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W. T. Purkiser (Editor)

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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / AUGUST 15 '73





PLENTEOUS GRACE

No word in the Christian's vocabulary is more beautiful or radiant than the word *grace*. What a wealth of meaning there is in that one word!

The Christian religion is preeminently a religion of grace. God is the great Giver and man the humble receiver. It is His unmerited favor which brings us into fellowship with Him, forgiving, cleansing, and redeeming us. Grace is the free, unmerited, uncalculating, outflowing, and overflowing love of God in Christ meeting and matching our indifference and defiance.

The Apostle John adds a new dimension to this word in John 1:16, "Of his fulness have all we received, and grace for grace." Here is a picture of the abundance of God's infinite resources. John might have said, "Of His fullness have all we received, grace upon grace, grace after grace, grace succeeding grace, grace heaped upon grace, grace without end."

Just as one wave follows another moving to the shore, each one surmounting and succeeding the other from the boundless fullness of the ocean, so we may continue to receive wave after wave of grace from God's inexhaustible supply.

Peter speaks about "the God of all

grace" (1 Peter 5:10).

Paul exults in "the exceeding riches of his grace" (Ephesians 2:7).

No wonder the Wesleys sang:

*Its streams the whole creation reach,
So plenteous is the store.
Enough for all, enough for each,
Enough forevermore.*

In a world beset with limitations, how marvelous to know we can depend on the inexhaustible supply of God's grace! When we are grappling with a temptation that threatens to overcome us, when we are faced with an emergency that almost swamps us, when we are called upon to carry a burden we do not deserve, or when life tumbles in upon us, crushing our hopes to the ground, we can rejoice in the assurance of God's promise, "My grace is sufficient for thee" (2 Corinthians 12:9).

*Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound,
Make and keep me pure within.
Thou of life the Fountain art;
Freely let me take of Thee.
Spring Thou up within my heart;
Rise to all eternity.*

GOD &



THE GREEN BAY PACKERS

(or the Atlanta Falcons or the Dallas Cowboys or . . .)

Marion G. Bradwell, *Editor, "Sunday"*

About three years ago the minister of one of the churches in Green Bay, Wis., preached a sermon, later printed in the *Christian Herald*, entitled "God and the Green Bay Packers." In this sermon he said, "On autumn Sundays everyone's schedule—every family, every church—is determined by the playing schedule of the Green Bay Packers."

"It is obvious that the most sacred period of the week is the time when the Packers play . . . My criticism is largely a criticism of emphasis."

In the *Atlanta Journal-Constitution* of November 5, Ron Hudspeth said, "This is dedicated to the pro-football generation. Call it Social Sunday, Religion of the Seventies, worship of a 250-pound idol in cleats."

"It is a few minutes past eleven on a gray Sunday morning in Atlanta. A church bell echoes in the distance. It is heard by only a few. Empty pews dot the beautiful churches on Peachtree Street. There will be no empty seats at Atlanta Stadium."

"This Sunday, Atlanta Stadium will be quiet. Worship services begin at 4 p.m. from Los Angeles, via the tube. Rams vs. Falcons. Social Sunday in Absentia."

Carl Rowan, columnist for *Field Enterprises*, recently described "professional football" as our nation's "new religion" for Sundays, saying, "It is, in truth, a microcosm of what the whole society could be like if we could only be as devotedly religious about the rest of life as we are about football."

Writing in the *Baptist Standard*, publication of the Texas Southern Baptist Convention, its editor, Dr. John Hurt recently said, "Football gets the priority and a few ease their conscience by rushing from an early church service to the stadium."

"But Sunday football is not alone in having pushed the church to the sidelines. Golf . . . grocery stores . . . novelty stores . . . department stores . . ."

"Point the finger of guilt in all directions. Be sure it comes back to the line of customers. Rec-

ognize them? You will if you look long enough, for some are members of your church."

In this connection the editor of *Sunday* recalls a day when he spoke in a large midwestern church. The pastor told him, "If you want to speak to our assistant minister you will have to do it before the morning service. The ——— are in town, and as soon as the benediction is pronounced, he will leave to go to the stadium."

. . . The question in my mind then was—and still is—What did this man gain from the services in God's house when his mind was obviously leaping ahead to the game that afternoon? More importantly (because of its broader implications), What was he doing to his witness as a minister of the gospel of Jesus Christ?

Football is a great sport—one of the greatest in my book—but what we are seeing today is entirely off-balance. Like the Green Bay minister, my criticism as a fan is one of "emphasis," or "over-emphasis" if you will. But my criticism of football on Sunday, as a minister, goes deeper than that.

I am concerned about its thievery. It steals time from families and church. It steals thoughts from the spiritual side of life on the one day those thoughts could flourish. It steals the opportunity for worship and Christian education from grounds-keepers, concession and ticket sellers, bus drivers, parking lot attendants, the officials, the team staff members, the team itself, as well as the thousands who must "get parked and on hand for the kickoff." I am afraid also that it steals the witness of a number of fine Christian athletes such as we see in the Fellowship of Christian Athletes, but who do not seem to have any "Lord's Day taste buds." Finally, it steals from God, who still says, "Remember . . . keep it holy."

What then are we to do? I think church, civic, and sports leaders should rethink this whole situation. I also think the Church should look introspectively at her life and develop an appeal so great that it will become—to use a well-known phrase—"the expulsive power of a new affection."

□

HERALD of HOLINESS



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PRAYER FOR A DAUGHTER AT COLLEGE

Dear God,
Bless Connie
as she steps out into a new
and different kind of world.

In this new world of learning and freedom
may she find wisdom
and acquire understanding
beyond her years.

Grant her the ability to evaluate
people
and ideas
and standards
in the light of Your teachings.

May she see humor in the habits and character of
the sophisticated senior
the haughty junior
the know-it-all sophomore
and the unleashed freshman.

Keep her attitude unperturbed and compassionate
when others become sour
or critical
or rebellious.

Be her constant Guide—
and Teacher among teachers.
Teach her early the secrets of maintaining
physical stamina
and time values.

And, please, Lord, be extra close
when home and family
seem so far away
and longed for.

And when the lessons of home
seem far away and out-of-touch,
grant her sound judgment
and God-given conviction.

When pressures mount
and the load becomes too heavy
make her aware of Your touch
and strength
in a very real way.

In her discouraging hours may she feel
the power of the prayers
of those who love her.

Give her many happy, joyful, fulfilled hours
with new adventures and experiences
and opportunities . . .

And may she find her greatest opportunities
in the Spirit
as she grows
in the knowledge and love of Christ.

May the classroom and the chapel and the dorm
which have become part of her today
become
a part of her tomorrow
which will remain a precious memory
and a monument
to the constant presence of God.

And, thank You—
for being an unchanging God
in her world
which will never be the same. Amen.

Joan Whittenberger
Annapolis, Md.

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CHURCH LEADER CONVALESCING

DR. FLETCHER SPRUCE, superintendent of the Northeastern Indiana District and General Board member, is suffering from a blocked aorta valve in his heart. He is responding to treatment, and the prognosis for recovery is good.

MAY 23, 1973

UPDATE REPORT

Medical doctors attending Fletcher Spruce released him to return to work July 1. There were no complications following surgery. Dr. Spruce reports that he is feeling fine.

Tomorrow: Open-Heart Surgery

By Fletcher Spruce
Marion, Ind.

In a few short hours they will make an incision from my Adam's apple to my mid-section, split my breastbone with a skill saw, and pry wide open my rib cage, making way for open-heart surgery. They will then bypass the heart, detouring the blood through a man-made pump, so that the heart-beat may be stopped while they slice the heart open, removing a defective aorta valve and replacing it with a plastic-Teflon valve.

A permanent, biscuit-size pacemaker will be inserted just under the skin—two wires fixed in the chambers of the heart to give it speed and rhythm as needed. This small machine contains a small battery which can quickly be replaced every two years with only minor surgery.

Actually, it is not all that simple according to the team of heart surgeons and specialists who have been X-raying and testing and analyzing everything from top to toe for seven days.

Careful briefing by nurses has revealed many exciting details of what may be ahead when surgery is complete: an unbelievable number of tubes and wires attached to various parts of the body; arms strapped to boards; and machines clicking, hissing, pumping, and monitoring.

All this plus a saline solution poured into the lungs through the large breather tube in the throat—to be coughed up on demand!

Admittedly the crux of the entire ordeal comes at the magic moment when the "valve job" is completed and the heart is (hopefully) shocked from its pulseless, quivering state back to normal beating again.

Less than two years ago my heart murmur was first discovered in a routine annual check-up. A year ago I was advised that there was no change, but was also cautioned to contact my physician in event of any dizziness or shortness of breath.

Just two weeks ago I began to be aware of these symptoms, even in normal walking. Last Sunday (Easter, 1973) I preached as usual with no difficulty. But on the following day I fainted away and fell to the ground on two different occasions—recovering in a matter of seconds.

I told my family of the problem then for the first time, and immediately we went to see our local heart specialist. After five hours of thorough testings and examinations, he recommended open-heart surgery at once. Later that same evening I was admitted to the Intensive

Coronary Care wing of the Community Hospital in Indianapolis.

And tomorrow I face open-heart surgery!

Let me open my heart to you a few hours before the doctors open it for surgery, and show you what is there and what is not there.

1. I have nothing to confess because it is already confessed: no hidden sins, no restitutions to be made, no stolen tithes, no squandered stewardships. I have kept my relationships with God and people current, prepared for emergencies such as this.

2. I am not worried. I cannot honestly say that I have prayed clear through into a positive assurance that God will give another 15 years or so, as He did Hezekiah. However I do *believe* He will do this, and many others are believing this for me also. I am in good hands—the hands of a loving and powerful God, and the hands of skilled surgeons.

3. I am not afraid. I have a natural fear of darkness—but this is not darkness. This is calmness and assurance.

4. I am not doing a great deal of praying for or about myself or my surgery. Many good people are praying for me and I am very grateful.

Maybe I am like the boy on the ship who was unafraid of the storm because his father was the captain.

5. I am full of gratitude, and delight to admit it. How thankful I am for Irene, my wonderful companion of 37 years—and for children and grandchildren like Jim, Sallye, Karen, and Cynthia, who make me so proud to call them my own. And what a splendid church is mine—offering me such grand fellowship and opportunities!

And my country!

And most of all, my loving Saviour!

6. I am ready. I have been getting ready for such emergencies as this ever since my feet pressed the upward way! So there are no more preparations—just anticipations.

7. I have good options: Indiana or heaven! Abundant life here or eternal life there. I can stay with these here I love or go to Him “who loved me, and gave himself for me.” With Paul I can say, “To me to live is Christ, and to die is gain” (Philippians 1:21). The future is bright. Since I preached my first sermon at age 19, I have held to these truths—and now these truths are holding me. □

PEN POINTS

SOMETHING SPECIAL

Cranberries and ice cream used to be reserved for very special occasions. We looked forward eagerly to bittersweet cranberry sauce to go with our chicken or turkey on Thanksgiving Day. Making ice cream in the old-fashioned freezer was a big event, one which happened only occasionally.

Now we can have these delicacies every day in the week, every week in the year, if we so desire. But since we can buy cranberry sauce in cans at reasonable prices and keep ice cream in our freezers, these goodies have somehow lost their “specialness.”

Perhaps that is why the Lord reserves unusual anointings and gives them to us occasionally. If our souls were flooded with ethereal bliss continually, such blessing would cease to be special and become commonplace.

In the first place, we were not created “to take”

perpetual, intense emotion. The human frame is not made for it. Only our glorified bodies will be equipped to handle heavenly bliss continually. Therefore, much of our earthly existence must be spent walking in the plains and lowlands.

But it is the occasional mountaintop excursions that make the day-after-day walk with God worth every heartache, every discouragement, every trial we must encounter.

Showers of blessing! How they are needed! How we cherish them! And how we live with the anticipation of receiving them!

Come, Holy Spirit, anoint my soul today. I long for Thy touch. I hunger for Thy renewing. I crave “something special.” □

By Pauline E. Spray, Sparta, Mich.

THE EXTRA EFFORT



A car drove up the circular drive at the hospital as a nurse wheeled a bed into the waiting room near the emergency door. She waited for a father to carry his almost lifeless 12-year-old daughter in out of the cold, winter, blizzard night.

The family physician was summoned, and moments later the nurse was snipping the shirt and blue jeans from the body that was already becoming stiff. Minutes passed that seemed like hours as they waited for the doctor to arrive.

The parents were locked in each other's arms as they stood helplessly watching the nurse proceed in what seemed to be a routine manner. It was only three days before that the father had returned from his normal 10-hour workday in the coal mine to take the child to the doctor. The doctor examined her and prescribed some medicine. He said she could resume her regular activities on Monday if she spent all day Sunday—the following day—in bed resting.

On Monday, she appeared still to have her "common" chest cold. However, since she was always anxious to attend the country school two miles away, where the teacher called her "sunshine girl" and "the life of the party," she and her brothers and sisters walked the two miles through the snow and slush to join the other 22 pupils in the cold, one-room schoolhouse.

The doctor arrived and wasted no time in approaching the motionless body, painstakingly attempting to locate a pulse, a heartbeat, any sign of life. Slowly he lifted his head and, looking at the parents who were anxiously waiting, said, "It's too late; you should have brought her in sooner."

As the parents started to weep, the doctor slowly reached down to the foot of the bed for the sheet and pulled it up over the lifeless body.

"Doctor, please wait," broke the silence in the emergency room. The nurse hastened to the tired and aging doctor and stated that she wanted to pray and work with the little girl. For the first time that evening, the doctor appeared

hopeful as he approved the faithful nurse's request.

She immediately wheeled a resuscitator to the girl's bedside and applied the oxygen mask to her face. Another nurse was beckoned to operate the mechanical device.

Meanwhile, the nurse who had asked the doctor if she could pray and work with the little girl was over in the corner of the room, kneeling and praying with the girl's parents.

After four days of intravenous feeding, blood transfusions, raging fever, and the use of 18 tanks of oxygen, the girl came out of the coma and it was then indicated that she was going to live.

The little girl couldn't speak for three days following regaining her consciousness, because of her swollen tongue. But the faithful nurse came into her room and spent many unselfish hours—both on duty and off duty—reading to her and praying with her.

The nurse will never be forgotten for her faithfulness and dedication, not only for thankless tasks in the hospital, but for her faithfulness and dedication to God.

A brokenhearted father had carried an almost lifeless girl into the hospital; a dedicated, praying, unselfish nurse who had put forth the extra effort had made it possible for him to smile and carry a happy girl out into the bright spring day. It was then that this 12-year-old girl, named Phyllis, started to learn to walk again. She returned to school the following fall.

Some 20 years have passed since then. Phyllis is married to the author of this article. She has been the "queen of the parsonage" in my pastorates, and mother of my five children. You can see why a nurse's extra effort has meant so much to me. □

Sanctification

IS GOOD NEWS

The gospel of Jesus Christ has become my “magnificent obsession” over the past 25 years because it means good news for both the sinner and the believer. It proclaims forgiveness for the penitent sinner and cleansing for the obedient believer. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9).

The New Testament message of forgiveness, regeneration, and hope is beamed to the unconverted. But the message directed to believers is not a morbid preoccupation with sin and frustration; it shouts the glad news of cleansing from sin, release from guilt, unity of nature and purpose, and adequacy for life and service. In the minds of New Testament writers, sanctification was exciting news!

“In the theological climate of our day,” observes Paul S. Rees, “justification has easy breathing, while sanctification gasps for breath.”

Unfortunately, preaching and teaching on sanctification have not always been with complete scriptural and intellectual integrity. The doctrine has suffered abuses ranging all the way from rank unbelief to rabid fanaticism. It has sometimes suffered as much from the distortions of its unbalanced advocates as it has from the denials of its unbelieving opposers.

Too often I meet confused Christians suffering from some theological bomber whose doctrinal overkill couldn't seem to touch the needy areas of human experience. I too have gagged on some overstated definitions regarding the doc-

trine of sanctification.

But sanctification is still good news!

I

Sanctification is good news because *it is the doctrine that defines God's will for His children*. “For this is the will of God,” taught the Apostle Paul, “even your sanctification” (1 Thessalonians 4:3). And lest the matter be brushed off as mere denominational dogma, the apostle warned, “For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit” (1 Thessalonians 4:7-8). The Bible sets forth the divine plan by which the believer may be cleansed from all sin and brought into a state of entire devotement to Christ.

Provisional or judicial sanctification for the believer is unmistakably taught in the Scriptures. “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption” (1 Corinthians 1:30). None of us could ever be admitted to heaven if he did not have perfect standing in Christ.

helps to holy living

But those who see only an imputed holiness or a provisional sanctification for Christians may become blind bargain hunters shopping for "cheap grace." By His sanctifying grace, God delights in imparting His righteousness to our believing hearts.

II

Sanctification is good news because *it is the grace that deals with sin in the believer*. If we will remember that the grace of sanctification cleanses the sin within us, we will avoid a great deal of confusion. "If we say that we have no sin," cautioned the Apostle John, "we deceive ourselves, and the truth is not in us" (1 John 1:8). "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

After His sanctifying grace we discover that our humanity is unchanged. We are still afflicted with as many infirmities as ever. Our personality structures are unaltered and their patterns

are the same.

But there is a glorious difference in the heart: "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

III

Sanctification is good news because *it is the experience that delivers from the bondage of sin unto a life of holiness and power*. It is God's will to deliver us from the law of sin and death (Romans 8:2). He wants us free from the carnal mind (Romans 8:6-7). He has planned a way whereby our old nature is crucified with Christ and the body of sin destroyed in order that we might be delivered from the bondage of sin (Romans 6:6).

The experience of sanctification is necessary before the believer can go on to the joy of the Spirit-filled life. Only a clean heart can make way for an ungrieved Spirit to indwell, enlighten, and empower us for worship and witness. □



Photo by John N. White

OUR PRAYER— HIS ANSWER

Dear God,
The needs are so many,
Our strength is so small!
How we long to break through
That invisible wall
Of indifference that grips
Many people today
By the power of evil
That seems to hold sway!
"Pray on," Jesus whispers.
"I'm here to defend
Your tiniest effort.
Work on, and depend
On Me, for the battle's
Not yours. It is Mine.
I only ask you
For your love and your time.
The true dedication
Of your 'little' will bring
Forth—in abundance—
Fruit for your King!"

Alice Hansche Mortenson
Racine, Wis.



**PROVEN
LOVE**

The spankings received as correction and discipline in my boyhood days were moments which I now, as a grown man, look back on with deep appreciation to God for my godly parents.

These times did not stop with just a spanking, but always there was a heart-to-heart talk between the parent and the offender. These talks were usually the hardest to endure, for they felt like double punishment.

However, I do not remember further correction by this means after receiving the hardest spanking of my life.

I was about six years old. My father was pastoring in the state of Oklahoma. The parsonage was located just across the drive from the church.

One morning my mother had difficulty getting me to obey. I do not recall what the disobedience was.

After fruitless attempts she asked, "Son, do you want me to go to the church and get Daddy?"

Immediately I told her, "No," but soon was again failing to comply with her desires.

After repeated efforts to get me to obey, she walked over to the church office and moments later I beheld my 245-pound father standing in the doorway looking straight into my sullen eyes. He did not say a word. He only reached down to take me by the upper arm and lead me over to the church office. I could tell that Mother had very clearly explained the circumstances to him.

He placed me in his big chair and said, "You sit right here; I will be back in a moment."

I knew where he was going, for he had gone there before. We had a peach tree growing in our yard that he had not hesitated to use as an aid in correction. As I sat quietly in that big office chair, I envisioned keenly the penalty that was about to be administered. I could already feel the pain.

The church office door opened, and in walked my father still trimming buds from the switch with his pocketknife. He picked me up and stood me in the big chair. He looked into my eyes and told me that when I disobeyed I was breaking his heart and causing him to hurt down inside. He told me that he did not enjoy punishing me, but that I must realize that my disobedience hurt him much more inside than it even hurt me on the outside.

He removed his suit coat and laid it on the desk beside the chair. Then to my utter astonishment he handed the switch to me and said, "Son, I love you, but for you to know how deeply you are hurting me when you disobey I am not

KNOWING THE DEPTH OF CHRIST'S LOVE AND THE SUFFERING HE ENDURED IN OUR PLACE SHOULD GUIDE US IN CAREFUL OBEDIENCE AS HIS SONS AND DAUGHTERS. HIS SACRIFICES PROVED HIS LOVE.

going to spank you, but you are going to spank Daddy."

As I stood there with the switch in my hand a feeling of the greatest guilt of a lifetime seized my tender heart. Immediately I began to bawl and told him that I would "never" spank him. I loved him too much. But with back bent he told me to spank him across his back or that he would turn me over his knee and give me the hardest spanking of my life.

I began to let the switch just lightly drop to touch his vest. He commanded, "Harder, Son, harder," with which I had to comply.

The tears were by then gushing like a fountain from my eyes. I could hardly see from my sobs how to obey the demand.

I knew then who was really being hurt by my disobedience.

My father took me up on his lap, with tears flowing from his own eyes, and again said, "Son, I love you. Always remember that you hurt Daddy down inside when you do not obey."

That scene continued to live before me, checking further disobedience as a lad, and as a teen-ager. This hardest spanking of my life clearly checked me when I was tempted in any measure to veer from my father's or mother's requests. My father had given me proof that day of his love for me.

Christ's love is also a proven love. It was the load of our personal guilt of sin which led the Saviour up to the brow of Calvary to be crucified with the weight of the whole world upon His heart. It was His true, undivided love for us that led Him to suffer for us all.

Knowing the depth of Christ's love and the suffering He endured in our place should guide us in careful obedience as His sons and daughters. His sacrifices proved His love.

We should know that our disobedience "hurts Him much more inside" than any punishment would hurt us which He might be required by justice to give because of our failure to obey Him. He corrects us so that we will not doubt His love. His love is a proven love.

If we truly love Him with all the heart, soul, mind, and strength; and if we want beyond all question to know that our love for our Lord is also a proven love, we will purpose in our hearts, as Jesus himself did, always to do only the will of our Father which is in heaven. □



Photo by Barry Edmonds

The Word Nobody Likes- EXCEPT GOD

The favorite excuse of immature Christians for shabby conduct is, "Well, nobody's perfect." In the light of God's perfection, anyone who honestly examines himself—regardless of his Christian maturity—recognizes his all too evident imperfection.

Yet the startling news is that God calls us to be perfect as He is perfect (Matthew 5:48).

More amazing still are the claims made by biblical writers that some men actually achieved this "impossible" idea—and in God's estimation, no less. Noah, Abraham, Job, David, Hezekiah, Asa, Paul, and others make up this elite company.

The sacred writers make no attempt to gloss over the obvious failures of these men. They were entirely human, while at the same time unusually committed to obeying God and trusting Him completely.

Why then this obsession with that all but discarded term *perfection*? What solutions may be offered to the paradox of "imperfect perfection" or "perfect imperfection"?

First, some translators attempt to deal with the problem by substituting a less objectionable term for "perfect."

The obvious inconsistency of such attempts shows up in passages like Psalm 18:30 and 32, when identical Hebrew words are translated

"perfect" in one verse when the reference is to God, but in the second verse "safe" when the reference is to a man.

Philippians 3 presents a further difficulty. Paul denies the attainment of perfection in verse 12, while including himself among the perfect in verse 15. The translation of the same Greek words as "perfect" in the former and "mature" in the latter case solves nothing. Apparently, Paul understands perfection in two different senses. Our search for an answer must then continue.

A second attempted solution offered by some theologians casts doubt upon both God's intelligence and His perception. The atoning work of Christ is said to "blind" God to the justified man's true condition as a sinner.

The subtle danger of such a theory is its germ of truth. We are acceptable to God, not on the basis of what *we* have done, but because of what *He* has done for us through Christ.

But God is not blind. "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16:9).

He sees men and events as they are in reality, from the eternal perspective. Suppose we had

WE MUST AVOID THE TWIN PITFALLS OF DEFINING PERFECTION SO BROADLY THAT IT MEANS NOTHING WHICH COULD NOT BE EXPRESSED IN A TERM LESS LIABLE TO MISUNDERSTANDING, OR SO NARROWLY THAT IT MEANS SOMETHING WHICH NO ONE COULD IN HONESTY CLAIM EXCEPT BY SELF-DECEPTION, HYPOCRISY, OR BOTH.

been contemporary with Noah, would we have called him perfect? Nevertheless, God did. Who then is really blind?

A third solution is true, as far as it goes. In many biblical references to perfection, the term relates primarily to love. The verses preceding Matthew 5:48 clearly demonstrate that to be perfect as our Heavenly Father is perfect means that we are to be as all-inclusive in our love as is God.

Paul calls love the "more excellent way" and the "bond of perfectness." But it is John who uses the term "perfect love" (1 John 4). For Wesley and untold thousands who have followed in his footsteps, *perfect love* has best described the second crisis experience of divine grace made possible by the indwelling Holy Spirit.

Today, however, many confuse love with good intentions. To limit Christian perfection to perfection in love *only* is to do a disservice to the biblical teaching. Too often, sub-Christian behavior is condoned by an appeal to pure motives. Christian love that does not demonstrate itself in outward action as well as inward intention may not be justly called "Christian."

The equation of perfection with pseudo-Christian legalism presents a fourth interpretation. This attempted solution usually arises from sincere but uninformed zeal.

Christian perfection is much more than mere separatism or even the avoidance of every appearance of evil. To see in it the "end" of all ethical striving, the pinnacle from which no further heights may be expected and no fall possible, similarly distorts biblical teaching.

A biblical understanding of Christian perfection must account for the insights and inadequacies of each of the preceding views. We must avoid the twin pitfalls of defining perfection so broadly that it means nothing which could not be expressed in a term less liable to misunderstanding, or so narrowly that it means something which no one could in honesty claim except by self-deception, hypocrisy, or both.

The Scriptures repeatedly compare "perfection" with a walk, a path, a process, or way of life. Its ultimate goal is Christlikeness, but each stage along the path is in a real sense perfect. The Bible encourages us to *become* in reality what we *are* only in potential, to demonstrate in our daily experience what we have become through Christ's work in our behalf.

Paul explains the paradox of perfection: Though I am not perfect in any final sense, I press on toward that goal. Because I belong to Jesus Christ, I press on toward God's final goal of Christlikeness. All those of us who are perfect should have this same objective (Philippians 3:12-15; see also Colossians 2:6 and 3:1).

Or as John writes: We are God's children now, yet it is not clear what we shall be. But we know that when Jesus returns, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him keeps on purifying himself as He is pure (1 John 3:2-3).

From His eternal perspective, God sees us as what we are becoming by His grace. He considers the sanctified Christian to be in some measure *now* what he will be. We need not frantically struggle to become perfect, acceptable to God; we are now perfect in His purpose, for He is making it so.

But this liberating realization must not be distorted to allow complacency, casual coasting, or contentment with immaturity. Instead it goads us on to become what He sees us to be.

During the last semester of my senior year in college I took a course in which the grade was determined on the basis of an extensive research project. It became apparent, as graduation ap-

By George Lyons, *Somonauk, Ill.*

proached, that I would be unable to complete the paper on time.

The professor who had been guiding my study, though sympathizing with my predicament, needed to report my grade on time. He asked me what I thought I should get. Naturally, I wanted an A but I realized that he had not yet seen my paper, which was finished but still untyped. I assured him that whatever grade he considered fair would be alright. I trusted his judgment.

A couple of days later I met the professor in his office and asked what grade he had given me. He hesitated—he had still not seen my paper—but finally said he had *given* me an A. It was a gift. I'd worked for it; but it was only his gracious confidence in me that caused him to give me the grade.

My first feeling was relief—the pressure was off. But in reflecting on what it meant for him

to put himself on the line and give me an A sight unseen, I was motivated to make that paper *be* an A paper. I supplemented my research. I polished my phrases. I carefully read and revised each line. Gradually I was becoming satisfied that the paper was approaching A quality.

But it was the prof's unexpected, undeserved trust in my final product that was the basis for the result. He *gave* me an A, and I responded by attempting to repay him for his gift. I couldn't be satisfied with anything less than my best.

This is how it is with a sanctified Christian who realizes that it is only the grace of God that has made him acceptable in the Beloved, who chooses to call him perfect. Far from perfect, but motivated by God's unmerited gift to us, in gratitude we daily strive to become in fact what we are at the moment only in potential. □



How can you know that you are filled with the Holy Spirit? What are the steps to take toward this experience?

1. *Recognize a lack* within your own spirit. Become aware of the restlessness in

your soul. You have heard that when you are filled with the Holy Spirit you will have *power*; but you sense a lack of power. (Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you.")

YOUR INFILLING WITH THE HOLY SPIRIT DOES NOT DEPEND ON YOUR FEELINGS, BUT ON THE FACT THAT YOUR CONSECRATION IS COMPLETE BEFORE HIM . . . DAILY.

You also know that the infilling with the Holy Spirit brings *purity*; however, you sense a lack of holiness about your soul. (Ephesians 1:4: "We should be holy and without blame before him in love.")

Having the Spirit's power and purity, you then recognize that you will have His *peace* also; yet you find that there is a spiritual frustration within that robs you of serenity. (John 14:27: "Peace I leave with you, my peace I give unto you.")

2. *Realize that your ego* (your self-centeredness) *is in the driver's seat*. Your self-will is in control rather than the Holy Spirit being in total possession of your life.

Your "I" takes over when the Spirit should be given predominance. Consequently, you sense an inner rebellion against the perfect will of God being accomplished in your life. There is too much "you" and too little of Him.

3. *Relinquish everything to the Holy Spirit of God*. Put your all on the altar of sacrifice before the Spirit. Give Him your possessions, your bank account, furniture, cars, clothing, interpersonal relationships, job, children, dreams, hopes, and goals—everything! Trust Him with your all—what you have and what you are. (Romans 12:1: "Present your bodies a living sacrifice, holy, acceptable unto God.")

This is a complete consecration, a total commitment. There can be no hedging at this point. Let go and let God take control of you. Know the freedom of finally coming to that daring abandonment of throwing everything, every situation, into the perfect plan of God for your life.

4. *Reach out for the Holy Spirit* by hungering and thirsting before Him. (Matthew 5:6: "Blessed are they which do *hunger and thirst* after righteousness: *for they shall be filled*.") Tarry. Wait. Pray . . . in confidence, in anticipation, *not* in despair or discouragement.

The devil, that enemy of your soul, would try to enter at this point to lead you into doubt and spiritual depression. Do not allow him entrance. Keep looking up for the infilling. Keep coming before the Holy Spirit with holy excitement and wonder, *knowing that you can trust His perfect timing for the witness of the Spirit to come upon you*.

Hunger. (Psalm 107:9: "He satisfieth the longing soul, and filleth the hungry soul with goodness.")

Thirst. (Psalm 42:2: "My soul thirsteth for God, for the living God." John 7:37: "Jesus . . . cried, saying, If any man thirst, let him come unto me, *and drink*.")

5. *Rest in His witness*. What is the evidence of the Holy Spirit's infilling? The answer is obvious: The Holy Spirit. He is a personal Being. He will communicate with you with a holy communication. You will know His presence as you know the presence of any other in personal encounter. There will be no doubt about His touch upon your life, for He will impart a certainty within your soul.

Do not try to parrot any other person's witness of the Spirit. That is, do not try to adopt another person's experience to be your own.

The Holy Spirit knows us as individuals. He looks upon each of us as unique unto ourselves. He understands our traits, our backgrounds, our characteristics as individual personalities. Therefore, when He comes with His witness, He will tailor that coming to your own individual person. Praise God! And the outgrowth of that witness will be His love and purity upon your life.

6. *Draw day by day on the assurance of His abiding*. Do not be content with the initial infilling. You can be aware of His presence daily.

"The disciples were filled with joy, and with the Holy Ghost" (Acts 13:52). This experience for the disciples was not their initial infilling but a refilling. Ephesians 3:19: "Ye might be filled with all the fulness of God." Ephesians 5:18: "Be not drunk with wine . . . but be filled with the Spirit."

The moods of life will change and come and go. Then how will you know that your sanctification by the Spirit is real in the flux of moods? *By your making certain that your commitment before Him is intact*, that you have not taken anything off the altar.

Your infilling with the Holy Spirit does not depend on your feelings, but on the fact that your consecration is complete before Him . . . daily. As long as your all is given over to Him, the Holy Spirit abides, whether you particularly feel Him near or not. The fact of His promise in the Word is what serves as your foundation of faith in the sanctifying presence.

You can be filled with the Holy Spirit. You can live each day in the glow of His power, purity, and peace. □

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

WOMEN'S LIBERATION: WHAT KIND OF FREEDOM?



All of us are well aware of Women's Liberation activities throughout our country. We can share experiences of seeing women climbing telephone poles, piloting commercial airliners, and entering many professions formerly reserved for men. For some time now, women have been demanding and receiving pay scales equal to men's earnings.

At one time girls were allowed to learn only housekeeping and motherhood duties. Now they are encouraged from toddler age to receive as much formal education as possible which will lead them into careers outside the home.

Many social problems are presented to young people today which need to be solved, and this is more reason than ever to seek a high level of education and careers that will help solve some of these problems.

Also with technological advancements, housekeeping is no longer as time-consuming as it once was. We no longer scrub our clothes on a board, make our own bread (unless as a hobby), or sew all our family's clothes.

We have dishwashers, strong vacuum cleaners, frost-free refrigerators, self-cleaning ovens, clothes washers and dryers, all kinds of fancy cleaning solutions, and a huge supermarket in the shopping center a block away.

With all these considerations, combined with the economic need of many families to have more than one income, it is understandable that the role of women is viewed differently now!

Many of the leaders of women's liberation groups have encouraged women to feel that the traditional roles of womanhood are archaic, drudgery, and exploiting. Many women have been led to believe that motherhood and housewifely duties are beneath them and that they cannot be happy unless they are in stimulating careers independent of men, children, and traditional duties.

The ironic feature of these emphases is that women are being persuaded to claim their *freedom*—and that “freedom” is portrayed as being the choice to pursue a career that has been dominated by masculinity and to leave behind the responsibilities of traditional feminine roles.

Somehow, the freedom to remain as she is, even if it means full-time motherhood, housewife duties, or whatever type of life she has chosen,

does not emerge as being part of the freedom emphasis!

However, a Christian women should remember that she is first a person, created by God with a certain purpose in living. She should ask herself first: What is my purpose in life? Why am I here? What goals should I set for the greatest satisfaction?

A mature Christian woman will seek responsibility as a result of her true commitment of love. She will see little need of selfish searching for the ideal role, the ideal life, in order to “prove herself”; she has already learned that Christ proved His love for her. He has shown her her worthiness.

Motherhood, with many of the “dull responsibilities” that come with it, is not *meant* to be glamorous, fun, and always rewarding with every single effort involved with it. Its true rewards come from setting and obtaining long-range goals which come from knowing oneself and from learning to express love. A mature adult does not fear giving; he has plenty to give of himself and realizes the more he gives the more he has.

As Christian women, we should remember to search for the real purposes in life. We need not listen to the pleas to consider unimportant the role of motherhood and of being a wife.

If we decide to pursue careers or work outside the house while we also have responsibilities of children and duties as housewives, we need not see any of these duties lessened in importance.

On the other hand, if a woman decides to spend life, even temporarily, as a full-time housewife and mother-at-home, she should not feel guilty or that she has a mundane job. She has a job calling for self-discipline, efficiency, intelligence, and maturity. Why leave it to less capable persons?

John 8:32 says, “And ye shall know the truth, and the truth shall make you free.” We, as Christians, have the freedom we need through living in Christ. Only as Christians will we be able to enjoy the freedom God has for us, and the ability to choose the way we will go. □

—By Sharon C. Minnix, Oklahoma City, Okla.



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

NANCY SMITH AND MENTAL ILLNESS

In the fall of 1967, Nancy Covert Smith was a busy, smiling, 32-year-old wife and mother of four children. She conducted two church choirs, played and seriously practiced the organ, was president of a local Writers Guild, and was active in PTA and a dialogue group.

One day she was in the sanctuary of the church practicing the organ. She describes that morning and what happened in her book, *Journey out of Nowhere*.

"As I sat alone in the sanctuary, repeating the monotonous leg exercises on the foot pedals, I planned the remainder of the day. Tammy to be picked up at kindergarten, ironing, vacuuming, committee meeting, macaroni and cheese for dinner. . . . Suddenly the appointments and responsibilities whirled and grew inside my head until they exploded into screams. "'No! No more. I can't do any more!'"

The screaming words echoed through the empty room. Nancy Smith had dropped her mask. She was tired of pretending. Tired of hiding her confusion and feelings of inadequacy behind a facade of competence and busyness.

In her book she explains the irrational fear and guilt she experienced. She tells how difficult it was to make simple decisions. How some mornings she just wanted to crawl under her bedcovers and never come out. She describes her feelings of unworthiness and despair. But through it all there is a ring of hope and faith.

"We all get knocked down in life," says Nancy Smith. "And perhaps one of our stumbling

blocks is a mental breakdown. We can either bewail our fate or we can take up our life and make of it what it could be under the circumstances." And that is what she did.

Nancy tells about how she relied on love, understanding, compassion, and faith for her recovery as well as competent professional knowledge and help.

Throughout her book she underscores the importance of the practical gestures of love and concern by those who cared. She says that now, after her recovery, people often say to her, "My neighbor is having problems, but I don't know what I can do."

Her reply is: "If you can bake a pie or iron a shirt, you can do something very important." When words are inadequate, we can open our arms or clasp a hand. The intangible tools of love, understanding, and compassion are the ones that are the most healing.

Relating this to her own illness, she recalls that the people who really understood responded when there was a need. But those who offered empty phrases of cheer with the words "Call me if you need anything" were dismissed.

She also talks about the fact that after the drama of her breakdown and unexpected hospitalization had lost its shock and excitement, the help and practical expressions of concern faded away. In fact, Nancy says, "Before we had had time to adjust to people's generosity, the wave of attention had come and gone." She knew that so much help and attention could not continue indefinitely, but she was unprepared for the silence that followed.

Nancy admits that it was partly because people just didn't know how to respond to her as an illogical, sick person. So, in her book, she offers some guidelines for visitation and also attempts to describe to her readers what they can expect when they try to communicate with a mentally ill person.

I strongly recommend that you read this book. You can order it from the Nazarene Publishing House. It is incomparable in its impact and insight. With current statistics estimating that more than 20 million Americans will at some time in their lives need psychiatric care, it is unlikely that very many of us will escape its devastating blow either to ourselves or to those within the scope of our love and influence. If we are to respond most effectively, we must know what we're dealing with.

Nancy Smith has been there—she tells us about it in her book, *Journey out of Nowhere* (\$5.95).

Another good resource for those interested in learning and understanding more about mental illness is *The Christian's Handbook of Psychiatry*, by O. Quentin Hyder, M.D. (\$4.95). It also may be obtained through our publishing house.

editorially SPEAKING

By W. T. PURKISER

Watergate Old and New

In these days when we are all but drowned in the floods from Watergate, keen eyes have found again the "water gate" in Nehemiah 8:1-3.

The account reads: "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. . . . And he read therein before the street that was before the water gate from the morning until midday."

The ancient scene was one of national repentance. The people, long forgetful of God, turned again to His Word. The result was joy and "very great gladness" (verses 9-10, 17).

The American Watergate is very much on our minds these days. It is bigger than partisan politics. It is a symptom of the sickness of our times.

One of the cardinal principles of the so-called "new morality" is that "the end justifies the means." If one's purposes are right, whatever means may be necessary to achieve those purposes are said also to be right.

The inevitable result of such thinking is shameless resort to expedience and a total loss of principle.

One of the major differences between politics and statesmanship lies right here. Politics is all too often governed by expedience. Statesmanship demands adherence to principle.

Whatever the truth in the vast web of charge and countercharge relating to Watergate, there are some lessons to be learned from it all.

First, nothing is ever gained by covering one sin with another. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

Sir Walter Scott put this truth into a well-known couplet:

*Oh, what a tangled web we weave,
When first we practise to deceive!*

A cover-up always requires something larger than what is covered. The lie that covers a "small" sin must always be larger than the sin it hides.

But one cover-up demands another, each one

a little larger than the one before, until the entire fabric of lies becomes evident to all for the fraud it is.

SSecond, not only does the end fail to justify the means; wrong means actually destroy right ends.

The Apostle Paul spoke to this point in language both strong and clear. The issue was the conduct of those who argued that, because forgiveness is by grace, the more sin, therefore the more grace. But the principle is the same. Their "damnation is just," Paul wrote, who say, "Let us do evil, that good may come" (Romans 3:8).

Sooner or later, the philosophy of "any port in a storm" is sure to bring shipwreck to the one who sails by it.

But even more basically, Watergate old and new calls us back to the true source of national greatness—hearing, understanding, and obeying the Word of God.

No one who follows the teachings of the Bible will knowingly do evil that good may come. But those who know the Word of the Lord share a faith that Almighty God can bring good out of a situation where men have done their worst.

In ways we cannot always see beforehand, God makes even the wrath of man to praise Him. It is still man's wrath, and still under the judgment of a holy God. But it is not without possibility of redemption.

Perhaps—just perhaps—out of our modern Watergate may come a mood in which we shall be willing to hear and heed the Word of the Lord. Perhaps—just perhaps—we shall see again the folly of covering sin, and the lying deception of an ethic of expedience.

If this be the outcome, then we shall find again that "the joy of the Lord is" our "strength" (Nehemiah 8:10), and throughout our land there will be "very great gladness" (verse 17). □

Grace and Glory: The Bud and the Blossom

Grace and glory are two closely related aspects of the Christian life. "Grace is glory in the bud,"

Perhaps—just perhaps—out of our modern Watergate may come a mood in which we shall be willing to hear and heed the Word of the Lord. Perhaps—just perhaps—we shall see again the folly of covering sin, and the lying deception of an ethic of expedience. If this be the outcome, then we shall find again that “the joy of the Lord is” our “strength.”

wrote D. James Kennedy. “Glory is grace come to full bloom.”

“Grace” is the New Testament shorthand word for two realities in Christian experience: the “unmerited favor of God”; and God’s present, available help in the time of need.

Grace as God’s unmerited favor is the basis of all we receive from Him. Grace as God’s present, available help makes real in our lives what His unmerited favor provides.

Grace as unmerited favor deposits to our account in the Bank of Heaven what we need here on earth. Grace as present, available help cashes the checks we present at the window of prayer.

Without grace as unmerited favor we would be hopeless. Without grace as present and available, we would be helpless. Grace gives us both hope and help.

Dietrich Bonhoeffer has made the Christian world familiar with the term “cheap grace.” “Cheap grace is grace without discipleship,” he said, “grace without the cross, grace without Jesus Christ, living and incarnate.”

“Cheap grace” is the result of putting the whole emphasis on unmerited favor while ignoring present, available help. “Cheap grace” results when the unmerited favor of God is made a cloak for the conscious and continued disobedience of man.

One of the most common expressions of “cheap grace” is what is described as “once in grace, always in grace” when this doctrine is made a source of comfort and reassurance to backsliders living in known sin.

The cure for “cheap grace” of any sort is “whole grace”—grace that not only trusts God’s unmerited favor but also appropriates His present, available help.

It is “the grace of God” that teaches us to deny “ungodliness and worldly lusts” and to “live soberly, righteously, and godly, in this present world” while we look for “that blessed hope,” the return to earth of our God and Saviour, Jesus Christ, “who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:11-14).

The natural outcome of grace—

whole and entire—is glory.

Like grace, “glory” in the New Testament has at least two meanings: the life of total fulfillment we shall know eternally in the presence of Christ —“the glory which shall be revealed” (Romans 8:18); and the radiant, realized presence of God in and with us now.

The *glory that awaits* is the magnet that draws us on toward that “city which hath foundations” (Hebrews 11:10), that cannot be rocked by earthquake or devastated by storm. The *glory that abides* is the joy that brings into life here and now some of the strength and victory of the there and then.

Grace is the bud; glory is the blossom; but there is no blossom without the bud.

We sing the lines,

*He will give me grace and glory,
And go with me, with me, all the way.*

This indeed He will do as we follow Him. Yet the sequence is the same. It is first grace and then glory.

Some would like to change God’s order. They would like the glory before the grace, or in extreme cases the glory without the grace.

But such cannot be. Without saving and sanctifying grace there can be no glory here or hereafter.

At the same time, the bud finds its full expression in the blossom. The bud alone would be quite incomplete without the fruit that grows from it.

The *glory that awaits* is in the hands of God. We do not know all that it will be, but we know that it will all be just right.

The *glory that abides* depends, at least in measure, on us. In most cases it is true that we can have as much of the realized presence of God as we want and are willing to tarry for.

“Getting the glory down” is not a matter of working up human emotion. It is a matter of worshiping in complete openness to the Holy Spirit, who is the Power and Presence of God in our lives.

Let none mistake: we need both grace and glory; and God has provided both—both bud and blossom—through the atoning death and resurrection life of Jesus Christ, our Lord. □



Rev. Berge Najarian (l.) and Dr. Edward Lawlor are pictured leaving after their visit to the east bank of the Kingdom of Jordan. The Allenby Bridge can be seen in the background at left of photo.

GENERAL SUPERINTENDENT WARMLY RECEIVED IN JORDAN

For the first time since the June, 1967, war, a Nazarene general superintendent was permitted to visit Jordan. During his recent visit to the Middle East, General Superintendent Edward Lawlor crossed to the east bank of the Kingdom of Jordan over the Allenby Bridge with Rev. Berge Najarian, field chairman.

Dr. Lawlor was met and warmly received by a special, high-ranking Jordanian reception committee composed of the Commander in Chief of the Frontier Police Forces, Commander in Chief of the Bridges,

Jordan Arab Army Bridge Garrison Commander, Chief Intelligence and Security Officer, Bridge Post Officer, area District Commissioner, and the Secretary of the Ministry of Information and Culture. Jordan television and radio representatives, the Jordan News Agency and Press representatives, and Mr. and Mrs. John Darakjian were also on hand to extend their welcome.

As guest of the Royal Court, Dr. Lawlor was afforded the red-carpet treatment all the way throughout his visit in Jordan. He visited Nazarene churches and day schools and preached in special services at Karak and Zerka.

Dr. Lawlor's visit was given wide publicity in the local newspapers and covered by radio and television. □

CHURCH DEDICATIONS

Francisco, Ind.—The new Francisco, Ind., church was dedicated June 3 by District Superintendent W. Charles Oliver. The plant, built at a cost of \$38,000 with numerous hours of donated labor, is valued at \$85,000.

The sanctuary and two overflow areas provide seating accommodations for 260. The building is carpeted and air-conditioned throughout. Rev. Joseph P. McCaffry has pastored the church since 1971. □

Marshfield, Wis.—New furniture and an illuminated sign were dedicated at the Marshfield, Wis., church. District Superintendent R. J. Clack was guest speaker. The new furniture includes pews, altar, pulpit, organ, and piano.

Money for the \$10,000 project was donated and raised by the congregation over a 10-month period. Clem H. Dozer is pastor. □

Wright City, Mo.—General Superintendent Eugene L. Stowe delivered the dedicatory message at the Wright City, Mo., church earlier this year. District Superintendent Arthur E. Mottram also participated.

The new building was constructed and furnished at a cost of \$66,000. Ninety percent of the church was built by donated labor. The new facility is located on 10 acres one-fourth mile west of the city, facing Interstate 70. Rev. Ralph O. England is pastor. □

Cedar Springs, Okla.—A service of dedication for the new education wing of the Cedar Springs, Okla., church was led by Pastor Harold J. Franklin. District Superintendent Jerald R. Locke brought the dedicatory message. Mayor Don Martens and other town officials brought greetings at the service.

The unit 38' x 52' was built at an approximate cost of \$10,000, including carpeting for classrooms, and central air. In addition, the present church building was remodeled. □

Mobile, Ala.—Dr. Edward Lawlor dedicated the new Mobile (Ala.) First Church. District Superintendent Reeford L. Chaney and District Secretary Don Jernigan attended the service.

Colonial in design, the building plans were drawn by Rev. Don Jernigan (district secretary). The plant includes a sanctuary and a three-story educational building equipped to care for a congregation and Sunday school of 500.

The new building has 20,000

A scripture publication of the American Bible Society is praised by Mrs. Paul Skiles of Kansas City, Mo., during the Society's 1973 Advisory Council meeting in New York City. Standing (l. to r.) are John M. Reimer, executive secretary of the Society's National Distribution Department; Mr. Skiles, executive secretary, Department of Youth, Church of the Nazarene; and Dr. Charles W. Baas, American Bible Society treasurer.



square feet of floor space. The main floor and sanctuary are fully carpeted. The property is valued at \$400,000 and carries an indebtedness of \$114,000.

Pastor J. P. Jernigan has received over 60 members into the church during the past three years. □

Conroe, Tex.—The Conroe, Tex., church dedicated its new sanctuary on Sunday, June 10. It was erected at a cost of \$38,400 and appraised at \$60,000. The entire church plant is valued at \$100,000. Dr. Hugh B. Dean was builder.

District Superintendent W. Raymond McClung, Houston District, delivered the dedicatory message. Rev. Richard H. Thompson is pastor. □

Texarkana, Tex.—Pastor R. G. Womack presided over the dedication services for the Texarkana (Tex.) First Church along with District Superintendent E. L. Cornelison and General Superintendent Charles Strickland. Dr. Strickland brought the dedicatory message.

The seating capacity for the sanctuary is 800. Educational facilities will accommodate a maximum of 500. The new plant is appraised at over \$500,000. The cost of the project, land, building, and furnishings was \$395,000. There is a total of 21,000 square feet of carpeted floor space in the building. □

Pefferlaw, Ontario, Canada—The new sanctuary of the Pefferlaw, Ontario, Canada, church was dedicated by District Superintendent Neil Hightower. The church is located on land donated by the district center, known as Cedardale Nazarene Park. Pefferlaw is located about 40 miles north of Metro Toronto at Lake Simcoe.

The old church building will serve as an educational unit. Seating capacity for the new facility is about 350. The total value of the property is \$150,000 with a present indebtedness of \$30,000. Pastor D. L. Marsten and members of the congregation provided many hours of donated labor. □

Norwalk, Ohio—District Superintendent Donald J. Gibson, Central Ohio District, preached the dedicatory message at the Norwalk, Ohio, church. The new church building is located on five acres of land in a growing section of the city. The facility includes four Sunday school rooms, a Sunday school office, pastor's study, and a sanctuary with seating capacity for 105. Pastor Ron E. Willard led the congregation in the prayer of dedication. □

KANSAS CHURCH COMPLETES TWO MISSION PROJECTS

Sunday, May 27, was an exciting day for the congregation of the Topeka (Kans.) First Church. On that Sunday, two new churches were dedicated in South Africa—built with \$11,000 raised in one year by the Topeka congregation.

Rev. and Mrs. Phil Riley and family (pastor of Topeka First) and Mrs. Wilson Lanpher, of Olathe, Kans., were present for the African church dedications. Rev. Jack Riley, missionary to South Africa and cousin of Rev. Phil Riley, built the two church buildings.

In February, 1972, Missionary Jack Riley was guest speaker at the Topeka church. His message provided inspiration for the African building project.

In August, 1972, \$5,000 was sent and construction of the first building was started. It was built in Nkoankowa, N. Transvaal, in memory of Dr. Wilson R. Lanpher,

former district superintendent of the Kansas City District. The first service was held December 17, 1972.

The ease in raising the money and the enthusiasm and excitement from the project provided incentive for attempting to fund a second building project. The congregation accepted the challenge. In April, 1973, \$6,000 was sent for the building of a second church in Moime, N. Transvaal.

Because Rev. Phil Riley had planned to visit Africa, this building was built and completely finished in 27 working days. The last nail was driven by Rev. Phil Riley on Saturday May 26, and the first service and formal dedication was held on Sunday morning, May 27. Over 500 attended the dedication services in each location.

This year Topeka First has set new records in membership, Sunday school attendance, and finances. Last year 22 percent of the church income was given for world missions. □

Lanpher Memorial Church in South Africa. Built in memory of Dr. Wilson R. Lanpher, former district superintendent of the Kansas City District.



Mrs. Wilson Lanpher turns the key to the door of the Lanpher Memorial Church on the day of dedication. The interpreter looks on.

Rev. Jack Riley (left), missionary to South Africa, is shown with Rev. and Mrs. Phil Riley and family at the dedication of the church in Moime.



COLLEGE NEWS

CANADIAN A MILESTONE IN CNC HISTORY

The Senate of the University of Manitoba unanimously gave final approval "that the Canadian Nazarene College be recognized as an approved teaching centre as at September 1, 1973." The dean of CNC was invited by the Senate to address a few remarks to them on this historic occasion.

This formal association with a major university is unique in Nazarene higher education. It marks the beginning of an additional CNC academic program that can be expanded to other courses and fields as rapidly as greater financial support makes it possible to hire additional highly qualified faculty.

Below is a list of the specific University of Manitoba courses that CNC will teach next year (Sept., 1973—April, 1974). Five courses constitute a full load.

Students may choose from these courses, from a wide variety of other courses at the University itself, and from CNC's own usual wide range of non-University courses that will continue to be offered.

CNC President Arnold Airhart reports that there is still time to apply for admission or transfer to any of these programs. Application should be made through CNC as soon as possible.

University courses offered by CNC:

- History of Western Civilization
- Introduction to Philosophy
- Philosophical Perspectives
- Sub-Freshman Course
- New Testament Greek
- Jesus of Nazareth
- Old Testament Studies
- New Testament Studies

OLIVET OLIVETIANS SING FOR SENATORS

A group of Olivet Nazarene College students from Bourbonnais recently entertained the Illinois Senate with a medley of patriotic songs.

The Olivetians, an eight-member group from ONC, were invited by Sen. Edward McBroom, R-Kankakee, to open the daily session.

"I've heard the Olivetians before, and they are delightful," Senator McBroom said, in introducing the group to the Senate. Also present was Democratic Lt.

Gov. Neil Hartigan, who sat with Senator McBroom during the performance.

The group, four men and four women, accompanied by Jack McGlumphy, Steve Self, and Steve Dividal on the piano, electric bass, and electric guitar, sang a medley of four patriotic songs in the darkened Senate chamber. After the performance, the Senate gave

the group a standing ovation, and Senator Fred Smith, D-Chicago, praised the group as "the real young Americans in action."

"I am proud of these young people," Senator Smith said, "and I am confident that the problems of the future will be solved by young people such as these." Several of the senators were visibly moved by their inspiring performance. □

MOUNT VERNON

"The Living Proof," music ensemble from Mount Vernon Nazarene College, Mount Vernon, Ohio, is nearing completion of its summer tour. Pictured (l. to r.), back row: Jim Radcliffe, Kathy Beam, Jane Bucher, Elaine Toler, and Bob Finnie; front row: Dave Erwin, Phil Budd, and Ron Bowers. Other official representatives traveling for MVNC this summer are: Rev. Jim Emmert, admissions counselor; and Rev. Bill Youngman, professor of religion. Rev. Youngman is traveling with "The Living Proof" group.



POINT LOMA (Formerly Pasadena)

President W. Shelburne Brown, Pasadena College, Pasadena, Calif., presented a plaque and an appropriate cash honorarium to three professors retiring this year. The group has served a total of 63 years in the classrooms at PC.

Standing (l. to r. from President Brown) are Ethel Allison, associate professor of education with 19 years at PC; Dr. M. Estes Haney, associate professor of religion and philosophy with 27 years at PC; Lois Hall, associate professor of arts and crafts with 17 years at PC; and Dr. L. Paul Gresham, dean of the college.



BETHANY TWO HONORED BY BETHANY ALUMNI

Bethany Nazarene College Alumni Association honored a former and a present professor with the coveted B Award during this year's annual banquet. Dr. John Knight, president of Mount Vernon Nazarene College, Mount Vernon, Ohio; and Mrs. Joy Beaver, associate professor of early childhood education at Bethany Nazarene College, Bethany, Okla., were selected from 15 candidates by vote of 700 BNC alumni around the world.

Dr. Knight, a former religion and philosophy professor at Bethany, received an A.B. in 1952 from BNC. Graduate degrees earned include an M.A. from the University of Oklahoma and a B.D. and Ph.D. from Vanderbilt University. As a pastor in Nazarene churches and a college professor at Nazarene colleges, Dr. Knight served as a member of honor societies, professional and civic organizations. His scholarly studies have been published in commentaries and periodicals.

Mrs. Joy Beaver earned a B.A. in music education in 1947 from BNC and an M.A. from Oklahoma State University. As associate professor of early childhood education, she established for the 1972-73 school year an Early Childhood Learning Center which was recently accredited. She is well known as a former schoolteacher in the Bethany and Putnam City area.

Fourteen BNC alumni met for a buffet luncheon during the Alaska District Assembly in Anchorage, June 7. This was a "first" for BNC's Alaskan Alumni. It was discovered that there are at least 24 BNC alumni among the Alaska Nazarenes. □

TREVECCA DR. MILDRED CHAMBERS HONORED

Trevecca Alumni Association conferred on Dr. Mildred Forman Chambers its highest honor—the T Award. The award was presented during a banquet which climaxed Alumni Day activities on the campus of Trevecca Nazarene College, Nashville.

Dr. Chambers took her undergraduate work at TNC. She served on the TNC faculty from 1957 to 1966. She has taught in the areas of science, education, biology, and psychology at Mid-America Nazarene College, Olathe, Kans.; the University of Mississippi; and at Gadsden State College. She now travels with her husband, Dr. J. Leon Chambers, in full-time evangelism.

Newly elected officers of the Alumni Association installed at this meeting were: president, Orval D. LeJeune, professor of math at DeKalb College; and president-elect, Charles R. Cork, personnel director and franchise coordinator of the Downtowner Corporation. Other officers installed for a second term were: Gary W. Striet, vice-president; Dan M. Hatfield, treasurer; and Kathy E. Hemmerly, secretary. □

OF PEOPLE AND PLACES

Two Churches in Peoria, Ill., recently shared in a joint baptismal service. Pastor Robert Wolfgang from the Forrest Hill Church baptized 16 candidates. Pastor Richard Hawley, Northside Church, baptized 3 persons from his congregation. □

On The Closing Sunday of revival at the Crossville, Tenn., church, a special service was conducted to burn the mortgage on the property. The revival was conducted by Dr. Glen Jones, superintendent of the East Tennessee District. The mortgage burning marked the clearing of the entire property from indebtedness. Charles Haddon is pastor. □

The Northwestern Ohio District held its annual preachers' and wives' retreat at Winona Lake, Ind. Dr. John A. Knight, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, was guest speaker for the ministers. Mrs. Justine Knight and Mrs. Chris Blankenship addressed the ladies.

Rev. James Blankenship, newly appointed district superintendent, outlined plans for a massive personal-evangelism program across the district. □

Edmond (Okla.) First Church reports an enrollment increase from 176 last year to a current high of 275 through an effective calling program and bus ministry. Average attendance has climbed from 98 last year to 130 over a 10-month period this year.

The church doubled its *Herald of Holiness* subscriptions quota from 54 to 108. Finances have increased by 50 percent. Sunday evening and Wednesday night attendances have doubled and tripled. Rev. Beecher Kuykendall is pastor. □

(CST) Teacher Awards were received by Mabel Boyd, Evana Meadows, and Helen Dowdy from the Dover (Tenn.) Long Creek Church. The church is located on the Clarksville Zone. Rev. Wallace O. Thornton is pastor. □

A Dinner and Service preceded the symbolic burning ceremony of the parsonage mortgage at West Grove (Pa.) Avon Grove Church. The \$18,000 note was paid off in two and one-half years. District Superintendent Paul D. Mangum (Philadelphia District) was the special speaker.

The parsonage, a brick ranch-style home, is valued at \$45,000. It has four bedrooms, two baths, liv-

ing room, dining room, kitchen, two-car garage, and a large fellowship room. Pastor Clair H. Fisher and family have lived in the new house since its completion in October, 1971. □

Athens (Ohio) First Church recently celebrated its forty-third anniversary Sunday with a special day of services. District Superintendent Don Gibson was special speaker. Jim Paul Steward is pastor. Members were received. The church has received a total of 21 members by profession of faith this year. □

The Albuquerque (N.M.) Sandia Church has gone from 79 in average Sunday school attendance to 275 during the past two and one-half years. Membership has climbed from 70 to 170. Giving for all purposes has increased from \$23,000 to \$51,000.

Pastor Ronald Greeno reports that the increases have resulted from a church thrust in soul winning. He said that 103 new Nazarenes have been received as a result of the effort.

Immediate plans of the church call for construction of a multi-purpose gymnasium to be used for Sunday school, children's church, youth activities, and a day-care center. Rev. John Greeno is associate pastor. □

During The West Texas District Assembly, District Superintendent Lyle Eckley presented the award for outstanding growth among the larger churches on the district to Rev. Ralph E. West of Arlington (Tex.) First Church.

Arlington church has led the district in average attendance with an average gain of 40. The church has received 22 members on profession of faith during the past year. □

The Perry, Okla., Church held a mortgage-burning ceremony at the end of a Sunday morning worship service. The church has paid off a \$9,500 mortgage on its parsonage, which was built in 1968.

Pastor John Fechner and District Superintendent Jerald R. Locke presided at the ceremony. Three laymen—Fred Pershall, Mrs. Earl Luthye, and Jerry Baker—also participated. □

Bakersfield (Calif.) First, a 67-year-old church with a present membership of 325, has evidenced a recent pattern of outstanding growth. In 1970, the church launched out to a multiple staff.

Pastors L. Wayne Quinn, Joe Meade, and Jim Koons report 45 new converts, a youth department

running 90 to 100 weekly, three buses bringing in an average of 147 people, increased finances, and world mission giving up to 12.3 percent. The staff attribute the highlight of the church growth to a Thursday night soul-winning ministry. □

Florida District, last year's number one district in total *Conquest* subscriptions, did it again! Byron Strange, district *Conquest* director, reported an increase of 664 subscriptions over their goal—reaching 134.4 percent.

Byron sent the following statement along with his report: "I enjoyed serving as district *Conquest* director this year and found it easy to direct the campaign. I'm 100 per-

cent for our fine magazine." Byron will be serving as NYPS vice-president next year on the new South Florida District. □

The Kingman, Kans., church honored Mrs. (Ralph) Ovella Satre Shafer on the Sunday evening preceding her birthday. A special program entitled "This Is Your Life" focused on the contribution made by Mrs. Shafer in serving the local, district, and general church.

Letters of tribute were read from churches in Kansas where the Shafers had pastored—McPherson, Wellington, Plainville, Hoisington, and Kingman. A spring floral bouquet was presented from the Hoisington church. A book containing cards, letters, tributes, and the

program script was presented to Mrs. Shafer as a remembrance.

Mrs. Shafer has written a number of articles under the heading "Music Memoette" for the *Herald of Holiness*. One of her original poems was read during the special service. □

Dr. Richard W. Etulain, chairman of the department of history at Idaho State University, has been awarded a \$10,000 fellowship by the National Endowment for the Humanities to study the historical, social, and cultural aspects of the Basque people who settled in this country, particularly those in the American West.

The fellowship provides for Etulain to study at the University of Nevada during the 1973-74 academic year under Professor William A. Douglass, a leading American authority on the Basques. One purpose of Etulain's work is to prepare him for teaching courses on Basque history. "Basques are Idaho's largest ethnic minority after the native American," Etulain points out.

Etulain obtained a B.A. degree in history and a B.A. degree in English from Northwest Nazarene College, Nampa, Ida.; and an M.A. degree in English and a Ph.D. degree in history from the University of Oregon. He and his wife are members of the Pocatello, Ida., church, where he has served on the church board and taught a young adult Sunday school class. □

Sergeant Dale Penn, stationed in the El Paso, Tex., area, was recently selected as one of the Fifth U.S. Army's Outstanding Soldiers of the Year. He is assigned to the Fourth Bn. First AIT and is serving as enlisted assistant to the battalion commander, Lieutenant Colonel DeReff A. Greene. Only two men and two women are selected annually from more than 100,000 eligible people.

Enlisting in October, 1971, Dale took basic training at Fort Lewis and later took advanced individual training as a Chaparral weapon crewman. He graduated at the top of his training class and remained with the unit as an instructor. He volunteered for the Leadership Preparation Course and graduated as the number one member of his class.

This September, Penn's term in the service ends. He plans to enter law school. He was reared in California and earned a bachelor of arts degree from Pasadena College in 1971. During his sophomore year, he received a California State scholarship. He was listed in *Who's*

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Who in American Colleges and Universities in his senior year. Dale's father is a Nazarene minister. □

The Denver Lakewood Church raised over \$6,700 in a recent offering for world evangelism. This doubled previous offerings for world missions. The teens raised over \$1,500 of the amount. They received a letter of commendation for their commitment from Dr. E. S. Phillips, executive secretary of World Missions. □

Rev. A. L. Cargill pastored the Rifle, Colo., church until his retirement in April. He was ordained in Enid, Okla. by Dr. H. F. Reynolds in 1924.



Rev. A. L. Cargill

During his ministerial career, Rev. Cargill preached in 37 states and Canada. He and Mrs. Cargill have traveled in 43 states, Canada, and Mexico. Mrs. Cargill is a consecrated deaconess. Rev. Cargill evangelized for 50 years and saw thousands of souls saved and sanctified. He has organized 33 Nazarene churches.

The couple have moved to their retirement home at Florence, Colo. □

The Indianapolis Bridgeport Church honored Pastor and Mrs. James Ford with a "This Is Your Life" program on the occasion of their thirty-fifth wedding anniversary. Highlights from the life and ministry of the couple were presented by members and friends. There were representatives from churches previously pastored by the Fords. □

Missionary John H. Holstead addressed more than 1,000 government officials and civic leaders attending the twenty-third annual convention of the Free China Relief Association in Taipei, Taiwan, in April. Holstead expressed appreciation for the religious freedom enjoyed by missionaries and nationals in Taiwan. The full text of his address was carried in the *China Post*, published in Taipei. □

Children from the Highland Christian Child Care Center, a non-denominational community service of the Highland, Mich., church, recently visited an animal farm. The visit was the last of several field trips taken through the year involving the children in real life experiences.

The school's program is designed to meet the needs of preschool children through storytelling and dis-

cussion, music, supervised play, group participation, and craft projects. Vaughn Welches is director. □

Ceville Hinman, head usher of the Vicksburg (Mich.) James B. Chapman Memorial Church, has received an appointment by the Comstock, Mich., Board of Education as principal of the Northeast Middle School. Hinman was selected after a three-month search for an administrator. The new open-concept school is in the final stages of construction.

Hinman came to Comstock as principal of the Green Meadow School. In 1971 he was reassigned principal of both the West Elementary and Green Meadow schools. He was selected on the basis of his knowledge and skill in the area of child development and his commitment and dedication to the middle-school concept. □

Mr. Richard Willard, an environmental science teacher at Bradford High School, Kenosha,



Richard Willard

Wis., was on hand to observe the launching of *Skylab 1* and 2 at Cape Kennedy, Fla. Mr. Willard received word of his selection from Senator Gaylord Nelson.

Among the 1,800 dignitaries, Mr. Willard is said to be the only educator invited.

In addition to the above, he has also been accepted as one of 30 instructors (out of between 600 and 700 who applied) for an environmental science summer institute at Ohio State University this year, financed through the National Science Foundation.

In the local church, Mr. Willard serves as a trustee on the church board, director of Christian Service Training, guide for the Caravan Braves, teaches the fifth and sixth grade boys in the Sunday school, and is a member of the church choir and bass for a male quartet. □

At Bethlehem (Pa.) First Church, 19 staff members of the Sunday school were recently honored at an awards dinner.

Engraved trophies were given these 19 workers who qualified for the award by serving for 15 years or more in some capacity of Sunday school work.

Many of the honored workers had records that extended into 20-35 years of service.

The highlight of the evening was the presenting of the Mr. Sunday School Award to Mr. Charles Hob-

son, who had served as a Sunday school superintendent for 42 years before retiring this past year. Mr. Hobson is shown as he receives an engraved plaque and Bible from Pastor Ralph M. Parry. Rev. A. C. McKenzie, former pastor and enthusiastic Sunday school leader, was the guest speaker for the evening. □



MISSIONARY'S MOTHER DIES

Mrs. Paul Chenoweth of Salem, Ore., died July 2 of complications arising from muscular dystrophy.

She was the mother of Mrs. Mona Swanson, missionary in Samoa.

Mrs. Swanson had returned to the States to be with her mother. Mr. Swanson returned to be with the family following Mrs. Chenoweth's death.

Orville and Mona Swanson have two children: Timothy Paul, five; and Tracey Noel, three. They have been serving the church in Samoa since June, 1971.

Funeral services for Mrs. Chenoweth were held in Salem, Ore., on Friday, July 6. □

A LAYMAN I SALUTE!

Saluting is customary in military life. Rendering recognition by the hand salute to the uniform of higher rank is not only customary but required by regulation. It means submission to authority and recognition to a person of higher rank. Lt. Col. Herbert H. Gassie is the post finance officer at Fort Knox, Ky.; and not only does his signature appear on my check each month (as well as on 40,000 others), but when I encounter him in military life he gets my salute.

But then, not only does he get my salute in military life; he gets my salute for being a dedicated Nazarene Christian layman. The photo depicts Colonel Gassie reading

scripture for a service held this year at Brooks Field, with over 500 in attendance.

In the nearly three years that Colonel Gassie has been at Fort Knox, he has served as the superintendent of the post Sunday school. He was project chairman for the Billy Graham film crusade which was highly successful in reaching new converts for Christ at Fort Knox.

Mr. Gassie was an actor for the annual Maundy Thursday portrayal of the "Living Last Supper" of Christ and His disciples during two separate seasons. He sings in the Post Chapel Choir and is a participant in many other post-related activities. In the community life at Fort Knox, he has served as president for the PTA in both the Fort Knox High School and the Dependent School System.

As a devoted Nazarene layman, Colonel Gassie has kept in touch with the denomination by taking his wife, Peggy, and three sons (Robert, Herbert, Jerry) to the Sunday and Wednesday evening services, revivals, and missionary services at the Nazarene church located at Elizabethtown, Ky.

Colonel Gassie and his family will soon be leaving Fort Knox for a new assignment in Worms, Germany. As a Christian layman and as a military officer, his dedication to God and country will continue. HE HAS MY SALUTE! □

—Chaplain (Maj.) Paul M. Pusey
U.S. Army Chaplain,
Fort Knox, Ky.

LTC H.H. Gassie
U.S. Army photo by SP4 Daniel R. Hager,
Ft. Knox, Ky.



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Winning Iowa pastors and their wives climaxed a record-breaking district Sunday school contest, "Spring Surge," with a trip to Kansas City. Rev. Forrest Whitlatch is the district superintendent and Rev. Jim Diehl is chairman of the district church school board. Obviously the publishing house photographer hoped, when he snapped this picture, that they would soar right on through the summer in their attendance drive. Dr. Edward Lawlor spoke to the group at a noon luncheon and congratulated them on their significant accomplishments.




Twenty-three children of the Casper (Wyo.) First Church have received highest Caravan awards. Thirteen girls received the Esther Carson Winans medal and 5 boys received the Phineas Bresee award this year. Mrs. Ahnita Becker is director of the church Caravan program, which has 85 children and a staff of 20. Rev. Bill Morrison is pastor.

Mr. Dale Maxwell, Lafayette (Ind.) First Church treasurer, presents Rev. and Mrs. Thomas Riley the keys to a Dodge pickup given by the local church. The Rileys are missionaries to Swaziland. Pastor Owen Burke is looking on.



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Mrs. Natalie B. Hilaman, Oxford, Pa., church, received a plaque in recognition for over 50 years as a Sunday school teacher. She has retired due to failing health. She taught her first Sunday school class at the age of 14 and has been actively involved in the church all her life. On her left is the Sunday school superintendent, Mr. Albert Moran, and on the right Pastor Harold E. Henderson. June 24 was Natalie B. Hilaman Day at the Oxford church.





In front of Pastor Jack B. Lowe are couples who recently joined the Hooker (Okla.) First Church. Standing (l. to r.) are Mr. and Mrs. Walter Winger, Mr. and Mrs. Preston Cornelius, Mr. and Mrs. Keith Merrill, and Mr. and Mrs. James Bruno. Mr. Walter Winger has just answered the call to preach and plans to enter Nazarene Bible College in September. Three of the eight people joined by profession of faith.

A COLD ISLAND EAST OF THE HUDSON

A medical doctor has responded to the "Manhattan Project" recently announced in the *Herald of Holiness*. He states that "my departure from the Nazarene church really stems back to a summer I spent in Manhattan."

He speaks of his heartbreak as he looked through the yellow pages and found only the Spanish-speaking mission church of lower Manhattan. "So," he said, "I spent the summer in no less than 13 different denominations hunting for warmth and fellowship. It was the beginning of a new discovery, that Christianity and sincere people worshipping Jesus really do exist outside the Church of the Nazarene."

"I discovered the magnificent architecture of St. Paul's Episcopal Cathedral and the incomparable organ at the Riverside Church. Yet, for it all, there was a deep sense of loss. Perhaps it is best characterized by the feeling you have when you go away to college—a whole new world and new insights, but you will never quite replace the good feeling of being home. Anyway, I am sure God was in my experiences and I still love and serve Him, but I can't help rejoicing with you as you bring the church of my birth and conversion to a cold island east of the Hudson."

Two million people await us in Manhattan, 23 million within a 75-mile radius of that island. Revival is happening in the East—in New York. Pray for the "Manhattan Project" and the five new churches organized in the New York district during the past 12 months. □

—R. W. Hurn, executive secretary,
Department of Home Missions

FIRST STEPS TO A NEW CHURCH

by Rev. Jack H. White

(Rev. Jack White, district superintendent of the New York District, presented the following paper at the 1973 General and District Superintendents' Conference.)

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District has been an educational process among our own people. We have moved from the feeling of many years' duration that "the task is too large, the area is too overwhelming, and we are too small" to "what a tremendous opportunity, what a challenging area, and God will help us."

The overwhelming feeling that grips our hearts today is that God has placed us in the midst of one of the greatest mission fields on earth and has assigned us the task of reaching the people with the story of salvation. We are still working on ways and means of reaching the most people possible in the time God has allotted us.

We decided about five years ago that if we were to do any kind of effective home mission work among our 23 million people we needed to know all we could about them.

We have a rather large home mission board composed of half ministers and half laymen. We have tried to develop a board of top-notch men who really feel the burden of home missions.

From this board we selected what we chose to call a "Blue Ribbon Study Committee" composed of

eight men, two from each zone. To this committee was assigned the task of studying the needs and home mission possibilities on their zones.

The report came back: 26 million people by 1980, more Jews than live in the Holy Land, more Catholics than in Rome, more Italians than in Naples, about 3 million black population, six cities of over 100,000 without the Church of the Nazarene, 20 cities of over 50,000, 45 of over 25,000, and another 188 of over 10,000 without the Church of the Nazarene, or a total of 259 cities for the most part without any holiness voice whatsoever. All this plus another 8 million in New York City alone.

We then composed a list of places where we already had a few Nazarene families or where the possibilities looked better. The price and availability of land was also taken into consideration. In some cases vacated church buildings offered an opportunity. We came up with a prime list of 20 target areas and an excited home mission board.

Just how to make the approach in these areas, find pastors willing to come to the metropolitan New

York area, and finance the projects became the main questions. The board went to prayer, believing God could open doors and direct us by His Holy Spirit if we were willing to be led.

As a first step the board felt unanimously impressed to adopt a 5 percent Home Mission Budget based on the total giving of the local church. This almost tripled the existing budget and made our Home Mission Budget larger than our District Operations Budget. This was a real step of faith for the New York District.

I am here to tell you today that God is opening doors and supplying pastors faster than we ever dreamed possible. We have also found that, when God opens a door, He always provides a way by which we can walk through faith.

We have already organized four of these churches this assembly year. They are East Paterson, N.J.; Oakland, N.J.; Roselle, N.J.; and North Chili, N.Y. This represents a whole quadrennium's work in former years on this district.

A mission congregation is func-

(Continued on page 32)

MOVING MINISTERS

- VANE M. ANDERSON from Marigold (Miss.) Sunflower to Cabot (Ark.) Russell Chapel.
- GAYLAND E. AUBREY from Independence (Mo.) Trinity to Meade, Kans.
- MARTON LOWELL BROWN from Wapato, Wash., to New Bridge, Ore.
- ROBERT CUNNINGHAM from Nazarene Bible College, Colorado Springs, to Fountain Valley, Colo.
- RALPH DINGUS from Harlingen, Tex., to Brownwood (Tex.) First.
- ART FISH from Kent (Wash.) Meridian to associate, Ridgefield (Wash.) Pleasant View.
- JAMES FORD from Indianapolis Bridgeport to evangelism.
- JAMES HARROLD from Pasadena College, Pasadena, Calif., to Spokane (Wash.) South Hill.
- RAYMOND HASSINGER from Ironton (Ohio) Coal Grove to Newcomerstown, Ohio.
- CARL C. INGERSOL from Oklahoma City Westgate to Fort Wayne (Ind.) First.
- RONALD J. KELLER from Sharpsville, Pa., to Kingston, N.Y.
- W. R. "WEBB" LIDZY from Nazarene Bible College, Colorado Springs, to El Paso (Tex.) Northgate.
- JOSEPH P. McCAFFRY from Francisco, Ind., to Thomasville (N.C.) First.
- MERLE MANSELLE from Clarkson, Ky., to Kings Mountain, Ky.
- KEITH MARTIN from associate, Bedford, Ohio, to Doylestown, Ohio.
- FRED W. MELDAU from Minford, Ohio, to Newark (Ohio) East Side.
- LOUIS J. MUSATICS from Durand, Mich., to Corey, Mich.
- WILLIAM H. POPE from Gilmer, Tex., to Lamar, Mo.
- JOHN E. REMMENG from Kenosha, Wis., to Coal Grove (Ohio) Ironton.
- PHIL SHOMO from Fortville, Ind., to Anderson (Ind.) Goodwin Memorial.

- PAUL N. VAIL from Danbury, Conn., to Belfast, Me.
- ELWOOD R. VANDIVER from Ellwood City, Pa., to Jerome, Pa.
- LEWIS B. WHETSTONE from Brunswick (Ga.) First to Dublin, Ga.
- DOUGLAS C. WOODS from O'Leary, Prince Edward Island, Canada, to Trenton, Nova Scotia, Canada.
- JOHN H. WRIGHT from Plainville, Kans., to Sylvia (Kans.) Pleasant Hill.

DISTRICT ASSEMBLY INFORMATION

- **KANSAS CITY—August 22-23.** First Church of the Nazarene, Meyer Blvd. and Rockhill Rd., Kansas City, Mo. 64131. Host Pastor: James H. Ingalls. General Superintendent: Dr. Edward Lawlor.
- **LOUISIANA—August 22-23.** First Church of the Nazarene, 1111 Maryland St., Alexandria, La. 71301. Host Pastor: Robert Hollis, Sr. General Superintendent: Dr. George Coulter.
- **NORTH CAROLINA—August 22-23.** First Church of the Nazarene, 701 Scaley Bark Rd., Charlotte, N.C. 28209. Host Pastor: Barry T. Gay. General Superintendent: Dr. V. H. Lewis.
- **MINNESOTA—August 23-24.** Assembly Grounds, Lake Koronis, Paynesville, Minn. 56362. General Superintendent: Dr. Eugene L. Stowe.
- **NORTHWESTERN ILLINOIS—August 23-24.** District Campgrounds, Manville, Ill. 61339. Host Pastor: Ray Gibson. General Superintendent: Dr. Charles H. Strickland.
- **WISCONSIN—August 23-24.** Camp Byron, Rte. 1, Byron, Wis. General Superintendent: Dr. Orville W. Jenkins.
- **JOPLIN—September 6-7.** First Church of the Nazarene, 1477 N. Broadway, Spring-

field, Mo. 65802. Host Pastor: Bob Lindley. General Superintendent: Dr. George Coulter.

• **SOUTHEAST OKLAHOMA—September 6-7.** First Church of the Nazarene, 8th and Trudgeon, Henryetta, Okla. 74437. Host Pastor: R. B. Kelly. General Superintendent: Dr. Charles H. Strickland.

• **SOUTHWEST OKLAHOMA—September 6-7.** Western Oaks Church of the Nazarene, 7901 N.W. 16th St., Oklahoma City 73127. Host Pastor: W. Talmadge Johnson. General Superintendent: Dr. Edward Lawlor.

VITAL STATISTICS

DEATHS

- **MARY ESTELLE ADAMS**, 79, died July 4 at Pico Rivera, Calif. She is survived by two daughters, Lila M. Haynes and Ethel A. Culwell; one son, Robert J.; seven grandchildren and three great-grandchildren; and two sisters.
- **MRS. LYDIA FINKBEINER**, 95, died Feb. 9 at Connell, Wash. Funeral services were conducted by Rev. R. Gammill. She is survived by six sons: Rev. Arnold, Rev. Chester, Rev. John, Rev. Melvin, Clarence, and Roland; 29 grandchildren; 42 great-grandchildren; and one great-great-grandchild.
- **MRS. DOROTHY E. HAYES**, 53, died May 11 at Tampa, Fla. Funeral services were conducted by Rev. R. L. Cleveland. Survivors include her husband, Paul; three daughters, Nancy Cleveland, Karen Spengler, and Paula Parrott; two sons, Dan and David; seven grandchildren; and two sisters.
- **CLARA MAE LEE**, 80, died Mar. 10 in Michigan. Funeral services were conducted by Rev. Clyde R. Barnhart. Surviving are three daughters, Mildred, Violet Textor, and Gladys Hansbrough.
- **JESSE DALE IRWIN**, 66, died June 27 at San Leandro, Calif. Funeral services were

NEWS OF RELIGION

conducted by Revs. J. M. Anderson, Wayne Knox, Bob Clayton, and Harold Kiemel. He is survived by his wife; one daughter, Mrs. Geo. Matye; and three grandchildren.

● **MRS. AMANDA JOHNSON**, 91, of Grafton, W. Va., died Apr. 6. Funeral services were conducted by Rev. Don Mason and Rev. W. Canterbury. She is survived by two sons, Rev. Hugh O. and Holly; two daughters, Mrs. Paul (Russia) Dillon and Mrs. Densel (Pearl) Shaffer; five grandchildren; and six great-grandchildren.

● **MRS. MARY L. SPRAY**, 75, died in Oklahoma City, June 8. Funeral services were conducted by Rev. Frank Skillern. Survivors include two daughters, Mrs. W. R. (Daisy) Aldridge and Mrs. C. T. Sherrill; a son, E. C.; six grandchildren and two great-grandchildren; three sisters; and two brothers.

● **JOHN A. SWINK**, 61, died Dec. 12, 1972. Funeral services were conducted by Rev. Wendall Ravey. He is survived by his wife, two sons, three daughters, and six grandchildren.

● **RALPH WATKINS**, 81, died June 21 at Seymour, Ind. Funeral services were conducted in Washington, Ind., by Revs. John Smith, Eric R. Eide, and Robert P. Hawkins. Surviving are three sons, Herman E., Fred L., and Ernest Wilbur; three daughters, Mrs. Raymond (Claretta) Jerger, Mrs. Wiley E. (Wanda) Nelson, and Mrs. Charles D. (Velma Irene) Lanning, Sr.; 17 grandchildren; 28 great-grandchildren; two great-great-grandchildren; and one brother.

● **DELLA MAE WILLIS**, 95, died May 15 at Prosser, Wash. She had been a member of the Church of the Nazarene for 57 years. Funeral services were conducted at Grandview, Wash., by Rev. John Lundy. Surviving are one daughter, Mrs. Helen Fortune; one son, Robert; one grandson; and three great-grandsons.

BIRTHS

● to **JAMES L., SR., AND SUSAN (EMERY) HORNER**, Mobile, Ala., a girl, Lori Suzanne, May 12.

● to **MICHAEL W. AND DELL (TAYLOR) MILLER**, Columbus, Ga., a girl, Kara Joelle, June 16.

● to **REV. WILLIAM AND DOLORES (WANSER) NORRIS**, Punta Gorda, Fla., a girl, Darla Cyrille, Jan. 6.

● to **REV. AND MRS. BYRON E. SCHORTINGHOUSE**, Miami, Fla., a girl, Jenifer Anne, June 11.

● to **HERBERT H. AND LINDA HOWENSTEIN**, Janesville, Wis., a boy, Kevin Andrew, June 19.

● to **ELDON J. AND DEE ANN CRAGER**, a girl, Margaret Estylene, Apr. 15.

● to **REV. LARRY AND RUTH (KUPFER-SMITH) BRINCEFIELD**, Walbridge, Ohio, a girl, Jennifer Ann, July 5.

MARRIAGES

● **JACQUELINE RAE HURN** and **CHARLES W. OLIVER** at Overland Park, Kans., June 29.

● **TERESA DOERFLINGER** and **RICK LONG** at Warrensburg, Mo., May 26.

● **SANDRA GAYLE BLADBRIDGE** and **RONALD LEE JEWELL** at Kankakee, Ill., June 16.

● **DANA LYNN RITTER** and **DAVID WILLIAM BLUE** at Nashville, July 20.

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.

FIRST WOMAN MILITARY CHAPLAIN COMMISSIONED. Florence Dianna Pohlman was recently ordained into the Presbyterian ministry at National Presbyterian Church, Washington, D.C. The following day she was commissioned as the first woman chaplain in the history of the armed forces.

The 32-year-old La Jolla, Calif., woman has entered the U.S. Navy as chaplain.

The reason Miss Pohlman gave for joining the navy was that she became so engrossed in the work of her church that she seemed to find neither time nor inclination to pursue her promising music career.

Dr. Louis H. Evans, Jr., pastor at National Presbyterian Church, preached the ordination sermon. He was her pastor in the San Diego suburb last year.

Dr. Walter E. James, associate pastor of the La Jolla church, gave the charge to the ordinand. □

NEW FBI CHIEF SWORN IN. Asking that "God always guide my thinking and justice always dictate my actions," Kansas City Police Chief Clarence M. Kelley was sworn in as the second permanent director of the Federal Bureau of Investigation, July 9, as President Richard M. Nixon looked on at the Federal Building Plaza in Kansas City.

Kelley, an elder and former Sunday school teacher at Country Club Christian Church in Kansas City, was praised by the President as a "fine family man," a man who has a "deep faith in his religion," and as a man of "enormous personal strength and character."

No direct mention was made of the political controversy that has swirled around the FBI in recent months, but Kelley pledged to enforce the law "without taking self-interpretative stances" and said that the law "will apply to me personally as well as officially."

"We are servants of the law and not its masters," he said.

Kelley's predecessor as permanent director of the FBI was J. Edgar Hoover, whose long tenure was marked by great growth in the power and scope of the Federal Bureau of Investigation. He too was noted as a man of personal faith and integrity, although he had been subject to increasing criticism by political opponents in recent years.

A crowd estimated at over 12,000 waited for hours in the sweltering midsummer sun to see the President and other dignitaries who gathered for the swearing-in ceremony.

During the ceremony a small group of demonstrators, estimated at about 50, paraded in the surrounding streets and chanted their opposition to Kelley and Nixon. The demonstration was peaceful and there were no incidents. □

Clarence M. Kelley is sworn in as director of the Federal Bureau of Investigation by the Honorable William H. Becker, chief judge of the U.S. District Court for the Western District of Missouri, while President Nixon and Mrs. Kelley look on.

(News photo and story by John C. Oster)



the answer corner

Conducted by W. T. Purkiser, Editor

■ At what stage after conception does a fetus develop a soul? Does it have a soul when it's conceived?

I do not think it is possible to answer with certainty.

The three theories of the time a fetus becomes "a living soul" in the biblical sense are:

1. At conception
2. At quickening

3. At birth

The only shred of light the Bible offers is in Exodus 21:22-25, where the penalty for accidentally inducing miscarriage is described as being less than the penalty for murder

or manslaughter.

The issue becomes critical in cases of abortion. I regard abortion for other than approved medical reasons as sinful. But it is not murder in the ordinary use of that term.

■ Would you elaborate on a recent answer where you made a distinction between praying, "If it be Thy will," and, "According to Thy will."

Where there is room for doubt about what the will of God is, the phrase would properly be "If it be Thy will."

Where one prays in faith that what he asks is in fact the will of God, he would still ask "according to Thy will," that is, "consistent with and in conformity to Thy will."

"If it be Thy will" acknowledges an area of question. "According to

Thy will" puts the matter in the hands of God with the conviction that He will work it out in the way and at the time His wisdom sees best.

The difference is most clearly seen in prayer for divine healing. "If it be Thy will" conveys a suggestion that God's intention may be something other than health and wholeness.

"According to Thy will" acknowl-

edges God's intention for health and wholeness, but recognizes that His wisdom sometimes permits what He doesn't purpose and puts the time and manner of healing directly in His hands.

I realize this may sound like "logic chopping," a distinction without a difference. But really, it has some far-reaching implications both for prayer and for our understanding of physical healing.

■ Do you feel that the incident of Galatians 2:11-15, where Paul rebuked Peter for refusing to eat with the Gentiles after representatives of James came to Antioch, occurred before the conversion of Cornelius in Acts 10?

No, I think it occurred after the events described in Acts 10.

Admittedly, the timetable is a bit difficult to follow. But from what Peter said in Acts 10:28 about never fellowshiping with Gentiles, it seems to me he partially learned

his lesson at the household of Cornelius before he went to Antioch.

The Antioch encounter between Peter and Paul probably took place during the period described in Acts 11:26 ff. or Acts 13:1.

Peter doesn't show up too well in

Galatians 2:11-15. But I think it is to his credit that he took the attitude toward Paul he did in 2 Peter 3:15, "our beloved brother Paul." It is a big man who can take rebuke or criticism and not get his back up about it.

■ On consulting my commentaries on Matthew 5:23-25, I find that Adam Clarke and Matthew Henry differ in their opinion on verse 25. Could you tell me the proper interpretation of "adversary," "judge," "officer," and "prison"?

If you'll take another look at Adam Clarke, I think you'll see that he really doesn't disagree with Henry.

After giving pretty much the same explanation as Henry, Clarke goes on to say, "A good use of this very prudential advice of our Lord is this," and then he allegorizes the passage to illustrate the need for man to be reconciled to God.

But Clarke goes on to say, "Those who make the *adversary*, God; the *judge*, Christ; the *officer*, Death; and the *prison*, Hell, abuse the passage, and highly dishonour

God." I agree.

Dr. Ralph Earle in the *Beacon Bible Commentary*, Volume 6, says, "The point is that Christians should try to settle their differences as quickly and quietly as possible and settle them between themselves. Christians normally do not need a judge or court to decide what is right and fair between them (cf. 1 Cor. 6:1-8)."

To answer your question specifically: The adversary is a Christian brother with whom you have a disagreement and who is taking you to

court about the matter. The judge is a judge of a civil court. The officer is a bailiff or other law-enforcement officer. The prison is the debtors' prison (an anachronism now in most civilized countries).

When you look back over the entire consideration in Matthew 5: 21-26, you will see that Jesus says we should be reconciled with our offended brethren for two reasons: so that we may rightly worship God (verses 23-24) and to avoid the uncomfortable consequences of civil suits (verses 25-26).

tioning in Monticello, N.Y.; and a new work is soon to open in Manhattan, N.Y., for which Pasadena, Calif., First Church made a sizable financial contribution to make this work possible.

Other doors are already beginning to open. At a recent meeting of the board the tremendous challenge of organizing 16 new churches by 1976 was enthusiastically accepted.

The entire district has caught the vision and God is blessing. We need at least 200 churches in this great area, and if Jesus tarries we may just have them by year 2000.

One of our fine laymen in sum-

ming up the report to the board wrote the following:

To the New York District Church of the Nazarene God has given:

- ★ more cities without the message of Christ and of holiness
- ★ more people who do not know Christ as Lord
- ★ more evidence of spiritual needs
- ★ more opportunity to enter areas for Christ than any other area of our nation.

BUT: To whom *much* is given

★ our opportunity, our responsibility, our challenge

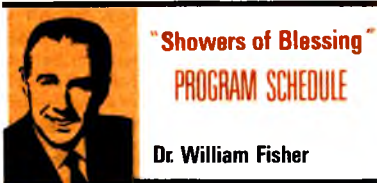
Of them is *much* required.

THEREFORE: Let us accept our most serious responsibility of home missions and recognize the great opportunities we are given to reach people.

Let us be challenged to respond in faith, knowing that, as we in established churches do our best for new churches, God will reward that faith.

BECAUSE: Of us is much required...

It is "Home Missions—till Jesus Comes." □



Aug. 19—"Take Time to Smell the Roses"

Aug. 26—"A Time for Greatness"

**THIRD
INTERNATIONAL
NAZARENE
LAYMEN'S
CONFERENCE**

August 13 Through
Sunday Noon, August 18



**Make Plans Now
to Attend**



The steel framework for the 3,500-seat sanctuary of Denver First Church begins to rise. The figure of a workman in the center of what will be the 300-seat choir and platform area gives some indication of the massive size of the structure. The entire first unit will be 500 feet long, with a central tower 12 stories high. Modernfold partitions under and around the balcony will provide auditoriums seating 1,700 and 2,400 when the full capacity is not needed. Educational facilities are planned to accommodate 4,000. The new plant is being built on a 10.2-acre site at Hamden and Colorado Blvd. in Denver at a projected cost of \$3.5 million. The first unit is expected to be occupied January 1, 1974. Rev. W. Donald Wellman is the pastor.

General Superintendent Eugene L. Stowe delivered the dedicatory message for the new Marianas Church in Dededo, Guam. Mr. Noe Saison sang at the service. He is the Christian Guamanian who sold the one-acre lot to the church at a price far below market value. The church was built entirely with volunteer labor, including pews, pulpit, and other furnishings.

Alabaster funds helped make the down payment on a parsonage which is now under construction with many hours of donated labor. Gaylord A. Rich is pastor.



DISCOVERY DAYS

★ SEPTEMBER 30—DISCOVER TOTAL ENROLLMENT

★ OCTOBER 7—DISCOVER CHILDREN

★ OCTOBER 14—DISCOVER YOUTH

★ OCTOBER 21—DISCOVER ADULTS

★ OCTOBER 28—

RALLY DAY!

DISCOVER CHRIST



TRIFOLD DISPLAY CHART

Doubles as an interest center and an "information at a glance" promotional piece. Weekly goals and attendance may be written in. Suitable for displaying on table or hanging on wall. 28 x 56". *Suggested quantity:* one for each Sunday school and each department and/or classroom.

UX-500

\$4.00



LETTERHEAD

Ideal for church-wide mailings or handbill. Theme design across top with space below for mimeographing desired messages. 8½ x 11". *Suggested quantity:* enough for frequent distribution to the entire enrollment.

U-502L

Package of 50 for \$1.25



BUTTON

Helps build an atmosphere of excitement and participation. A conversation opener leading to an invitation to attend Sunday school. Imprinted, "Discover." 7/8" diameter. *Suggested quantity:* enough to give every member.

U-503B

Package of 50 for \$1.50



STREAMER

Eye-catching reminders to go *all out* to discover new children, youth, and adults. 4 x 22". *Suggested quantity:* enough to display throughout the church wherever people gather.

U-501ST

Package of 6 for 75c

THEME SONG



"I've Discovered the Way of Gladness," by Floyd Hawkins—a song of great inspiration, challenging members to share their "discovery" through personal witness. Printed on 5½ x 8½" sheets. *Suggested quantity:* enough so everyone may have access to a copy.

U-504TS

Package of 25 for 75c

All attractively designed and printed in two-color

Plan NOW for 5 Unforgettable Sun **DAYS OF DISCOVERY**

NAZARENE PUBLISHING HOUSE

Post Office Box 527, Kansas City, Missouri 64141



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

MY FRIEND BILL

My friend Bill was reclaimed after 35 years as a backslidden Nazarene. When he got through, he got through "good." He was finally—as he expresses it—"overwhelmed by the love of God."

Bill is my trout fishing partner and my church treasurer.

The first thing every morning he prays and reads his Bible until his soul gets blessed.

He is usually the first to pray and testify at church.

He is a big, rawboned fellow, but his tears flow readily when he talks about Jesus.

Bill was first saved under the ministry of Dr. D. I. Vanderpool in 1933, but his wife was not a Christian and things did not go so well with him as a young Christian and he lost out.

For 35 years he never darkened the church door, and he spent most of his Saturdays in a tavern drinking and gambling with his friends. Still his name stayed on the church roll of our church in San Francisco and a few people kept praying.

In November, 1968, Bill got back to God and he has not wavered since then. He frequently counts the months and years now, back to his spiritual birthday.

It cost something for Bill to get to God. He had to make some restitution. I sent some money to the Internal Revenue for him.

He had to make some restitution to the Southern Pacific Railroad. He was a paintshop foreman and it was easy to take home paint, and brushes, and tools from the shop. Also with the fine equipment, it was easy to refinish and paint furniture. Everybody did it, and he thought nothing about it.

He did not know how to go about his restitution to the railroad when God be-

gan talking to him about it. Finally he wrote a letter to the president of the Southern Pacific and told him how he had been saved, and how his conscience was troubling him about what he had done. Weeks passed and there was no reply. The devil tortured him with fears about the consequences. I knew nothing about this until afterward.

One day a letter arrived and the president of the railroad told him, "I want you to know that, although I am not a Christian myself, I believe in that kind of religion. Whatever you owe the railroad is forgiven and forgotten, and I would appreciate it if you would pray for me."

Bill says that for all those 35 years of backsliding he seldom thought of God and was perfectly satisfied with the way he was living.

But one day a sister in Michigan died and he went back to the funeral and stayed in the home of another sister. This sister talked of their mother and how she had prayed for him until her death. She did not chide him or talk religion to him, but he said it was her love that finally broke him down.

When she prayed he felt strangely troubled, and when she offered thanks at the table the tears would roll down.

"As we said good-bye when I was leaving, I looked into her face and I saw the love of God for me.

"I got on the plane for San Francisco and back to the old life, but I could not put out of my mind what I saw in my sister's face." On the way home he got saved.

Bill's most characteristic prayer now is, "O God, give me a new baptism of love, and send a new baptism of love to our church." □

by Fletcher Galloway
San Francisco, Calif.

PEARSALL— NEW NNC PRESIDENT

Dr. Kenneth H. Pearsall, 55, has resigned his position as superintendent of the New England District to become president of Northwest Nazarene College, Nampa, Idaho. He is assuming the new assignment in mid-August.

The NNC post was vacated by Dr. John E. Riley, who retired after serving 22 years in the college presidency. Dr. Riley was granted the status of president emeritus at the sixtieth-anniversary commencement of the college in June.

Eastern Nazarene College, Quincy, Mass., conferred the honorary D.D. degree upon Rev. Pearsall during its 1973 commencement season. He has distinguished himself in the areas of administration and pastoral ministry.

Dr. Pearsall held First Church pastorates in Akron, Ohio; and Yakima, Wash., prior to becoming a district superintendent. From 1963 to 1969, he served as district superintendent of the Albany (New York) District. Since 1970, he has served as superintendent of the New England District.

In August, 1968, Dr. Pearsall was elected by a mail vote to the General Board. He was elected General Board president at three consecutive annual meetings—January, 1971, '72, and '73.

□

Dr. Kenneth H. Pearsall



ONC TO RECEIVE GRANT FOR NEW FACILITY

The Office of Education recently announced that Olivet Nazarene College, Kankakee, Ill., has been granted \$500,000 to help with the construction of a \$2 million library and learning resources center. Rev. M. L. Goins, coordinator of development for the college, said: "Construction is expected to begin in September."

Previously the Office of Education agreed to pay any interest charges over 3 percent on a loan of \$1,277,000. The interest subsidy agreement is for a 20-year period if needed.

Olivet also received \$250,000 from the Kresge Foundation for this project. Other financial resources include—\$1 million from the Central Educational Zone and \$250,000 from the Kankakeeland Business Community. □

MANC LOSES LEADER

Funeral services for Lloyd D. Helms, 60, director of the physical plant at Mid-America Nazarene College, Olathe, Kans., were conducted on Thursday, July 12, at the College Church. Mr. Helms died on Monday, July 9, at the Trinity Lutheran Hospital in Kansas City following a short illness.

Helms had lived in the Kansas City area for 40 years. He moved to Olathe in September, 1972. He was a member of the College Church.

Survivors are his widow, Virginia, and a son, Paul E., both of the home; two daughters, Mrs. Judith Dempster of Overland Park, Kans.; and Mrs. Mary Beth Tucker, of Indianapolis; a brother; five sisters; and three grandchildren. □



Lloyd D. Helms

NO MORE PARCELS FOR NICARAGUA

July 16—DISCONTINUE PARCELS TO NICARAGUA. We have just received word by long-distance telephone that the provision for duty-free parcels to Nicaragua through C.E.P.O.D. has been **DISCONTINUED**. Please do not put any more parcels for Nicaragua in the mail, as very high duty is now required. □

Mary L. Scott
Executive Secretary, NWMS



Dr. and Mrs. Hugh C. Benner

BENNERS CELEBRATE GOLDEN ANNIVERSARY

Dr. and Mrs. Hugh C. Benner of Leawood, Kans., were honored at a special reception to celebrate their fiftieth wedding anniversary, Saturday, July 21. The occasion was sponsored by their children: Mrs. Janet Niccum, of Prairie Village, Kans.; and Dr. and Mrs. Richard Benner, of Palo Alto, Calif.

Dr. Benner served as the first president of Nazarene Theological Seminary, Kansas City, from 1945 to 1952. The reception was held in the new NTS library on the East Meyer Boulevard campus. From 1952 to 1968, Dr. Benner was a general superintendent in the Church of the Nazarene.

Approximately 200 of their friends came to offer good wishes. □

STOWE RETURNS FROM OVERSEAS VISIT

General Superintendent Eugene L. Stowe left Kansas City on Wednesday, July 25, for Puerto Rico to conduct their district assembly. He also visited the churches in the Virgin Islands.

Dr. Stowe returned to Kansas City Monday, July 30. □



Dr. Stowe

Two men from the Amarillo (Tex.) San Jacinto Church plan to attend Nazarene Bible College this fall in Colorado Springs. Pastor K. Dwight Southworth (center) presents local preacher's licenses to Phillip Smith (l.) and Bill Hodges (r.), pictured with their families.



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with many practical uses . . .

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- Blazers • Shoulder Emblems • Uniforms • And . . .

Buy 'em in quantities. You'll like 'em!

U-2100 ————— 75c each; 25/\$15.00



Actual size
and colors

Good Listening Recent *tempo* Stereo Releases

TOWN AND COUNTRY

*The Couriers (trio)
in a country mood*

Today • When God Speaks • Walk with God • I Sing the Mighty Power of God • A World Without Love • On Jordan's Stormy Banks • Guilty • I'm Going Back • He's More than a Swear Word • Till the Storm Passes By
L-7037 \$4.98

SING NOW

*Featuring the Otis Skillings
Orchestra and Chorus*

Oh, He's So Wonderful • I'm Changed • Spread a Little Joy • Oh, How I Love Jesus • Grumblers • He Is So Great • Study unto the Lord • Nature Proclaims • More like My Jesus • I'm So Happy • My, Didn't It Rain • I Want Jesus to Walk with Me • I'm So Glad Jesus Lifted Me • Wade in the Water • I Have a Peace in My Heart • We Thank You
L-7035 \$4.98

NEW CALIFORNIANS II

*Familiar hymns with some
bright, new sounds*

Blessed Assurance • My Jesus, I Love Thee • Lord, We Praise You • Love Divine • Lead On, O King Eternal • Praise Him • I Am Thine, O Lord • Leaning on the Everlasting Arms • Living for Jesus
L-7040 \$4.98

SUNDAY NIGHT AT THE CONSOLE

*Organ interpretation
by Eleanor Whitsett*

Palms of Victory • Bringing In the Sheaves • Jesus Will Walk with Me • All in All • Balm in Gilead • Wonderful • My Faith Looks Up to Thee • Where He Leads I'll Follow • Sweeter than All • Sunlight, Sunlight • I Know a Name • We're Marching to Zion
L-271 \$4.98

HAWAIIANS

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