncle Bud" Robinson.

Mrs. Aarlie Hull, wife of a Centralia, Wash., medical doctor, will continue the widely read and appreciated "Christian Woman's World" throughout the coming calendar year. □

OF PEOPLE AND PLACES

Bill Richards, Sunday school superintendent of Cedar Rapids (Ia.) First Church, was honored at a specially planned "This Is Your Life" service in recognition of 16 years of service. A portrayal of Bill's life focused also on his wife, Naomi, and two sons, Roger and Bruce.

The church presented its honored leader with a large "Craftsman" tool cabinet on rollers and gave a dozen long-stemmed roses to Mrs. Richards.

Bill Richards is an industrial engineering supervisor with FMC Corporation, Crane and Excavator Division. Rev. Aleck G. Ulmet commended Bill's record as an outstanding layman in the local church.

Mrs. Ethel Artz, 80, is a member of the Shelby, Ohio, church. Two years ago she became supervisor of the Home Department. It grew from a small beginning to 28 members.



Mrs. Artz

Mrs. Artz visits, reads the Bible, and prays with each member twice a month. She also calls in rest homes and hospitals. She made a total of 1,000 calls during the last year.

Mrs. Artz has served on the church board for a number of years and has been active in missionary work and assisted with the NYPS program at her local church. Her pastor is Rev. Cecil Hayes.

John R. Terrink, member of Sacramento (Calif.) First Church, was recently appointed director of the Department of Water Resources for the state of California by Governor Ronald Reagan. Mr. Terrink joined the Department shortly after leaving military service in 1946 as a U.S.



John R. Terrink

Army Air Corps captain. In 1967 he was appointed the deputy state director.

Terrink earned his civil engineering degree at Oregon State University in 1944 and his master's degree in public administration from Harvard University in 1965.

Rev. C. Neil Strait, pastor of the Racine (Wis.) Taylor Avenue Church, has begun a feature in the *New Pulpit Digest* titled "Pastor to Pastor." The feature will include inspirational material relating to the ministry.

The *New Pulpit Digest*, now in its thirty-seventh year of publica-

tion, is edited by Rev. Charles L. Wallis of Keuka College, Keuka Park, N.Y., and is published in Jackson, Miss., by Walter Dell Davis.

The Rockville, Md., church (started last April) has experienced growth and community response. Recently the first newsletter went out to 260 homes. A family retreat proved a successful venture. Junior and teen Bible quizzing has become part of the program. Rockville was included in one of the home missions listings of target cities where Nazarene churches were needed.

Charles P. Smith, a 1950 graduate of Pasadena College, Pasadena, Calif., was promoted from head of the Infrared Systems Division in the Weapons Development Department at China Lake, Calif., to assistant technical director for development (Weapons System) and head of the Naval Weapons Center's Systems Development Department. Smith's work on the California base has received high performance rating through the last 23 years.

Smith holds an honorary doctorate from Pasadena College. He is a member of the Ridgecrest, Calif., church. He serves on the church board. Formerly, he was Sunday school superintendent at Ridgecrest.

Mrs. Winnie Golightly of Santa Ana, Calif., recently visited her son, Rev. Roger Gastineau, and his family, missionaries in Zambia. She also made several stops in Malawi to visit missionary families.

Miss Dorothy Wickett, member of the Fulton (S.D.) Plano church, received the Community Better Life Award of the American Nursing Home Association. The gift presentation was made by Ron and Arlene Gates, who supervise the Mitchell Retirement Home.

Miss Wickett is a social worker for the Mitchell Public Welfare Office. The award recognizes individuals for dedicated efforts and unselfish service in bettering health care for elderly people. She has worked at her present job for 20 years.

At her local church, Miss Wickett has held several offices. At present, she is Sunday school superintendent and chairman of the board of stewards.

Mrs. Lou Fair was honored by Phoenix First Church for her years of devoted service to the NWMS. She was elected president of the NWMS 11 years ago and each year since that time First Church has

been a Star society.

The church presented Mrs. Fair a plaque expressing its appreciation and a dozen long-stemmed red roses.

Pastor Norlyn Brough presents plaque to Mrs. Fair.



Rev. Paul M. Berger, Columbus (Ohio) Wilson Avenue Church, was elected president of the South Side Columbus Ministerial Association. He served as chairman for a crusade held in conjunction with Key 73 and sponsored by churches of the South Side Columbus area. Dr. John L. Knight, executive secretary of the Department of Evangelism, was the evangelist for the crusade.

Joseph "Jeep" Denison, 27, of Bolingbrook, Ill., received his Ph.D. in psychology from George Peabody College, Nashville, during the 1973 school year.

Dr. Denison is a 1967 *magna cum laude* graduate from Bethany Nazarene College, Bethany, Okla., with a B.S. in psychology. He is currently employed as a school psychologist for the La Grange Area Department of Special Education in La Grange, Ill.

Irene Covert became the one hundred eighty-ninth member of the Warren (Mich.) Warren Woods Church. She is 89 years of age.

Rev. James Mellish, pastor of the church since the spring of 1964, also received Mrs. Covert's son Harold; grandson and wife, Mr. and Mrs. Robert Covert; and a granddaughter and husband, Mr. and Mrs. Roy Bloss. All the members of her family were received by profession of faith.

Thirty-four members were received during the past year by Pastor Mellish. The Sunday school averaged 239 during this same period.

Walter Baggett was honored by the Columbia, Miss., church for his service as local church treasurer. He has held the office for the past 28 years. Presently, he is teaching a senior high Sunday school class, is a church trustee, and building fund treasurer.

(Continued on page 22)

THE CHURCH AT WORK / General Statistics for 1973

Church of the Nazarene

CHURCHES

United States	4,717	
British Commonwealth	264	
Overseas Home Mission*	42	
Total		5,023
Net Gain	35	
Churches on World Mission Fields		1,509
Main Stations and Outstations on World Mission Fields		1,194

CHURCH MEMBERS

United States	417,200	
British Commonwealth	11,954	
Overseas Home Mission*	1,682	
Subtotal		430,836
Net Gain (3.04%)	12,725	
World Mission Fields (Full and Probationary)		107,245
Total World Membership		538,081
Net Gain (4.02%)	20,807	

MINISTERS

Ordained Ministers	7,394	
Licensed Ministers	2,411	
Missionaries (Under Department of World Missions)	527	
National Workers on World Mission Fields	2,589	

CHURCH PROPERTY

Value of Church Property (Local) ..	\$451,492,434	
Value of Parsonages (Local)	80,065,933	
Total (Local)	531,558,367	
Value of Parsonages (District)	3,070,117	
Value of District Centers	11,795,750	
Value of Other District Property ..	5,491,574	
Total (District)	20,357,441	
Value of International Center Property	2,123,630	
Value of Nazarene Publishing House	2,326,559	
Total (General)	4,450,189	
Value of Educational Institutions ..	76,552,824	
Value of Property on World Mission Fields	25,847,603	
Grand Total (All Property)	\$658,766,424	
Indebtedness on Church and Parsonage Property (Local)	134,151,418	
Indebtedness on All Property (District)	4,733,232	
Indebtedness on Educational Institutions	35,341,771	
Total Indebtedness on All Property	\$174,226,421	

CHURCH FINANCES

Paid Local Interests	\$93,944,033	
Increase	\$8,713,938	
Paid District Interests	6,865,643	
Increase	474,544	
Paid Educational Interests	3,386,266	
Increase	916,602	
Paid General Interests	13,746,541	
Increase	1,467,785	
Total Paid All Purposes	\$117,942,483	
Increase	\$11,572,869	

ANALYSIS OF GRAND TOTAL

Paid by the Church	\$101,488,093	
Paid by the Church School	5,443,714	
Paid by the NYPS	828,086	
Paid by the NWMS	9,115,733	
Paid by Supplemental	1,066,857	

PER CAPITA GIVING

Local Interests	\$218.05	
District Interests	15.93	
Educational Interests	7.86	
General Interests	31.91	
All Purposes	\$273.75	
Net Gain	\$19.34	

SUNDAY SCHOOL

Number of Sunday Schools:		
World Mission Fields	2,467	
Total		7,365
Increase	53	
Number of Outreach Sunday Schools		695
Increase	334	
Enrollment:		
Active Members	798,918	
Officers and Teachers	70,428	
Cradle Roll Members	23,069	
Home Department Members	20,063	
Outreach Members	24,497	
World Mission Field Members ..	194,176	
Total		1,131,151
Increase	23,017	
Average Weekly Attendance		
World Mission Fields	127,764	
Total (Including Outreach)		592,845
Increase	13,183	

VACATION BIBLE SCHOOL

Number of VBSS:		
World Mission Fields	863	
Total		3,907
Increase	48	
Enrollment:		
World Mission Fields	79,133	
Total		403,019
Increase	12,556	

CHRISTIAN SERVICE TRAINING

Number of Churches	2,206	
Decrease	-140	
Number of Credits Awarded		65,053
Decrease	-14,685	

NAZARENE YOUNG PEOPLE'S SOCIETY

Number of Societies:		
World Mission Fields	1,007	
Total		5,018
Increase	76	
Membership:		
Junior Fellowship	54,875	
Teen Fellowship	65,835	
Young Adult Fellowship	59,023	
World Mission Fields	41,642	
Total		221,375
Increase	569	

NAZARENE WORLD MISSIONARY SOCIETY

Number of Societies:		
World Mission Fields	1,393	
Total		6,104
Increase	66	
Membership:		
Junior Members	58,586	
Active Members	222,750	
Associate Members	30,484	
World Mission Fields	52,245	
Total		364,065
Increase	4,537	
Members Prayer and Self-denial:		
World Mission Fields	22,124	
Total		243,966
Decrease	-5,126	

B. EDGAR JOHNSON
General Secretary

*Middle European, Northwest European, Samoa, and South African.

Mark Ellis, son of Capt. Frank N. Ellis, DC, USN, San Diego, graduated with honors during 1973 from the State Medical College, Irvine, Calif. Mark was admitted into Kappa Gamma Kappa medical fraternity. He has been a recipient of an honor from a large pharmaceutical company each of his four years in medical college.

Mark received the traditional black bag engraved with his name and also a set of books with awards in his final year. He will intern at the hospital connected with the school in Irvine—a three-year combination program of internship and residency.

Mrs. Dorothy Watson, member of the Rockville, Ind., church, has been appointed postmaster of the second-class post office at Montezuma, Ind. She had served as acting postmaster since Postmaster George Myers' retirement. At her local church, Mrs. Watson teaches a Sunday school class and is church organist.

Mrs. Edna McConnell, member of Danville (Ill.) First Church, is considered the first person to qualify for graduate-level work after completing two years at Danville Junior College and receiving her associate degree. Through CLEP testing, it was determined that she had attained the educational equivalent that would permit her to enter a senior college without further undergraduate courses.

Mrs. McConnell earned a grade point of 4.9 out of a possible 5.0 at DJC. She has a background of working experience which contributed to her scholastic success.

Charles Terrill was honored by the Fairborn (Ohio) First Church on the fortieth anniversary of his music ministry in various Nazarene churches. He has led congregational singing in the Richmond (Ky.) First Church, his home church; Fairborn (Ohio) Wrightview Church; Daytona (Fla.) First; and Fairborn First.

Pastor Leslie R. Bearden presented a plaque in appreciation of Terrill's work. The honor was given also with a sense of loss, as Mr. Terrill had resigned his present position.

Pastor Bearden (r.) presents plaque to Charles Terrill.



Miss Johnny Jernigan, daughter of the late Rev. C. B. Jernigan (early pioneer in the work of the denomination), recently resigned as church organist at the Nashville Inglewood Church. She had held the position for the past 10 years and has given 32 years of service through a music ministry at this local church.

A special service was planned in

Pastor A. George Pitzer and Mr. Richard Wonders, minister of music, are pictured with Miss Jernigan.



ASHLAND (ORE.) CHURCH CROWNS CONTEST QUEEN

Climaxing a 1973 contest at the Ashland (Ore.) First Church, Mrs. Jan (Glenn) Gertsen, a junior high school teacher, was crowned "Queen for a Day." Contestants were to bring new people and those absent from Sunday school for at least four Sundays.

Queen Jan was responsible for bringing 127 people. She received a \$50.00 check from Mrs. John Mc-

Intyre, Sunday school superintendent. She was also given a dozen red roses.

Mrs. Mary Curtis placed second in the contest with a total of 84 people she brought during the contest. She received a check for \$25.00.

The teens were working for a trip to Disneyland in California. David White, a junior in high school, brought 82 people and won the trip. □

Pictured with Queen Jan are Mrs. John McIntyre, Sunday school superintendent (l.), and Pastor and Mrs. Floyd Smith.



NEW CHURCH TOTAL REACHES 96

The number of new church organizations this quadrennium reached 96 with the organization of the Licking Valley Church of the Nazarene in Marne, Ohio. Rev. Clifford Church is pastor of the new Church of the Nazarene on the Central Ohio District. Dr. Don J. Gibson is superintendent.

Between Easter and Christmas plans have been made to organize 200 new Churches of the Nazarene. This will bring the total to 300 churches in the quadrennium, leaving 100 for the final year of the quadrennium.

This growth in number of churches is a reflection of the thrust of the Church of the Nazarene to reach all people with the gospel as soon as possible, whether they live near or far.

This tendency of the church to reach out into the next town or the next country has been characteristic throughout its growth and is expected to be a center of attention again this year through the denomination-wide study of *Mission Possible* through the CST study program.

Mission Possible is a study of the beginning days of the church and how it has grown under the leadership of the Holy Spirit through missionary endeavor both at home and overseas.

—Home Missions News Release

(L. to r.) Stanley Bennett, Sr., and Malcom E. White are shown receiving the Small Business Men's Award for the Southwest Zone of the United States at a Washington, D.C., meeting.

Mr. Bennett, Sr., is president of Micro Instrument Company in Dallas. He serves on the Dallas Central Church board, has been active in the business of the local church, and for 19 years served as treasurer.

Mr. White has been Sunday school superintendent of Central Church for 15 years. He is vice-president of Micro Instrument Company.



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YOUNG ADULT discussion outlines
TPPS

JUNIOR TOPICS
ACTION PACKET

JUNIOR TOPICS

Mrs. Mae Edwards of the Cincinnati Montana Avenue Church retired after 35 years of service as church secretary. She was presented gifts from the church board and church family during the annual report Sunday. Pictured (l. to r.) are Mr. Clyde Edwards, chairman, board of trustees; Pastor Mike Morris; Mrs. Mae Edwards; and Mrs. Dorothy Grubbs, chairman of the board of stewards.



The 1973 European Nazarene Servicemen's retreat was well attended despite the fact that many forces were on alert. A total of 173 people heard the ministry of Dr. Howard H. Hamlin, Kansas City surgeon and lay leader of the denomination.

Bible study sessions were conducted by Dr. John Riley, president emeritus of Northwest Nazarene College, Nampa, Ida.; Rev. Murray Pallett, superintendent of the Northwest European District; and Rev. Roy Fuller, superintendent of the Italy District.

The music program, under direction of Rev. Bill Prince, principal of European Bible College in Schaffhausen, Switzerland, drew enthusiastic participation of retreatants.

The Retreat coordinator, Chaplain (MAJ) Kenneth Clements, reported that many favorable comments were expressed by those attending. The 1974 retreat will be held November 11-15, at General Walker Hotel.



COLLEGE NEWS

EASTERN NAZARENE COLLEGE

The Salvation Army's highest citizen's award, titled "Others," was given to 200 students at Eastern Nazarene College, Wollaston Park, Mass., for over 2,500 hours of service in the aftermath of Boston's tragic fire in the Chelsea area. More than 3,000 people were evacuated and several square miles of homes destroyed.

Accepting the award from Chelsea Corps officer, Major William Hulteen (second left), are Edward DiSanto of Norristown, Pa. (l.), and Jacqueline Binan of Parishville, N.Y., both juniors. These students organized the drive with Dr. Leslie Parrott, college president.

Thirty-five trips were made back and forth to the fire area with the college vans, and 15 different persons donated their automobiles for use. A total of \$250 was collected by the students in addition to literally hundreds of pounds of clothing, food, and household items for distribution in Chelsea. □



BETHANY NAZARENE COLLEGE

CAMPUS REVIVAL

The fall revival at Bethany Nazarene College, Bethany, Okla., was held in Herrick Auditorium. The special workers were two BNC alumni: Dr. Jarrell Garsee, presently of Mount Vernon Nazarene College; and Rev. Danny Steele, presently an associate minister at Columbus (Ohio) First Church.

Several days prior to the revival, signs were posted across campus reading: "One More Time." As inquiries were made as to the meaning of this slogan, it was found that the heart cry of administration, faculty, and students alike was a prayerful desire that God's Holy Spirit would visit the BNC campus "One More Time" in His might and power.

Prayers were answered as Dr. Garsee brought timely messages. The demonstration of God's Spirit working through the evangelist and musician was a challenge to all to walk in the light of God. □

ALUMNI HONORED

Professional and civic leader Dr. C. Harold Ripper was honored by the alumni association of Bethany Nazarene College, Bethany, Okla., on Friday, Nov. 16. Dr. Ripper was presented the Heritage Award for outstanding service to the college and the community. He received his doctorate from the University of Iowa and served for many years as mayor of Bethany. At the college, he has been librarian, professor, department chairman, academic dean, and retired last year as the academic vice-president.

During the homecoming season, 10 outstanding alumni are selected.

Those receiving the award for 1973, including two husband-wife teams, were Walter and Linda Crow, class of 1961, for missionary service to Haiti; Jarrell Garsee, class of 1951, for service as missionary to Samoa and campus minister; Robert Hale, class of 1956, for achievement in opera and social work in ghetto of New York; Ray Lunn Hance, class of 1961, for service in establishing the Nazarene church in northwest Europe; Talmadge Johnson, class of 1958, for service to the church as international president of Nazarene Young People's Society; Terry Liebman, class of 1952, for financial service to Nazarene churches; Robert and Zola Norton, class of 1959, for service as teachers in Swaziland, Africa; Melvin Pierce, class of 1952, for achievement in computer science and service in home missions; Sam Stearman, class of 1950, for service to the church in organizing Nazarene International Retreat of Golden Agers; and Obed Watters, class of 1959, for teaching service to Bethany Nazarene College. □

PASTORS AND EVANGELISTS . . .

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MOUNT VERNON NAZARENE

PRESIDENT REELECTED

In a unanimous vote by the college board of trustees during their November meeting, Dr. John A. Knight was reelected to a new 4-year term as president of Mount Vernon Nazarene College, Mount Vernon, Ohio. Dr. Knight came to Mount Vernon on October 1, 1972, after having served over 15 years in higher education, 2 of which were spent previously at MVNC.

The major academic challenge facing Dr. Knight in the past year was the self-study project leading to the filing of an application with the North Central Association of Colleges and Secondary Schools proposing the implementation of junior level courses in the academic year 1974-75 and senior courses the following year. School officials have received notification that the examining team will be on the campus the last week in January for an on-campus examination. The final decision on the application will come at the annual meeting of the Association in Chicago in March, 1974.

In his annual report to the board, Knight discussed several factors which will be important as the college "creates her future." Among these he noted that "it is the faculty which must translate the goals of the college into reality." While MVNC is clearly a liberal arts college, he stated that "we should plan deliberately to contribute to the student's training for selected vocations and professions."

Better methods for attracting qualified and motivated students, increased library holdings, the need for "counseling and support services," additional income, and steady budget control, will be given special attention during the next 12 months.

Total assets value of Mount Vernon Nazarene College stands at about \$5 million. While the college is supported by the Church of the Nazarene, 24 different denominations are represented in its student body of 439.

Dr. Knight received his Ph.D. from Vanderbilt University. He is a graduate of Bethany Nazarene College and Oklahoma University. □

(Continued on page 26)

CHURCH SCHOOLS

Tommy Brown reporter

1,400 AT SOUTHERN CALIFORNIA DISTRICT CONVENTION

I wish you could have been with me on October 5-6 at the Municipal Auditorium in Long Beach, Calif. More than 1,400 Southern California Nazarenes poured into the largest District Sunday School Convention in the denomination.

The convention was a culmination and kickoff. A culmination of months of prayer and planning! Rev. Buck Gebhart, district church schools chairman, and Mr. Justin Rice, who headed the convention committee, began in January of 1973 to study ways for the church schools to tie into Key 73.

Around the theme of "The

Shepherd's Heart," they planned their convention to be the kickoff for a campaign by Southern California Nazarenes to witness to 500,000 during October and November. Prior to the convention, they enrolled 1,000 prayer warriors, each of which was to pray daily for the convention and 10 specific Sunday school workers. Monthly mailings to the 10,000 workers kept the communication lines up. It is no wonder that the atmosphere in the sessions was electric with the presence of God.

Wendall Nance (Mr. Enthusiasm), a dynamic and exciting Nazarene layman, was the featured speaker. Awards were presented for "Teacher of the Year," "Supervisor of the Year," and "Superintendent of the Year." Dr. Nicholas Hull is the superintendent of the Southern California District.



Mr. Enthusiasm, Wendell Nance, bringing the Word home.



The above participated in the special awards. From left to right: Chuck Kinnick, district awards chairman; Wilda Peterson, "Supervisor of the Year," from Santa Ana First Church; Dick Hawkins, "Superintendent of the Year," from Norco church; Wallea Renegar, "Teacher of the Year," from Bellflower First Church; Rev. Buck Gebhart, district church schools chairman.

Some of the 1,400 upon adjournment



POINT LOMA COLLEGE

Rev. Roger Bowman, of the General Home Missions Department, recently visited the Point Loma College campus, San Diego, Calif., to dialogue with the collegians about summer ministries.

Among the several score of young people offering themselves for summer work are (l. to r.): PLC director of community relations, Joe McCoy, a last year's SMCer; Susan Bowman, a PLC sophomore and daughter of Rev. Bowman; Ron Benefiel, a PLC graduate student and one of last quadrennium's members-at-large to the General NYPS Council; Dave Spaite, a PLC freshman and present member-at-large of the General NYPS Council; and Debbie Nelson, a PLC senior, and daughter of Rev. and Mrs. Elmer Nelson, Nazarene missionaries in Panama, and a last summer's SMCer.

Rev. Bowman was given a sustained ovation by the students at the close of his address in which he challenged them not to be concerned with "Who is my neighbor? but, Will I be a neighbor?"

Student leaders report that currently 50 selected collegians are in training on how to lead small-group Bible studies; another 140 are involved in an inner-city program teaching boys and girls sports, games, crafts, and the love of God; and another 15 are regularly participating in a combined educational-religious ministry to children in a Tijuana, Mexico, children's hospital.



This is the sixth raise in interest since the program was initiated. □

Mr. James Howk (l.) poses with Pastor Bernard D. Dawson, Ottumwa (Ia.) First Church, at the front of the sanctuary. The occasion marked the celebration of Mr. Howk's ninetieth birthday.

Mr. Howk was received into membership in the Church of the Nazarene at Bloomfield, Ia. (16 miles from Ottumwa), by Dr. P. F. Bresee. Howk has been faithful in serving the church. He has been successful in keeping all of his family in the church. One granddaughter, Mrs. Philip Bedwell, is a missionary to South Africa. Another granddaughter is married to Seminarian Jack Stepp. He has a grandson who is preparing for the ministry.



DON OWENS ELECTED TO MISSIONS FACULTY AT SEMINARY

Rev. Donald D. Owens, former missionary to Korea and associate professor of religion at Bethany Nazarene College since 1965, has been elected to the faculty of Nazarene Theological Seminary, where he will begin his duties as associate professor of missions in the fall of 1974.

Rev. Owens comes to the seminary with a wealth of missionary experience and an excellent academic background: A.B., Bethany Nazarene College, Bethany, Okla., 1951; Th.B., 1952; M.A., 1966; M.A., University of Oklahoma, 1970. He is presently completing his doctoral dissertation for the University of Oklahoma on Korean Shamanism.

Owens and his wife, Adeline, served from 1953 to 1965 as our first Nazarene missionaries to Korea, where our fast-growing work is now organized into two districts. The Owenses have four daughters: Donna Jean, Debora Lynn, Darlene Denise, and Dorothy Mae. □

TREVECCA NAZARENE COLLEGE

TREVECCA RECEIVES \$50,000 DONATION

President Mark R. Moore recently announced that Trevecca Nazarene College, Nashville, received a major donation of \$50,000 from the Arthur Vining Davis Foundation. This check was sent by the executive director of the Foundation, Mr. William R. Wright.

Mr. Claude Diehl of Trevecca, who is responsible for appeals from foundations, visited the Arthur Vining Davis Foundation at its home in Miami, Fla., during 1972. This contact was followed up by a visit to the Trevecca campus by Mr. Franklyn A. Johnson, consultant for the Foundation. He was interested in learning the style and purpose of Trevecca Nazarene College.

This large sum of money will have a twofold purpose: to increase the enrollment through a vigorous recruitment program; and to intensify the development program of the college. □

P and B REPORT

Dean Wessels, executive secretary, Department of Pensions and Benevolence, reports that all districts reached the 90 percent level in budget payment except seven. The overall average budget payment reached 92 percent.

Because of the response in meeting budgets, Dr. Wessels stated that a recommendation for increase in "Basic" Pension benefits will be presented to the General Board this month.

Continuing negotiations with representatives of the Northwestern National Life Insurance Company, Wessels said, have resulted in an increase in the interest rate paid on our Nazarene Supplemental Retirement Program (tax-sheltered annuity).

Effective November 1, 1973, all deposits will receive a full 7 percent interest credit. The financial advantages in the program are multiplied because neither the deposits nor the interest are reportable as income for current income tax.



Rev. Owens

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JAN. BOOK OF THE MONTH



THE HOLINESS PILGRIMAGE

by John A. Knight

Col. Thane Minor

There is something in this well-written book for most positions of doctrine regarding "holiness." Some may have difficulty finishing the first chapter. It could be taken as an apology for Nazarene emphasis on sanctification as a second explicit work of grace:

"... in our zeal to be true to our God-given heritage we have unconsciously isolated the crisis of entire sanctification from the broader tenets of our faith."

"At best, holiness has been thought of as the 'deluxe edition' of the Christian life; or at worst, as an unnecessary—or even dangerous—trapping that could just as well be omitted."

"... a theology of holiness should steadfastly resist all temptation to reduce the biblical teaching of holiness to any one of the crisis instants within the life of the believer."

"Great care must be taken, of course, to guarantee that we do not forfeit our obligation and privilege of declaring the glorious truth of entire sanctification, for which we believe the Lord has distinctly raised us up."

Chapters 2 and 3 contain outstanding descriptions of the "stages" and John Fletcher's "dispensations."

The fourth chapter begins beautifully—"... There is biblical justification for the distinction in holiness theology between initial salvation in justification and regeneration, full salvation in entire sanctification, continuous salvation in maturation by grace, and final salvation in glorification."

Some readers, however, will want to think through the following statement two paragraphs later: "Popular holiness terminology is not altogether biblical when it states that one is 'saved' in conversion and subsequently 'sanctified.' The truth is that one is also sanctified (initially) when first saved, and is *being saved* when entirely 'sanctified.'" (Some Calvinists insist that continuously "being saved" is the best

experience one can attain in this life; e.g., sin daily in word, thought, and deed. *Italics is mine.*)

The reader is brought back to the reality and necessity of entire sanctification. "Entire sanctification ... is the legacy of every Christian believer. The conditions for receiving one's full inheritance are consecration and faith—absolute submission to the lordship of Christ and the presentation of one's whole being to the fulfillment of the will of one's Heavenly Father."

With worldwide interest in Jesus Christ, and the Holy Spirit at an all-time high, Nazarenes, it seems to me, should emphasize more than ever the necessity for entire sanctification in order that a true life of holiness, including continuous *consecration*, may become personal reality.



Thane Minor

Vice-president of International Marketing, and Manager of Digital and Computer Operations, Riley's Datashare International, Ltd.

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—Knight

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1974 POINT MENT CALENDAR

Features 12 (plus cover) original paintings of Bible scenes. On opposite pages monthly calendars are designed with ample write-in space for appointments, and inspirational thoughts with scripture references. Back cover is for listing special events and phone numbers. Spiral binding allows pages to lie flat or be turned under. Punched, should hanging be preferred. 9 3/4 x 16". Anyone with a busy schedule will appreciate this handy calendar.

U-327

85c; 3 for \$2.40; 12 for \$7.80

EUROPEAN BIBLE COLLEGE USES HORSEPOWER TO BEAT ENERGY CRISIS

An Arabian oil embargo couldn't keep European Nazarene Bible College from its annual service at the Free Evangelical Church in Thayngen, Switzerland, November 25.

Horsepower provided the answer as the students and staff made the eight-mile trek on board a horse-drawn wagon after the Swiss government imposed a ban on use of private automobiles on Sunday.

The Sunday afternoon service had already been scheduled when the shortage of gasoline forced the government to ban Sunday driving.

Rev. Bill Prince, principal of the Bible college, says a friendly farmer was contacted and agreed to transport the 27 students and staff to the annual service.

After taking the group to and from the service the farmer and his family even attended the college evening service in Buesingen, but first he had to take time out to milk 20 cows.

The Free Evangelical Church in Thayngen is an independent congregation that has given support and encouragement to the Bible college. Attendance on this particular cold and rainy Sunday afternoon was between 250 and 300 people.

Except for the horse-drawn wagon, the church parking lot for autos was empty. Some people rode bicycles. Others walked.

The Swiss government allows buses and taxis to operate. Pastors who serve a circuit of several churches may get police permis-

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sion to drive to their churches but may not take passengers.

Students from six nations now attend European Nazarene Bible College, where approval is expected any time for construction of a new residence building for married students and staff.

A 10 percent missionary special has been established for this new building, making it possible for Nazarenes around the world to participate in the expansion of the Bible college, which now has former students serving the Lord in Finland, Denmark, Holland, Germany, Switzerland, Italy, England, Israel, India, and the United States.

It is hoped that the new building will be ready for use in the fall term of 1974.

Persons desiring to contribute to funds for this building should send them to Dr. Norman O. Miller, general treasurer, in Kansas City and designate that the gift is for European Nazarene Bible College buildings. □



Students and staff find seats on their horse-drawn wagon for the trip to Thayngen.

No cars in the parking lot, but the horses find their resting place in front of the Thayngen church.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

January 6—"What to Look for in '74"

January 13—"You've Got to Pitch In to Clean Up America!"

ANNOUNCEMENTS

RECOMMENDATION

I am glad to recommend to our churches Evangelist Wilbur Dodson, who has just completed a successful pastorate on the Chicago Central District. He is entering the full-time field of evangelism.—**Forrest W. Nash**, Chicago Central district superintendent.

MOVING MISSIONARIES

REV. and MRS. ELVIN DOUGLASS, Apartado 193, Chiclayo, Peru, South America.
REV. and MRS. NORMAN HOWERTON, 1820 N. Denver, Tulsa, Okla. 74106.

DR. and MRS. T. HAROLD JONES, Box 899, Pietersburg 0700, N. Transvaal, Republic of South Africa.

REV. and MRS. BERGE NAJARIAN (on furlough), c/o Department of World Missions, 6401 The Paseo, Kansas City, Mo. 64131.

MISS DOROTHY AHLEMAN, Donato Alvarez 884, Buenos Aires, Argentina, South America.

MRS. MARGARET BROMLEY (on furlough), 109 Andrew Street, Wynnum, Brisbane 4178, Australia.

REV. and MRS. EDWARD DRINKWATER, Box 5566, Church of the Nazarene, Limbe, Malawi, Africa.

REV. and MRS. VICTOR EDWARDS are furloughing in England. Address to follow.

REV. and MRS. HUGH FRIBERG, C. P. 4304, Lourenco Marques, Mozambique, Africa.

MISS EVELYN MEWES, P.O. Box 803, Cheyenne, Wyo. 82001.

REV. and MRS. DALE STOTLER, P.O. Box 547, Louis Trichardt 0920, N. Transvaal, Republic of South Africa.

MISS ELLEN SYVRET (on furlough), Surguy Cottage, St. Peter, Jersey, Channel Island, United Kingdom.

REV. and MRS. PETER KENNETH WALKER, 36 Millcircle Drive, Pietermaritzburg 3201, Natal, Republic of South Africa.

MOVING MINISTERS

DONALD ALEXANDER from Oxford, Ind., to Annapolis, Ind.

THOMAS S. FOWLER, JR., from Archdale, N.C., to Mason, Ohio.

ROBERT WAYNE HALE from Lewistown, Ill., to Dixon, Ill.

ELTON HUGHES from Vandalia, Mo., to Metropolis, Ill.

L. WESLEY JOHNSON from Macon, Mo., to Ironton, Mo.

WILMA RAKER GEEDING from Yazoo City, Miss., to Summit Grove (Kampsville), Ill.

HARRY E. MYERS from Andrews, Tex., to Perryton, Tex.

ARDEN A. SICKENBERGER from Washougal, Wash., to Kennewick, Wash.

JERRY L. SKIDGEL from Salem (Ore.) Ke-

zer to Auburn, Wash.

GLENN E. STOVER from Anniston, Ala., to Aiken, S.C.

RICHARD A. SUMAN from Medway, Ohio, to De Kalb, Ill.

VITAL STATISTICS

DEATHS

MRS. MARY PORTER BALDWIN, 71, died Nov. 26 in Charleston, S.C. Funeral services were conducted by Rev. John E. Powell and Rev. W. B. Welch. Survivors include her husband, Earl R.; one daughter, Mrs. Earline Aldridge; four sons, Edwin, John, Albert and Porter; and eight grandchildren.

HAZEL BROCK, 72, died Sept. 21 in Broken Bow, Neb. Funeral services were conducted by Rev. David L. Hunter. She is survived by her husband, Francis.

MRS. IRENE HOLMAN BURKE, 60, died Oct. 25 in Leonard, Tex. Funeral services were conducted by Dr. R. T. Bolerjack. She is survived by her husband, Leon; a daughter, Mrs. Arvis (Jeanette) Buchanan; and a son, Harold.

MRS. P. L. (HELEN) HARDER, 59, died Nov. 11 in Surrey, B.C. Funeral services were conducted by Rev. S. Roy G. Hall. She is survived by her husband, Peter L.; one daughter, Mrs. Malcolm (Rose) Olsen; and two sons, Stanley and Stephen.

PAUL DALE JAGERS, SR., 75, died Sept. 5 in Bradenton, Fla. Funeral services were conducted by Rev. P. L. Wright. Survivors include his wife, Ethel L.; 3 sons, John H., Paul D., Richard; 1 daughter, Ruth Ann Whitaker; and 11 grandchildren.

PAUL N. KUNCE died Nov. 8 in Defiance, Ohio. Funeral services were conducted by Rev. Harold E. Suman and Rev. Walter Adams. He is survived by his wife, Violet; a son, Norman; 2 daughters, Frances and Norma; and 10 grandchildren.

REV. LEWIS SCHROEDER, 64, died on Nov. 2 in Santa Cruz, Calif. Funeral services were conducted by Rev. D. R. Peterman and Dr. E. E. Zachary. He is survived by his wife, Frances; two daughters, Renee and Mrs. Beverly Scroggins; and two grandchildren.

REV. O. E. SHELTON died Sept. 4 in Columbus, Ohio. He is survived by his wife, Esther, one son, Orla; two daughters, Mrs. Louie (Stella) Edwards and Mrs. James (Louise) Martin; and five grandchildren.

FRED DOUGLAS SWEENEY, 73, died Sept. 8 as a result of a car accident in Roanoke, Va. Funeral services were conducted by Rev. E. M. Fox. Survivors include his wife, Aliene; 2 sons, Lynwood and Wayne; 5 daughters, Mrs. Freddie Dalton, Mrs. Audrey Poff, Mrs. Susie Poff, Mrs. Betty Rodabaugh, and Mrs. Doris Moses; and 14 grandchildren.

MRS. NETA SWEIGART, 64, died Oct. 21 in Trinidad, Colo. Funeral services were conducted by Rev. Forrest Woodward.

DELLA EMILY SMITH, 85, died Nov. 7 in Bartlesville, Okla. Funeral services were conducted in Conway, Ark., by Rev. Jack Dell and Rev. Blanche Jones. Survivors include a son, Rev. Charles Hastings.

MARGARET YOUNG, 86, died Nov. 20 in Pasadena, Calif. Survivors include one daughter, Betty Weatherford; one son, Thomas; and five grandchildren.

BIRTHS

to JIM AND EILEEN (POLING) ACKERSON, Fort Lauderdale, Fla., a boy, Joel Dell, Aug. 23.

to REV. ROBERT AND PAM (JEFFREY) CALHOUN, Meadville, Pa., a boy, Mark Stephen, Sept. 24.

to REV. CARROLL AND FAITH HUTCHESON, Mauldin, S.C., a girl, Shannon Leh, Sept. 21.

to CECIL AND CAROLYN (FINNEY) HOLT, Orlando, Fla., a boy, Scott Jeremy, Sept. 16.

to JOHN H. AND GAYLE JAGERS, Clarks-ville, Tenn., a boy, Jeremiah Paul, Sept. 10.

to ROBERT AND CAROL (PARMER) KLINE, Newhall, Calif., a girl, Candace Rochelle, Oct. 12.

to WILLIAM AND CAROL (FORTUNE) MYERS, Cedar Rapids, Ia., a girl, Christin Rena, Nov. 11.

to TOM AND MARY JANE (STILL) SCRUGGS, Lake Park, Fla., a girl, Amanda Fair, July 28.

ADOPTED

by REV. BOB AND PAM (JEFFREY) CALHOUN, Meadville, Pa., a boy, Aaron Paul, born Feb. 28.

MARRIAGES

MARTHA KIRBY and DON PEACH at Cookeville, Tenn., Aug. 3.

SUE LINER and EVERETT WHITE at Broken Bow, Neb., July 20.

GLORIA HARROLD and DEAN DURYEA at Broken Bow, Neb., Sept. 1.

PATRICIA BOWN and ALLEN L. FRANK at Bridgeton, N.J., Sept. 28.

MARGIE STEPHENS and LONNIE BEAGLES at Arlington, Tex., Nov. 16.

BETTY MAE MYER and ROY PHIPPS at Green Castle, Ind., Aug. 11.

DIRECTORIES

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

General Superintendents Emeritus, Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; D. I. Vanderpool, 1188 Kottinger Dr., Pleasanton, Calif. 94566; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, Kans. 66207.

FOUNDRY WORKERS PRAY IN THANKS FOR "MIRACLE."

Some 300 workers at the Pittron Foundry, Glassport, Pa., met in a service of worship to give thanks for the "miracle" which occurred in their plant.

A huge ladle containing 110,000 pounds of molten metal spilled over a 200-foot area where some 20 men were working. But not one was injured, even slightly.

Pittron's vice-president, Wayne T. Alderson, said such an accident is usually certain to produce many serious injuries and even deaths.

Alderson, a devout Christian who conducts voluntary Bible classes at the foundry every week, led the service in the foundry's chapel for "this miracle of Jesus Christ."

The 30-minute session, called at the request of workmen, overlapped the day and afternoon shifts. Supervisors and office employees joined foundry workers in jamming the Pittron chapel, a converted storage room.

As a rod snapped, fiery liquid had begun pouring from a bottom vent on the ladle. A crane quickly moved the ladle away from the men.

"God hit the right switch; I didn't do it," the crane operator told Vice-president Alderson. □

NEW LEADERS CHOSEN FOR THE WESLEYAN CHURCH.

New leaders elected for the Wesleyan church by the General Board of Administration in the meeting concluded on November 16 are Dr. Robert W. McIntyre as general superintendent and Dr. George E. Failing as general editor.

Dr. McIntyre, who had served as general editor of the denomination, assumed the new office on December 1. □

BIBLE "WORK ETHIC" SEEN BALANCED WITH "REST ETHIC." Washington, D.C. (EP)—Preachers and politicians often push the biblical "work ethic," but there is another side to the doctrine, UPI Religion Writer Louis Cassels has stressed.

Along with the admonition that people should be busy, productive, and useful, earning their own keep and contributing to the needs of others, is the "rest ethic," Cassels writes, "an even more basic . . . [teaching] of the biblical message."

The latter, he points out, holds that man's primary purpose is not to produce and consume, but to know God.

The UPI columnist emphasized the need for rest, and used the words of Jesus to support his premise: "The sabbath was made for man, and not man for the sabbath." □

SPOKESMAN FOR RELIGIOUS PRESS ASKS HALT TO POSTAL-RATE RISE.

An appeal to stop scheduled postal increases was sounded in testimony before the Cost of Living Council, Washington, D.C., by the executive director of the Catholic Press Association.

James A. Doyle made the presentation on behalf of his own organization and three other groups—Associated Church Press (which includes Protestant and Orthodox publications), the Evangelical Press Association, and the American Jewish Press Association.

Increased rates requested by the Postal Service to go into effect January 5 would have a "clearly damaging effect" on the religious nonprofit press, he said.

"We have testified before the Congress and before the Postal Rate Commission," he said, "to the effect that the onerous rate increases levied on nonprofit publications will certainly drive some of them out of business. We have no reason to change that gloomy prognosis now."

Calling the increases "crushing," he said the nonprofit publications were "least able to pass along to their advertisers and readers these heavy increases because their advertising rates and volume are the lowest in the circulation market available to them."

In addition to serving their own constituencies, Mr. Doyle argued, the religious press does "great work for the common welfare of the nation." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ In our Bible study, the question was debated: Does Matthew 18:19 assure that if two Christians agree in prayer, whatever they ask will without fail be given to them?

A complete answer to this question would involve more space than I can give here, and I have tried to provide it in a little book entitled *The Paradox of Prayer*.

In brief, however, each of the promises of the Bible must be understood in the light of the whole.

For example, 1 John 5:14-15 says, "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him."

Mark 11:24 says, "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," and is immediately quali-

fied by verse 25, "And when ye stand praying, forgive, if ye have ought against any."

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3) indicates that some requests will not be answered because the motive is wrong.

Matthew 6:5 indicates that ostentatious, show-off prayers are not granted. "If I regard [cherish] iniquity in my heart, the Lord will not hear me" (Psalm 68:18). "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Proverbs 38:9).

What it all means is that prayer is not magic by which man's will controls the supernatural. It is a

relationship of children to their Heavenly Father.

The difference between magic and miracle is lost on many people. There are many miracles in answer to prayer. But this is a far cry from the magical notion that certain incantations and certain subjective attitudes (which may be presumption rather than faith) can bend the will of God to submit to the will of man.

I will not deny that there are certain situations like that reported in Psalm 106:15 where God "gave them their request; but sent leanness into their soul." But the Christian attitude in prayer is always to seek to be sure that what is asked is according to God's will.

■ Will you please explain Matthew 12:31 to me? What is meant by "against the Holy Spirit"?

Matthew 12:31, together with Mark 3:29 and Luke 12:10, reports the words of Jesus, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

Some hold "blasphemy against the Holy Ghost" to be attributing the miracles of Jesus to the power of Satan, knowing that they were in fact wrought by the power of the Holy Spirit.

Adam Clarke says, "This, and nothing else, is the *sin against the Holy Spirit*," and gives as an additional reason the words Mark adds (Mark 3:30), "because they said he had an unclean spirit."

Others equate this sin with the "sin unto death" of 1 John 5:16, the unrecoverable apostasy of Hebrews 6:4-6, and the deliberate and persistent sinning of Hebrews 10:26-

29.

"Blasphemy" is speaking in contempt or scorn, and "against the Holy Spirit" (*kata tou pneumatos*) means "about, concerning, or towards the Spirit." It may be what is implied in Hebrews 10:29, "hath done despite unto the Spirit of grace."

One point must always be made, as has been by New Testament scholars from Adam Clarke to William Barclay: Anyone who is concerned that he has committed this sin cannot possibly be guilty of it.

It is the Holy Spirit who convicts of sin (John 16:8), and any consciousness of sin is evidence of His work. One who had actually committed the sin of blasphemy against the Holy Spirit just couldn't care less.

Former *Herald* editor and General Superintendent J. B. Chapman

wrote to one troubled questioner:

"There is a lot of preaching on 'The Unpardonable Sin' that is a travesty on the character of God, but remember that if you *think* there is no mercy and as a consequence do not seek it in faith, it is the same as though there were none, for you will never find it.

"This is where the devil uses the fallacy to drive people into insanity and sink them into hell. Resist the devil. Refuse to believe your doubts.

"Seek God with all your heart in true repentance and faith and as sure as God is God and truth is truth His Spirit will come to you in healing, even as He has already come to you in bruising.

"Death lurks only in procrastination. Life looks out from faith and obedience. 'Look to Jesus now and live'" (*Ask Dr. Chapman*, p. 188).

■ What does "eschatology" mean? I can't find it in my dictionary.

Eschatology is the branch of theology that deals with the doctrine of last things: the return of Christ, death, the resurrection, judgment, heaven, and hell.

Eschatos is a term meaning "last, farthest, or end." The plural, *ta eschata*, is translated "the latter end" and literally means "the last things" (2 Peter 2:20).

"Logy" as a suffix means "reasoned discourse about—" or "science or doctrine of—."

The study of eschatology is thus the study of prophecy.

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CHURCH ORGANIZES NEW MUSIC GROUP

Madison (Tenn.) Church of the Nazarene announces the formation of its newest musical organization.

The group, called "New Life," is composed of four men and four women who present the gospel story in song.

"New Life" premiered for the local congregation on October 28. The name is significant in that God gives "new life" when people are born again. The name is also significant of the "new life" the local congregation has received in recent weeks with revival tide running high.

Members of "New Life" are David and Debbie Lee, Rick and Rita Goostree, Bev Harmon, Suzanne Lampkin, Gary and Brian Neeley. The director is Fred A. Mund, minister of music. The pastor is Pleais Hampton. □

The "New Life" Singers



Over 1,000 people attended a special service at Nampa (Ida.) First Church honoring Rev. and Mrs. Herbert Lilly. Rev. Lilly had served as associate pastor on the staff for a number of years. Tributes were received from former First Church pastors with whom Rev. Lilly had served—Dr. Raymond Kratzer, Dr. Earl Lee, and Rev. Arnold Woodcock.

The highlight of the service was the love offering and a receipt for \$2,266 indicating full payment of a hospital bill. Rev. Lilly will continue as a part-time minister of pastoral care. Rev. Charles E. Higgins is senior pastor.

Pictured (l. to r.) are Ralph Little, member of the board and president of the "99 Class," taught by Mr. Lilly; Rev. and Mrs. Lilly; Mrs. Bea Dillabaugh, who planned the special service; and Pastor Charles Higgins.



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Denomination-wide Study February—March, 1974

MISSION POSSIBLE, a textbook on the mission of the Church of the Nazarene, will be the subject of a denomination-wide study during February and March of 1974.

This is the first time a denomination-wide study has been devoted to home missions under the Christian Service Training program.

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SAVED THROUGH A SONG THAT COULDN'T BE SUNG

My husband has his own business, a floor-covering store, and until a year ago we were quite satisfied with our lives.

In June of 1972, the Lord took time to care about us and filled us with a desire to go to church. We searched for a small church where we could really help and be helped.

We had on occasion attended the Church of the Nazarene. One of the members phoned me and asked if we would attend services, because their little church on Palm Beach Boulevard was getting a new pastor. We attended services and agreed that the new pastor would do very nicely.

We were really more concerned with the impressions we made on those fine people and didn't pay attention to the message. Why bother? We weren't planning to come back anyway.

Between that time and the following Sunday, they asked my husband, Don, to sing a special song. Now we had to go back! We thought it was our own doing when the song Don chose was "Victory in Jesus."

Sunday and the song came and as Don began to sing he faltered and stumbled over the words. He calmed down and

tried again. Same reaction. Don just couldn't sing it, although he had it down pat at home just before service!

Don looked at Pastor Moore with tears in his eyes and said he had to have the victory before he could sing about it.

They went to the altar and I joined them with our two children, John and Dawn. I didn't know what else to do! It was really embarrassing! Don was acting very silly, I thought.

We prayed at the altar and the Lord saw fit to take us, break us, and remake us. I can't describe what filled my heart but, oh, thank God my heart *was* filled!

We let the Spirit direct us and Don is now Sunday school superintendent and I've been elected treasurer.

God has led us through some hard places, but by our holding to His hand He hasn't let us fall. We love to testify and tell people we were saved by a song that couldn't be sung.

We have a standing request now for "Victory in Jesus" in the hymnal. All four of us can sing it because now we do have victory in Jesus! □

Barbara Jackson
Fort Myers, Fla.

COULTER DEDICATES SWAZILAND BIBLE COLLEGE BUILDINGS

General Superintendent George Coulter brought the dedicatory address for the new Nazarene Bible College buildings at Siteki, Swaziland, in November. There was an estimated crowd of 1,000 in attendance.

Prince Makhosini Dlamini, prime minister of Swaziland, along with the secretary of the cabinet and other officials, attended the ceremony. Prime Minister Dlamini gave an address praising the work of the Bible College and the Church of the Nazarene in Swaziland. The main points of his address were broadcast over Radio Swaziland.

The ceremony marked the fortieth anniversary of the college on its present campus. Two bachelor degree programs are offered in conjunction with Canadian Nazarene College, Winnipeg, Manitoba, Canada. Dr. C. R. Gailey is principal of the Swaziland college. □



Main classroom building

Dr. Coulter's message is interpreted by Mr. N. M. Vilakati. Seated front row (first person left of Dr. Coulter in photo) is the prime minister, Prince Makhosini Dlamini. Left of Dlamini is Rev. D. H. Spencer, chairman of the council.



LOCAL CHURCHES REPORT RECORD THANKSGIVING OFFERINGS

The Warren (Ind.) Hillcrest Church reached a new record in its giving for missions through the Thanksgiving Offering. The previous high was \$271. This year's giving reached \$1,169. Pastor Clyde T. Gunn received the check from NWMS Council members—Garnet Allen, Phyllis Gunn, Joan Strahm, Helen Jamison, Virginia Sumwalt, Delores Thompson, Ruth Morgan, Debbie Sumwalt, and Patsy Jones.

The Port Huron (Mich.) North Hills Church received a record Thanksgiving Offering. Last year the church received \$4,400 in the special offering. A goal of \$7,000 was set for the offering this year. The congregation, with a membership of less than 150, went over its goal with a total offering of \$10,300.

Pastor Gary Allen Henecke reported that sacrificial giving made the record possible. He had resigned his five-year pastorate at the church just two weeks earlier and praised the congregation for its continued stewardship in giving for the cause of world missions. □

DEPARTMENT OF YOUTH RECEIVES ELECTRONIC QUIZ EQUIPMENT

Eddy Hall, president of Quiz Specialties of Bethany, Okla., presented his company's first electronic quiz unit to the Department of

Youth. Accepting for the department were Wesley Tracy and General Quiz Director Hugh Smith.

The quiz set was designed by Mr. Hall and Mr. Jack Balko of Specialty Instruments Corporation of Grand Prairie, Tex. Mr. Balko is a member of the Dallas District NYPS Council.

The Quizmaster electronic jump equipment is solid state, with a switching detection capability accurate to seven one-billionths of a second. The seat pads contain ribbon switches requiring only about five ounces of pressure to keep the lights off. The control panel includes the lights, a remote control switch for each light, a reset button, and the power switch.

(From l. to r.) Hugh Smith, Wesley Tracy, and Eddy Hall

A unique feature of this equipment is the "Remote Quizmaster Indicator," which comes on when any quizzier jumps, helping the quizmaster to stop faster. The light also serves as a reset button, making it unnecessary for the quizmaster to ever touch the control panel.

The set has two way power, running either off AC power, or a rechargeable battery.

Hugh Smith, general quiz director, announced that the unit would be used in the International Bible Quiz championship at Switzerland in June.

Persons interested in this equipment may contact Rev. Paul Miller, Department of Youth, 6401 The Paseo, Kansas City, Mo. 64131. □



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