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HERALD

OF HOLINESS

"By my
spirit,
saith
the Lord"

ZECHARIAH 4:6





OUR SCRIPTURAL HERITAGE

No phase of scriptural teaching has been more insisted upon and emphasized by the Church of the Nazarene than the doctrine of entire sanctification. The Board of General Superintendents in its recent call to prayer said, *"This truth—to which the Holy Scriptures call all believers, and the preservation of which brought forth the Church of the Nazarene—still stands inviolate!"*

Our founding fathers gave an entire section in the Articles of Faith to entire sanctification. They made the acceptance of its teaching and the seeking of the experience mandatory to church membership. No one who has studied the history of the Church of the Nazarene can overlook the fact that by precept and example our people past and present have shown equal interest in making known this biblical doctrine. We must be watchful so that all Nazarenes retain an intelligent concept of what the Scriptures teach on this all-important subject. We are entrusted to witness to entire sanctification as a clear-cut doctrine of deliverance from the power of inbred sin; of the heart being made pure; and of the life being indwelt, controlled, and energized by the Holy Spirit.

My plea to the ministry and the educators of our church is that we continue to present the doctrine of entire sanctification as definitely as we always have. Let us retain as one of our distinguishing features an eagerness to urge converts to seek the experience. Are we all, ministers and laity alike, giving free and glad testimony to the power of entire sanctification and the fullness of the Holy Spirit

in our lives?

Spontaneous testimonies called for only by the inward urging of the Holy Spirit are very impressive and needful in a holiness church. There is something contagious about such testimonies, something that instantly reveals that God the Holy Spirit is in our midst. Too many of our sincere and devoted people have not yet entered into this experience of entire sanctification and appropriated the joyful release for service the indwelling Holy Spirit gives.

This doctrine is truly scriptural. It was our Lord who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). The Old and the New Testament abound with examples of the truth of the sanctified experience.

My plea is that one of our most urgent priorities during 1974 be the presentation of an intelligent concept of what sanctification really is and what the Scriptures teach about this all-important doctrine of our church. Our people are not unwilling or rebellious or exhibiting a non-acceptance of this doctrine—they want a scriptural, experimental, and mental grasp of this truth as it relates to contemporary living. Surely this glorious freedom should be presented in such a manner as to be understood and not to confuse those who seek this scriptural heritage.

The power to do God's will in God's way involves full surrender of our all. The dedication to Him of ourselves and all we possess, and our faith in His power and willingness to sanctify us, *are our scriptural heritage!* □



Are We Following Through? ?

Photo by Art Jacobs

Golfing for the enthusiast is an intriguing game. Even the best golfers can shoot par on one hole and above par on the next. Pros say that whether a shot is good or bad often depends on how well the golfer "follows through" on his swing. Perfect form with a natural follow-through will keep many golf balls out of the rough.

"Following through" after a revival campaign is important if a church is to realize maximum results from the efforts put forth.

Every young convert needs at least one Christian friend who will stick by him.

In his book *Win Them*, Jarrette Aycock tells of encouragement that came to him in the early days of his Christian life. He says, "Never shall I forget one morning about two weeks after I was saved. I was having a fierce struggle, when a worker called me on the phone and inquired how I was getting along.

"When I told him of the battle I was having, he said, 'Just bow your head with me for a moment.'

"And I heard coming over the wires these words: 'Jesus, bless Jarrette. He is having a fight, but we have confidence in him and believe he is going to make good. Lord, You have saved him; now keep him for Jesus' sake. Amen.'

"Then with the words, 'Old boy, I'm praying for you,' he said, 'Good-by.'

"I hung up the receiver, struck the desk with my fist, and said, 'If that fellow has interest and confidence enough in me to call me up and pray for me . . . I'll die before I'll go back.'"

Paul had such friends. In Damascus there was Ananias, a disciple with a forgiving spirit and brotherly concern. In Jerusalem there was bighearted Barnabas, one of the most lovable men in all the New Testament. He believed in Paul and stood by him when no one else would.

If each new convert were worth a \$1,000 bonus which we would be compelled to forfeit in case that convert lost out, would it make any difference in our attention to him? If in our innermost hearts we must confess that we have a greater love for silver than for souls, then there is something radically wrong with our profession of love for Christ.

Jesus said that to gain the whole world and lose the soul is a bad bargain. Is it not time that we awakened to the fact that we have a very definite responsibility to our new converts? When we see this in its true light, we will exercise ourselves to preserve them, whatever the effort it takes. □

By Morris Chalfant, Norwood, Ohio



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BE STILL AND TRUST

Be still, my soul,
And know the immense power
That comes from
The stillness of an hour
Spent in His presence.
Be still and trust
All things to Him
Who knows
Numberless ways of
Changing our night to day.
Be still and let His
Divine power
Work out in silence
The ends to which we aspire.
We may not see or feel
These forces at work,
But He has promised.
Be still then
And calm thy soul, for
He cannot fail!

Wanda Lang
Plymouth, Ind.

SUNSETS

Now sunset flames above the western waters,
And fades to gray, then deepens into night.
The homing gulls upon the docks forgather;
The clouds fade slowly of their borrowed
light.

There is a sunset waiting every being
When life shall fold and lay its robes away;
But how our hearts leap as we see before us
Another blessed, bright, and endless day!

Then let me labor while the sun is shining,
For human fears and hungers stalk the earth.
For millions yet have never heard the story
Of Him who came from heaven to human
birth;

Or how He lived, a Man of joy and sorrow,
And died and rose again to clear the way
For that new life beyond the earthly sunset
With Him, His glad, fulfilling, endless day!

Jean L. Phillips
San Diego, Calif.

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WHY BOTHER?



Things just hadn't turned out too good. In fact, they had turned out bad. It just wasn't the way he expected it to be when he turned from the ways of the world and began to follow the Lord.

What was it the preacher had said? "The Lord is my shepherd; I shall want nothing." And that other quote: "The Lord watches over the way of the righteous, but the way of the wicked is doomed." It sounded good when the preacher said it, but where he lived, in the grasping, commercial, dog-eat-dog world, it just did not seem to work.

Here he was, the righteous man. He believed, trusted, and followed; but when the flu epidemic hit town, it always managed to stop by his home while missing the homes of the selfish, unscrupulous, and wicked men in town.

It was just the same when business dropped and men were laid off. Somehow it was always the conscientious Christian who had to suffer.

There was a real temptation at times to believe what some of the other churchgoers were saying: "'What does God know? The Most High neither knows nor cares.'"

So this poor, beleaguered soul decided to have a retreat in his own heart and sort things out as best he could. He looked at his experience, and said, "So it was all in vain that I kept my heart pure and washed my hands in innocence."

Fortunately he didn't stop there. He knew that obedience to God's will should not leave one feeling frustrated and depressed. God is all-powerful, holy, loving, and just; so with these facts in mind, he tried to find a solution.

He couldn't, of course; not by himself. He

had to go to God for help. Then he understood, and his pessimism turned to praise.

"I am always with thee, thou holdest my right hand; thou dost guide me by thy counsel and afterwards wilt receive me with glory. Whom have I in heaven but thee? And having thee, I desire nothing else on earth. . . . my chief good is to be near thee, O God."

Asaph, writer of psalms, "This is your life," but not only yours.

Countless followers of the Lord have lived their lives in dreariness, missing the glory here and waiting only for the glory to come, simply because they missed the secret which Asaph discovered. Having God, our deepest needs in this world are met.

Many centuries later, an Indian evangelist, Sadhu Sundar Singh, discovered the same secret and ceased to pray for things and prayed only for God. The little-known Asaph, the better-known Sundar Singh, and myriads of other men of God found this open secret. Godliness, holiness—call it what you will—is not a set of standards, nor an easy existence here with pie in the sky when you die. Holiness is God.

*My goal is God himself,
not joy,
nor peace,
nor even blessing,
but himself, my God.*

Why bother to be good? It was Asaph who asked the question, and he who answered it: "Having thee, I desire nothing else on earth."

□

(Quotations from Psalms 1; 23; 73 are from *The New English Bible*.)



It started out as an ordinary day. Most of my days *are* ordinary days. If you followed me through a day, you might be tired at night, but chances are you'd find nothing spectacular about my average day.

One day last week was an exception, however. Naturally, as a Christian, I begin each day with prayer—and I pray at intervals during the day. On that particular day I prayed definitely, “Lord, give me *special guidance in everything* I do.”

I did the usual things—made beds, prepared meals, washed dishes. In the afternoon I had a little extra time and tried to decide what to do with it. I needed a jacket very badly. I had time to drive to the shopping center 10 miles from our small village and purchase a jacket.

As I drove along the road, I prayed, and once again I found myself praying, “Guide me in *every* detail of my life today.”

I parked the car in the parking lot, entered the big department store, selected a pushcart, and trundled it over to a rack of jackets that were on sale. A stranger reached the rack at the same moment as I. In silence we examined the jackets together.

I found an attractive jacket but it was a size too small. Reluctantly I put it back on its hanger.

I sighed and said aloud to her, “I guess it might be a good idea if I lost some weight.”

She smiled in a friendly way and agreed that losing weight was not easy.

I slipped on a jacket and she studied me seriously for a moment, then said hesitantly, “I personally don't care if I lose weight or not or even if I fix my hair. I have sort of lost in-

terest,” she confided. “I guess it doesn't matter how I look anymore.”

There was discouragement in her face—a plain but not unattractive face. She was about 32 years old.

We stood looking at each other. I didn't bother to walk over to the three-way mirror to check on the fit of the jacket. “You shouldn't feel *that* way,” I said softly.

“Because you are a stranger,” she decided with sudden determination, “I think perhaps I can talk to you.”

And so she talked to me. We stood in the corner of the store near the rack of jackets beside our shopping carts and talked for an hour.

Her husband, she told me, was running around with another woman. She was desperately unhappy, discouraged, seeking help.

I prayed silently for guidance, for wisdom, for the right words as she poured out her unhappy story. I inquired about her church affiliation. She was Catholic, but because of a deep hunger in her heart had started attending a small Protestant church many miles from her original hometown.

It would take too much time to review here that hour's conversation; but I talked to her about her soul, the importance of praying for herself, for her husband; advised her to attempt to get her husband to attend the small church where he could hear the gospel. I assured her of Christ's interest in her, His love for her; I explained salvation, Christ's sacrifice on the Cross. Praying for words, I tried to encourage her.

There were tears in her eyes. “I heard about Oral Roberts,” she said. “I wrote to him. He

gave me the same advice that you are giving me."

I said, "Meeting you here is not coincidence, is not chance."

Remembering the prayer I had prayed as I had ridden toward the shopping center in my car, I added, "God is trying to reach you. He arranged this meeting and He is speaking through me."

With tears in her eyes she said that she sincerely believed that. She was sincere, eager to do anything she could. She lived 50 or more miles from me and we likely would never meet again. I jotted my name and address on a card and suggested she write to me whenever she needed encouragement.

We parted.

I had no more time to shop. I hung the jacket back on the rack and left the store jacketless but with the knowledge that more had been accomplished than the purchasing of a jacket. God's timing had been perfect; His presence while dealing with the lady had been real. He

had, indeed, sent me to a big department store at the exact moment when a spiritually hungry, seeking, despondent woman would be wheeling her shopping cart to the same rack of jackets to which I was headed.

I had been "shopping," and here I was driving the 10 miles to my home with no purchases at all—but there was a peace in my heart and an assurance of "mission accomplished."

Later I read a scripture which shed light on our *ordinary days*.

Who hath despised the day of small things? (Zechariah 4:10).

Most of our days—yours and mine—are made up of small things. Very few of us will make trips to the moon, be elected president, receive an award as the outstanding citizen of the year. But through prayer, the small things—the common task, the run-of-the-mill errand—can become in God's sight and for His purposes and extraordinary events, spiritual missions accomplished. □

PEN POINTS

MY ONLY REGRET

God and District Superintendent Jarrette Aycock called us to our first pastorate.

We liked the little Kansas town. The population was 12,500 but hotly disputed by disgruntled citizens who were living through the flood aftermath of Urban Renewal. They contended that hundreds were leaving because the rich were using Urban Renewal to get richer while keeping the poor in their poverty. It took us some living in the town to realize the power of the owners in a nonunion area.

One thing we noticed was that the town's very rich seemed more interested in paying the welfare bill than providing adequate salaries.

The plight of many of our Nazarene workingmen was disheartening. Yet compared to the miserable conditions of the blacks it was at least tolerable.

Though I heard of two black men, college graduates, who could get nothing better than a janitor's job, it still shocked me when I first heard that several of these families lived in homes with earthen floors. All of this in the 1960s!

As a newcomer, pastor of some mighty prejudiced people, and in one of the smaller churches in town, there didn't seem to be much I could do except live as free of prejudice as I could. I really

felt justifiable pride in not being like the others in this county seat.

One cold night while returning from pastoral visitation, I noticed a stalled car—hood open and all.

I made the decision to stop and offer assistance before I discovered that the driver and only occupant was a black woman. In a couple of minutes her gas-flooded car was started and on its way toward north of Division Street where most of the blacks lived.

As I drove the three blocks home, a wonderful feeling of satisfaction swept over me. How good I was to stop on a cold night, even when I found out it was a black woman! How unlike my neighbors, even the church people, I was! And in my mind I thought, This proves I am not prejudiced.

God allowed me all of these good feelings for a minute and then dashed them by bringing a question to mind. "If you are so perfectly free of prejudice, why did you feel so *extra* good about helping a black woman?"

That extra edge to my satisfaction was my only regret. □

By **Fred Wenger**
Cuyahoga Falls, Ohio



When I think of those
who have influenced
my life the most,
I think not of the great
but of the good.

—John Knox

BUD ROBINSON:

"God's Miracle
in a
Committed
Man"



Bud Robinson, full-bearded
as a younger man

UNCLE BUD ROBINSON used to say, "The best way to get spiritual indigestion is to swallow your 'Amens.'"

Wherever Nazarenes gather, you will hear preachers and laymen begin a sentence with the words, "As Uncle Bud Robinson used to say . . ." He is considered one of the great evangelical preachers of the first half of this century.

How grateful we ought to be for the winsome Christianity lived by Bud Robinson! He is a unique part of our holiness heritage.

I can remember hearing "Uncle Bud" preach when I was a child. Even in my early years, I recall his humor and his great love for people which was so compelling and attractive. After I was converted I read every book written about him. The past four years, it has been my privilege to pastor one of Bud Robinson's daughters, Mrs. Sallie Welch. A part of this brief biography has come firsthand from her.

A one-room log cabin in the mountains of Tennessee was the birthplace of Reuben A. Robinson on January 27, 1860. From a young age it was evident that Reuben was to have the serious speech impediment of stuttering. His father operated whisky stills and drank away the family's livelihood.

Mother Robinson was kind and strong. When he was four years old, Reuben remembers one day when she had a radiant shine on her face after praying to Jesus.

Not many know the origin of Reuben's nickname "Bud" or "Buddy." It was customary in the mountain country for the one who took the family responsibility to be called "Bud." Since Reuben's older brothers followed the shiftless drinking life of their father, the dependable Reuben became known as "Bud."

After Bud's father passed away, Mother Robinson determined to get her children away from the bad moral influence of the region and moved her family to the state of Texas. Bud was 16 at the time and hired out as a cowboy.

When Bud was 20 years old, a Methodist circuit rider held a camp meeting nearby and invited the Robinson family. The preacher struck a responsive chord in Bud's heart—the message of Christ's death and resurrection filled his soul with conviction.

Bud told what happened after he accepted Christ as Saviour: "I threw my old pistol in the thicket and burned my cards in an old campfire and laid down by a wagon and put my old hat on a mesquite stump for a pillow. But sleep?

Oh, my! I never thought of going to sleep. The Lord marched out all the stars of heaven on dress parade for my special benefit, and the stars leaped and hopped and turned somersaults."

That same night, out under the Texas sky, the Lord whispered to Bud, "I want you to be My preacher."

People thought it strange that God should call a preacher who had a serious speech impediment. Bud continued to be fearfully afflicted with stuttering. One church steward, hearing of Bud's call to preach, tried to talk him out of it and declared, "God would never call to preach a man with as little sense as you. Don't ever try—it would be a disgrace."

Regardless of what people said, Bud knew one thing for certain: *his call was clearly from God*. In obedience to this call, Bud rode into a nearby town and began stammering out an invitation to come hear him preach at the schoolhouse.

The place was crowded with people. Many had come to ridicule. After singing two hymns, Bud dropped on his knees, but no one could understand what he was praying—an occasion for a group of cattlemen to laugh and stomp the floor with their boot heels.

Bud tried to preach but was overcome with stuttering. Amid loud mocking he broke down and wept, which soon turned into Bud's shouts of victory.

"The men began to look serious," relates Bud, "after I shouted awhile. God changed the program."

The Holy Spirit enabled Bud to exhort the people to repent and be converted. Christ powerfully convicted a rough cowboy congregation and saved a number that first night.

Who *was* this young preacher? Simply an uneducated, stammering cowboy who had a *burning desire* to share the good news of Jesus. Someone has said, "God can do a lot with a little as long as He has all there is of it." *God had all there was of Bud Robinson*.

The story of Bud Robinson's sanctification in Basil Miller's biography is a classic. It tells how Bud was returning home one night from preaching. He stopped in a cornfield, walked down the rows thinning the corn, and preached to himself about holiness. At the end of one row, he fell on his knees and began to consecrate his all.

He describes how God filled him with the Holy Spirit: "Anger boiled up and God skimmed it off, and pride boiled up and God skimmed it off, and envy boiled up and God skimmed it off. It seemed to me my heart was perfectly empty and I just said, 'Lord, there won't be anything left of me but skimmin's.' God seemed to say, 'There may not be much left, but what little there is will be clean.'" Bud's sanctification was as definite and clear as his conversion.

With only a third-grade education, Bud prepared to answer his call to preach by entering school at Georgetown, Tex. There he met a beautiful and cultured young lady, Sallie Harper. She became his "Miss Sallie," a wife who was to be an encouraging and refining influence throughout his life.

Bud Robinson was not only afflicted with stuttering but also with repeated seizures of epilepsy. When a seizure occurred, all memory of sermons and scriptures would vanish.

He knew God could not make him effective with such an affliction, so Bud and Sallie contacted "prayer warriors" around the nation. On a specific day, they united in prayer and in Georgetown, Tex., God performed another miracle in Bud Robinson's life. Only two or three slight epileptic seizures ever occurred again.

Bud Robinson is a clear example of how God can turn a handicap into a help. Throughout his life he spoke with a lisp—causing people to listen more carefully to his words. His s's he pronounced *th*, and sometimes this got him into trouble. Once as he began a sermon, uncontrollable laughter swept through the audience when he lisped the words "Lazaruth wath thick."

Wherever Bud Robinson preached, throngs of people would gather. One man remembered hearing Bud preach on a hot, humid afternoon in a midwest camp meeting. He recalls, "We laughed and wept and listened for an hour and a half which seemed like only a few minutes—so real was Christ's presence."

One of Bud Robinson's many positive qualities was genuine humility. After he became famous as a preacher, a lady came running up to him and asked, "Are you Bud Robinson?"

He replied with a chuckle, "I pay his tax."

She exclaimed, "I came 500 miles to see you," and then added, "You look like Jesus."

Deeply moved by this great compliment, Bud wiped away his tears and replied, "Just pray that I will *live* like Him."

During his long ministry he was much in demand as a speaker at revivals, camp meetings, and at college commencement services. He would usually preface his commencement addresses with the words, "I don't know why I am asked to speak to college graduates, unless it is to emphasize the *need* for being educated."

Bud Robinson's daughter Sallie shares some memories about family prayer in the Robinson home. She remembers, "Whenever Dad was home, we had prayer three times a day. He let us know that the only proper posture was to kneel, and Dad would pray around the world. He prayed for all the general superintendents,

—A brief biography by Wil M. Spaitte,
Porterville, Calif.

then all the district superintendents by name. One of his daily petitions was, 'Now, Lord, bless all our missionaries,' and he would proceed to tell the Lord where each one was located. His usual final request was, 'And, Lord, bless the editor of the *Herald of Holiness*.'"

In later years Bud Robinson admitted that he had only two subjects: one was "Holiness," and the other was "the *Herald of Holiness*." He believed everyone could grow spiritually by reading the Bible and holiness literature.

What was it that made Bud Robinson a great man? Certainly it *was the miracle of God's grace* that brought about such a remarkable transformation. But beyond that, Bud Robinson *was willing to discipline his life* and nurture his God-given talents. Not to be overlooked are the countless hours Bud spent in the discipline of prayer, sermon preparation, and memorizing scripture. He developed an amazing ability to communicate with people. He became a genius at speaking with simple, attractive words.

Near the end of his life one of the great honors conferred upon Bud Robinson was an invitation to speak to the School of Religion at Duke University. Dr. Raymond Browning recalls how, in the midst of the magnificence

and formality of that liberal university, Uncle Bud told of his conversion, his call to ministry, and how Jesus sanctified him wholly.

At a reception following, the students hung around Uncle Bud for an hour and a half listening to him. A divinity student was overheard asking one modern and rather critical professor, "Doctor, what did you think of Uncle Bud's sermon?"

The professor's face grew serious and he replied, "That old man is one of God's true prophets."

Father, you are still using Bud Robinson's life to speak to me. Bud Robinson INSPIRES me to see the greatness of Your power. He ATTRACTS me—his humility, his humor, his simply being himself. Lord, his life also DISTURBS me. Do I have that same burning DESIRE to share Your good news? Has the joy of my salvation and sanctification cooled off until I forget Calvary?

But I thank You, Jesus, because Bud Robinson ENCOURAGES me. I bring my fears and inferiorities and leave them with You. I've discovered You can use even handicaps. Don't let me bury my talents through laziness. Keep me at it, Lord, with the determination of a Bud Robinson, through Christ's power. Amen! □

By Sylvan F. Starks,
Springdale, Ark.

THE FIVE GREAT BENEFITS OF *Psalms 103*

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits (Psalm 103:1-2).

1. *Forgiveness of sins:* "Who forgiveth all thine iniquities" (verse 3a).

For what greater "benefit" could we praise the Lord than forgiveness of sins? It even supercedes sanctification, for it is a prerequisite to that blessed experience. The other four benefits may not be listed in order of their importance, but this one is truly first!

2. *Preservation of health:* "Who healeth all thy diseases" (verse 3b).

He is not only the "great"—but the "chief" Physician. Without Him, medical science is helpless and useless. His healing may not always be instantaneous or complete; but it is He who brings us through all of our diseases. Do you remember to praise Him for this each day?

3. *Protection from accidental death:* "Who redeemeth thy life from destruction" (verse 4a).

A small puncture wound of a finger can be just as fatal as a fall from a high cliff or building. Many good, victorious Christians are taken out of this world every day through accidental death. I don't know why I have been spared this long; but as of this day and hour, He redeemeth my life from destruction! Bless the Lord, O my soul, for this!

4. *Spiritual rewards of obedience and trust:* "Who crowneth thee with lovingkindness

and tender mercies" (verse 4b).

What a beautiful description of the benefits of "walking in the light" in true fellowship! Many strive for, and take pride in, achieving worldly crowns of fame and fortune. But to the Christian, nothing can surpass the crown of the loving-kindness and tender mercies of our Lord. These are some of the good and perfect gifts that come down from above—not from the world.

5. *Providential supply of the necessities of life*: "Who satisfieth thy mouth with good things" (verse 5).

The basic necessities of life are taken by

mouth—food and water. Clothing and shelter are secondary. In our affluent society today, it seems that common, ordinary food doesn't satisfy the mouth anymore. Hosts and hostesses oftentimes strive to outdo each other in serving superlative and unique dishes to their guests.

But whether it is a humble meal of corn bread, beans, and buttermilk, or the most lavish and fanciful dinner that can be prepared, the Christian can heartily thank the Lord for satisfying his mouth "with good things"!

Yes—"Bless the Lord, O my soul: and all that is within me, bless his holy name"—for ALL of His many benefits! □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION



THE ADVENTURE OF PROGRESS

Central Idea: Becoming mature is both an active and a passive process involving stages and plateaus.

In order for any meaningful communication to occur there must be some common ground of understanding.

So let's start off with defining what we're talking about in this series of articles.

"Becoming mature" is a phrase that reflects the possibility for growth and potential for our lives. Ahead of us are always more lands to conquer. And the thrilling truth is that God's promise to Moses and Joshua is still for us—"Every place that the sole of your foot shall tread upon, that have I given unto you" (Joshua 1:3).

Dictionary definitions are sometimes very interesting.

Becoming is defined as a "change that leads to some distinct stage or condition in a series; a process in which the novel appears."

There is a certain aura of excitement as we anticipate what God may have in store for us "around the next bend." It may not always be pleasant, but the Lord is always prepared to work it into His plan for us as "all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

Mature is defined as "fitted by growth and development for any function, action, or state, appropriate to its kind; made ready for destined application or use." This simply means that by God's grace we gradually develop more and more closely into what He planned we should be.

"Becoming mature" implies a process, with stages and plateaus, on a time schedule which never ends. The ideal lies just before us and we earnestly pursue it. While we may never completely "arrive," we do reach levels of maturity which are closely related to the stage through which we are passing.

But while "becoming mature" is a process, we are actively involved. The process of maturity for a human is much more complex than the process of maturity for a plant. With a plant, it is a passive and inevitable process over which the plant has no control. With us it is both a passive and an active process.

In a real sense we have considerable control over our level of maturity—Christian or otherwise. We do not sit idly by and wait for it to happen.

Some of our maturity is God's part, and some of it is our part!

Point to Ponder: How much active and reflective thought am I giving to what I am becoming? □



CURE FOR

The worry bird has just about displaced the bald eagle as the American national symbol. Anxiety, in the technical sense, has become a major cause of disorientation and disablement in our modern society.

Worry is paying the interest on tomorrow's trouble before it is due, and indeed before we even know whether the trouble will be experienced. It is a total waste of energy, nerve force, and personal resources.

John Wesley is quoted as having said, "I would as soon swear as worry." John A. Knight says, "If you worry, you're acting like an unbeliever."

We must, of course, see the difference between anxiety and normal concern which every normal thinking person must have in order to live. We are, and must be, concerned for our homes, our loved ones, even ourselves—for Jesus said, "Love thy neighbour as *thyself*."

Definitions may be dull, but to know how to cure anxiety we should know what it is. The *Oxford Universal Dictionary* calls it "a condition of agitation and depression." Funk and Wagnalls define anxiety as "uneasy thoughts or fears about what may happen; apprehension; a state of fear and mental tension." Now those things we can do without! And as Christian believers, trusting in Christ, we should do without them.

I

THE CHARACTER OF ANXIETY: HOW IT SHOWS ITSELF

Anxiety is shown in unreasonable fear and even panic—based, not on real, but on imaginary, troubles. I knew a young man who said, "I don't know what I'm scared of, but I'm scared anyway."

The granddaughter of a friend, when asked why she was afraid of the dark, said with more insight than she knew, "I'm afraid of what I know is not out there!"

There is also fret about the past, and fret about the future. Someone has said, "There are two things you should never worry over—the past, which you cannot help; and the future, which you can help."

Anxiety can feed on an inordinate interest in money and things or in what we call security. Arthur A. Hyde, former cabinet member, said, "I knew only one man who had economic security, and he didn't want it; he was a life-termer in a federal penitentiary."

Perhaps for many of us anxiety is found in an outward, calm, computerlike strategy to protect ourselves and our future, whether financial or otherwise, through unethical manipulation and political maneuvering, even (or especially!) in the church.

II

THE CAUSE OF ANXIETY:

HOW IT SHOWS WHAT IS IN US

Anxiety springs from unbelief. In Mark 4: 40, Jesus asked His disciples, "Why are ye so fearful? how is it that ye have no faith?" Their anxiety was based on their lack of trust.

It is easy for us to say, "I believe so," when we really just mean, "I think it may be so." The root meaning of *believe* is "by life." When we really believe in Christ, we prove it by our lives—living them for Him, and giving them up for Him if that becomes necessary to our witness.

Anxiety evidences an emptiness of life—a lack of personal integrity, of true personal worth. Jesus spent His life restoring personal worth to the individual.

Why does a popular idol commit suicide at the height of popularity? There are perhaps pathological reasons, but one of the greatest reasons is emptiness—life built on unworthy, shifting, and impermanent values, such as physical beauty, talent, youth, or drugs.

The chief problem in people's lives in this day of affluence is emptiness, lack of direction.

The modern hedonist has little difficulty in identifying himself with Macbeth:

*Life . . . is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.*

By Vernon L. Wilcox, San Jose, Calif.

WE NEED THE EXERCISE OF SERVICE AS WELL AS THE BREATH OF PRAYER AND THE FOOD OF FAITH.

Anxiety tells others of our meager spiritual resources. For many who will never seriously consider the drastic step of suicide there is a slow death in anxiety caused by a lack of inner strength. They proceed from a fear of anxiety to the embracing of it (as witness Linus and his blanket), so that anyone who would throw open the window to let in air and light and so dispel the fear is resented. The problem has become a cloak to cover a pitiable inadequacy in the inner life which has become "high-centered in self-pity."

III THE CURE FOR ANXIETY: BIBLE VERSION

Prayer will help. "Be careful [anxious] for nothing; but in every thing by prayer . . ." Here we relate to a Higher Power, which is absolutely necessary in an otherwise meaningless universe.

Faith is essential. The leper in Mark 1:40 cried out, "If thou wilt, thou canst."

Immediately Jesus replied, "I will."

We can say with confidence, "Lord, if it's

that way with You and me, I do believe!"

Busy, happy service for Him in whom we trust is indispensable. We need the exercise of service as well as the breath of prayer and the food of faith.

A famous coach said, "Football is 22 men on the field desperately needing rest and 22,000 people in the stands desperately needing exercise." We are often anxious, troubled Christians because we are not busy at serving our Master.

I have yet to meet a person who backslid while winning a soul to Christ. There is something marvelous that He does for us when we do our best for Him: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7).

Cardinal Bea once asked Luther: "Where will a wretched man like you be then?"

Luther replied, "Then, as now, in the hands of Almighty God."

Can you think of a better place to be?

Fret not thyself.

Delight thyself also in the Lord.

Trust also in him.

Rest in the Lord.

Rejoice in the Lord always.

Think on these things.

SO SHALL GOD'S PEACE KEEP
GUARD. □

Susie Shellenberger, Bethany, Okla.

Explosive inner emotions of a teen about her world

**Jesus,
I'm so mixed up.
Everything inside of me
is a big mass
of explosion.**

**God,
I'm confused about everything.
The pressures are starting to build
and walls are caving in on me.**

**For some reason,
I just want to hate . . .
and destroy . . .
and rebel.**

**God, right now
I can't even stand to
think about Your love.
It makes me
ashamed of what I am.**

**Jesus,
everything inside me is
E-X-P-L-O-D-I-N-G.**

**I don't know
where to run
or
what to do
or
where to go.
I've never felt like this before.
I'm lost and worn-out from
EXPLODING.**

**Jesus, pick me up today
and strengthen me,
so I can go out
and love.
Right now,
I am very weak . . .
lost . . .
confused . . .
almost destroyed.**

**I know I can't possibly
make it
on my own.
You are the only Way.**

GOD

WHERE YOU FOUND HIM

By Gene Van Note, *Camarillo, Calif.*

I sat one day last summer on a hill overlooking Butte Lake in the high mountain country of northern California. I was comfortable in the soft shade of the stately pine trees.

Off to the right, the immediate object of my attention was the broken trunk of a dead tree where a pair of white-headed woodpeckers and a pair of tree swallows were raising their families.

Down below them the ancient lake was ringed with aspen and willow. The emerald green of the shallow north end blended into the cobalt blue of the deep center of the lake, where it was interrupted by a broken jumble of lifeless boulders known locally as the "Fantastic Lava Beds." Towering over this picturesque scene like a beneficent grandfather was Cinder Cone, the remnant of a bygone volcanic eruption.

Away from the pressures of the city on a long awaited vacation, I could feel myself beginning to relax. My mind began to float like the monarch butterfly on the gentle breeze that whispered by.

I was in happy communion with God's beautiful world. Atmospheric pollution and environmental decay had not arrived here yet. The jangle of the telephone and the roar of the freeway were a world away.

As I viewed that restful scene I thought, It is hard to believe there is any trouble anywhere in the world. This is the way people were meant to live.

In my reverie I selected a building site for the home I would construct if only I could find a way to support my family in this idyllic place. I found comfort in an idea which is so common today: If only I could escape the crush of the city, where nerves are rubbed raw by the

abrasiveness of people and the harshness of the environment, then I could live in peace with God and man.

Meanwhile, a half-mile away at our campsite, a drama was beginning to develop that was to destroy the possibility of restful sleep and fracture the age-old dream that a perfect environment would create Christlike people.

It seemed like a simple thing at first. The park ranger asked the campers across the road from us to turn down their radio, which had been played loudly throughout the previous night. These men, who by that time were very drunk, reacted negatively to the ranger's request that they obey the park rules. Their threats of physical violence kept people awake in nearby camps throughout the long, dark night.

The fear we experienced was validated later when we learned that sometime during the night they had cut the electric wires on our trailer brakes, forcing us to drive down the mountain without them. All this happened in one of the most beautiful places I have ever seen.

More than sleep evaporated in the heat of that alcoholic anger. With it went a convenient excuse, especially loved and often used by people who feel trapped by the madness of a faceless metropolitan society. Blaming the crowded way, they deny personal responsibility for a lack of love, a brittle word, or an improper thought.

helps to holy living

A BREAK IN THE ROUTINE OF DAILY LIVING OFTEN BRINGS NEEDED RENEWAL. PERIODS OF PERSONAL RETREAT ARE NECESSARY. BUT HUMAN NATURE IS CHANGED ONLY BY THE POWER OF GOD'S LOVE.

Against the backdrop of that night of fear in the campground, it was clear that such reasoning is false. Even paradise had developed a flaw because of the anger of men. It had not been created by the masses nor could it be corrected by any human program of ecological control.

The spirit is rested by a clear view of a calm mountain lake. A break in the routine of daily living often brings needed renewal. Periods of personal retreat are necessary. But human nature is changed only by the power of God's love.

This is the promise of His Word. The peace that Jesus gives is not built on the actions or reactions of others, nor is it dependant on external circumstances.

It may be necessary to leave the city occasionally to recharge the soul. But since these times are brief, it is thrilling to realize that God is not confined to nature nor restricted to some remote mountain. He can be wor-

shipped there, but He is also present downtown at the corner of First and Main or on the fender-bending freeway.

As the Apostle Paul said, "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19). Anger, fear, and guilt can be cleansed away by His love. Peace, joy, and rest are available to everyone, whether he hikes alone on a mountain trail, or pushes his way through the crowded city street.

Later in the week I went back to my quiet spot on the hillside. The camp was peaceful once again, for those men of anger and violence had returned to their homes.

Though calm had returned, I knew that I would not stay there even if I could. This was not my world. My world was reached by taking the dirt road out to the highway six miles away, making a right turn, and traveling several hundred miles south. My vacation had been interrupted by a display of man's need and through it I had been assured of God's continued presence.

By the shore of Butte Lake, I sensed both the hopelessness of sin and the promise of hope in Christ. I saw again the dimension of the Christian challenge and the availability of the divine resources.

I did not need to ask for anything more. I knew that it would not disappear on the long road home, and it did not. The phone could not ring it out of existence. The crowded calendar could not squeeze it to death. I could live with Him anywhere. I was at peace. □

PEN POINTS

SWIMMING LESSONS FOR FISH—AND CHRISTIANS!

Amazing discoveries are being made today—on land, in the air, and in the water. "Fish need exercise to become good swimmers," is one of the latest. And it is true.

Tests made in Canada show that steelhead trout, reared in hatcheries, learn to swim better after days of forced exercise.

According to the report, the exercising tests are timed for 15 minutes a day for 15 days. Water velocity in raceways is increased by reducing depth, causing the young trout to swim vigorously.

Before the tests were made, only 5 trout in 36 were good swimmers. After vigorous, forced swimming lessons, 30 fish out of 36 became good swimmers.

If growing children need exercise to develop physically, and older people need physical exercise to keep in shape, and if young fish need swimming

lessons to become good swimmers, *what about spiritual exercise?* Paul said, "For bodily exercise profiteth little [not much profit to it; there is some]: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Timothy 4:8).

Christians are like fish. We are built for "swimming." Regenerated and filled with the love of God, we have the capacity for it. But we need to "exercise ourselves unto godliness" to become strong—praise, prayer, tithing, reading God's Word, worship in church, and witnessing to others.

Swimming lessons are needed for both fish and Christians! Ask the Big Fisherman. He knew. He said, "Desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). □

By Arthur H. Townsend
Langley, B.C., Canada

The ENERGY CRISIS

By B. Duane Sonnenberg,
Holtville, Calif.

We can't talk our way out of the energy crisis," were the words in bold type at the top of the page. As they captured my attention my thinking turned toward an energy crisis that faces many Christians.

We have the tremendous task of carrying the life-giving message about Jesus Christ to a needy world. When Christians fail in this task, a crisis develops.

The crisis is not one of desire or of methods. We have large quantities of both. The crisis is one of *power*. We face a "spiritual energy crisis."

In our quest for the answer to our "spiritual energy crisis" we have spent many hours talking together. But talking will not solve the problem.

If we examine our resources, we discover that adequate supplies of power have been provided for our daily needs. The Apostle Paul went so far as to say, "I can do all things through Christ which strengtheneth me." He had tapped God's inexhaustible source of power.

If we intend to carry out our mission as Christians, we too must tap this source of power that God has provided for our use. Then we can channel this power to meet the energy requirements of an active Christian life.

It has been said that a national determination to initiate policies and programs that will enable us to develop our resources is needed if we are to solve our national energy problems.

For Christians the problem is not so complex. The plan has been provided for our use in God's Word. All that is needed is for it to be activated.

Jesus stated the plan when He said, "You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses . . ." (NASB).^{*} The Holy Spirit is the Chris-



tian's Source of power. The tragedy is that we don't utilize this tremendous resource.

My son, Glen, received an electric car for Christmas this past year. With the batteries fully charged he can ride it for several hours at a time. When the battery runs down, it must be recharged for 12 hours.

Glen is too impatient to wait that long. He keeps pulling out the cord and trying to ride after only a few minutes. The result is a car that will only creep along for a short distance and then it stops completely. If Glen would allow the electrical energy to recharge the battery, his car would function as it was designed.

With God's abundant supplies of energy available to us, some seem content to plod along using their limited human resources to do a task that staggers the imagination. If we honestly intend to reach our world for Jesus, we must solve the "energy crisis" now by allowing the Holy Spirit to fill us with His power.

Then we can effectively minister to our needy world. With the Great Commission to challenge us, and the Holy Spirit to empower us, we will reach around our world with this life-giving message about Jesus Christ. □

^{*}New American Standard Bible, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.



By Aarlle J. Hull, Centralia, Wash

MARTIN LUTHER: HUSBAND AND FATHER

Our society has become almost obsessed with the defense of personal privacy. Water-gate has focused our attention on ingenious electronic snooping devices, tapped telephones, and hidden tape recorders, causing some to ask if there is already a "big brother."

Apparently Martin Luther didn't share our concern for personal privacy. His wife, Katie, took in students as boarders in an effort to cope with financial problems.

The students would sit at the Luther table, notebooks at their elbows, scribbling busily day in and day out with verbatim reports of what the Reformer said and how he said it.

Biographers gratefully acknowledge that this mass of firsthand material makes it possible for us to see Luther in success and failure, strength and weakness, composure and petulance. The records also allow us to see him in the role of husband and father.

The Luther marriage began in a very interesting manner. In the early 1500s the expanding Reformation movement was seeing many monks leave their monasteries, with nuns following suit.

A group of these women sent a message to Martin Luther requesting his help. Luther in turn asked a highly respected merchant who periodically delivered barrels of herring to the convent to help in the escape. The nuns passed out of the gates of the convent to freedom and a new life in nine empty herring barrels on the merchant's wagon.

Having helped the women escape, Martin

Luther now had to decide what to do with the ex-nuns. To find husbands for them was the obvious solution, and the women were willing. One by one they married, until two years after their escape only one remained: Katherine von Bora.

Luther was now 42 years of age and not very open to the idea of marriage. When Katherine gently hinted that she wanted to marry him, he shrugged it off in jest.

On a visit to his father, Martin jokingly told of Katherine's proposal. His father took the idea seriously and reminded Martin that, as the only living son, there rested upon him the responsibility for carrying on the family name.

Martin Luther married Katie and gave these three reasons: to please his father, to spite the pope and the devil, and to seal the witness of his martyrdom.

The records clearly affirm that Martin Luther enjoyed marriage and family life. His students have recorded that his Katie brought him much happiness. He emphasized to his students the necessity of a maturing love in marriage. He said, "The first love is drunken. When intoxication wears off, then comes the real marriage love."

Husbands and wives must realize the importance of continuing to try to please each other. He said to wives, "Make your husband glad to come across his threshold at night"; and to husbands, "Make your wife sorry when you leave." "Union of the flesh does nothing. There must also be union of manners and mind."

Martin and Katie Luther had six children—three girls and three boys. Hans, his firstborn, was his pride and joy. When Hans was born, it is recorded that Luther complimented himself for having given up the monk's vow for the joys of family life. He said to the squirming baby, "Kick away, Son. The pope tied me in diapers too, but I kicked them off."

Luther's understanding and responses to parental duties were incredibly human. In exasperation one day he exclaimed to one of his children, "Child, what have you done that I should love you so? You have disturbed the whole household with your pawling."

When a crying child kept him awake at night, he sighed, "This is the sort of thing that caused the church fathers to vilify marriage."

His letters to his children are beautiful examples of understanding, encouragement, and concern. He wrote lovely hymns for children and set the example of leading family worship as the head of the family. On his trips, he always tried to remember to bring something back for each of the children—the ever thoughtful Katie always kept a secret store of trinkets in case her absentminded husband forgot.

There was sadness too. His daughter Magdalena died at the age of 14. His agonized prayer was, "O God, I love her so; but Thy will be done." □



By W. T. PURKISER

Power to Let Go

"Courage," said Rollo May, "whether the soldier's courage in risking death or the child's in going off to school, means the power to *let go* of the familiar and the secure."

There is a power to *hold on* that is very important to us. Life has certainties of which we must never let go.

Yet life also demands of us courage to let go of the familiar and the sure, to face the new and untried way that lies before us.

Most of us fear much less "the devil we know than the devil we don't know." The mood to "stop the world!" whether to get off or just to keep it as it has been, is a widespread mood today.

But the world will not stop. If it did it would be doomed. The one thing absolutely certain about tomorrow is that it will be different from today.

William Barclay wrote a paragraph that sets this before us:

"Of all flags to wave, the wet blanket is the worst of all, and yet there are a large number of people in the Church and in the world, for whom the wet blanket is the national flag. We will not go far wrong, if we make it our aim to go through life always encouraging and never discouraging those who are willing to adventure and those who are doing their best."

This is not a plea for the dogged, joyless courage in the face of certain disaster that is in fact really nothing but resigned fatalism. We who preach hope to the world must live by hope.

The gospel is not a message of gloom, bidding us to walk grimly into a threatening future. In face of earth's forebodings, Jesus commanded His people to lift up their heads and look up, assured that their redemption is near (Luke 21:28).

Humanly speaking, the source of power to let go is a by-product of hope. Hope has been condemned as an opiate that dulls men's sensibilities to what in their lives needs to be changed.

But the hope by which the Apostle Paul said we are saved (Romans 8:24) is not an opiate. It is creative and energizing. It brings part of the joy of the future into the present, so we are more alive and more able to act now.

Courage and hope never live in a vacuum. The atmosphere they need is the New Testament faith that Christ is Lord not only of the past and the present but of the future as well.

We shall have power to let go when we really believe that the grace that led us safe thus far

will surely lead us home.

Well known but worth repeating are the lines quoted by King George VI in his "Christmas Broadcast to the World" from Britain at the beginning of the Second World War:

And I said to the man who stood at the gate of the year:

"Give me a light, that I may tread safely into the unknown!"

And he replied:

"Go out into the darkness and put your hand into the Hand of God.

That shall be to you better than light and safer than a known way."

So I went forth, and finding the Hand of God, trod gladly into the night.

And He led me toward the hills and the breaking of day in the lone East. □

Our Other Advocate

Students of the New Testament have pointed out that the term translated "Comforter" or "Counsellor" in John 14: 15; and 16 is the same word that is translated "Advocate" in 1 John 2:1-2.

One of the meanings of the many-sided Greek word *Paracletos* is indeed "Advocate, lawyer, defender." It is applied to the Lord Jesus Christ—our "advocate with the Father" (1 John 2:1). But it is also applied to the Holy Spirit, who is given to us as "another Comforter" (John 14:16).

The question is, Why should we need two Advocates? Why would one not be quite enough?

There may be other answers, but one at least is simply that we are faced with two sets of charges before the bar of God's perfect justice. We have two accusers, and two kinds of accusation.

One set of charges, obviously, is based on our sinful transgressions of God's holy law. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6). "All have sinned, and come short of the glory of God" (Romans 3:23). "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:10).

The indictment is clear and specific. The charges are correct. The only possible plea is "Guilty as charged."

Were this the end of the story, our doom would be certain. "The soul that sinneth, it shall die" (Ezekiel 18:4). Period! Case closed!

The mood to "stop the world!" whether to get off or just to keep it as it has been, is a widespread mood today. But the world will not stop. If it did it would be doomed. The one thing absolutely certain about tomorrow is that it will be different from today.

But this is not the end of the story. "We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:1).

Charles Wesley caught this truth and put it in the words of an immortal hymn:

*Arise, my soul, arise.
Shake off thy guilty fears.
The bleeding Sacrifice
In my behalf appears.
Before the throne my Surety stands,
My name is written on His hands.*

*He ever lives above
For me to intercede;
His all-redeeming love,
His precious blood to plead.
His blood atoned for all our race,
And sprinkles now the throne of grace.*

*Five bleeding wounds He bears,
Received on Calvary.
They pour effectual prayers;
They strongly plead for me.
"Forgive him, oh, forgive," they cry,
"Nor let that ransomed sinner die."*

*The Father hears Him pray,
His dear Anointed One;
He cannot turn away
The presence of His Son.
His Spirit answers to the Blood,
And tells me I am born of God.*

*My God is reconciled;
His pard'ning voice I hear.
He owns me for His child;
I can no longer fear.
With confidence I now draw nigh
And, "Father, Abba, Father," cry.*

In this scene, the accuser is the holy law of God, written in His Word and on the fleshy tables of our hearts. Our Defender is Christ Jesus the Lord. The outcome is pardoning grace that forgives the guilty sinner, cleanses him from all unrighteousness (1 John 1:9), and makes him a new creation (2 Corinthians 5:17).

But, converted and cleansed, we face another set of charges, another accuser, and another kind of accusation.

In the Book of Revelation, John records his vision of the time when "that old serpent, called the Devil, and Satan" shall be cast down.

John heard a loud voice saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night" (Revelation 12:9-10).

How many and varied the accusations of the enemy are, the humblest Christian can tell.

Satan is not beyond the stratagem of recalling past sins. Though God has forgiven, the devil has not forgotten; and he does his best to create a sense of false guilt.

Satan accuses the people of God of infirmities, shortcomings, failures, and mistakes. These, he says, are sins—and he is not above quoting detached verses of scripture to "prove" his point.

But in it all, we have another Advocate. "The Spirit also helpeth our infirmities"—not only in prayer, but in every area of life as well (Romans 8:26).

God forgives our sins (1 John 1:9). The blood of Christ cleanses from all sin (1 John 1:7). But the Holy Spirit *helps us* with our infirmities (Romans 8:26).

The difference in the verbs here is not an accident. Infirmities are not matters of conscious guilt to be forgiven. They are the negative elements in our human predicament with which we have to live.

The Spirit's help does not substitute for our determined effort to do the best we can. He doesn't deal with our infirmities instead of our meeting them ourselves. He helps us with them.

The term "help" used in Romans 8:26 is a beautiful word that literally means "to take hold of the other side with." When we struggle with something too heavy or too bulky and someone takes hold of the other side, his help is the necessary lift that makes the difference between success and failure.

When our accuser is God's holy law, written in the Bible and on our own consciences, our Advocate is "Jesus Christ the righteous," and the outcome is pardoning grace.

When the accusations are from the age-long "accuser of our brethren," our Advocate is the other Comforter—the "other Advocate"—"even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17).

The outcome also is grace—sustaining and enabling grace—ministered to us by that other Advocate, one of whose titles is "the spirit of grace and of supplications" (Zechariah 12:10). □

THREE GENERATIONS REPRESENTED ON CHURCH BOARD

Whenever three generations of a family get together, someone usually takes a picture. After all, it's an exciting moment when granddad, son, and granddaughter in any family come together at Christmas or Thanksgiving.

But when all three serve simultaneously on a church board and meet together every month to help conduct the affairs of the church—well, that is almost unique.

But that is the unusual situation at the Upland, Calif., church. There they all are—Grandpa (Vernon L.) Sheets; his son, Bert Sheets; and Bert's daughter, Diane Sheets, a pert 17-year-old high school senior.

Vernon, in fact, has served on the Upland board for the past 26 years. Bert has served with him since 1955; and Diane is an ex-officio member of this board of older adults by virtue of her election this year as president of the local Nazarene Young People's Society.

Vernon was chairman of the building committee through the \$500,000 rebuilding program of the church, and still serves on that committee.

Bert, an 18-year member of the board, originally began his tenure in the same manner as his daughter—by his election as NYPS president.

Diane, a top student at Upland High School, will attend Point Loma (Nazarene) College in San Diego following her graduation this year.

The three generations represent a combined total of 45 years of service on the Upland church board. Pastor Irving Sullivan, who has served the church since 1969, is sure that the devoted service given the church by this faithful trio has made the church happier, more productive, more efficient—and, perhaps, even a little warmer; after all, three "sheets" make a pretty warm blanket! □

—George L. Smith
Stanton, Calif.

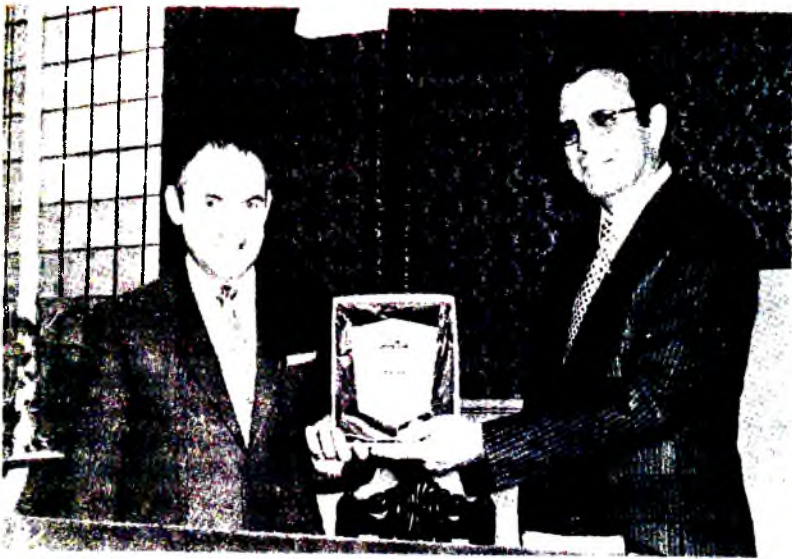
REACHING THE LONELY IN A FOREIGN LAND

Loneliness can drive even a woman to the point of suicide, but the providence of God can transform desperation into the joy of salvation.

For 62 years, Mrs. Toshiko Suzuki lived in Japan. She embraced a new Japanese religion, Seicho-



Three generations: (l. to r.) Diane, Bert, and Vernon Sheets



The Leeds Dewsbury Road Church, Yorkshire, England, won the gold award in the growing church achievement program in 1973 on the British Isles South District. The award is given for churches with more than 50 members. General Superintendent Eugene L. Stowe made the presentation to Pastor H. McGonigle (l. of photo).

Chaplain Charles Moreland was recently promoted to the rank of Major. Col. Donald Mulligan and Mrs. Marilyn (Page) Moreland are shown at the gold oak leaf awarding ceremony. Chaplain Moreland is a graduate of Bethany Nazarene College, Bethany, Okla., and Nazarene Theological Seminary, Kansas City. Before entering the chaplaincy, he pastored three years on the Kansas City District.



no-ie, but her adherence to this faith drove her to a mental hospital. She had to give up her religion in order to regain mental health.

In 1971, Mrs. Suzuki migrated to the United States, to be with her son, a physician in Kansas City. At first Mrs. Suzuki enjoyed her new land, although the language barrier was difficult.

The Japanese population of Kansas City is small and Mrs. Suzuki missed her friends in Japan. The adjustments to life in her son's home in a strange land were not easy, and increasingly a great sense of loneliness crept over her. She became so miserable that she hid a revolver under her pillow, planning to take her own life.

While she was contemplating this desperate act, the telephone rang. She heard the soft voice of a young Japanese woman, inviting her to the Japanese Sunday school class at the Nall Avenue Church of the Nazarene in a Kansas City suburb. She remembered her bitter experiences with religion in Japan and let the caller know she would have nothing to do with such a class, and she firmly hung up the phone.

Mitsuko Fukue, a member of the Japanese Church Fellowship at the Nall Avenue Church, had found Mrs. Suzuki's phone number through the telephone book. As she put the phone back after this rebuff, she felt the leading of the Holy Spirit to visit Mrs. Suzuki at once.

Mitsuko and her husband, Paul, drove over to the house. Mrs. Suzuki received them graciously and before long was pouring out to them her grief and loneliness. Then they shared with her what the saving grace of Jesus Christ had meant in their lives.

After much agony of soul, Mrs. Suzuki gave her heart to Christ, and the next day she sensed His saving power in her life. She has been a radiant Christian, eager to read the Bible, and a glorious witness for her Lord.

Paul Fukue was a student in Japan when he heard some visiting American teachers speak of the opportunities for Japanese students to study at colleges in the United States. Among them was Miss Helen G. Wilson, who was impressed by Paul. She gave him her address and told him to write her if he was ever interested in attending college in the United States.

Paul put the card aside, but a couple of years later he decided to write to Miss Wilson. This led to his attending Northwest Nazarene

College, Nampa, Ida., where she taught in the English department.

Paul had no previous contact with the Church of the Nazarene, but at NNC he found the Lord as his Saviour and felt God's call to His ministry.

Paul returned to Japan and married lovely Mitsuko, and together they came again to the United States, so Paul could attend Nazarene Theological Seminary. They joined the Rainbow Boulevard Church of the Nazarene and were active in serving in their local church.

Paul became concerned about the small Japanese population of Kansas City. When Rainbow Boulevard Church relocated in larger facilities, he asked for space for a Japanese language Sunday school class, for those who had never learned English proficiently.

Arrangements for the classroom were gladly made, and Paul and Mitsuko went through the phone



Mrs. Suzuki is baptized by Pastor Rogers. Rev. Rogers is presently pastoring St. Louis Webster Groves Church.

book, looking for the more common Japanese names. They began to make phone calls, inviting every Japanese they could reach to the opening of a Japanese class. A mailing list was compiled and a letter sent out.

Six or seven promised to attend, and the classroom was prepared. A low table was placed in the center of the room, some Japanese pictures were hung on the wall, and Japanese knickknacks placed about the room.

But the first Sunday, only Paul and Mitsuko were present. They continued to invite, and discovered the Japanese-American Associa-

tion, which gave them many more contacts.

Slowly the class began to grow, reaching an enrollment of 15. During the church service, the class sat in the vestibule behind a glass screen, where Paul translated the service into Japanese without disturbing others in the congregation.

The high point of this ministry was the Sunday last April when Pastor Herbert L. Rogers baptized Toshiko Suzuki at the altar of the church, with Mitsuko Fukue kneeling by her side and Paul Fukue standing by the pastor, translating his words into Japanese. Gary Moore was present to sing a hymn in carefully rehearsed Japanese. It was a precious service that the people at Nall Avenue Church will not soon forget.

Paul Fukue has now graduated from Nazarene Theological Seminary and he and Mitsuko have returned to Japan, where they are serving the Church of the Nazarene.

Before he left, Paul was able to secure a teacher for his Japanese class, Mike Morita, a medical student in Kansas City and a fine young Christian who had Bible classes in his home in Japan before coming to the United States. The members of the class drive from all parts of Kansas City to attend a class in which they can hear the gospel in their own language. □

—Alpin P. Bowes
Administrative Assistant
Nazarene Publishing House

CHAPLAIN'S DEATH MENTIONED IN ANNUAL REPORT

In his report to the General Board this month, Paul Skiles, director of Servicemen's Division for the past year, will call attention to the death of Chaplain John T. Donnelly, 59. Donnelly was one of the first Nazarene chaplains to serve during World War II.

Chaplain Donnelly retired from the regular air force as a lieutenant colonel after serving 28 years. Following his retirement, he assumed the pastorate at Cocoa, Fla., where he served four years prior to his death. He died on July 8, 1973, after a year's struggle against terminal cancer.

Donnelly is survived by his wife, Anita Greenwood Donnelly; two sons—Timothy of Cocoa, Fla.; and John Mark, presently attending Nazarene Theological Seminary in Kansas City; and one brother, Clarence of Fort Pierce, Fla. □



Mrs. Edna Comstock was honored by the Carlsbad (N.M.) Church Street Church for faithful service as a Sunday school teacher over the last 18 years. She has taught every age-group in the church. She has ministered through preaching for 20 years.

Mrs. Comstock is shown receiving a plaque of appreciation. Pictured (l. to r.) is Earnest Gibbs, her Sunday school superintendent for 23 years; Bernarr Howell, assistant superintendent; Mrs. Comstock; and Pastor Melvin Frazier.



Gerald Der of Martinsburg, N.Y., and member of the Lowville (N.Y.) Bethel Church, received the "Fireman of the Year" award for 1973. Mr. Der received the citation from the Northern New York Volunteer Firemen's Association at its seventy-seventh annual convention.

Der was cited for his role in a rescue operation of two sisters who became entrapped on a ledge in Whetstone Gulf State Park. The presentation was made by Earl Moussaw, awards committee chairman; and Vernon Richards, association president.

Gerald is NYPS president at his local church. His wife, Gladys, is pictured beside him during the award presentation. Officials look on.

The junior quiz team members from the Globe, Ariz., church were 1973 winners on their zone and district levels. Pastor Steve R. Ratlief stated, "It is hard for us to express how much this program does for our local church. The juniors look forward to the competition and also to the study of God's Word. Our church is much stronger because of this program."

Pictured (l. to r.) are Brian Seals, Donna Bradley, Terry McSpadden, Kelly Pratt (top junior quizzier on the district), and Coach Joyce Pratt.



CHURCH IN WINDHOEK IS FIRST HOLINESS WITNESS TO NATION OF 700,000

The new Church of the Nazarene in Windhoek, South West Africa, is the first holiness church to be organized in the entire nation of 700,000 people.

Rev. Bruce Taylor, district superintendent of the South African European District, explains that South West Africa is a separate country administered by the Republic of South Africa. It has a strong German population.

The Windhoek Church of the Nazarene was organized November 18 with 19 charter members. Of these, 18 were by profession of faith.

Organization of the new church followed a two-week home mission campaign conducted by the Rev. Joshis MacLachlan, Rev. T. J. van Rensburg, and Rev. J. J. Coetzee. Average attendance was about 50 and there were many seekers at the altar.

The invitation for the home mission campaign was extended to Rev. Taylor by a group of people who had been sanctified under the ministry of the Africa Evangelistic Band, an interdenominational holiness group but not a denomination.

Their search for a church home led them to the Church of the Nazarene.

Windhoek is the largest city in South West Africa and is located 1,200 miles from Capetown and 1,200 miles from Johannesburg. □

OF PEOPLE AND PLACES

Mr. Dan Winfrey, member of the Eugene (Ore.) First Church, subscribed for his fifty-seventh year to the *Herald of Holiness* during the 1973 campaign. Teens from the church were actively involved in the local church subscription drive. □

Jack Cromer of Blevins, Ark., and member of the Bells Chapel Church, was an honoree at the fourteenth annual state Poultry Festival in Hot Springs, Ark. Cromer received first-place award as the best egg producer in the state. He has four flocks of hens.

In spite of his busy schedule with a 140-acre farm, chickens, and cattle, he finds time to serve his church as Sunday school superintendent. □

Rev. E. E. Moses, concluding 25 years as pastor of the Denver Edgemont Church, resigned to retire from the ministry during 1973. He completed 40 years in the active



On October 15, a national holiday, "Hero's Day Convention" was held in Kingston, Jamaica. General Superintendent V. H. Lewis extended the Certificate of Recognition as an elder into the Church of the Nazarene to George Thomas. Rev. and Mrs. Thomas are pastoring in Montego Bay. Pictured: (l. to r.) Jerry L. Demetre, district superintendent; George and Delores Thomas; and General Superintendent V. H. Lewis.



Seven sets of twins were among the more than 40 children under three years of age at a special "Baby Day" service held at Muncie (Ind.) First Church. Verdean F. Owens is pastor. Front row: (l. to r.) Jonathon and Holly Smith; Martin and Marci Hodge; Kristopher and Cassandra Winningham. Center row: Mathew (standing) and Mark Hodge. Back row: Stewart and Steven Robinson; Melissa and Michelle Hodge; Michelle and Michael Longellow. Mrs. John Griffis is Cradle Roll director. Mr. Richard Macy is superintendent of the Sunday school.

Mrs. Natalie B. Hilaman, Oxford, Pa., church, received a plaque for over 50 years service as a Sunday school teacher. She taught her first Sunday school class at 14 years of age and was actively involved in the church life until she retired during 1973 due to failing health. On the left of Mrs. Hilaman is the Sunday school superintendent, Albert Moran. Pastor Harold E. Henderson holds the plaque.



ministry of the denomination. His church honored him with a dinner followed by a reception. Friends from throughout Colorado were in attendance and many out of state messages were received.

Rev. Moses is a graduate of Pasadena College, Pasadena, Calif. He was ordained into the ministry at Salem, Ore. □

Columbus (Ohio) Northland Church received \$1,300 in a special project during 1973 toward the purchase of a new bus. Pastor Vernon E. Stimpert reported that his congregation responded with an enthusiastic spirit of cooperation. □

Mrs. Gladys Bowler was honored by the West Sacramento, Calif., church for 27 years as a member of the church and as a member of the church board. Her pastor, Sidney E. Jackson, made the presentation of a plaque engraved with the message—"Presented to Mrs. Gladys Bowler, who served faithfully on the church board for 27 years." Rev. Jackson has recently assumed the pastorate of the Monterey (Calif.) Peninsula Church. □

Rev. and Mrs. Clifton Norell, Independence (Kans.) First Church, took a trip abroad in 1973. They visited several world mission fields. Rev. Norell dedicated the Norell-Van Dyne Memorial Chapel in Banz, Papua New Guinea. The memorial chapel was built by gifts from the Independence congregation.

While in Papua New Guinea, Mrs. Norell was guest speaker at the Missionary Ladies' Retreat, and Rev. Norell spoke in the Sidney Knox Memorial Church. Mrs. Norell is president of the Joplin District NWMS. Rev. Norell is a member of the district advisory board. Airline tickets for their flight were given by their local congregation.

The couple visited the Hawaiian Islands, speaking once at the Kai-muki Church in Honolulu. They spent several days in the Philippines, where Rev. Norell spoke to one of the services of the district young people's institute in Baguio City. He also spoke in the Angeles City American-Filipino church. □

George and Lianne Brown felt a call to work among Oklahoma Indians in 1971. Last year they realized the fulfillment of their desire. They accepted the pastorate of the El Reno (Okla.) Indian Mission. George is pursuing ministerial courses through home study. His wife is active as NYPS president.

and junior teacher and junior church leader. The couple have three children—David, 15; Robert, 14; and Tammy, 5. □

Covington (Ga.) First Church, just two years old, became the recipient of the first-place church schools award on the Georgia District. The church averaged 71 for the year, having doubled its first year's attendance, and is presently running upwards toward the 100 mark. Giving for all purposes reached \$25,000, and 17 members were received by profession of faith. Louie P. Owens is pastor. □



Sunday School Superintendent Wendell E. Nipper (l.) and Pastor Owens, Covington (Ga.) First Church, hold the first-place award received by their church.

The Commerce City (Colo.) Rose Hill Church received a second-place trophy on its float entry in a 1973 community parade. The theme was world peace. The church float theme centered on "The Only True Peace." Pastor Mahlon Cochran designed the float, which was constructed with screen wire and 11,968 hand-made tissue carnations made by church members. □

The Moncton (New Brunswick) Lutes Mountain Church completed an all-purpose center which was dedicated in 1972 by General Superintendent Charles H. Strickland. In 1973, Pastor Harold MacDonald led the congregation in a second project—remodeling the interior of the sanctuary.

The remodeled sanctuary was dedicated by District Superintendent William Bahan, Canada Atlantic District. Former District Superintendents J. H. MacGregor and R. F. Woods also participated in the dedication ceremonies. □

Rev. Paul E. Hess, pastor of Point Pleasant (W.Va.) First Church, was recently elected presi-



Mr. Otho Burdette, 80, was honored by the Gallipolis (Ohio) First Church for years of faithful service. Pastor Ralph Scott presented a plaque of appreciation. Mr. Burdette served as general contractor of the present church plant—sanctuary and educational unit. This project was under the pastoral leadership of Rev. Vernon Shafer, at left of photo.

The church had a "This Is Your Life" program in recognition of Mr. Burdette's eightieth birthday. His son-in-law, Rev. Dwight Millikan, who pastors Decatur (Ill.) First Church, was special speaker.

Pictured: (l. to r.) Rev. Vernon Shafer, Rev. Ralph Scott, Mr. Otho Burdette, and Rev. Dwight Millikan.



The first tent campaign held at Mothutlung, Africa, was attended nightly by service crowds ranging from 50 to 200. Pictured is the small group present the first Sunday morning.

Services were conducted for five weeks. Many sought the Lord. Missionary Paul S. Dayhoff, Transvaal, Republic of South Africa, reports that regular services and Sunday school have been started in a home.

The tent was donated by the Southwest Oklahoma District. Its freight to Africa was paid by deputation offerings during 1973 from the Central California and Iowa districts.

Following the Mothutlung campaign, the tent was moved to Mabopane, where a second new branch preaching point and Sunday school will be established.

Four generations of one family are represented in the membership of the Wiscasset, Me., church. Pictured—Charles and Laurie Koehling; their father, Bernard Koehling, Jr.; their grandmother, Mrs. Louisa Koehling; and their great-grandmother, Mrs. Bessie Snipe.



dent of the Mason County Ministerial Association. Mason County has 100 churches. Rev. Hess will also be serving as president of the Meigs Area Holiness Association, which includes churches of the Wesleyan persuasion on both sides of the Ohio River over a 30-mile radius. □

The Belpre, Ohio, Church honored its outgoing NWMS president, Mrs. Charles Thomas, for 20 years of service as leader of the society. A "This Is Your Life" program was presented to highlight accomplishments during her years of service. A money tree and a round-trip airline ticket to visit her son in California were given as a token of appreciation. □



Mr. and Mrs. James Boyce became the forty-ninth and fiftieth new Nazarenes received into the membership of East Liverpool (Ohio) First Church last year. Oval L. Stone is the pastor.

Rev. E. N. Gunter was honored at a special service at the Winnsboro, S.C., church on the occasion of his retirement late last year. Rev. Gunter founded the Winnsboro church in 1935 and served as its only pastor until illness forced his retirement.

More than 300 persons from throughout South Carolina attended the special service in Rev. Gunter's honor. District Superintendent Otto Stucki stated that Rev. Gunter is not retiring from a life of service, but only as a full-time pastor.

Winnsboro Mayor W. E. Haslett paid tribute to the Gunter children.

Responding for his father, Rev. D. Moody Gunter, pastor of the Hartsville First Church, expressed appreciation to members of the Winnsboro church for many kindnesses. □

Miss Hilkka Malaska, former instructor in religion at Olivet Nazarene College, Kankakee, Ill., has been appointed a member of the Finn-Bicentennial/1976 Central Planning Committee. This group met recently at Suomi College,

Hancock, Mich., to lay plans for the Finn-Bicentennial to be recognized in all 50 states in America.

The Bicentennial/1976 is to encourage and create a renewal of interest in the contributions of Finns to American life and culture from the Delaware Colony to the present day. □

(Continued on page 33)

WASHINGTON DISTRICT HOLDS SEMINAR FOR MUSIC DIRECTORS

The Washington District conducted its first Choir Leaders' Seminar, November 9-10, at Baltimore First Church. The purpose of the seminar was to project the philosophy of Christian music in the Church of the Nazarene and to train choir leaders for more effective service.

Forty-five choir directors and church musicians representing 17 churches attended the two-day sessions. District Superintendent Roy E. Carnahan opened the seminar with statements concerning the ministry of music in the church's program of worship and evangelism.

The seminar was conducted by Greg Larkin, professor of music and director of the A Cappella Choir at Eastern Nazarene College, Quincy, Mass. □

CARIBBEAN PASTORS' CONFERENCE

Blue-and-white auto licenses declare Haiti to be "The Pearl of the Antilles"; but to 100 Caribbean

pastors, the Black Republic is more than that—it has become "A Host with the Most."

The event that has promoted such a superlative reaction was the Caribbean Pastors' Conference held November 26 to 30 in the grand Castel Haiti Hotel overlooking the capital city, Port-au-Prince.

Coming from the full length of the island chain, pastors gathered representing Guyana, Trinidad, Tobago, Barbados, Haiti, Jamaica, Virgin Islands, Bahamas, and Belize (formerly British Honduras).

The conference coordinator H. T. Reza, of the Nazarene Latin Publications Division Office in Kansas City, evaluates the enclave: "This was certainly an important occasion for the church in the Caribbean. Not only was it the first time that pastors from such diverse countries came together, but it also provided a sounding board and a listening post. Listeners and sharers both benefited."

The sharers were pastors who read papers on an assortment of topics: "The Church Contributing to the Social Development of Our Caribbean Countries," "How Can the Church in the Caribbean Be International?" "Lord's Day Observance Today," "The Church and Social Problems," "The Need for Caribbean Literature."

General Headquarters shared too: Dr. Orville W. Jenkins, general superintendent, alternated evening preaching assignments with new world missions executive, Jerald Johnson.

The denominational programs for Christian Service Training and



Pictured are the participants at the Caribbean Pastors' Conference

youth ministry were outlined by Helen Temple, Melvin McCullough, and Paul Miller. Missions specialist Dr. Paul Orjala, of the seminary, presented the philosophy of Nazarene outreach. Dr. Orjala also serves as council chairman for Haiti and the Bahamas.

In the closing hours of the conference, this reporter braved popping flash bulbs and mountains of bulging baggage to ask what, besides hand-carved mahogany, were the conferees taking home. Their answers were as varied as the local churches from which the participants came.

"The memory of the Communion service and Dr. Jenkins' message" . . . "The singing and implementation of our theme song, 'We Are One in the Spirit'" . . . "Ideas that I received in informal conversation around the tables" . . . "Haiti—I'll never forget being here and experiencing a culture so geographically close but still so different" . . . "Being in the Castel Haiti Hotel" . . . "Meeting general leaders" . . . "Being allowed to express myself on issues to missionaries and church leaders." There were more, lots more.

What have I taken away from the Haiti conference? Pictures like white-sailed fishing boats off palm-fringed Kyona Beach . . . black hands gripped in brotherhood . . . missionary pastors in deep conversation with their national counterparts . . . plates of beautifully prepared food.

Sounds, like the million roosters that populate Port-au-Prince . . . the sound of silence when the group was moved . . . and of "amen's" when they were moved differently . . . the Bel Air church band playing Christmas carols in the downtown tabernacle rally . . . the hubbub of table talk . . . spoken English—British style, American style, and the Haitian variety (mixed with French overtones) . . . the passion of a question that's been formulating for a long time.

My primary emotion though, in retrospect, is the overwhelming conviction that the Caribbean church, with its threads of nationalism, Nazarene Training College education, youthful pastoral leadership, racial differences, innate creativity, is about to burst forth upon its world like the warm tropical sun. The mother church need not hover too closely. God's Spirit is energizing His people for their nations. □

—Paul Miller, reporter



Rev. and Mrs. J. L. Bates celebrated their sixty-fourth wedding anniversary December 2. They pastored in the Church of the Nazarene for 37 years. Both were preachers before they were united in marriage.

COLLEGE NEWS

TREVECCA NAZARENE

COLLEGE, Nashville

TNC COLLEGE

ACCREDITATION EXTENDED

Dr. Mark R. Moore, president, has just announced that accreditation for Trevecca Nazarene College has been granted a 10-year extension after study and reaffirmation by the Southern Association of Colleges and Schools.



Dr. Mark R. Moore

Academic Dean Dr. S. P. Parry headed a self-study which had taken one and one-half years to complete. It was on the basis of this report that TNC's accreditation was reaffirmed.

The announcement was made by Dr. Moore in Houston, site of the meeting of the association. This news is considered a major victory by the college and indicates substantial progress in academic programs and its physical plant over the past several years. □

MOUNT VERNON NAZARENE COLLEGE

Mount Vernon, Ohio

MVNC PRESIDENT HONORED

Dr. John Allan Knight, Sr., president of MVNC, was named "Man of the Hour" for December in a program sponsored by the Mount



Dr. John Allan Knight, Sr.

Vernon News and local business establishments to honor persons of outstanding accomplishments. A color portrait was presented to Dr. Knight at the Chamber of Commerce luncheon

and was to be hung in the lobby of one of the leading restaurants during the month.

Dr. Knight is a member of the YMCA board of directors and serves on the advisory council for the Salvation Army. He is a member of the Blue Ribbon Finance Committee for the local board of education, serves on the advisory board for Mercy Hospital, and is active in the Rotary Club and the Chamber of Commerce. □

OLIVET NAZARENE COLLEGE Kankakee, Ill.

FOREIGN TRAVEL SEMINARS were conducted December 27 through January 17, including tours through France, Switzerland, and Spain. The seminars were conducted by the Department of Foreign Languages.

Professor Donald Elliott conducted the tour of France and Switzerland. Professor Minnie Wills traveled with a group to Spain. Students participating will receive two to three hours of college credit. □

THE SPIRITUAL LIFE PROGRAM on ONC campus is divided into eight major organizations to meet the needs of the educational zone and students. There are six programs which serve off-campus ministries—Gospel Crusaders, Mission Involvement Teams, Servants of Christ, Basic, Scope, and Evangelists. □

NAZARENE BIBLE COLLEGE OF SOUTH AFRICA, Florida, Transvaal

GIFT PRESENTED AT CHRISTMAS DINNER

Dr. and Mrs. James McClung and Dr. and Mrs. James McGraw announced at the Christmas dinner at Nazarene Bible College of South Africa their donation of a closed-circuit television camera, videotape recorder, and monitor for use in the preaching classes. This equipment is similar to that which is used in Nazarene Theological Seminary, Kansas City, where Dr. McGraw is professor of preaching and pastoral ministry.

Dr. McGraw has been teaching and acting as principal in the South Africa college during his sabbatical leave from NTS. Dr. McClung was a student in the seminary in 1960-61. He has received his doctoral degree from Michigan State University and is presently serving a three-year term in Africa for FMC



The first Golden Agers' Retreat sponsored by the Southern California District was held at Arrowhead Springs Hotel, international headquarters for Campus Crusade for Christ, near San Bernardino, Calif. There were 96 present from 18 churches. Eight missionaries residing at Casa Robles were present.

Rev. Mark Smith is district chairman for the group.

Rev. W. H. Burton served as retreat chairman. Rev. L. I. Weaver was chosen to act as tour chairman, and Rev. and Mrs. Elmer Stahly were selected to act as editors for the Golden Agers' district paper.

The district calendar for 1974 will include monthly activities and events scheduled for the Golden Agers.



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Lowell (Mass.) First Church



Lowell (Mass.) Spanish Church



Pastor Ismael Perez and family

A NEW CHURCH WAS BORN

It all came about quite suddenly. Lowell (Mass.) First Church was growing. We had constructed a beautiful new building with more work to do than hours in the day allowed. One of the ladies of our church married a Spanish-speaking young man. This was the beginning of yet another beautiful adventure for us.

Marcelino was a native of Puerto Rico. When he was saved, God did a work in him that people noticed. It was a complete change, and his Spanish-speaking friends wanted to know all about it.

Now that Marcelino was saved, we decided to reach out to the large influx of Puerto Ricans moving into Lowell. We visited together and in broken English person after person would say, "You didn't know him like he was." He testified faithfully and effectively.

We began to have services in Spanish with a weekend supply arrangement. We saw that if we were to meet the needs of the nearly 5,000 Spanish-speaking population we would have to have someone with us full time.

The old church building was being used primarily as a coffeehouse outreach. We were witnessing the moving of God's Spirit.

After much prayer our church board and members voted to sell the building to the General Board at half price in order to get a Spanish work established in our community.

The property is located near the cities for a growing church to meet the needs of the community. A modern apartment was constructed in the Sunday school annex for the pastor and his family.

The church was organized in February, 1971, by Superintendent David Iglesias, Eastern Latin American District; and Superintendent Kenneth Pearsall, New England District. Rev. Ismael Perez was installed as the first pastor.

The new church now has an average attendance of 75-80. It has a growing influence in the community. The mother church has also shown outstanding growth because a group of dedicated laymen caught the vision of missions in their own community and did something about it! □

—Reporter, Lowell (Mass.) First Church

VITAL STATISTICS

DEATHS

HARRY W. GREEN, 77, died in Uhrichsville, Ohio, on Oct. 5. Funeral services were conducted by Rev. K. Alcorn. He is survived by his wife, Hazel; two sons; one daughter; two stepchildren; and nine grandchildren.

REV. CLARENCE GRIFFIN died in Delta, Colo., on Feb. 22, 1973. Services were conducted by Dr. Harold Daniels. His survivors include his wife, Edra; a son, John; and a daughter.

INEZ CORRINNE HUGHES, 76, died in Louisville, Ky., on Nov. 29. Funeral services were conducted by Rev. Hadley Hall. Survivors include two sisters and a brother.

REV. E. W. LARABEE, 79, died in Rockford, Ill., on Nov. 28. Funeral services were conducted by Rev. W. D. Huffman and Dr. F. W. Nash. He is survived by his wife; 3 daughters: Adeline Kinder, Darlene Hedgecock, and Setehee Borchardt; a son, Halden; and 14 grandchildren.

LULA WORKMAN LESSMAN, 74, died in Mt. Pleasant, Pa., on Nov. 6. Funeral services were conducted by Rev. John Goodworth. She is survived by 1 son, Howard; 2 daughters, Mrs. Ray (Evelyn) Dillon and Mrs. James (Maxine) Ansell; and 12 grandchildren.

EVERT MOSS, 85, died in Sherman, Tex., on Sept. 22. Funeral services were conducted by Rev. Leon Martin, Rev. Charles Peters, and Rev. R. B. Gilmore. He is survived by a son, Don Moss; three daughters, Mrs. G. O. Duckworth, Mrs. H. E. Meek, and Mrs. R. T. Underwood; and seven grandchildren.

GUY H. O'HAYER died in Hinsdale, Ill., on Nov. 30. Funeral services were conducted by Rev. Merle Sapp. Survivors include three sons, Jack, Jerry, and Donald.

PEARL O'HAYER died in Hinsdale, Ill., on Nov. 24. Funeral services were conducted by Rev. Merle Sapp. Survivors include three sons, Jack, Jerry, and Donald.

MISS AMY PERSON, 77, died in Buffalo Lake, Minn., on Sept. 24. Funeral services were conducted by Rev. C. L. Fredrickson and Rev. Norman Bloom.

BIRTHS

to **RICHARD** and **KAY (BENJAMIN) CARTER**, Goldendale, Wash., a girl, Johanna Joyce, Nov. 3.

to **DAVID** and **CHERYL (STEWART) CRITCHER**, Puyallup, Wash., a girl, Kelly Marie, Nov. 14.

to **VIRGIL** and **NANCY (OCHS) CLARK**, Stewartville, Minn., a girl, Cathrine Renee, Oct. 17.

to **ROD** and **SHARON (CURTIS) DILLING**, St. James, Mo., a boy, Clint Daniel, Dec. 1.

to **DR.** and **MRS. WESLEY L. KING**, Manzini, Swaziland, Africa, a boy, Dale Wesley, July 3.

to **REV. CURTIS** and **PATSY (WOOD) LEWIS**, Champaign, Ill., a girl, Lanissa Carol, Nov. 9.

to **MARK** and **KATHI MEREDITH**, Yukon, Okla., a girl, Courtnee Allison, Nov. 12.

to **REV.** and **MRS. BARRY WHETSTONE**, South Gate, Calif., a boy, Timothy Barry, Nov. 27.

MARRIAGES

LAREE DENISE WILSON and **ERNEST DAVID HUTTON** at Goldendale, Wash., Nov. 23.

MARILYN STARK and **STANLEY PETERSON** at York, Neb., Oct. 6.

VIRGINIA ANNE COLBURN and **BARRY FRED ROLLINS** at Keene, N.H., Nov. 17.

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.

NEWS OF RELIGION

"APPOINTMENT WITH GOD," MAO TELLS DIPLOMATS. Peking (EP)—Startling words came from the father of the atheistic People's Republic of China recently.

To visiting diplomats in Communist China, Chairman Mao Tse-tung admitted, "I have an appointment with God."

The officials concluded that Mao can no longer take part in the day-to-day affairs of the Chinese government because of illness. □

ASIANS TO HEAR GOSPEL OVER RADIO. The radio transmitter used by General Douglas MacArthur in World War II to broadcast his famous "I shall return" message to the people of Asia is now being utilized to tell these same people of another inevitable return.

KGEI, the Latin American service of the Far East Broadcasting Company, located in San Francisco, has inaugurated a new Asian service to China, Russia, Japan, and selected south-east Asian areas.

The new schedule is in response to the FCC's lifting of a 12-year freeze on international broadcasting.

According to the FEBC director of programming, Carl Lawrence, KGEI will broadcast 10 hours per day to Asia in four major languages on its 50,000-watt transmitter, with the power being boosted to 250,000 watts in a few more weeks.

Jim Bowman, the director of KGEI, says this new Asian beam will not affect the Latin American programming that has been broadcast since 1960.

In dedicating the new service, FEBC President Robert Bowman stated, "It is with a grateful heart we accept this new responsibility entrusted to us. With the return of our Lord seemingly so near we are grateful to God for this opportunity." □

FORD TO SPEAK AT NRB CONVENTION. Gerald R. Ford will be the principal speaker at the thirty-first Annual Convention of National Religious Broadcasters at the Congressional Breakfast on January 29, 1974, at 8 a.m. in the International Ballroom of the Washington Hilton Hotel, Washington, D.C., as announced by Dr. Ben Armstrong, executive secretary of NRB.

Gerald Ford has been a regular and faithful attendant at previous NRB Congressional Breakfasts. He served for many years as the popular congressman from Grand Rapids, Mich. In 1934 he was voted the outstanding football player at the University of Michigan.

Representatives from the Nazarene Communications Commission planning to attend the NRB Convention are the executive director, Paul Skiles; and the office manager, Stanley Whitcanack. Mr. Whitcanack is treasurer of the NRB and a member of the executive committee. □

KILL BOOZE, SAVE ENERGY, WCTU PRESIDENT ADVISES. Evanston, Ill. (EP)—"Consider the saving of energy if all liquor-producing facilities were curtailed in the use of electricity, gas, grain and the many other means required to produce a product which kills," the president of the Women's Christian Temperance Union declared at the one-hundredth-anniversary activities here.

Mrs. Fred J. Tooze pointed out that "liquor kills on the highways, destroys the health and vitality of the individual, and the sanctity and happiness of the home."

She said the WCTU would dedicate its efforts this centennial year to "bring to public attention the need for reevaluating a traffic which can give no objective reason for its existence."

Mrs. Tooze sees only tragedy in fatalities, broken homes, unreal economic losses, and fantastic costs to every taxpayer from whom the funds are extracted to pay for the problems which are born in the liquor bottle. "The time has passed," she added, "when Americans can hold the live-and-let-live philosophy toward their fellowman." □



the answer corner

Conducted by W. T. Purkiser, Editor

■ **I have always had the idea your days on earth are numbered and when your time comes, no matter where or when, you will die. Five years ago my grandson was struck by a car and killed. His mother said if she had gone home, and taken him with her, he would not have died. I think he would have gone some other way. What do you think?**

I think you are confusing providence with fatalism.

First, however, I hope your daughter-in-law will not allow false guilt to cloud her life by thinking, If I had done something differently, this wouldn't have happened.

Satan would like nothing more than to shadow the rest of her life with useless regrets about what might have been if events had been different.

Second, while we cannot understand all the events of life in the light of God's providence, we must never forget that there is a vast difference between what God intends and what He allows.

To think that what God permits is an expression of His will would make every sin and every crime ever committed an act of God.

God has allowed His creatures freedom of choice within prescribed limits. In the exercise of that freedom, many things happen that ought not to happen.

Nor does God give His people and their families immunity from the hazards of life. Accidents still occur, and innocent people suffer because of the evils of others.

I believe in the overall providence of God. I believe that He can take even the bad things that happen to us in life and turn them to value for us.

I believe, as the better text and translation of Romans 8:28 reads, "God works in all things for good to those who love Him and are called according to His purpose."

This does not mean that all things are good, or that the

"things" work together. It is God who adds the possibility of value even to the tragedies of life.

I believe in the sovereignty of God. It is absolute and complete. But it is not arbitrary. It does not override the wills of men. And it is not a fatalistic predestination of whatsoever comes to pass.

If "days are numbered" seems scriptural to you, you probably have in mind the prayer of Psalm 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom."

It is we who have much to say about "numbering our days." Whether the number is many or few does not entirely depend on us, but neither is it entirely divorced from living by the wisdom God gives to those who ask Him.

■ **Is there such a thing as a "human hurt" over against a "sinful hurt" in reference to injustice, neglect, or evil done by someone? If you truly forgive a person his wrong to you and there is reconciliation between you, does it mean that all hurt is gone? When one is truly sanctified, does God take away the hurt completely? In other words, can one truly forgive (insofar as he does not hold anything against the other) and yet periodically hurt again if he is reminded of the offense, and have to pray for victory?**

These are very basic and very practical questions, and deal with matters in which there has been much confusion.

Dr. J. B. Chapman used to say that a sanctified person could be

subject to the deepest hurts the human heart can know.

All "hurt" is human. The differences lie in the way the hurt is handled.

By "sinful hurt," you probably

mean the instance in which the injured person retaliates in kind, or holds a grudge. In this area, the sanctifying grace of God can indeed make the difference between defeat and victory.

■ **Are good works done by good people recognized by God?**

As a basis for salvation, no. In the lives of the unconverted, as expressions of prevenient grace (the grace that comes before conversion), yes.

We are not saved by works of righteousness which we have done, but according to God's mercy, by the washing of regeneration and

renewing of the Holy Spirit (Titus 3:4-7).

Yet somewhere along the line, either inherently as satisfaction in the deed itself or extrinsically as recognition of the good, a just God will reward good as surely as He will punish evil (Romans 2:6-11; 1 Peter 1:17).

This does not mean that the final judgment will be a simple weighing up of good against evil with the outcome heaven or hell.

It just means that it is better to do good works than evil deeds regardless of the spiritual status of the actor.

MOVING MISSIONARIES

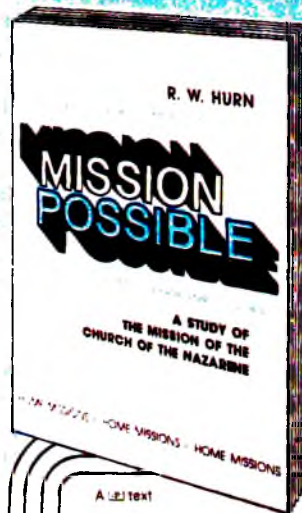
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MOVING MINISTERS

WILLIAM D. CHENAULT from Royalton (Ill.) First to Columbus (Ohio) Southwest Community

DONALD R. HANNAH from Nazarene Theological Seminary, Kansas City, to Macungie, Pa.
DOUGLAS M. HARRIS from Temple (Tex.) Grace to Victoria, Tex.
RUSSELL HUMAN from Kansas City Victory Hills to Riverside (Calif.) Arlington.
DAVID G. KNOX from Osgood, Ind., to Lafayette, La.
M. EUGENE MYERS from Redford, Mo., to Coldwater, Ohio.

ELWOOD C. O'DELL from Confluence, Pa., to Flushing, N.Y.
ALVIN V. ORCHARD from Milford, Ill., to Valley City (N.D.) First.
W. L. PHILLIPS from Laurens, S.C., to Seneca, S.C.
JOSEPH T. PORTER from Dechard (Tenn.) Warren Chapel to Berry (Ala.) Salem.
DAVID S. RADCLIFFE from Fairfield, Ohio, to Elkins, W.Va.
JAMES F. RUPERT from Lemoore, Calif., to Bakersfield (Calif.) East.
ANDREW M. SATTA from Flushing, N.Y., to Patchogue, N.Y.
DAVID R. SMITH from Anaheim (Calif.) West to Grand Forks, N.D.
RALPH SULLIVAN from Nazarene Theological Seminary, Kansas City, to Mandan, N.D.
DAVID UTT from Mid-America Nazarene College, Olathe, Kans., to Atchison, Kans.
J. D. WADLEY from Monrovia, Calif., to Buena Park (Calif.) Crescent Avenue.



OUR MISSION for THESE TIMES

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.

MISSION POSSIBLE tells how the Church of the Nazarene began in Pentecostal fire, how it grew in the face of hardship, and how it stands ready to face new challenges in our fast changing world of today.

Every Nazarene will want his own personal copy. Every church will want to sponsor a CST-approved study of **MISSION POSSIBLE**.

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For handy ORDER-REGISTRATION FORM, see special mailing sent to all pastors: January 2, 1974, *Herald of Holiness*; December, 1973, or January, 1974, *Prophet's Magazine*.

MANHATTAN CHURCH GROWS, PLANS TELEVISION MINISTRY

The Manhattan (N.Y.) Church of the Nazarene, organized September 1 as a cross-country venture of faith with 46 charter members, now reports a membership of 56 and has filmed a pilot 30-minute television program for a witness to New York City's millions.

The television program will feature a singing group as well as soloists and acting talent from the church.

Among those included in the program will be one young convert who is an actor on "Search for Tomorrow" television program. He brought his girl friend the next night and she also found Christ. She is a regular on another TV program, "As the World Turns."

Rev. Paul Moore, pastor of the church, reports that "we are currently on television four nights a week with no expense to us. There are some 2,900 cable-television outlets that all have public access time. What a potential outreach!"

The Manhattan Church continues to worship in rented facilities as its members plunge directly into evangelistic outreach in the heavily populated city.

The church was organized in September as the result of a substantial gift in funds and volunteer effort from Pasadena (Calif.) First Church.

The New York District joined in the sponsorship of the new mission church—the first English-speaking Church of the Nazarene in Manhattan.



Flint (Mich.) church presented a corsage and wristwatch to Miss Hilda Schulz in recognition of her work as Junior Department supervisor for the past 30 years. The occasion also marked her birthday. When she returned to her department from the sanctuary, where the gifts were presented publicly, the children greeted her with a happy birthday song, birthday cake, additional gifts, and cards. Miss Schulz is pictured with Sunday School Superintendent Milton Mountain (l.) and Pastor John Z. Andree.

(Continued from page 25)

OF PEOPLE AND PLACES

Cliff Taylor of Redding, Calif., has touched the lives of many youth and adults through his unique ministry as a gospel musician and ventriloquist. His wooden, redheaded (dummy) pal, Rusty, depicts a naive, yet zealous and brave, characterization. As Rusty is taught lessons from the stories of Bible heroes, audiences also absorb the lessons.

Cliff calls his work a "family ministry." His district superintendent, Dr. Kenneth Vogt, Sacramento District, recommends Mr. Taylor's ministry, which has had extensive use up and down the California coast.

For years, Cliff had been in radio and television broadcasting as an announcer, gospel disc jockey, and one of northern California's most popular weather forecasters. He has left his former occupations to give full time to reaching and teaching families.

Further information about Cliff's ministry can be furnished from his district superintendent or in writing to his home address at 2469 Sacramento Dr., Redding, Calif. 96001. □

Cliff Taylor and Rusty



building was opened on Saturday, November 3, by Miss Vera Gisby, a Nazarene for 40 years. British Isles District Superintendent T. W. Schofield then dedicated the facility.

Rev. Peter Ferguson of Scotland, formerly of the Leeds Gelderd Road Church, was guest speaker for the Sunday services. The Gelderd Road Church congregation had searched for a new location since its previous building had been demolished. Pastor Upton said he feels the new location is an "ideal spot." □



The Sheridan (Wyo.) First Church honored George (Harold) Saffell at his retirement from his position as Sunday school superintendent and church treasurer. Mr. Saffell has been Sunday school superintendent for 22 years. A plaque of appreciation was presented by Pastor George R. Snyder at the district assembly.

ANOTHER TITLE NOW AVAILABLE IN

Copies of this release in Braille have been sent to those whose names are on file. Complimentary copies will be sent upon request to others who would benefit from this service of your Publishing House.

the Light of Life, (published bimonthly in Braille) will also be sent without charge to those on our Braille mailing list. Other booklets still available: SHARE MY DISCOVERIES, WHEN GOD TAPS YOUR SHOULDER, THE POWER OF YOUR ATTITUDES, WHEN YOU GET TO THE END OF YOURSELF, THE CYCLE OF VICTORIOUS LIVING.

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IT ALL BEGAN ON PRAYER MEETING NIGHT

There weren't very many out that night either. It was a cold, foggy California night in December. But here she came with her two little boys, each with a croupy cough.

Who was she? Those who were there couldn't wait to find out. We soon discovered that Cheryl was a second-generation Nazarene, but one who had never really known the Lord. Though she had lived in the area for two years, tonight she decided to come to church—Wednesday night, no less—her very heart hunger for God had brought her!

She began to attend fairly regularly, and was subsequently saved in our spring revival with evangelist Bill Fisher. I had the joy of baptizing her on Palm Sunday and receiving her into the church on profession of faith on Easter Sunday.

All this time her husband, Danny, was watching from the sidelines. What were his thoughts—a man with no church background?

One night, after having called in the home a time or two, I asked, "Danny, wouldn't you like to become a Christian?"

He replied, "I sure would!"

There by the coffee table in their mobile home, Danny quite simply prayed his way into a born-again experience.

Then began a series of counselling sessions. On June 3 Danny was baptized, and two Sundays later joined the

church on profession of faith (with his wife and two boys standing by his side).

On the Sunday of Danny's baptism, his mother and dad were there—his dad a burly, rugged, man-of-the-world construction worker. How were we to know that exactly one month later, to the day, Danny's father would be in eternity?

During that 30-day interim, he and his wife began attending a church of another denomination near them. The night before he died, he called for his wife to get up out of bed and help him pray to get saved.

Conditions had not been ideal prior to that request. She finally consented.

He asked, "Don't you feel something? Don't you feel the Spirit?"

She replied, "No!"

He said, "I do!"

Twenty-four hours later he awoke choking, and before medical help could reach him, he was gone.

Danny called me last night, just four days after the funeral, and said, "We won't be to prayer meeting tonight. My mother and brother are being baptized. They were saved last Sunday morning. We're going to see them baptized."

All because Cheryl came to prayer meeting on a foggy night in December!

□

By Leonard C. Johnson
Lindsay, Calif.

LANE ZACHARY ASSUMES K.C. ASSIGNMENT

Lane Zachary, pastoral staff member from Seattle First Church, assumed a new assignment as director of special ministries in the Department of Youth, Kansas City, December 31.



Lane Zachary

Zachary served on the pastoral staff at Seattle for 16 months with responsibilities in the areas of music, youth, and Christian education. He coordinated a total music ministry as director of the Sanctuary Choir and as supervisor of the music ensembles—New Creation, young adults, The Rising Tide, college, Discovery, quartet, The Sound of the Son, senior high, The Children of the Son, junior high, and Share Our Song, junior.

Prior to his staff relationship at Seattle First, Lane Zachary was a junior high public school music teacher and part-time music director at Santa Cruz, Calif., and Eugene, Ore.

Rev. Melvin McCullough, newly elected executive secretary of the Department of Youth, was senior pastor at Seattle First until November 15, when he assumed responsibilities in Kansas City.

McCullough stated that a major part of Lane Zachary's time in the Department of Youth will be given to coordination of summer ministries. He will work with Rev. Roger Bowman of the Department of Home Missions in assigning vacation Bible school, Muscle, and Inner-City teams into churches across North America next summer.

Zachary will recruit, train, and direct the musical-outreach *Lost and Found* group, which will travel to the World Youth Conference in Fiesch, Switzerland, and will present concerts in Europe and participate in youth crusades in South Africa. He will also have editorial responsibilities in developing youth camp materials.

In addition, Lane will work with Lillenas Publishing Company in the area of youth music. He is presently compiling a second edition of *Reasons to Sing*.

Lane's wife, Lois, has worked in the Seattle public school system as an elementary teacher.

In anticipation of Zachary's move to Kansas City, McCullough said—"Teens and young adults across our denomination will soon feel the inspiring and creative influence of Lane Zachary through the ministries of the Department of Youth."

AUDITIONS SCHEDULED FOR "LOST AND FOUND" GROUP

Auditions for the 1974 *Lost and Found* musical and evangelistic team will be held from the middle of January to mid March. Director Lane Zachary, Department of Youth, will conduct auditions on all Nazarene college campuses.

Zachary states that opportunities for the summer ministry are open to all college and university age Nazarene youth (whether or not they are students on a Nazarene campus). He is looking for talented youth who have a deep commitment to Christ.

Projections for the summer touring include a training camp in the United States, the World Youth Conferences in Fiesch, Switzerland, in June, and crusades in South Africa during July. There will be other ministries in Europe until mid August, before the group returns to the U.S. for concerts and witnessing opportunities.

This year there will be only one 12 member group. Previously, *Lost and Found* was organized into East and West teams working only in the continental U.S. The 1974 group will be sponsored jointly by the Department of Home Missions and the Department of Youth.

Those wishing to try out should contact the dean of students on the campus nearest their residence for information concerning audition schedules. Interested collegians may write directly to Lane Zachary, Department of Youth, 6401 The Paseo, Kansas City, Mo., 64131. Auditions must take place in person.

FOUR MEN SPEARHEAD MINORITY RECRUITMENT

An increasing number of students from minority groups enrolled in the colleges in the Church of the Nazarene are an indication of the church's outreach and concern for those who, because of their ethnic or cultural background, have greater obstacles to overcome in achieving the place in life that God intends them to fill.

Spearheading the drive to recruit minority Nazarenes are four men. They are Rev. Clarence Bowman, professor at Nazarene Bible College, Colorado Springs; Mr. Ray Alexander, public-relations director at Nazarene Bible College; Rev. Rufus Sanders, general evangelist; and Rev. Roger E. Bowman, director of outreach for the Department of Home Missions in Kansas City.

These men are all available to hold services in any church, any-

where where they are called upon and women from minority backgrounds who could benefit by enrollment in a Nazarene college.

Assisted by these men are a group of public service and industrial ministers.

Rev. Clarence Bowman and Mr. Ray Alexander are both stationed at the Nazarene Bible College, Rocky Mountain House, Colo. Rev. Rufus Sanders is stationed at the Department of Home Missions in Kansas City, and Mr. Roger E. Bowman is stationed through the Nazarene Publishing House.

Ministerial scholarships are available for young blacks who intend to enter the ministry. These scholarships are made available by the Department of Home Missions and are administered through the individual Nazarene colleges.

These scholarships come in the form of loans to the student. Following graduation, the loans are forgiven if the student remains in the ministry for at least to a year. Otherwise the loan is to be repaid to the college scholarship fund.

The development of a trained ministry of Spirit-filled Nazarenes of all ethnic backgrounds is essential to the total evangelization of our people.

Every young Nazarene from a minority background should know that the church cares and that there is a way for him to pursue a career of Christian service in the church.

Every church with minority members or attendees is urged to contact one of these men to secure information and materials relating to minority attendance at Nazarene colleges.



Rev. Clarence Bowman, professor at Nazarene Bible College, Colorado Springs.



Rev. Roger E. Bowman, director of outreach, Department of Home Missions.



Mr. Ray Alexander, public relations, Nazarene Bible College.



Rev. Rufus Sanders, evangelist, Nazarene Publishing House.

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North Arkansas
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MAY

Southern California

SEPTEMBER

Nebraska
New England

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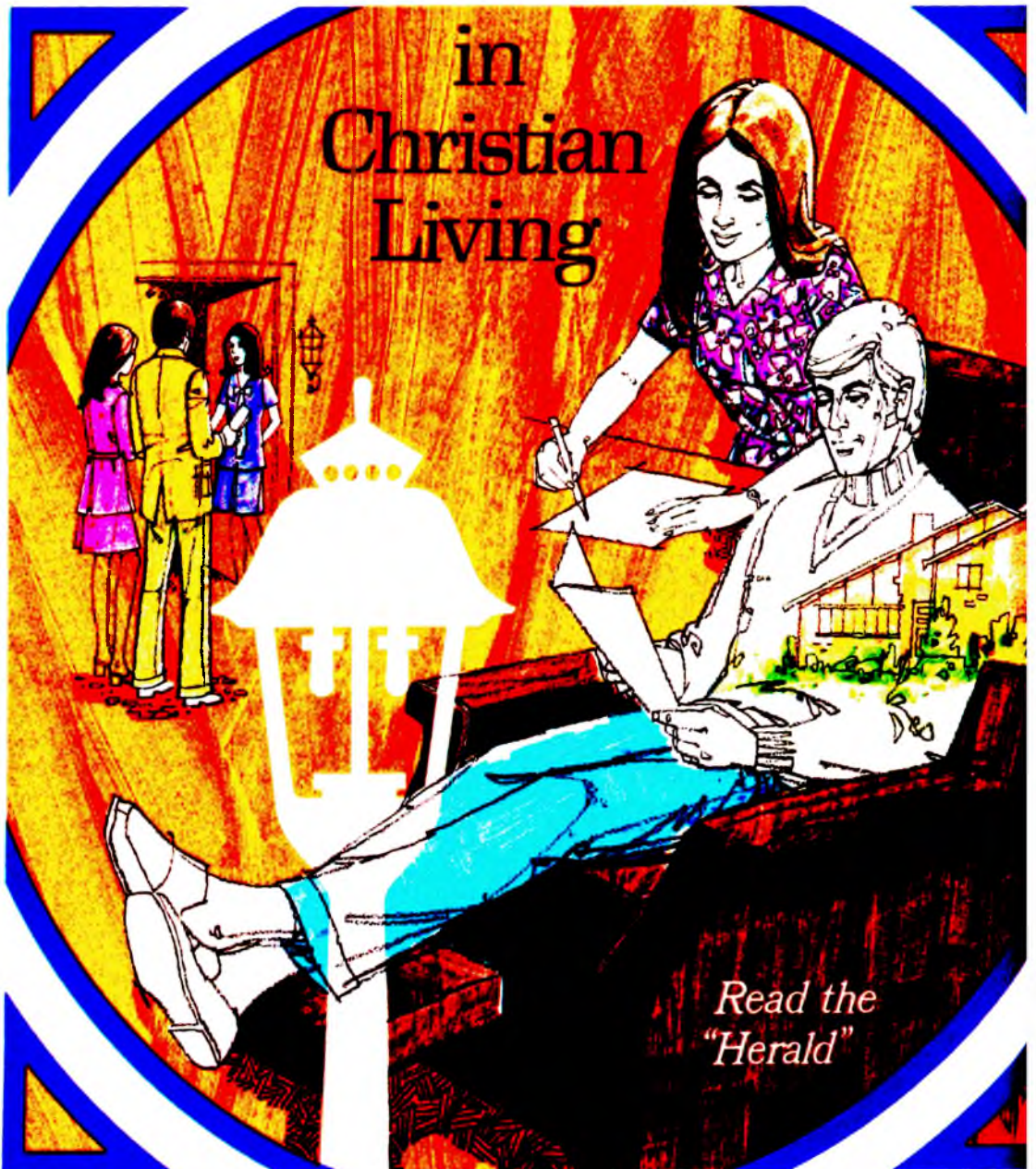
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