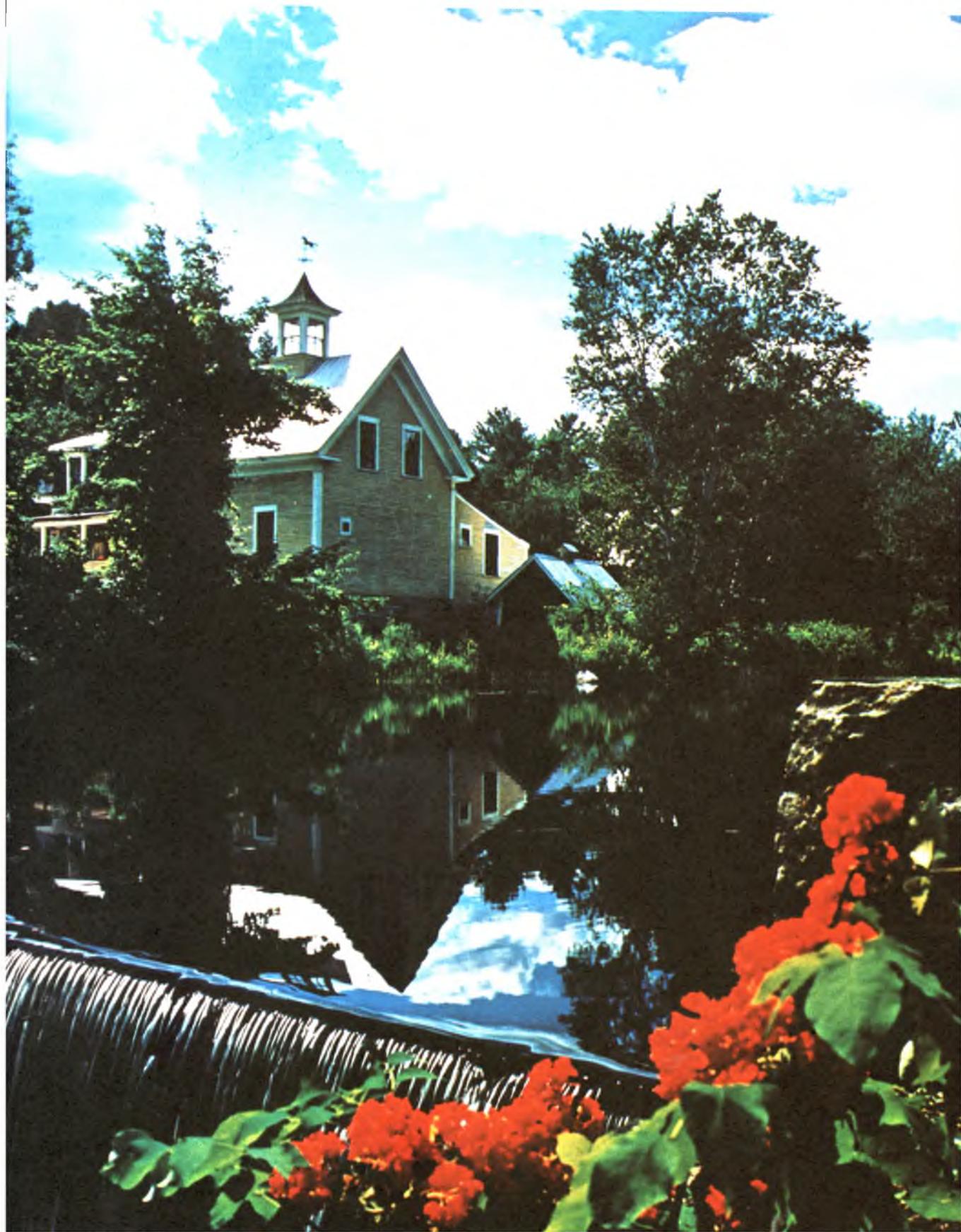


CHURCH OF THE NAZARENE / JULY 3 '74

# HERALD OF HOLINESS



General Superintendent Edward Lawlor



# DWELL DEEP

For our day, which suffers a deep-seated spiritual illness, we could hardly find a more topical or appropriate command than the one given in the Book of Jeremiah at the time of Edom's calamity—these two words, “Dwell deep.” They have a certificate of divine authority upon them, for they read, “Dwell deep . . . saith the Lord” (Jeremiah 49:30). Today we must find some sure refuge in which we can live holy amid confusion and uncertainty on every hand.

There is much shallow thinking, shallow talking, shallow teaching—yes, even some shallow preaching—in every area of life today. Therefore, we must “*dwell deep*,” removed from the clatter of worldly views and the tumult of worldly ways. Unless we do this we will find ourselves as Christians shaken from our foundations in these perplexing, but challenging, days.

Emergency religion is not enough; nor is this the time for superficial Christianity. We must take care not to mistake a religious background for a living faith. Then, again, let us be sure that our faith has not lost its conviction and that we have a personal, experimental experience of holiness. This involves going deep spiritually. That which is outward, and formal, and traditional is not enough—we must “*dwell*

*deep*,” so that we “hold fast the profession of our faith without wavering” (Hebrews 10:23).

We need a deeper sense of the reality of sin—not only the obvious sins condemned by the Ten Commandments, but the sins enunciated by Paul, such as pride, selfishness, jealousy, impurity, and the lack of perfect love. Along with this sense of the reality of sin we must have an overwhelming appreciation of the greatness of God's message of salvation and cleansing.

We need a deeper communion with God. Dwelling deep—founded upon a rock (see Luke 6:48)! Jesus Christ is that Rock—not our emotions; not our efforts to follow Him; not our labors for Him—but Christ himself. It is only the one whose life is hid with Christ in God who is able to withstand the shocks of our sick world with its outlandish suggestions, its uncertainties, its indifference to the spiritual, and its complete apostasy from God.

Effective Christianity in a day like this must “*dwell deep*” in the Word of God and in the rich mines of prayer.

There is a refuge for the soul when we “*dwell deep*” in rich fellowship with God, and we must rediscover that refuge (1 Corinthians 2:10)! □

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**B**eing a home mission church—that means no building and other necessities—we have to do with what we have.

Most of our meetings are held in someone's home. Terribly inconvenient, because we have to keep changing, going here and there, never able to maintain a "regular schedule of events."

But we have discovered that people's needs and God's responsiveness are not always according to "our regular schedule of events." Let me illustrate.

# THE BLESSING OF INTERRUPTIONS

By Ernest McNaught, *Oakland, N.J.*

Monday night board meeting. Begin the meeting in the parsonage; 7 p.m., starting time.

At 7:30 p.m. I must go to court. Billy was charged with assault. The girl he was living with and her three-year-old daughter were taken in by some of the church people.

The night he abused her she found someone who loved her in spite of her sin and who gave that love, knowing she could do nothing for them in return. It was quite an experience for her.

Billy needed real help. Alcohol, drugs, early training—all stacked against him. After prayer and working with him, we knew he needed something more than we were qualified to give him.

The girl needed additional help also. Kept apart, they could be helped. Together they would only go further away from reality.

To our surprise, the judge gave him six months with all but one week suspended.

When I returned to the board meeting, the only thing left to do was pray. Our agenda was

set aside, because God doesn't necessarily work on "our regular schedule of events." It was suggested we meet every night because we had only a week to work out God's will.

Tuesday night, a good report. Looked like we might be able to help. Child services, state welfare, the judge, a rehabilitation center were all contacted.

Wednesday night. Some reverses. Didn't work like we wanted. We started to go to prayer. Someone mentions another need. Then another and another and another. They ranged from an unmarried pregnant woman who involved one of our members in a lie to get food stamps, to a child having an ear infection, to a mateless mother who was encountering problems with a 13-year-old son.

Again we learned that God does not always work by "our regular schedule of events."

The prayer of one young man went something like this: "Lord, I am frustrated. We don't have time for all these problems. We aren't a big enough church to handle these complicated problems. I'll admit I got real mad when the judge didn't do what we thought was right. Then last night we saw some hope. Now tonight it is getting cloudy again. Lord, I am sorry I forget so easily."

Someone else prays, "Thanks, Lord, for the confusion."

Another prays, "Thanks, Lord, for thinking we as a small body are capable of handling all these things."

Someone else prays, "Lord, keep us the kind of a church that is always moved into action by people and their needs and not by a 'regular schedule of events.'"

Some were so overwhelmed they could not pray at all. And another, "Keep us united around what we all know is the answer—YOU."

So we go on publishing our regular schedule of events. We call them "Green Pastures for the Flock." And in our weaker moments we hope they don't get interrupted.

But in our stronger moments we know people's needs and God's responsiveness don't always stick to "our regular schedule of events," and even secretly wish for the next BLESSING OF INTERRUPTION.

By the way, we still don't have our answer for Billy's problem. But we will! □

# HERALD of HOLINESS



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### HOW WILL IT BE!

*Oh, how will it be  
When we step through a door  
And find we have walked into heaven!  
Ah, how will it be  
When we feel a new strength  
And it's immortality given!*

*Oh, how will it be  
When we hear a new song  
And find it is heaven's host singing!  
And how will it be  
When we lose trace of time  
And know eternity's beginning!*

*Oh, how will it be  
When we pass out of dark  
And find the new light is glory!  
Ah, how will it be  
To hear that sweet Voice  
Explaining the old, old story!*

*And how will it be  
To stand on a hill  
And see we have reached our homeland!  
Oh, how will it be  
To feel a firm touch  
And find we are holding God's hand!*

—Leah Whitcanack Smith  
Tinley Park, Ill.

### CONSECRATION

*I know not why God leads the way He does  
Nor why for me the road ahead is dim.  
I know not how to take each step ahead;  
I only hold His hand and trust in Him.*

*What matter burdens heavy bend my back?  
What though some days the road seems rough  
and long?  
When shadows sometimes darken out the sun,  
He lifts the cloud and gives my heart a song.*

*I trust Him now; I trusted yesterday;  
I'll trust Him in the sun or shadows dim.  
I'll trust Him to the ending of my days;  
When life is o'er, I'll still be trusting Him.*

—Esther Lunsford  
Bourbonnais, Ill.

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Some who read this know that, in December of 1972, I had a massive coronary. For the first 72 hours, the doctors despaired of my life. After many weeks in the hospital, most of them spent in the coronary intensive-care unit, I was allowed to come home under special care.

Now under great restrictions, after more than a year, I am realizing how wealthy I really am.

There are the wonders about me that make my little world such an enchanted place, wonders that no one can steal from me—the simple things of life that make me wealthy indeed.

I have treasures more precious than the gems and jewels which filled the strongbox of Croesus.

During these convalescing months, God has shown me how wealthy I am—He has shown me my enchanted world—an enchanted place I never had time to enjoy before.

My world has no boundaries. The shimmering horizons even beyond the hills are nothing more than hazy, purple curtains.

The blue skies are worthy of the poet's fancy, having inspired memorable lines ever since man learned to put words on paper.

The flaming skies of sunset delight my soul as I realize they are creations of God. Gazing on such beauty, I am made to think how the

poet, with the rhythmic tools of his trade, finds himself inadequate for the task of paying tribute to God for this great beauty.

A thousand violins cannot serenade a new day as sweetly as the little bird just outside my window melodiously sings its praises to the rising sun.

I hear harmony in the whirring of the insect wing; and as I walk in the early evening (doctors' orders), I can hear the frogs in a nearby pond sing a song of contentment.

I have found a treasured friendship in the trees. They seem solicitous of my well-being in my moments of rest and meditation.

I have realized that much of the beauty of the earth about me is the work of the wind—the wind, whose song depends upon its intensity. As I listen I can tell its force by the song it is singing.

I never realized my wealth until my loving Heavenly Father had me “come away . . . and rest a while” (Mark 6:31, NASB). He has given me wealth without an “inheritance tax.” Wealth that does not blind me as would the glitter of gold in the countinghouse. Wealth that does not drown the beautiful sounds of His world as does the clink of this gold.

I want to say, “Thank You, God, for calling me aside, for loving me so much that You want me to realize how very rich I am.” □

By Fletcher Galloway

Portland, Ore.

# THE MAGIC WORD

**G**race is a lovely word that has many meanings. Sometimes it means beauty, charm, and attractiveness.

Again it means propriety, graciousness, and good taste.

It may describe loveliness of movement or delicate contour of features.

It is the word we use for the small prayer of gratitude before meals.

A grace note or notes describe the lilting musical embellishment to a melody by the accidental notes that are inserted as if by an afterthought.

“Your Grace” is the proper salutation when addressing royalty, and a graceful curtsy adds to its charm.

But *grace* in its spiritual meaning takes us right into the holy of holies. We grope for words as we try to fathom the deep mystery of God’s love for man, His unmerited favor and mercy that we receive freely but can never deserve or repay.

It must have been a high point of revelation when the Holy Spirit impelled Peter to put the five words together “the God of all grace” (1 Peter 5:10).

God’s grace starts with prevenient grace. Every baby born holds a visa for heaven in its chubby hands. Color, race, or parentage has nothing to do with it. Whether or not the child is baptized does not change it. Until a child comes to the age of accountability and forfeits its innocence, its death places it at once in the loving arms of God.

Grace was personalized and dramatized when Jesus, the Lamb of God, died on the Cross for our sins.

God never says, “Are you good enough? Have you worked hard enough? Have you given enough? Did you become a member of the right church? Are you one of the chosen ones?” His word is “Whosoever will.”

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

Joe was a bartender 10 years in the nightclub owned by his mother and his sister. He was popular and had many friends. He never went

to church and he never thought of God.

But one day his wife, who had been brought up in a Christian home, prayed through at home. She came to our church. When I offered to call, she discouraged me. She said, “I do not know what Joe will say. I’m afraid he will just blow up and leave me.”

She continued to come to church, and finally Joe noticed a difference in his wife. To her surprise, he did not blow up but seemed interested, and thus the door was opened for me to call.

I met Joe and left him a Weymouth New Testament to read. Within 30 days he had read it through and was on his second reading.

Then the day came when he agreed to come to church.

I prayed for Joe every day.

I preached for Joe that first Sunday night. I preached about Jesus and Barabbas.

I said, “Barabbas was a robber. He deserved the penalty for his wrongdoing. But because Jesus died in his stead, Barabbas went free.

“The people made the choice for Barabbas. But if you are unsaved and will make your choice, the death of Jesus will count for you and will atone for your sins.”

Joe came to the altar and was saved that night.

He came to every service.

On prayer meeting night Joe and his four little boys and his wife sat together. He was the first to testify. He said, “This is Joe the bartender, in prayer meeting with his wife and family. Joe the bartender is a Christian. I have to pinch myself to decide whether this is me. My four little boys heard their daddy pray for them at family prayers this morning.”

That’s grace. That’s what I am trying to write about.

Grace is more than God’s unmerited favor, freely given. Grace is also God’s power to make us the persons we ought to be—it is sanctifying grace.

It is grace for spiritual growth afterward.

I’ve known men who had ugly carnal dispositions that made them hard to live with.

God can change that. I’ve known many

# "GRACE"

cases where He has. God can make a Christian gentleman out of a pretty tough customer if he is willing to die out to self and sin and believe God.

I've known women who needed to be sanctified and met the conditions and got the blessing.

I knew a little girl (like the Mother Goose rhyme says) who

*had a little curl right in the middle of her forehead.*

*When she was good she was very, very good,  
But when she was bad she was horrid.*

She got sanctified. What a difference! She could even see the difference herself in the mirror.

Then there are boys who are problems to themselves and to everybody around them. Sanctifying grace works miracles.

I have left the best until the last—dying grace.

One night my telephone rang about 2 a.m. It was a call for help for a lady dying in the hospital. She was crying hysterically when I went to her room. She cried night and day, they told me. She told me an amazing story.

Her father—about whom I had heard from others in the church—had been song director and soloist in our church many years before.

When she was 16, her mother died and her father remarried. She had run away from home and married a godless man who became an alcoholic and whom she had divorced.

Then she met and married a rich hotel owner.

She became the bartender for the hotel for seven years.

Then her husband died and she later married a salesman, her present husband.

Shortly afterward she found she had cancer. It had affected her spine until now she was completely paralyzed and able to move only her head.

She was dying and terrified.

She told me that she had never forgotten the church. She had read every newspaper account of happenings in our church, and had read most of the sermon subjects which I had placed in our church advertising, but she never came.

When she knew she was dying, her husband had called in five different ministers and a priest who had talked with her and prayed with her, but her hysteria continued.

I asked her if she had ever read about the vials that had been broken and their contents poured out, and how this was explained as "the prayers of the saints."

I said, "I am sure your mother and your father prayed many prayers for you. I believe God wants to pour out all the prayers that have ever been prayed for you by loved ones, Sunday school teachers, and friends, right now.

"Jesus is in this hospital room and He loves you."

As I prayed, God came. Her crying stopped and she began to pray for herself.

In a few moments it was all settled and she was smiling.

Her husband came the next day just as I entered the room to visit her.

He said, "Whatever happened to my wife yesterday, I need."

God came again and he was saved.

A few days later her daughter met me and said, "I have never seen such a change in a person in my life as has happened to my mother. Thank you! Thank you!"

I said, "Do not thank me. Thank God. I only helped your mother to place her faith in God and allow His grace to meet her need."

Instead of dying soon, this lady improved and lived for months. I visited her many times and saw her assurance grow and her spirits rise until it was an inspiration to visit her.

She always smiled when I visited her and she talked of the wonderful joy she had in anticipating the time she would see Jesus face-to-face, who had done so much for her.

I never saw her in tears again.

She told me what she wanted me to read for her funeral and the songs she wanted sung.

One night she slipped away in her sleep to be with Jesus. As I looked at her face in the casket, it seemed to me that she was smiling.

Her daughter stood beside me again and took my hand and said, "Thank you! Thank you!" But her face was upturned, and I knew she was saying it to the right One—Jesus. □

**SHE WAS DYING AND TERRIFIED. SHE TOLD ME THAT SHE HAD NEVER FORGOTTEN THE CHURCH.**

# DREAMERS WITH CORNS AND CALLOUSES

By Milo L. Arnold  
*Colorado Springs*

**T**he world is full of dreamers. Dreams are a dime a dozen. The trouble is that cheap dreams die young and leave no residue to show that they ever existed.

The great, persisting, forward movements of human enterprise are all dependent for momentum upon men with dreams which endure corns and callouses. This kind of dream does not come to sleeping men nor does it wallow in its prospective glory while the sun rises.

This kind of dreamer gets up while the dream is splendid and new. He begins to pursue it and come to grips with it in the early dawn before it settles into a dull impossibility.

The world has never been short on dreamers. It has always been short on dreams which came true. There is a lot of difference

between a dreamer and a man who makes dreams come true.

An armchair hunter dreamed of going moose hunting in the northern wilderness. He bought all the gear, the license, and the food for his trip. He set out in the warm glow of the success he would have and the rack of horns that would adorn his wall.

However, the trip was harder than he had thought. His feet became tired and his toes developed corns. His hands were weary with his gun and gear. He finally shot a goose and came home. His goose had cost him \$500.

There was nothing wrong with his dreams. It was just a dream without the drive to become real. It was a good idea but it could not cope with the burdens of its fulfillment.

These are days when our church is begging for dreams. The world has open doors and we are facing the greatest opportunity of our brief history.

Our general leadership kindles dreams. Our evangelistic conferences kindle dreams. We have examples of local churches experiencing outstanding success. Our men are getting the fever. We are exposed to great dreams and we come home from times of inspiration with hearts afire.

It is not likely that there was ever a time in our history when more ministers and more churches dreamed big dreams. Spotted here and there, dreams are coming true. The kingdom of God is building. People are finding Christ and communities are responding.

The hope of our future, however, it not attained by realizing the dreams of a few. There are times when the entire church must dream. Every local church and every pastor needs to dream.

The dream which fades when the sun gets high and we yawn our way to work will do no good. It will just prove that the thing people thought was impossible was really impossible.

Some churches will have nice little dreams, but they will be so "conservative" about undertaking the difficult that they will spend too much time getting busy. The sun will be too hot by the time they shave their dull faces. Some churches have buried dozens of little dreams in the past 25 years, leaving them not a member larger nor a bit more effective.

Some churches, however, will dream while they are wide-awake. They will count the cost and inventory their potential. They will include God in their plans and keep faith as part of their

inventory. They will be dedicated to a great cause and will not complain at corns and callouses.

They will refuse to settle for a goose when they dreamed of a moose. They will win people to Christ. They will enlarge their influence in the community, and God will bless them with inner might and outer manifestations of His help.

Little dreams die easily. Dreams which surprise us in the night may be but fantasy. They usually evaporate when the sun gets up in the sky. They are just restless night and early

morning dreams.

The dreams we need are persisting, incapable responsibilities. They are dreams which keep us awake and get us up early. They are dreams which make men and churches forget blisters and bunions.

They are usually confined to a few men whose dedication is more than willingness to die at their post. Such men are determined to live with a great purpose, to obey God, and to follow their dreams through every rugged day. They will find both personal fulfillment and divine favor. □

## BECOMING MATURE:

By Lyle P. Flinger  
Bethany, Okla.



## BEING HONEST WITH GOD

**Central Idea:** *The real truth about ourselves should help to make us free.*

The last place where we can afford to be superficial as mature Christians is in our relationship to God. Of all areas, this calls for total and complete honesty. Here no shams, no pretense, no phoniness, no masks, no covering up can safely exist.

We may have a lot of information about the Christian life and we may have had many educative experiences, but before God we must stand as struggling "becomers." We have not yet "arrived."

It is always extremely difficult to face ourselves. Our defenses rise immediately when we are threatened with admitting failure or even mistakes.

We know this is true of the person immediately before his conversion. One of the greatest hurdles to be overcome is to openly admit to God that he has been wrong, that his life-style is being judged—that his personal direction of his own life has been a failure. He finds it much easier to cling to his miserable condition than to risk the leap of faith to a glorious but uncertain future.

In a limited sense this is also true of our subsequent Christian lives. In brightly illumined "moments of truth" we see ourselves in the context of reality—as we really are. And the sight is not always pleasant. If we are not careful, in these times, our defenses will rise and we will fail to "walk in the light."

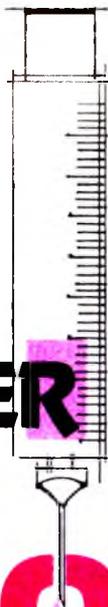
One of the exciting things about a Christian "becomer" is his belief that all truth is a part of God's truth—even this unpleasant truth about himself.

The truly mature Christian welcomes these moments of divine insight. He is not afraid of what he may find inside himself. In fact, knowing the total extent of his own personal need in any area is the only condition that can help to make him free.

As we honestly confess and respond to God—not as experts who know all about how to live the Christian life, but as "becomers" who are searching—our relationship becomes one of depth and growth. We are honest and free.

**Point to Ponder:** *Am I willing to lower my defenses and really be honest with God?* □

# THE DAY THE PREACHER GAVE A SHOT



By Carlos H. Sparks  
*Sylvania, Ohio*

**A** sultry July afternoon was invaded by an anxious knock at the parsonage door. "Can you come? It's Momma. Daddy says to come quick." Three little girls stood on our front porch at the point of tears.

"Is she sick?" I asked.

"It's bad. Her leg is broken all over!"

"Did you call the doctor?" I asked, as we started for my car.

"The doctor is out of town. There's no one." The 10-year-old began to cry.

When I rushed into the small, tin-roofed home, there was a sad sight to behold. The other four children stood in a crescent about their mother's bed, weeping. Their daddy leaned in the doorway, sad and bewildered.

"What's wrong, Mary?" I asked.

"My leg, my God, my leg! It's popped and cracked from my knee to the hip. I can't stand the pain." She was nearly hysterical.

"You did try to get the doctor?" I asked again.

"He's out of town on one of these convention things," her husband responded.

"Let me go down to the drugstore. Maybe the druggist will know how to get hold of someone," I volunteered.

Mary had been in the hospital. They had done all they could. The bones would honeycomb and crumble. Cancer would claim its prey. The family was in poor circumstances. There was no insurance and very little money.

Mary had done domestic work as long as she was able. Her husband had a small sawmill where he cut stovewood for local clients. With some county assistance they were able to clothe and feed their seven children, the oldest 14 and the youngest barely 4.

"Doc, we have to do something," I told the druggist. "That woman is in awful shape and suffering that much in front of those little children . . ."

"I know a doctor at the county seat. I'll get him to admit her to County Hospital." He seemed confident.

"Doctor, we have this woman over here who has terminal cancer and she's in bad shape. There are seven little kids. Now her leg is broken . . . crumbled . . . you know how they get."

The doctor was sympathetic but with an office full of patients he couldn't come.

"She'll have to go to the hospital . . . and she can't be moved in all that pain," the druggist protested.

The doctor searched for a solution. "Is there a registered nurse over there?"

The only R.N. was Martha Sue and she was on duty at another hospital.

"I can give the shot," I volunteered. "I was on a penicillin team in the 55th U.S. General Hospital in England during the war."

"Preacher can give it . . . yes, in the army. He knows how. You give the order and I'll set it up over here."

The doctor was reluctant. That kind of thing just isn't done, but the patient had to have a pain-killer before she could be moved.

I saw the druggist search his narcotics shelf and lift off the prescribed medication.

"Now this is a throw-away syringe," he instructed. "Here is some cotton in alcohol to clean the skin. Make sure you destroy the syringe after you have given the dosage."

As I was leaving the store the doctor called back and confirmed a bed at County Hospital. The druggist would call the ambulance. I would administer the shot.

"Doctor said in the thigh, Mary." She was still crying. Her children were clinging to other women who had come to help. She pulled back the sheet discreetly.

"There. That wasn't too bad, was it?"

"Didn't hurt a bit." She smiled. "You should have been a doctor." Her children seemed relieved.

In the distance the wail of the ambulance siren could be heard. It was not an unusual sound, for often there were serious accidents on the mountain roads. The persistent whine grew louder. At last the long, gray ambulance turned up the street and was soon directed to the scene of suffering.

"Doctor doesn't want her lifted onto the cart. He wants several of us to lift her by the

corners of the bed sheets." I didn't explain to the driver of the ambulance that all her bones were brittle. A slight twist might do more damage.

When the ambulance drove away with red lights flashing, no one expected Mary to return to that bungalow again. Death came quickly. Mary had lived long enough to trust God for eternity.

The funeral was the saddest I had ever conducted. Every adult heart was filled with pity for seven motherless girls. Even the youngsters of our congregation sensed the awful tragedy.

The children never stopped crying throughout the brief service. When the service was concluded, friends and family led them away from the graveside, back to their home.

That evening, just as the sun was taking its last peek over the rim of the Cumberland plateau, I stopped to visit a few minutes with the family.

Sally, Martha, and the seven-year-old handicapped child, Ruthie, were sitting in the porch swing. Behind them was their mother's bedroom window.

"How about giving me a seat?" I smiled.

The girls shifted in the swing to make room. Sally decided to stand.

They studied my face for a few minutes.

"Momma's really gone now, isn't she?" Sally asked, as though if I were to deny it, the

whole tragedy would be gone like a page ripped from a book.

"Girls, do you remember the day your mother was suffering so badly? Remember how we gave her that shot and in a few minutes she was able to smile . . . the pain gone?"

"Well, Jesus looked at your momma and said, 'Mary, I have a place where you can come and be with Me and be done with pain forever.'"

"Heaven?" Martha asked.

"Yes, heaven. And Jesus took her hand and your momma smiled a great big smile because the pain was gone. She was happy."

Tears were silently stealing down the crevices of their cheeks.

"And of course your momma didn't worry a bit about you girls and your daddy because one day you can go and be with her again."

Ruthie, the handicapped, hugged my neck. She had never spoken in her life.

"Get in the swing," I told them, "all of you, and I'll give you a push."

The neighbors were coming down the street with an evening meal in basket, bowls, and pans. Sally and Martha pumped their feet to keep the swing in motion.

"Thanks an awful lot, preacher." Their daddy waved from the doorway.

Ruthie giggled. They had been through a lot of grief, but maybe they understood after all. □

## PEN POINTS

### "BE YE HOLY; FOR I AM HOLY"

Three couples of us were loaded into an old secondhand car that chilly October night in 1950. We were headed to a small, neighboring-village church to hear an evangelist one of the other couples had already heard and was very enthused about.

During the short drive the subject of the Second Coming was raised. We were all newly saved and had very sketchy knowledge of the Scriptures, but what we did know and what was discussed had a very disquieting effect on my soul.

As we entered the church, I saw emblazoned above the entire platform the words, "Be ye holy; for I am holy" (1 Peter 1:16). God's Holy Spirit dealt directly with my soul; I was *not* holy and would not be ready to meet Him if He should come.

As the song service progressed, so did the heaviness of my soul. When the evangelist arose to speak, I started to cry.

One of my friends slipped up to the platform and asked if we might have an altar call; I was the first

one there. After a short petition, God immediately lifted the load and I felt free and cleaner than I'd ever felt in my life.

Looking around me after I rose from the altar, I discovered several others had also come. It was a great night of victory for that little church and the answers to many prayers that had gone before.

Many years have gone by; I've suffered the misunderstandings, disappointments, and griefs that are common to all men. But underneath it all I've had the deep, abiding presence of the Holy Spirit guiding me. He has brought me many wonderful, happy times of joy and blessing that have far outnumbered the trials. Today His Spirit softly whispers to my ever-striving spirit, "Be ye holy; for I am holy." □

By **Mary Bailey Whitehawk**  
Coshocton, Ohio

**S**tanley Jones often said, "Everything that happens to me can help me along in my Christian life." I am finding this to be true. Provided, of course, I take the right attitude toward the experience. And allow God to use it.

Part of our maturing process as Christians is found in those bewildering times when we've been thrust into new situations which God would use to deepen us.

A classic example is recorded in Luke 5: 1-11. Here, Jesus admonished the disciples to "launch out into the deep." Why? To catch fish? Yes, but more than that. He wanted to teach them some lessons about obedience, trust, and security.

He wants us to learn these same lessons. He leads—or sometimes pushes—us into deep water. Not to drown us, but to help us know the meaning of complete dependence on Him. Here is genuine security.

"Simon and Associates" were much like today's churchmen: frustrated and fruitless. They toiled. All night, in fact. No shirkers here. They were hazy, but not lazy.

Faithfully, they counted the attendance. And increase. It was nil.

They mended their nets. Tried another technique. They would have attended a workshop, conference, or clinic on fishing, had one been slated that week. All in vain.

Jesus' exhortation was strange to them. They knew their profession. Fishing was their major field. The Master understood theology. They knew the tides. He was a Carpenter. They were fishermen.

Why would He order them out into deep water? By training and tradition, they feared the deep. There were just too many uncertainties and dangers out there.

Think about being in such deep water. You can't feel the bottom. And you can't keep your head above the waves even by standing on tip-toe. There are no nearby shorelines. No familiar landmarks. You're just out there so far no human effort can avail.

Besides, they usually caught some fish near the shore. They knew some success in the shallows. Then why risk the deep? the hazard?

They wouldn't have—and neither will we—without learning the lesson of total obedience. Circumstances don't count; the winds and waves are real. And frightening. But out they went. At His command.

This is the only way to full maturity. No man can truly find himself or his God unless he is willing to commit all to the Saviour. And His care. And keeping.

The fear of the unknown, the ridicule of the world, the criticism of fellow Christians must not deter us. We hear. And we heed the command of Christ: "Launch out into the deep." If this brings misunderstanding or disfavor, so what?

The admonition of family and friends may be, "Don't go off the deep end," "Play it safe," "Be careful," "You're bordering on fanaticism."

But we've waded in the weeds and splashed in the shallows long enough. We are moving out to the deep. The Holy Spirit turns our cowardice into courage.

The Christianity we need, the kind we hunger and long for, is a Christianity without security. As long as we demand Christianity plus security, we forfeit the chief characteristic of New Testament salvation. True faith in Christ always compels us to trust when we can't touch bottom!

Christ is gently pushing us away from the shores of safety and security, so we will come to trust Him. He allows many things to come to us to test us, to strengthen us, to throw us completely into His arms. Our head belief becomes a heart belief.

Where we once knew the vocabulary of the Christian, now we know the meaning of the words!

The Virgin Birth is more than a phrase. It is truth. It says God does the miraculous. Noth-



# THE MATURING OF THE SAINTS

ing is impossible with Him. Since that is so, we dare not spend our days of service in the shallows. We move out to the deep. We are on a bold venture. We bypass comfort and conformity. Our first and greatest loyalty is to Christ. To Him we dedicate the strength of spirit, soul, and body.

We dare to stand. And declare that we believe God became a man. He walked the earth. He knew our aches and pains, loneliness and weariness. He gave His life a ransom for sinful, hopeless men. For all men. So, all men may be forgiven. We do not hedge in presenting the gospel to any man. We launch out to tell every man.

Since we firmly believe in the Resurrection, there is a sense of victory in our hearts and hands. We know there is life beyond the grave. That makes us fearless, in life or death.

We launch out, cut loose, and give up . . . all for Him. He will not allow us to fall into some bottomless pit.

We move on out together. With Him.

Out where miracles happen, prayers are answered, the sick are healed, the guilty are forgiven, and the carnal are cleansed.

## Prayer:

*O God, You have put something within us that longs to rise from the routine of religious ritual—something that yearns to move from the muddy, weed-filled shallows to the deep, clear tides of the Spirit.*

*Thank You for enabling us to rise above our fears—to know the fullness of life—and the fullness of God.*

*Thank You for helping us become a part of Your redeeming, conquering kingdom.*

*May we understand that the problems we face, the burdens we bear, the loads we lift, and the disappointments we meet are all means by which You would help us launch out deeper into Your love and grace. Amen.* □

# WHY NOT DECLARE

# OUR DEPENDENCE?

“We will rejoice in thy salvation, and in the name of our God we will set up our banners. . . . Some trust in chariots, and some in horses: but we will remember the name of the Lord our God” (Psalm 20:5, 7).

At a time when churches seem to have the urge to merge, nations seem to have the urge to separate, to pull away, and to declare their independence. In the last 25 years, 61 new nations have come into being—18 achieving independent status in one year alone.

This same restlessness is manifested in family relationships. The divorce mills in Reno and Las Vegas and elsewhere continue to grind out divorces and annulments at the rate of over 1,300 a day for those couples who want to be independent of their mates, whatever the cost to them or to their children.

The same impatience for independence is expressed by thousands of teen-agers who eagerly await the time when they can be independent of all parental control and discipline.

The most tragic expression of this desire for independence, however, is the increasing insistence on being independent of God's laws, God's demands, God's purposes. And that, of course, is a good working definition of *sin*: the insistence on life on one's own terms instead of on God's terms.

It was Huxley who said, “A man's worst difficulties begin when he is able to do as he likes.” Emerging nations and rebellious persons are finding out that independence does not solve their problems; it merely multiplies them.

The difficulty is that too many people interpret freedom as freedom *from* something, instead of freedom *for* something. In fact, mankind's thorniest problems are the result of the tragic misuse of freedom.

Has a person really solved his problem, for instance, if he gains his independence from his companion—only to become involved in shabby affairs? Has a person really become free just because he throws off all restraints and restrictions of parents or of the “establishment”—only to get hooked on LSD or to become enslaved by new conformities?

Trading chains is not freedom. Liberty without limits is license. Freedom without restraint is anarchy. Deliverance without discipline is disastrous. And the person or the nation without law is in chaos.

And isn't that where we come in?

For so much of the disruption and turbulence and tragedy of our time is a result of a reckless, ruthless insistence on independence at any cost.

The need of the hour, I submit, is a Declaration of *Dependence*—a declaration of dependence upon God!

What a difference that would make!

For one thing, God's guidance would then become available. For He said that, if we would acknowledge Him in all our ways, He would direct our

paths (Proverbs 3:6). And we could stand some guidance today, couldn't we?

In Washington. In the United Nations. In our cities. In our homes. And in our personal lives. Yes, we could stand some guidance. And this divine guidance is available to anyone, or any nation, that is willing to acknowledge God, to cooperate with God, to ask God's forgiveness for its rebellions and sins, and to beg God's mercy for forgetting Him and acting as if He didn't even exist.

“Yes, I believe in God,” said a Radcliffe senior. “But it doesn't make any difference in the way I live.” And millions, if they were as honest as that senior, would have to say the same thing.

But according to God's Word, a nation or a person doesn't have to *reject* God to be lost; all that is necessary is to *forget* God, to fail to acknowledge Him, and to act and talk and think and live as though He didn't exist, or didn't matter.

But not only is God's *guidance* available to us if we declare our dependence upon Him; His *protection* is ours to enjoy if we commit ourselves to His care and cooperate with His purposes.

But wait. Let David say it: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. . . . He shall cover thee with his feathers, and under his wings shalt thou trust” (Psalm 91:1-4).

Oh, if only nations and individuals today would openly declare their dependence upon God and begin to acknowledge Him and obey Him and trust Him, they would find that there is more shelter in the feathers of the Almighty than in all the bombers that patrol the skies and all the submarines that plough the seas! And they would find that there is more protection under the wings of the Eternal God than in all the missiles that nestle in their silos; and that God's eye can see where no radarscope can scan, and His arm can reach where no weapon can penetrate; and that there is more safety under the shadow of His outstretched hand than in all the armies and navies and air power in the world. Praise God!

You can strut in your independence if you want; I will snuggle up even closer in obedience to God if I

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RADIO SERMON OF THE MONTH  
By C. William Fisher

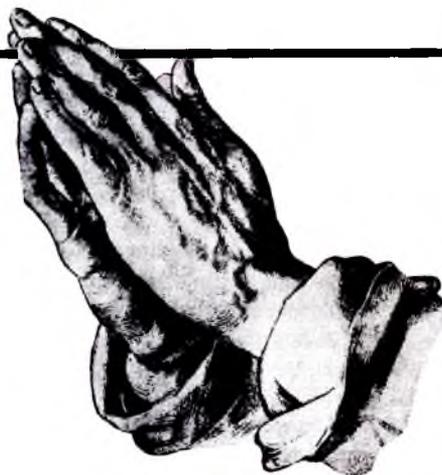
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can. You can swagger like a rebel if you care to; I will kneel again at His feet, as a son, and declare my love, my allegiance, my dependence upon Him. And while you are torn and troubled and tormented by doubts and fears and uncertainties, I will be resting under the protecting wing of the Almighty God and trusting gladly and implicitly in His guidance—not in abject servility, but in the glorious freedom of a child of God, nurtured in the warmth of His presence, which

is the only climate there is that is conducive to growth and maturity and fulfillment.

*Shall we pray. O God, as we commemorate days of national independence, may we as persons, and as a people, declare our utter dependence upon Thee and thus find that security and peace that can be found only in the provisions of Thy love and in the purposes of Thy will. This we ask in Jesus' name. Amen. □*

# THE SECRET OF PRAYER



A few months ago I stood at Ashley Downs in Bristol, England, and gazed at the buildings that once housed the orphanage founded by George Müller. I felt as if I were on holy ground as I thought of this remarkable man who knew the secret of prayer.

Müller founded his entire ministry upon the solid base of a personal prayer life. He saw much in the Bible to persuade him that, if his faith was strong and his spirit right, God would move on the hearts of the proper people to help him build the orphanage.

Müller decided that he would not follow the usual method of asking people for money either in public or in private. Furthermore, he resolved never under any circumstances to go into debt. He would not do any advertising of any kind whatever but trust God to answer his prayers for the desired results.

He decided to pray for the then imposing sum of \$5,000. Two days after he began to pray, his first donation came; the amount was 25 cents. At the end of 18 months and 10 days from the time of his beginning to pray, God had sent in the \$5,000.

At the close of his life George Müller testified to the experience of full surrender to God which helped him to testify, "God, God, God alone became my portion. I found my all in Him. I wanted nothing else." This was the experience that deepened and shaped his whole spiritual life.

The more his faith was exercised, the stronger it became. Funds for one building after another were sent in answer to prayer until Müller had received over \$500,000 for buildings alone. Three thousand dollars a week was required for the support of the orphans at the time of George Müller's death, and God was sending it in.

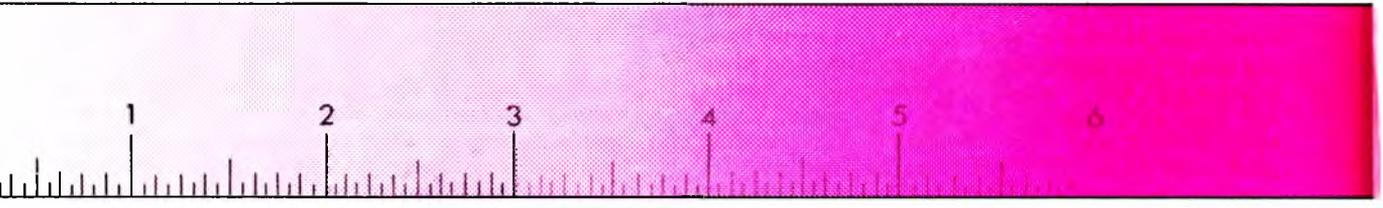
I have sought to probe the secret of Müller's prayer power. Certainly God has used his life story as a monument and testimony to the fact that He does hear and answer prayer.

When George Müller died in 1898 at the age of 93, the flag over the great cathedral in Bristol flew at half-mast, and during his funeral service all traffic in the city was halted.

Perhaps I can learn something from the fact that, although millions of dollars passed through his hands for service to others, when he died he left little more than a few simple articles of furniture and the clothes that he was wearing. His testimony prior to this time was: "God has made me a happy man, an exceedingly happy man, and led me to care only about the things of God."

Could it be those who care only about God have greater access to the promises of prayer? □

By Ross W. Hayslip  
Tucson, Ariz.



# INCHING TOWARD THE METER

Someday you may open a modern translation of the Bible and read where God said to Noah, “Make a boat from resinous wood, sealing it with tar; and construct decks and stalls throughout the ship. Make it 150 meters long, 25 meters wide, and 15 meters high” (Genesis 6:14-15).

Thus it would read if we assume that the cubit of the Bible (the distance from the elbow to the end of the middle finger) is equivalent to 19.685 inches or 50 centimeters.

Studies have been made and some steps taken for converting industry in the United States to the metric system. The International System of Units, a modern version of the metric system generally known as SI, has already been established by international agreement.

Most nations already use the metric system for the measurement of length, weight, and volume. The principal exceptions are Great Britain and the United States.

For us who are accustomed to the inch, foot, yard, and mile, conversion to metrics will be a switch of no minor import. However, metrics aren't alien to many in the U.S. We've been inching toward the meter.

Imported automobiles are usually manufactured to metric dimensions and tolerances and their service people are familiar with metric tools and standards. Professional people, such as doctors and physicists, are learned in metrics.

But for the vast majority of workers in industry, conversion to the metric system will require a training program of magnitude. Significant capital outlays will also be required to convert the measurement systems of manufacturing machinery.

As the world community closes ranks in trade, using the same manufacturing standards is essential. If we are to sell more on the foreign market and achieve a favorable balance of trade, we may be forced to metrics. Many agree the U.S. must get on the metric bandwagon and soon.

Efforts to achieve common ground among

nations have been successful in some things and failed miserably in others. Likewise the Christian community has had its successes and failures in trying to find common grounds in beliefs.

More specifically, within our holiness ranks we haven't always found the common ground or “unit of measure” that would assure community of belief.

We speak of “second blessing,” “fullness of the Spirit,” “entire sanctification,” “heart cleansing,” “holiness,” “heart purity,” and other meaningful terms.

I like *heart purity* as a description of the experience of holiness. In speaking of Gentiles, the Apostle Peter said, God “put no difference between us and them, purifying their hearts by faith” (Acts 15:9).

Yet as long as what we are describing is the same thing, divergences are often unfounded. Length is still length (and not weight or volume), whether we use a unit of measurement called inch, foot, meter, mile, or kilometer. And holiness is holiness no matter the appellation.

We try to measure it in units of shouting (outward demonstration), visions (like the prophet Isaiah had), crying, laughter, peace, stillness, etc. I must not think my favorite measure is *the* one, to the exclusion of my brother's.

With the proper conversion factor, any unit of measurement can be reconciled to another. A meter is equal to 39.37 inches—units of the same thing, length.

God is not in opposition to himself. His holiness is for believers, regardless of the terminology, as long as the conversion factor of the blood of Jesus Christ is applied. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Hebrews 13:12). In Christ there is a common measure. □

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By Jack Conn  
Knoxville, Tenn.



By Aarlie J. Hull, Centralia, Wash.

# A Christian Woman's World

## GENEROUS WOMEN

In her book, *A New Joy*, Colleen Townsend Evans writes about the Beatitudes. She interprets the fifth beatitude to read, "Happy are those who are generous with others. . . . God will be generous with them."

She tells about her husband's first church. The congregation was new and the sanctuary hadn't yet been built. Having no other suitable meeting place, the people temporarily met in the parsonage.

Colleen writes that their home was the hub of the church's activities. People were always stopping by with ideas, problems, and concerns, and the phone rang constantly.

Besides all of this, Colleen and Lou's children (four of them) were all under the age of five.

She loved her life, she recalls, but it was wearing her out. She was hungry for rest and quiet and there didn't seem to be any in sight.

"Worst of all," she writes, "I was starved for my husband. Longingly I recalled our student days in Edinburgh. . . . We had been so close then, but now I practically had to wave to him from across the room. I was proud of Lou and the work he was doing. I was glad to share him with our family, our congregation—with the whole world, if necessary. But I needed him, too!"

Colleen held her feeling in for a while, not

wanting to add anything more to Lou's already burdened back. She kept quiet until one night when they were getting dressed for the evening services.

Lou was excited about a new project. He was talking enthusiastically about his hopes and dreams. Colleen could hear the front door opening and closing as people began to gather for the service. She knew she couldn't hold it any longer—she had to tell her husband how much she needed him. But instead of words, tears began to flow, and finally the words tumbled out. Lou got the message. Colleen needed more of him.

It was Lou's response that makes her remember that night, because he was truly generous. Colleen writes, "He waited until my tears stopped and he listened to me, which wasn't easy to do with one hundred people sitting in our front room waiting for the service to begin. Then he was generous in his attitude as he shared my need, saying he needed me too. He was generous in his action as he promised, with God's help, to give me my time—no, to make sure we had OUR time together."

Through the years, Colleen says that, despite hectic schedules and against enormous odds, they have kept their special times together as something sacred that must not be violated.

There are two sides to the coin, and husbands are not always the guilty ones. Mrs. Evans sagely examines wives' responses to their husbands and honestly appraises her own life.

She thinks about the times Lou comes home unexpectedly for a half hour between counseling sessions, after a funeral, or before a wedding. Sometimes she feels that he just wants her to stop whatever she's doing, sit down and talk, or just be with him.

Whenever she does, she's glad, but too often she's too busy DOING something to take the time to BE someone to her husband.

"Those are the times I am not generous with myself," she admits. "Generous with my services, yes, but not with ME, and at that moment my husband couldn't care less about my talents as a homemaker. He needs me as a friend, as a woman, as a lover—yet he has to play second fiddle to a vacuum cleaner."

Sound familiar? It does to me.

Colleen shares that she doesn't like to leave dishes in the sink or have her husband run out of clean socks; but when the family says, "Let's go," she asks herself, What's the worst thing that can possibly happen if I don't clean the kitchen?

Leaving work undone has never lost her a friend, caused the world to stop or the sky to fall in. But it has enlarged her horizons and helped her to realize that generosity seems to increase as it is used. The more she gives of herself to her family, the more she has to give. □

## Haystacks Without Needles

Futility, we often say, is looking for a needle in a haystack. Consider, then, the case described in the title of the book of poems edited by Steven Dunning: *Some Haystacks Don't Even Have Any Needle*.

It would be interesting to know how many haystacks we search "don't even have any needle."

Students of philosophy have long been teased with the definition of a philosopher as a blind man in a dark cellar looking for a black cat that isn't there. But philosophers, who might well deny the allegation and defy the "allegator," are not alone in such a search.

Searching for true happiness in the context of a godless life is looking for a needle in a haystack that doesn't have any.

One of Satan's biggest lies is the claim that sin adds to human happiness. If this were true, then the greatest sinners would be the happiest people. But the very reverse is the case.

Happiness is not merely a gratified desire or impulse. It is a satisfied self. One may gratify an impulse and regret it to the end of his days. But when the whole self is at rest, when its relationships with God and man are set right, then and only then are the conditions for true happiness fulfilled.

Charles Blair was told by a psychiatrist with whom he talked that most of the people the doctor met were unhappy, usually for one of three reasons: boredom, worry, and the fact that they were wrapped up in themselves. In most cases, the first two reasons were the result of the third.

Most of us have known the difficulty Bible translators have in finding an English word to translate the Hebrew and Greek terms usually translated "blessed." An exact equivalent is almost impossible to come by.

"Joyous," "spiritually prosperous," "fortunate," and "blest" have been used. But when the full meaning of *happy* is kept in mind, there seems no term better fitted to describe what is meant by "blessed."

There is an almost complete reversal in the Bible of what most people assume to be conditions for happiness. Jesus described as happy those who are poor in spirit, the humble-minded . . . those who mourn . . . the meek, the gentle and patient . . . those who hunger and

thirst after righteousness . . . the merciful, the compassionate . . . the pure in heart . . . peacemakers; those persecuted for being and doing right (Matthew 5:3-10). This is directly opposite to the driving, dog-eat-dog, me-first philosophy of our day. Yet in these terms only can the deep needs of the human self be met.

**B**ut to move into the area of Christian profession: nominal religion is another haystack without any needle.

Much "conversion" in the religious world is horizontal. It is movement out of one form of human endeavor into another kind of human effort.

But the Christian faith involves a conversion that is vertical. "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40:2).

This puts a new dimension in life. The human will is still involved. But it is a will reinforced by divine grace—and that makes all the difference.

"If any man be in Christ," wrote the Apostle Paul, "he is a new creature"—literally, a new creation. "His old life has passed away; a new life has begun!" (2 Corinthians 5:17, *Twentieth Century NT*). This is more than a revelation; it is a revolution.

Yet instead of a new life, many only turn over a new leaf. They substitute reformation for regeneration and then wonder why it fails to satisfy. Human character is like a fence; it cannot be strengthened by whitewash.

William Sangster used to tell of an English friend who claimed that the most beautiful word in human language is the word *which*. When challenged, he explained.

"I was once a drunken sot," he said. "All my money went into liquor. Every Saturday I soaked until my wages were nearly spent up, and then rolled home and flung the few remaining shillings into my wife's lap.

"Then I met God and was gloriously changed. I listened to a preacher's message, responded to his appeal, and a wonderful power came into my life that revolutionized me. I cut the drink entirely, dropped my filthy talk, and gave my wife a proper week's money. We began to buy little extras for the home and, as months went by, gathered a wardrobe.

*Happiness is not merely a gratified desire or impulse. It is a satisfied self. One may gratify an impulse and regret it to the end of his days. But when the whole self is at rest, when its relationships with God and man are set right, then and only then are the conditions for true happiness fulfilled.*

"One evening, six months after I was converted, I said to my wife, 'Let's go out for a walk.'

"She went upstairs to put on a coat and hat. I called to her, 'Bring my overcoat down with you,' and she said, 'Which?'

"Which! I couldn't answer for a moment, staggered by that word *which*. I had *two*."

Humanism may be able to make improvements in man's condition. But only the power of Christ can truly transform the heart. Nominal religion is a haystack with no needle.

Many other such situations could be listed. The problem is not that people do not seek. It is that they seek in the wrong places—the "haystacks that don't even have any needle." □

## **Why People Go to Church**

Why do people go to church?

The joker says that some go to church to eye the clothes; others, to close the eyes.

But these are an insignificant minority. One can get a better eyeful of clothes on the manikins in the store window; and there are much more comfortable places to sleep than in a pew.

A more worthy reason is to hear a sermon. It is still through "the foolishness of preaching"—not foolish preaching—that it pleases God "to save them that believe" (1 Corinthians 1:21). Through evangelists, pastors, and teachers the saints are equipped for their work of service (Ephesians 4:11-12, NASB).

Some go to church to meet their friends. Isolated from Christian fellowship through much of the week, the gathering of the church is a renewal of human ties of friendship.

Underlying all other reasons should be a sincere desire to worship God.

Nailed to the door of a colonial church on a hilltop in the rolling farm country of Maryland, Samuel Shoemaker found an invitation that he described as "half a prayer":

*Friend, you have come to this church.*

*No man entering a house ignores him who dwells in it.*

*This is the House of God. He is here.*

*Pray, then, to Him who loves you and awaits your greeting.*

*Give thanks for those who in past ages built this place to His glory.*

*And for those who dying that we might live*

*have preserved for us our heritage.*

*Ask that we who now live may build the spiritual fabric of the nation in truth, beauty, and goodness.*

*And as we draw near the Father through our Lord Jesus Christ,*

*May we draw near to one another in brotherhood.*

**T**hat one may worship in solitude may not be denied. Yet there are some experiences in life that gain much of their impact from the simple fact that they are shared with others.

Conceivably an orchestra might play as well in dress rehearsal with but one person in the auditorium to hear. But the effect of the music on that one person would be far less than if he shared the listening with others.

Mere presence in the sanctuary is not necessarily worship. As Georgia Harkness wrote, "One must overcome the temptation to be a passive or critical spectator and make himself a part of the worshipping group. One must learn to screen out what, if anything, is irritating in the human aspects of the service and center attention on God and his truth. One must let oneself be lifted into God's presence; one must inwardly be still enough to hear God speak. Such discipline is not easy, but it is of great reward."

It is better to come to the sanctuary driven by duty than not to come at all. But to come led by expectation is to put oneself in such a position that the service becomes a "Holy Spirit happening" and not just a human program.

Such expectancy is best described by the biblical phrase "waiting upon God." It is those who "wait upon the Lord" who renew their strength—who "mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

A. W. Tozer, who said so many things so very well, wrote: "If Bible Christianity is to survive the present world upheaval, we shall need to recapture the spirit of worship. We shall need to have a fresh revelation of the greatness of God and the beauty of Jesus. We shall need to put away our phobias and our prejudices against the deeper life and seek again to be filled with the Holy Spirit. He alone can raise our cold hearts to rapture and restore again the art of true worship." □

## World Youth Conference—Special Report

By Paul Miller

"Who would have thought the World Youth Conference could be *this great*?" . . . "Wow, this place looks like a travel poster!" . . . "Isn't Dr. Lawlor fantastic?" . . . "A continental breakfast?" . . . "I actually saw the Matterhorn."

If we could record all the sights and sounds going on right now in Fiesch, Switzerland, at the World Youth Conference, we still would be unable to capture those special emotions that surround us.

At first, way back when the Conference was only a great idea, the emotion was apprehension. How many could we count on in attendance? Right now, as we begin the second conference week, Bill Young, registrar, is asking, *Whew, where did all 2,322 of them come from?*

I think the international aspect of these two weeks in the Alps had us concerned. *What if we plan a worldwide event and only North Americans show up?* A natural emotion, you must admit. Our concern is over. Between the two weeks we have had representation from the United States, Canada, Argentina, Costa Rica, England, Scotland, Denmark, Holland, Honduras, Italy, Mexico, Germany, Puerto Rico, Virgin Islands, Republic of South Africa, Swaziland, Korea, Brazil, Philippines, India, Papua New Guinea, Taiwan, Peru, Cape Verde Islands, Trinidad, Japan, Lebanon, Uruguay, Israel, Panama, Haiti, Jamaica, Ecuador, Nicaragua, Rhodesia, Portugal, Bolivia, Switzerland.

Anticipation is a very positive emotion. We experienced it as the trainloads of kids and leaders unloaded at the Holiday Youth Center last week and this week. Most needed a few hours sleep, but anticipation shone on every face.

That air of expectancy mixed with sheer excitement has hovered over the denominational Bible quiz finals. Every educational zone has sent a red-hot team to fire back answers to Hugh Smith's questions on Acts. Medallion winners will be featured in an upcoming *Herald*.

I detect moods of expectancy in anticipation of our evening service with Dr. Edward Lawlor, general superintendent sponsor. These services, held on a terrace overlooking the village of Fiesch and the Goms Valley, have been a blending of the Spirit of God and man, as have

those when Talmadge Johnson and Mel McCullough have spoken. To hear our singing echoing back from the Rhone River-threaded valley is an experience we will all take home in our hearts.

From the small Family Life Groups to chapel meetings with missionary Dennis Schmelzenbach, Jose Pacheco, Padu Meshramkar, Frank Morley, and Friedrich Otto, the emotion is joy.

Fortunately there are large doses of plain, old-fashioned fun. Every afternoon we all become European by taking excursions to see some of the interesting and beautiful sights on the Continent. From Interlaken to the Matterhorn to a village wood-carver's studio, Nazarene kids and their leaders are touring by train, steamer, bus, and aerial tramway.

Conference director Melvin McCullough summarizes his feelings: "We requested prayer support for this event. It is obvious that our church has been fulfilling this request—God is here and His Spirit is moving among us."

No report on the 1974 World Youth Conference would be complete without words of appreciation for Paul Skiles, past Youth Department executive who served as original Conference designer and more recently as negotiator with Swissair airlines and its staff members, Messrs. Pat O'Brian and Oskar Gnaedinger. Swissair at all levels has gone far beyond the ordinary to bring this event to pass.

Our work with the Furka-Oberalp Railway and the Holiday Youth Center—both under the direction of Stefan Zehnder and his associate, Stephan Rechsteiner—have made the seemingly impossible task of housing the Conference and moving the participants once they arrived in Switzerland a possibility.

You will be hearing and seeing more about the Conference through a motion picture of the event to be released this fall. □

### ALASKA, ALABAMA, NEW YORK SET PACE FOR NEW CHURCHES

Three new Nazarene churches in widely separated districts got things off to a fast start in the drive to organize 200 new churches between Easter and Christmas.

Organizing 200 churches between Easter and Christmas is a major step in the attempt to organize 400 new churches this quadrennium—the goal set by the 1972 General Assembly in Miami Beach, Fla.

New York, Alabama, and Alaska districts all organized churches on

Easter Sunday.

On the New York District, the Rosendale Church of the Nazarene was organized with Rev. Thomas Younce as pastor. Rev. Jack White is district superintendent of this district.

In Alaska, District Superintendent Robert Sheppard reports organization of the North Kenai Church of the Nazarene with Rev. Gerald Keene as pastor. The church was started largely through the vision of the Soldotna Church of the Nazarene and its pastor, Rev. Ken Coreson. It began in the home of Mr. and Mrs. Riley Hunter.

Rev. Reeford Chaney, district superintendent of the Alabama District, reports organization of the Bessemer Church of the Nazarene with Rev. J. R. Jeffrey, Jr., as pastor.

One week later the LaGrange, Ala., Church of the Nazarene was organized with Rev. Linton Scales as pastor.

On April 28 the New York District was back again with another new church—this time Trinity Church of the Nazarene in North Arlington, N.J., where Rev. Jerry Davis is pastor.

Just prior to Easter, Dr. Forrest Nash, of the Chicago Central District, reported organization of the Palatine, Ill., Church of the Nazarene with Rev. Forrest Robbins as pastor.

These new churches bring the total number of churches organized this quadrennium to 109 and the number since Easter to 5. □

—Department of Home Missions

### HORISON CHURCH REPORTS PROGRESS

Growing attendance and financial support at the Horison Church of the Nazarene in the Republic of South Africa are reported by Rev. Harold Brown, pastor of the church.

On February 24, the church surpassed the former Sunday school record attendance of 120 with 153 persons. The February average was 124. The faith-promise service more than surpassed the goal of R2,800, reaching 3,700 rand.

Rev. Brown reports that this is almost \$6,000, which he says is a pretty good amount for 61 members and friends.

Rev. Brown writes, "The Lord has given us several seekers at the altar. Two joined on profession of faith last week and more are ready. Two young couples are called to preach, one of which will enter South African Nazarene Bible College in January.

"The other family is ready but praying to be sure of the call. This last couple has been saved for a year. They were sanctified in our last revival.

"The board is busy with plans for an annex. We are building two more partitions, which will be the limit of our present facilities. We should be able to average 130 in present facilities. At the present rate of growth we will reach that by another year. We have started a junior church to give better training with the juniors and to give more space in the sanctuary. Four new classes have been organized."

Rev. Brown is a citizen of the United States, serving as pastor of the Horison Church at the call of the Horison Church. He is not a missionary in the accepted sense of the word but the pastor of a growing, thriving Church of the Nazarene in European South Africa. □

—Report by John C. Oster  
for Department of  
Home Missions

## PEOPLE AND PLACES

**Ismael E. Amaya**, professor at Point Loma College, San Diego, was awarded the degree Doctor of Theology at commencement of Fuller Theological Seminary, Pasadena, Calif., June 3. Dr. Amaya, a native of Buenos Aires, Argentina, is a former editor for the Latin Publications



Ismael E.  
Amaya

Division of the Department of World Missions in Kansas City. □

**Jon Phillip Johnston**, son of Rev. Leo C. Johnston, of Bell, Calif., received his Ph.D. degree in sociology from the Ohio State University on August 31, 1973.



Dr. Johnston

His dissertation, entitled "A Value-orientation Typology for the Nazarene Pastor: An Empirical Study," was based on a 20 percent sample of the denomination's full-time clergy. This study investigated the precedents and consequences for three predominant role-types, namely, "doctrine-centered," "community-centered," and "group-centered."

Dr. Johnston, an ordained minister within the denomination, received his predoctoral schooling at Pasadena College, Pasadena, Calif., A.B., 1962; California State University at Los Angeles, M.A., 1964; and Nazarene Theological Seminary, Kansas City, B.D., 1967. Jon with his wife, Cherry, left

seminary to become the associate pastor at Columbus (Ohio) First Church. He established a day-care school, worked closely with the Bresee Fellowship, and was in charge of Christian education.

In 1969, the Johnstons moved to Mount Vernon Nazarene College, Mount Vernon, Ohio, where Jon served as the director of student affairs. After four years in that role, Dr. Johnston became full-time professor in sociology-anthropology.

Dr. Johnston is joining the faculty at Mid-America Nazarene College, Olathe, Kans., where he will teach next fall. □

**Mr. Charles W. Barr** was honored at an open house at Sharon Nursing Home, Centralia, Wash., on the occasion of his one hundredth birthday. The celebration was hosted by the Centralia Church of the Nazarene, where Mr. Barr is a member. He is known by the members as "Uncle" Charlie Barr. □

**Margaret ("Peg") Roorbach**, from Cape May Court House, N.J., will be the salutatorian of her graduating class from the Houghton Academy in Houghton, N.Y., this year. Peg is a member of the Trenton, N.J., church. She has achieved spiritually, academically, and athletically and holds a grade average

of 91.59. □

**Pfc. Dean Chesney** recently won the title of Division Soldier of the Quarter for the First Armor Division located in West Germany. He was later promoted to Specialist 4. His wife, Rebekah (Nichols), is a substitute teacher for the American School in Eilangen, West Germany. The couple are scheduled to return to the States in September. They are members of Bethany (Okla.) First Church. □

**Pastor George M. Wilson** of Rawlins, Wyo., reports, that while he was recuperating from an extended illness, his laymen conducted all the regular services of the church. Some of the teens conducted midweek services and a number of them assisted in other ways.

Rev. Wilson is presently serving as president of the Carbon County Ministerial Association and is treasurer of the Carbon County Transient Concern. In this position, he works with the police department, Chamber of Commerce, and other organizations. □

**Mrs. Doris Mann**, wife of District Superintendent M. L. Mann (Arizona District), underwent radical surgery for a tumor on Thursday, April 25. According to a bulletin from the Nazarene Infor-

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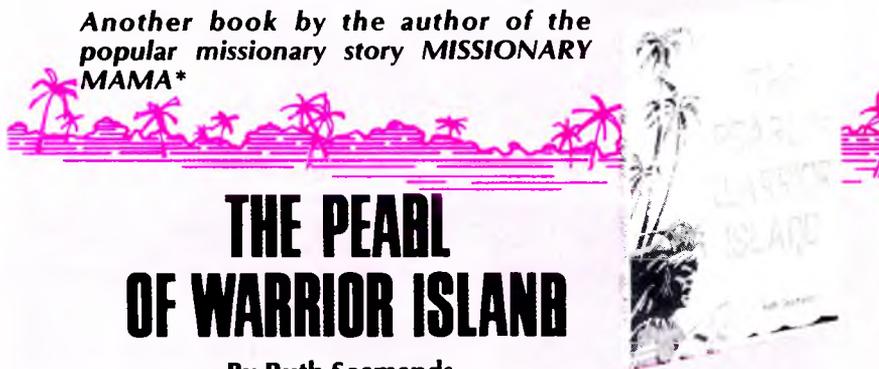
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mation Service, doctors are optimistic as to the success of the operation and recovery. She is in the St. Louis Hospital, Phoenix. □

The Roseville, Mich., church is planning to relocate. A buyer has been found for the present property and a new site has been located. The church has experienced a spirit of revival and Pastor Wayne Weeks reports that larger facilities are needed for the growing church.

Superintendent E. W. Martin (Eastern Michigan District) recently held a revival at the Roseville church. A Sunday school bus dedication service was conducted during the revival. □



While holding a crusade at the Kingston (Jamaica) Richmond Park Church, the Lordsmen Quartet from Olivet Nazarene College, Kankakee, Ill., and Evangelist Charles Ide made a courtesy call on Mayor Algon Samuels. The mayor spoke highly of the team's contribution while in Jamaica and presented a copy of the book *Beautiful Jamaica* to Rev. Ide.

From l. to r. are pictured: Jerry Gates, Keven Wentworth, Bill Burke, and Steve Burchfield, members of the Lordsmen Quartet; Mayor Algon Samuels; Rev. Charles Ide; missionaries John Smee and Jerry Demetre; and Mr. G. M. Wisner, Nazarene layman from the U.S.

During the week of crusade, the quartet and Rev. Ide sang and preached in schools, youth clubs, on radio and television. Over 7,400 people attended public services and an additional audience shared services through the media.



A total of 379 Southwestern Ohio District laymen attended recent seminars on evangelism taught by Dr. John L. Knight, executive secretary, Department of Evangelism; and Rev. Melvin McCullough, executive secretary, Department of Youth.

During the same week (in a different city) 30 pastors from the district were involved as trainers or trainees in a clinic on soul winning. Dr. Don Gibson, superintendent of the Central Ohio District, taught the group. He was assisted by Rev. Jim Calvert.

Personnel involved in directing the seminars and clinic are pictured as follows: (seated, l. to r.) Dr. Don Gibson, Dr. John L. Knight, Rev. Newman Sheldon, and Rev. Melvin McCullough; (standing) Rev. Jim Calvert, Rev. Howard Rickey, and Superintendent Dallas Baggett (Southwestern Ohio District).

The El Paso (Tex.) Immanuel Church held a special International Day, March 24. The congregation honored people born in foreign countries. All of the honorees are regular attenders of the church and most of them are members.

The following countries were represented: Mexico, Japan, Germany, Greece, Korea, Czechoslovakia, and Okinawa. Two additional world areas usually represented in the congregation are Jamaica and England.

Rev. Clarence L. Jennings has been pastor for the past 18 months and has seen the Sunday school grow from 35 to a high of 186. The average attendance has reached 100.



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## ARNOLD AIRHART NEW DEAN OF NAZARENE BIBLE COLLEGE

Dr. Arnold Airhart, president of Canadian Nazarene College, announced his acceptance of the invitation to become dean of Nazarene Bible College, Colorado Springs. The board of CNC will meet soon to elect a successor.



Dr. L. S. Oliver, president of NBC, said Dr. Airhart will begin his duties as dean in time for the opening of school, September 16.

Dr. Arnold Airhart received his Th.B at Canadian Nazarene College in 1941. He received his B.D. from Nazarene Theological Seminary, Kansas City, in 1949. Northwest Nazarene College, Nampa, Ida., later conferred on him the degree of D.D. He pastored three churches in Canada: Prince Albert and Saskatoon in Saskatchewan, and St. Clair Church in Toronto, Ontario. He has served twice as president of Canadian Nazarene College: 1949 to 1957 and 1961 to 1974. His wife is the former Doris Comfort. They have three children: Philip, Russell, and Caroline. □

—NIS

## NAZARENE BIBLE COLLEGE EVANGELISM CLINIC

In response to an invitation from Dr. L. S. Oliver, president, Nazarene Bible College, Colorado Springs, the Department of Evangelism put together a team of personal soul winners and conducted on-the-job training in soul winning. Trainers included—Pastor Gerald Green, Nashville; Paul Eby, Nashville layman; Mrs. June Cole, Ohio; Mrs. Ruth Delong, Ohio; Mrs. Beverly Burgess, Department of Home Missions, Kansas City; Bob Larson, Nazarene Bible College student; and Charles Crow and Dr. John L. Knight, Department of Evangelism.

NBC sophomore students were the trainees. They will train others during the year. The college has launched this program to become an endless chain of training.

More than 60 percent of the calls made resulted in the salvation of the lost. Most of the converts were in church the next Sunday to make public their newfound faith in Christ. The spiritual tide ran high. Every trainer visited one or more classes and spoke on soul winning in addition to on-the-job training in

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the homes during the afternoons and evenings.

Rev. Dwight Neuenschwander, chairman of evangelism at NBC, helped to coordinate the activities

of the clinic. Dr. Jerry Ketner and others assisted. The administration, faculty, and students invited the Department back for another Evangelism Clinic in April, 1975. □



Participants in the NBC personal workers' training session



Sylvania, Ohio, church more than doubled its *Herald of Holiness* subscription quota this year. The secret of success was attributed to a selection of 14 "Herald Angels."

Each of the "angels" was given a list of renewal and prospective subscribers. The first 5 to report their list completed received a 12-ounce, all-day Slo-Poke Sucker. Others received a large, smiley-face sucker when their assignments were completed. The church had a quota of 46. The "Herald Angels" received 93 subscriptions.

Pastor Carlos H. Sparks said, "We simply let the worker contact those persons over which he has the most influence. It spreads the work and our folk enjoyed doing it."

Eleven of the 14 "angels" are pictured—(l. to r.) front row: Shirley Lee, Gloria Schwartz, Doris Smeed, Isabell Wheeler, and Mahala Kimbler; back row: Jeannette Goins, Dorothy Kennedy, Alma Scott, Bill Miller, Gertha Brown, and Gladys Burmeister.

Rev. Charles Fry and Neva Singer, who were high salespersons, were not available when the picture was taken. Pastor Sparks also served as a subscription "Herald Angel" and is not pictured.



During the Washington (D.C.) District Assembly in Baltimore First Church, Superintendent Roy E. Carnahan (center) presented a check to Dr. Leslie Parrott (r.), president of Eastern Nazarene College, Quincy, Mass. The check represented the final payment on the 10 percent ENC budget and debt liquidation for the first year of the "Spirit of '76" campaign. This drive was designed to wipe out the campus mortgage in 1976. General Superintendent Orville W. Jenkins, sponsor for the college, looks on in approval.



The largest single Alabaster offering ever received at Hammond (Ind.) First Church was given in the Alabaster box opening early this year. At the close of the morning worship service, a skit entitled "This Is Your Life, Mr. Alabaster" was presented. In a march offering following the skit, \$550 was given for the Alabaster offering. The large Alabaster box worn by "Mr. Alabaster" was painted by Mrs. Martha Thompson, wife of the youth minister, Alan Thompson; and the skit was written by Martha's sister, Mrs. Linda Startin Thornton, of Charlottesville, Va.

Pictured front row (l. to r.)—Alan Thompson, Emcee Mrs. Gail Crozier, and Miss Carman Guzman. Back row—Pastor Melvin Thompson; John Parker; Claude Bond, Jr.; Tim Vandersteen, "Mr. Alabaster"; Mrs. Dorothy Thompson; Mrs. Phyllis Kjonaas; Mrs. Martha Thompson; and Mrs. Edythe Shryock, NWMS president.

## NAZARENES LOOK TO THE INNER CITY

(Report by T. E. Martin, Kansas City)

Leaders from the Church of the Nazarene, Kansas City, met with pastors and superintendents in the nation's capital to consider inner-city ministry. They were challenged by a statement of Dr. Ray Hurn that 80 percent of the denomination's churches are located in rural areas while the trend to urban areas is so great that by 1985 over 80 percent of the population of the United States will be located in cities.

Thinking, sharing, feeling—these are the kind of verbs which describe the common activities characterizing the Conference on Urban Outreach held in the Washington, D.C., First Church, May 16-18. The explosion of the Portuguese Church of the Nazarene, New Bedford, Mass., into an interracial congregation; the multiphased ministry of the Nashville First Church of the Nazarene; the exciting momentum of the Manhattan Project in New York City; and the innovative apartment-house ministry of Washington, D.C., First Church were the features of the challenge that was presented in reports and dialogue.

Nazarenes are concerned about the cities. That was evidenced by the fact that nine district superintendents, many pastors and denominational leaders took the time to attend and participate vigorously in the discussions. The speakers, panels, and dialogue sessions centered on what was happening, how it was happening, and what should or can be done to move it forward. It was a conference of seeking more than selling. No one came with programs to promote. Yet there was an undergirding of confidence and hope for successful and meaningful ministry in the cities.

It was repeatedly voiced that there are tensions, problems and volatile issues to be met. The outlines of some of these pictured the cities quite graphically. There were serious questions raised, such as: How do we differentiate between Christ and culture? How do we separate convictions from customs? These questions were not answered. Urban ministries by their nature thrust the church into new environments. They ask for flexibility of method. They require a dependence upon the Holy Spirit to guide and direct. We must have a childlike trust in the adequacy of the power of God and the rightness of His creativity. Again and again

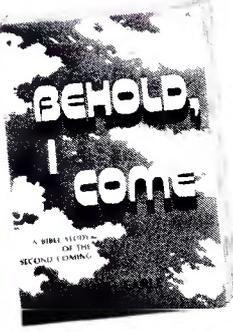
(Continued on page 26)



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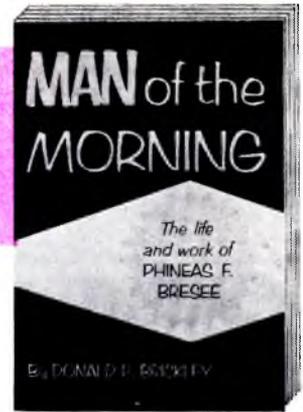
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# JULY BOOK OF THE MONTH



# MAN OF THE MORNING

By Donald P. Brickley

*Man of the Morning*—a most proper designation for Phineas Bresee. It speaks of new beginnings, of fresh challenge, of a new day, of courage to start again. Yet the title should not be interpreted as the sum-total characterization of the whole man; for he was also the "Man of the Midday." His genius was not only for the first blush of the dawn, but also for the scorching meridian.

Dr. Brickley's excellent biography pictures the complete man:

the pulpit orator  
the flaming prophetic voice  
the polished churchman  
the compassionate pastor  
the distinguished educator  
the social reformer  
the wise church administrator  
the Christlike servant

—Howard H. Hamlin, M.D.



I stood a little straighter and prouder after I had become acquainted, through Dr. Brickley's facile pen, with the founder of our church.

I find myself identifying enthusiastically with Dr. Bresee's philosophy as it related to church polity. He emphasized:

the primacy of preaching  
the desirability of a strong denominational thrust  
the need for academic excellence, and the development of competent denominational colleges  
the necessity of a compassionate ministry which meets man at the level of his need.

I congratulate Dr. Brickley for his scholarly, yet captivating, portrayal of Dr. Bresee.

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—Brickley

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the conferees were assured that these resources are theirs.

There were important people present and participating, people like: Dr. Orville W. Jenkins, general superintendent; Dr. Raymond Hurn, executive secretary of the Department of Home Missions; Rev. Roger Bowman and John Oster, of the Department of Home Missions; Dr. Edward Mann, executive secretary of the Department of Education and the Ministry; Dr. Harold Lindsell, editor of *Christianity Today*; the Honorable Richard Schubert, undersecretary of labor; Dr. Gordon Cosby, pastor of the Church of the Saviour, Washington, D.C.; and Rev. Tom Nees, pastor of Washington, D.C., First Church of the Nazarene.

Here are the names of other people who participated: Mr. Lane Zachary, Kansas City; Rev. J. V. Morsch, Nashville; Rev. Manuel Chavier, New Bedford, Mass.; Rev. Ted Martin, Kansas City; Rev. Daniel Steele, Columbus, Ohio; Dr. Alvin Kauffman, Quincy, Mass.; Rev. Ivan Roberts, Baltimore; Rev. Robert MacDonald, Boston; Rev. Sergio Franco, Kansas City; Rev. Roland Chopfield, Richmond, Va.; Rev. David Iglesias, New York; Rev. Robert Utter, Cambridge, Mass.; Rev. Clarence Jacobs, Brooklyn; Mr. John Lunsford, Washington, D.C.; Dr. George Reed, Washington, D.C.; Rev. Paul Moore, New York; Rev. Gene Fuller, Arlington, Va.; Rev. Dennis Miller, Roselle Park, N.J.; Rev. Ernie McNaught, Oakland, N.J.; Rev. James Ahlemann, Arlington, Va.; Rev. Dallas Mucci, Pittsburgh; Rev. Jackson Phillips, Paterson, N.J.; and Rev. Willis Scott, Akron, Ohio.

Here are some things that were said:

"Your church can have an outreach ministry if you allow Christ to be exalted through the laymen who want to do it."—J. V. MORSCH.

"The Church must be able to confess its failures. The Church as we know it has lost the city. We now face a mission task as formidable as anywhere in the world."—TOM NEES.

"Four reasons for inner-city ministry are: (1) It would be hypocritical not to do so. It is hard to conceive of a more needy segment of the world than the cities. (2) We must fulfill the Great Commission. (3) If the Church does not do the job, *some* force will. (4) Society's survival demands it."—RICHARD SCHUBERT.

"The Holy Spirit was dreaming in me a new dream—to give me a ministry to a specific people in a specific area of a specific city. . . . I have 2,800 prayer cards of people who are praying daily for Manhattan."—PAUL MOORE.

"Would to God that the table of the law were engraved on the hearts of those who have been involved in Watergate—then there would have been no Watergate."—HAROLD LINDSELL.

"All of us have a portion of ourselves which is oppressed. This is the enemy within. It is that which keeps us from facing up to the enemy from without. . . . We need to go to the city with Christian hope and excitement. Christ can do what nobody believes can be done."—GORDON COSBY.

## HEADQUARTERS EMPLOYEE ACCEPTS CALIFORNIA ASSIGNMENT

Harold Owen Parry, recent graduate of Nazarene Theological Seminary, Kansas City, has accepted the position as associate pastor in evangelism at Sacramento (Calif.) First Church, where Arnold Woodcook is the senior pastor.



Rev. Parry has been assistant to the executive

director of the General Stewardship Commission, Dr. Earl Wolf, for the past two and one-half years.

During his employment at International Headquarters and studies at Nazarene Theological Seminary, Rev. Parry has been involved as a trainer in district-wide pastor's clinics in personal evangelism. He has also directed lay-evangelism training in local churches.

Parry served as student-pastor for two years and part-time associate pastor at Topeka (Kans.) First Church during his seminary career. He and his wife, Joyce, both from Pennsylvania, will move to Sacramento in mid-August to assume the new responsibility. □

## DISTRICT ASSEMBLY INFORMATION

- **HOUSTON**—July 9-11. First Church of the Nazarene, 46 Waugh Dr., Houston, Tex. 77007. Host Pastor: Robert A. Britt. General Superintendent: Dr. Charles H. Strickland.
- **EASTERN KENTUCKY**—July 10-11. Central Church of the Nazarene, 2006 Pieck Dr., Ft. Wright, Covington, Ky. 41011. Host Pastor: Arthur O. Little. General Superintendent: Dr. George Coulter.
- **EASTERN MICHIGAN**—July 10-11. First Church of the Nazarene, G-3560 Beecher Rd., Flint, Mich. 48504. Host Pastor: J. Donald Freese. General Superintendent: Dr. Orville W. Jenkins.
- **NORTHWESTERN OHIO**—July 10-11. District Center, Box 286, St. Marys, Ohio 45885. Host Pastor: J. O. McCaskell. General Superintendent: Dr. Eugene L. Stowe.
- **COLORADO**—July 11-12. Denver First Church of the Nazarene, 3800 E. Hampden, Englewood, Colo. 80110. Host Pastor: W. Donald Wellman. General Superintendent: Dr. Edward Lawlor.
- **MICHIGAN**—July 17-18. Indian Lake Nazarene Campgrounds, Rte. 2, Vicksburg, Mich. 49097. Mr. Gilbert Preston, caretaker. General Superintendent: Dr. Orville W. Jenkins.
- **NORTH ARKANSAS**—July 17-18. First Church of the Nazarene, Scott at Faulkner St., P.O. Box 687, Conway, Ark. 72032. Host Pastor: Jack Dell. General Superintendent: Dr. Charles H. Strickland.
- **CENTRAL OHIO**—July 17-19. Nazarene District Center, 2708 Morse Rd., Columbus, Ohio 43229. Host Pastor: James H. Ranum. General Superintendent: Dr. V. H. Lewis.
- **NORTHERN CALIFORNIA**—July 18-19. Smea Auditorium, Beulah Park, 1200 El Rancho Dr., Santa Cruz, Calif. 95060. Host Pastor: D. R. Peterman. General Superintendent: Dr. Edward Lawlor.



A study in crisis and hope—Watergate, the White House, and the Church.

"There is light at the end of the tunnel," Dr. Harold Lindsell, editor and publisher of *Christianity Today*, told a Nazarene luncheon at Washington, D.C., First Church, but only the light of the gospel offers any hope for a world that "is not good and getting worse."





**Miami  
Florida  
1974**

**THIRD  
INTERNATIONAL**

August 13 Through  
Sunday Noon, August 18



## CHURCH DEDICATIONS

**Phoenix Westdale Church** has completed its new sanctuary addition. All church facilities, including educational units, were completely remodeled. The redecorating includes wall-to-wall carpeting, new pews, pulpit, altar, and an eight-foot stained-glass window of Jesus praying in Gethsemane. New black-top was put on all parking areas. The total indebtedness is \$69,000.

The Westdale Church averaged 255 in Sunday school last year. The present membership is 301. A total of \$62,000 was raised for all purposes last year, and the church gave 11 percent of its income for missions. The church was included on the district's Evangelistic Honor Roll. W. E. Heizer has been pastor since 1971. □

**The Columbia (Ky.) First Church** dedicated a new sanctuary seating over 400 people. District Superintendent Aleck G. Ulmet brought the dedicatory message. The building, which cost approximately \$120,000, has a present indebtedness of less than \$18,000.

The Sunday school is averaging 236. Rev. Lawrence Adams is serving in his eighth year as pastor. During his administration, the church has bought nine acres of land, built a three-bedroom parsonage, and now has completed the new church facility. □

**Medway (Ohio) First Church** has dedicated a new edifice built at a cost of \$65,000 and valued at \$90,000. It is located on a two-and-one-half-acre site. The facility includes a sanctuary, educational rooms, offices, and pastor's study. Pastor Robert Lemuel Bush reports increased attendance in the new church and says that many seekers have bowed at its new altar. □

**The Sanford, Fla., church** reports dedication of its new facilities on January 27. Buildings include 13,180 square feet of floor space. The sanctuary has a seating capacity of 350. The plant also includes 16 classrooms, a fellowship hall, kitchen, 5 rest rooms, pastor's study, and church office.

The new church is valued at \$286,000. It was built at a cost of \$85,000 with an additional \$13,000 spent for furnishings. Through the sale of former properties, the church cleared \$61,000.

During 1973, the church purchased six acres for relocation and first constructed a four-bedroom brick parsonage with a floor space of 2,800 square feet. It is valued at \$50,000. The home was built at a cost of \$23,000.

Rev. D. D. Elliott has pastored the Sanford church since December, 1972. He designed both church and parsonage and served as super-

visor of all construction. The total value for all property is \$400,000 and the present indebtedness is \$108,000. □



The Ponca City (Okla.) St. Luke's Church conducted a mortgage-burning service Sunday morning, February 10. District Superintendent Jerald R. Locke brought the morning message and directed the special service.

Pictured (l. to r.) are Pastor Donald Stelting, Dr. Jerald R. Locke, and Mr. Gordon Stangeland, chairman of the board of trustees. Superintendent Locke held the pastor's renewal call. The church extended a three-year, unanimous call to Rev. Stelting.



In a recent Sunday evening service, the Stringtown, Ind., church conducted a mortgage-burning service. The indebtedness was eliminated two years in advance of schedule. In the past two years, a new four-bedroom parsonage has also been built. Pictured (l. to r.) are Lloyd Peters, chairman, board of trustees; Pastor Raymond Hann; and Ora Brammer, trustee.

## YOUTH LEADERS



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etc.

YOUNG ADULT discussion outlines

TYPES

JUNIOR TOPICS  
ACTION PACKET

JUNIOR TOPICS



Candidates for baptism, Montpelier First Church

evangelists. Mr. and Mrs. Joe Lee Tompkins, singers. Jack H. Lee, district superintendent.

July 15-21—MAINE. Summer Camp—Richmond Campground, Richmond, Me. Ted Lee, evangelist, Jim and Rosemary Green, singers. J. E. Shankel, district superintendent.

July 19-28—CENTRAL OHIO. Nazarene District Center, 2708 Morse Rd., Columbus, Ohio 43229. Workers: Paul Martin, Mel-Thomas Rothwell, Dan Steele, Larry Leckrone, and Lenny Wisehart. Don J. Gibson, district superintendent.

July 19-28—MICHIGAN. Indian Lake Nazarene Campgrounds, Rte. 2, Vicksburg, Mich. 49097. John Hancock and Paul Stewart, evangelists. T. W. Willingham, Bible study. Gene Braun, singer. H. T. Stanley, district superintendent.

July 21-28—IDAHO-OREGON. Intermountain Camp Meeting, Nazarene District Campgrounds, Nampa, Ida. W. T. Purkiser and H. B. London, Jr., evangelists. Albert Lown, Bible teacher. James T. Bohi, singer. Grady W. Cantrell, district superintendent.

July 22-28—EASTERN KENTUCKY. Mount Hope Campgrounds, Rte. 1, Flemingsburg, Ky. 41041. (Location, Highway 150.) Samue Young and Nick Hull, evangelists. Ralph and Joann Dunmire, singers. L. B. Hicks, district superintendent.

July 22-28—MISSOURI. Pinecrest Nazarene Camp, six miles south of Fredericktown, Mo., off Highway 67. Chuck Millhuff and Charles Hastings Smith, evangelists. Marjorie Wallace, children's worker. Jim and Rosemary Green, singers. Arthur E. Mottram, district superintendent.

July 25—August 4—NORTHERN CALIFORNIA. Beulah Park Camp, 1200 El Ranch Dr., Santa Cruz, Calif. 95060. Melvin McCullough, William Griffin, Morris Weigelt, and Martin-Fisher Party. E. E. Zachary, district superintendent.

July 26—August 4—EASTERN MICHIGAN. District Center on N. Burkhart Rd., Howell, Mich. 48843. Charles Hastings Smith and R. N. Raycroft, evangelists. E. W. Martin, district superintendent.

July 26—August 4—NORTHWESTERN OHIO. District Center, 2½ miles west of St. Marys, Ohio, on Hwy. 703. G. Stuart McWhirter and Hoyle Thomas, evangelists. Roger Brown and Gene Braun, singers. James R. Blankenship, district superintendent.

July 26—August 5—CANADA CENTRAL. Cedardale Camp Meeting, ½ mile south of Hwy. 48 on Pefferlaw Rd., Pefferlaw, Ontario Canada. William Greathouse and Forrest McCullough, evangelists. Miss Frances Vine, missionary speaker. DeVerne Mullen, singer. Neil E. Hightower, district superintendent.

July 27—August 4—PITTSBURGH. Mt. Chestnut Nazarene District Center, R.D. #5 Butler, Pa. (on North Rd. and Old 422 at Mt. Chestnut, five miles west of Butler, of Rte. 422). Richard L. Strickland and Claytor D. Bailey, evangelists. Ken Akins, youth worker. James Main, singer. Robert I. Goslaw, district superintendent.

July 28—August 4—NORTHEASTERN INDIANA. District Campgrounds, 1794 S. 350th E., Marion, Ind. 46952. Ted Martin, Paul Martin, and Morris Wilson, evangelists. Elmer Schmelzenbach, missionary speaker. James and Rosemary Green, singers.

Montpelier (Ind.) First Church reported a spontaneous three-week revival which concluded March 31. Pastor Harold DeMott and the local minister of music were special workers for two weeks, and Rev. Ralph Tucker preached during the third week of the meeting.

On the final Sunday, the pastor baptized 17 people, several of whom were saved during the revival. The church is presently conducting several home Bible studies and other outreach ministries started by the revival. □

The Magic Valley Indoor Holiness Camp Meeting held at Twin Falls, Ida., was sponsored by eight churches on the Magic Valley Zone (Idaho-Oregon District). Dr. Kenneth Pearsall, president of Northwest Nazarene College, Nampa, Ida., was speaker and James Bohi directed the music. Mrs. Gernie Iwerson of Filer, Ida., and Mrs. Jenny Cowley of Walnut Creek, Calif., were at the keyboards.

Reporter Joe Chastain stated that there were many victories at the altar and that the wonderful spirit that was felt at the services continued to permeate the congregations participating. □

The Naomi, Ky., church recently conducted a revival series with Rev. A. A. Farris of Somerset, Ky. Many people found spiritual victories, and following the revival others found God in regular services. Rev. Oscar Lobb has been pastor for the past 22 years and has been given a unanimous 4-year call. □

The Oklahoma City Oakcliff Church (home mission church on the Southeast Oklahoma District) recently closed its first revival with Rev. M. L. Turbyfill as evangelist. Pastor John K. Abney reported good attendance and stated, "Eighty percent of the congregation plus pastor and wife came forward in a rededication of effort to become personal soul winners." □

## NAZARENE CAMP MEETINGS

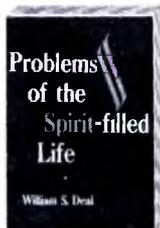
July 15-21—GEORGIA. District Center, located one mile east of Adrian, Ga. (between Dublin and Swainsboro, on Highway 80). Otho Jennings and Wilbur Brannon,

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1974—A YEAR OF HOLINESS EVANGELISM

Fletcher Spruce, district superintendent.

July 29—August 4—EAST TENNESSEE. District Campground, Louisville, Tenn. 37777. Robert Sawyer, Gene Hood, evangelists. Wayne Galloway, singer. Glen Jones, district superintendent.

July 29—August 4—NEW MEXICO. Nazarene Campgrounds, 10 miles southwest of Capitan, N.M. Bill Burch, evangelist. Ernest Armstrong, daily devotionals. Jesse Middendorf, youth worker. Donna Adams, children's worker. Joyful Noise Trio, singing group from Point Loma College. Harold W. Morris, district superintendent.

July 30—August 4—KANSAS. Assembly/Crusade. Weekdays: First Church of the Nazarene, 1400 E. Kellogg, Wichita, Kans. Sunday: Century II Convention Hall, Wichita, Kans. A. J. Lown, evangelist. Jorge Barros, missionary speaker. Rev. and Mrs. Leon G. Cook and The Coachmen Quartet, singers. Ray Hance, district superintendent.

August 2-11—ARIZONA. Camp Pinerock, 1400 Pine Dr., Prescott, Ariz. (1½ miles west on Copper Basin Rd.). Samuel Young, H. B. London, Jr., and Bert Daniels, evangelists. Ron Lush, singer. M. L. Mann, district superintendent.

August 2-11. SOUTHWEST OKLAHOMA. District Campgrounds, Rte. 3, Anadarko, Okla. G. Stuart McWhirter and Bob Hoots, evangelists. Wally and Ginger Laxson, singers. W. T. Johnson, district superintendent.

August 2-11—VIRGINIA. District Campground, Star Rte., Box 135, Buckingham, Va. 23921. L. S. Oliver, evangelist. Jim and Rosemary Green, singers. Gene Fuller, district superintendent.

August 2-11—WASHINGTON and PHILADELPHIA DISTRICTS. Nazarene Campgrounds, North East, Md. (one-half mile south of I-95). Leslie Parrott and Donald Irwin, evangelists. Gloria Files and Dorothy Adams, children's workers. Ted Hughes, missionary speaker. Warnie T. Tippitt, singer. Roy E. Carnahan and Paul D. Mangum, district superintendents.

August 3-11—AKRON. Akron District Nazarene Center, Rte. 1, Louisville, Ohio 44641. Mendell Taylor and Charles Millhuff, evangelists. Roger Brown, singer. Floyd O. Flemming, district superintendent.

August 4-11—CANADA WEST. Harmattan Campgrounds, 14 miles west of Olds, Alberta, Canada. Alex R. G. Deasley, evangelist and Bible teacher. Dr. Kenneth Stark, evangelist and missionary speaker. Larry Spicer, youth worker. Daniel R. Gales, children's worker. Robert Wiens, singer. Herman L. G. Smith, district superintendent.

August 4-11—INDIANAPOLIS. District Center, P.O. Box 46, Camby, Ind. 46113. Curtis Smith, evangelist. Ross Lee, district superintendent.

August 4-11—TENNESSEE. District Campground, Rte. 1, Box 405, Dickson, Tenn. 37055. Charles Strickland, John A. Knight, and Don Pfeifer, evangelists. Ralph and Joann Dunmire, singers. H. Harvey Hendershot, district superintendent.

August 4-11—WEST VIRGINIA. Nazarene Campgrounds, 3 miles north of Summersville, W. Va., on Rte. 41. Donald E. Snow and Paul Martin, evangelists. Calvin and Marjorie Jantz, singers. M. E. Clay, district superintendent.

August 5-11—CHICAGO CENTRAL. Naza-

rene Youth Camp Center, near Aroma Park, Ill. T. W. Willingham, evangelist. Arlene Allen, children's worker. Al and Beverly Wood, singers. Forrest W. Nash, district superintendent.

August 5-11—IOWA. Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Albert Neuschwanger, evangelist. Lenny and Joy Wisheart, youth workers. Eddie and Margaret Stark, children's workers. Jim Bohi, singer. Forrest E. Whitlatch, district superintendent.

## MOVING MINISTERS

GENE CHAMBERS from Los Alamos, N.M., to associate of Buena Park (Calif.) Crescent Avenue.

ROBERT D. CHEW from Coraopolis, Pa., to Yorktown Heights, N.Y.

THOMAS A. CRIDER from Huntington (Ind.) Northside to Climbing Hill, Ia.

W. WAYNE CUMMINS from Ft. Worth (Tex.) Haltom City to Lufkin (Tex.) Bethel.

D. R. DRAVENSTATT from Sault Ste. Marie, Mich., to Blountstown, Fla.

PHILLIP FERGUSON from Nazarene Bible College, Colorado Springs, Colo., to associate of Walla Walla (Wash.) First.

BRANDT FREEBURG from Le Mars, Ia., to Dickinson, N.D.

DONALD HENDERSON from Fern Park, Fla., to evangelism.

KENNETH E. HENDRICK from Kansas City Southwood to Olivet Nazarene College, Kankakee, Ill., faculty.

R. A. HOLLOWAY from Mt. Pleasant, Tex., to Longview (Tex.) Northside.

RAYMOND HUFFMAN from Williston, Vt., to Grove City, Pa.

ROGER JORDAN from Lancaster, Ky., to Cincinnati (Ohio) Fairfax.

FREDERICK E. KELLNER from Mountain View, Mo., to Broseley, Mo.

WARREN KILLINGSWORTH from Nazarene Bible College, Colorado Springs, Colo., to Union (Thaxton) Miss.

PAUL LORENZEN from minister of evangelism, Phoenix Orangewood, to St. Joseph (Mo.) Hyde Park.

ROBERT L. MCKENZIE from Montrose (Ga.) St. John to Barnesville, Ga.

BOBBY GENE MATHIS from Selma, Calif., to Mountain Home, Ida.

KEN MORRISON from Oak Harbor, Wash., to Corvallis, Ore.

JOE MORSE from Union (Thaxton) Miss. to Vicksburg (Miss.) First.

LEO C. RATH from Laramie, Wyo., to Livingston, Mont.

CLIFFORD W. ROACH from Jonesboro, Ark., to Lake Jackson, Tex.

CHARLES C. SAVAGE from Kannapolis (N.C.) Westside to Charlotte (N.C.) Calvary.

D. U. SHOCKLEE from Brownwood (Tex.) Bluffview to Coleman, Tex.

CHESTER A. SMITH, JR., from Bethany Nazarene College, Bethany, Okla., to Hydro, Okla.

ROBERT W. SMITH from Kaneohe, Hawaii, to Denver Aurora.

JAMES F. SPRUILL from Huntsville, (Ala.) Grace to Winnsboro (S.C.) First.

JACK F. SWARTZ from New Carlisle, Ohio, to Pioneer, Ohio.

W. E. VANNEST from Plymouth (Ind.) First to Mishawaka (Ind.) South Side.

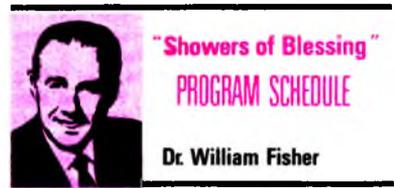
RICHARD WATERMAN from Blountstown, Fla., to Gainesville (Fla.) Trinity.

FRANK C. WATKINS from Chula Vista, Calif., to Indio, Calif.

EDWARD M. WHEATLEY from Harrington, Wash., to Monroe, Wash.

DANIEL R. WHITE from Nazarene Theological Seminary, Kansas City, to Jamestown, N.D.

FRANK WILLS from Vicksburg (Miss.) First to Vicksburg (Miss.) Calvary.



July 7—Why Not Declare Our Dependence?

July 14—God's Hall of Fame

## ANNOUNCEMENT

The Long Island Holiness Camp Meeting will hold its sixty-fourth annual camp meeting at 106 Prince Ave., Freeport, N.Y., July 31—August 11. The evangelist will be Rev. Claude Jones. Rev. and Mrs. Otis Smith will be music workers. Children's workers will be Mrs. Helen Matthews, Mrs. Violet Badoud, and Mrs. Betty Younkins. Services are to be held nightly at 7:30 and on Sundays at 2:30; children's services will be from 9 a.m. to noon. Missionary Day, Aug. 7, will feature missionary representatives from the World Gospel Mission and the OMS International. For further information, please write: Rev. Clifton T. Matthews, 2650 W. Wilson Avenue, Bellmore, N.Y. 11710. □

## RECOMMENDATION

I am glad to recommend Rev. Jerry Cline, who is entering the field of full-time evangelism. He has pastored for two years at Bowling Green (Ky.) Grace Church. He is a registered evangelist on the Kentucky District. He is an outstanding young evangelist who carries a real burden for souls.—Alec G. Ulmet, Kentucky district superintendent. □

## VITAL STATISTICS

### DEATHS

VERNA ANGLIN, 83, died May 21 in Tucson, Ariz. Funeral services were conducted by Rev. Harold Mills in Richmond Heights, Ohio. She is survived by four daughters: Mrs. Edwin Caspell (Louise), Mrs. Michael Szabo, Jr. (Catherine), Mrs. William Galbreath (Marcella), and Mrs. Ray Brown (Nadine); seven grandchildren; and five great-grandchildren.

DAVE APPEL, 67, died May 13 in Shattuck, Okla. Funeral services were conducted by Rev. Butch Lipscomb. He is survived by his wife, Elizabeth; two daughters, Josephine Lowery and Darlene Detrixhe; four grandchildren; and one great-grandchild.

MRS. FLORENCE (MEEK) COLE, 83, died Apr. 7 in Orange, Tex. Funeral services were conducted by Rev. Paul Grundy. She is survived by three sons, E. A., H. F. (Jack), and Lester A.; and one daughter, Mrs. W. W. Kennedy.

MRS. GRACE CONRAD, 84, died Dec. 11. Funeral services were conducted in Calgary, Alberta, Canada. She is survived by one daughter, Eunice M. Congo; and three sons, Kenneth E., Floyd M., and George E.

MRS. GOLDIE E. COONROD, 63, died May 16 in Portland, Ore. She was a commissioned song evangelist for many years. Funeral services were conducted by Revs. Bert Daniels, Harold L. Stickney, and Robert Allen. She is survived by her husband, Jack; two sons, Don and Jack R.; and eight grandchildren.

MRS. EDITH DAVIS, 99, died Apr. 9 in Crestwood, Ill. She had been a member of Calvary Church for 27 years. Funeral services were conducted by Rev. Paul Richardson.

# NEWS OF RELIGION

MRS. MATTIE E. DAVIS, 84, died May 7 in San Bernardino, Calif. Funeral services were conducted by Rev. Paul W. Urschel.

J. ERNEST DRUMMOND, 84, died Mar. 3 in Vancouver, B.C., Canada. Funeral services were conducted by Rev. W. W. Bowering. He is survived by his stepmother, two brothers, and one sister.

JOSEPH WILLIAM GILBERT, 70, died May 10 in Hillsdale, Mich. Funeral services were conducted by Rev. R. D. Bredholt and Rev. Thomas Stanley. He is survived by his wife, Nellie (Cashell); one daughter, Mrs. Robert (Dorothy) Styers; one son, Dale; five grandchildren; two great-grandchildren; and four sisters.

MRS. MINNIE DICKSON GOODMAN, 80, died Mar. 6 in South Haven, Kans. Funeral services were conducted in Arkansas City, Kans., by Rev. Ralph E. Shaver. She is survived by her husband, 4 sons, 5 daughters, and 25 grandchildren.

ROBERT HOFFPAUIR, 42, died May 22 in Orange, Tex. Funeral services were conducted by Rev. Paul Grundy. He is survived by his parents, Mr. and Mrs. Winston Hoffpauir; one sister; and four brothers.

BERYL E. HUNT, 60, died May 9 in Fort Lyons, Colo. Funeral services were conducted by Rev. Ralph E. Shaver in Arkansas City, Kans. He is survived by his wife, his parents, and two brothers.

REV. E. WESLEY JONES, 65, died May 12 in Spokane, Wash. He was a Nazarene pastor for many years. Funeral services were conducted by Dr. Raymond Kratzer and Rev. James Tapley. He is survived by his wife, Velta; a daughter, Mrs. Donald L. Boyd; a son, M. Keith; and six grandchildren.

BETH ANN WHITE, infant daughter of Rev. and Mrs. Daniel White, Jamestown, N.D., died May 15. Private committal service was held by Rev. Phil Riley. She is survived by her parents and one sister, Joy Lynn.

MAUDE WIGHT, 70, died May 7 in Jacksonville, Fla. Funeral services were conducted by Rev. Aubrey R. Ponce, Sr. She is survived by her husband, Henry; a daughter, Julia; two sons, Thomas and James; and nine grandchildren.

## BIRTHS

to WILLIAM AND JOYCE (ANDERSON) BROWNING, Vienna, W. Va., a boy, Matthew Scott, May 17.

to MR. AND MRS. BRUCE COLLINS, Ft. Lauderdale, Fla., a boy, Chad Michael, May 13.

to REV. WILLIAM (BUTCH) AND MARIE (PETERS) LIPSCOMB, Higgins, Tex., a boy, Jason Brian, Apr. 18.

to REV. MICHAEL B. AND DIANA (HOLLIMAN) ROSS, Albuquerque, N.M., a boy, Michael Brent, Mar. 23.

to REV. S. W. (WALLY) AND GAIL MARAIS, Capetown, South Africa, a girl, Kirsten Melody, Apr. 28.

to REV. AND MRS. DAVID J. MYERS, Vermilion, Ohio, a boy, Kevin Edward, May 8.

## MARRIAGES

CAROLYN SUE FARLOW and JAMES RAY KEHR at Roxanna, Ill., Dec. 8.

## DIRECTORIES

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

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**CHICAGOANS SPLIT ON "NEW MORALITY" ATTITUDES.** About half (50.3 percent) of area residents in Chicago believe there is a new morality, but people polled by the *Daily News* were split on whether it's good or bad.

The survey disclosed a wide split between young and old on the subject. For instance, 52 percent over 45 years of age said they thought it was bad; just 11 percent of those under 20 so characterized it.

The poll also found that 64.5 percent of area residents think that less than half of all politicians are honest . . . that corruption in government is the biggest moral issue we face today. Nearly a third (32 percent) think sex between consenting, unmarried adults is all right. But responders were far less liberal when such sexual activities involve their own homes. Most oppose college men and women living together. □

**"THE BEAST AMONG US" (TELEVISION) GREATER INFLUENCE THAN RELIGION.** A Southern Baptist radio and television official said in Dallas that he agrees with a recent report which held that television is possibly the most powerful social force in American culture today.

Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, referred to a survey in *U.S. News and World Report* showing that television ranks first—and organized religion eighteenth—among influences on daily living.

"I don't know how accurate the survey is about the influence of organized religion," he told a Commission-sponsored, fundraising banquet in Dallas.

But the survey's rating for TV is probably accurate, he said. "This beast that is among us [television] is perhaps the most important influence on our lives today." □

**DR. SPOCK ENVIES PARENTS WHO "SEE GOD CLEARLY."** CHICAGO (EP)—Children under six get their concept of God directly from their parents, Dr. Benjamin Spock declared, adding: "I envy the parents who see God clearly and concretely, because they can then explain Him in a way that is easy for a child to understand."

In his fifth article of a 10-part series for the *Chicago Daily News* the famous pediatrician asserted that, "if the parents think of God as being on the stern side, that is how He will be presented and visualized. If the parents think of Him as kindly, the child will too. Children assume that God loves them and wants them to be good. So the parents in a natural way use God to reinforce their own philosophy of morality and discipline." □

**GIFTS TO RELIGION ROSE IN 1973 BUT PERCENTAGE OF TOTAL DROPPED.** NEW YORK (EP)—Americans gave more money to religion in 1973 than ever before—\$10.09 billion—or \$650 million more than the \$9.44 billion given the year before, according to the *1974 Annual Report of Giving, U.S.A.*

However, religion again received a decreasing share of the philanthropic total. Religious giving slipped from 49.4 percent of the total in 1964 to 41.4 percent of the total in 1973. Total giving in 1973 reached a record \$24.5 billion, an increase of \$2 billion.

Giving to religion also showed the smallest percentage gain in all categories of giving (6.9 percent increase).

Health and hospitals, the second largest recipient of the philanthropic dollar, received \$3.98 billion, which represents 16.2 percent of the total, and an 8.2 percent increase in giving.

Individuals gave \$18.16 billion, an increase of 9.4 percent, representing 74 percent of the total 1973 giving. Bequests totaled \$3.06 billion, a 12.1 percent increase, 12.5 percent of total giving. Foundations gave \$2.36 billion, no change from the year before, 9.6 percent of the total. Corporations gave \$950 million, 13.1 percent increase, representing 3.9 percent of total 1973 giving. □



# the answer corner

Conducted by W. T. Purkiser, Editor

■ **In Romans 5:2, where Paul says, "We have access by faith into this grace wherein we stand," etc., what is this grace that he is talking about? Please explain.**

Broadly, it is the grace described in Titus 2:11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this

present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar peo-

ple, zealous of good works."

Specifically, it is the sanctifying grace which is the subject of the entire section of Romans from 5:1—8:39. It follows the justification which is the subject of Romans 1:14—4:25 as summarized in 5:1.

■ **In our Sunday school class, some claimed that Acts 2:17, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh," is still future. Others said it is past and has been fulfilled. Which is correct?**

From the items listed in Acts 2:19-20, it has been argued that the fulfillment at Pentecost of this prophecy from Joel was only partial, and that the full and literal fulfillment is yet to come.

The New Testament seems to me to view the entire Christian age as "the last days." Paul spoke of

Christians in his day as those "upon whom the ends of the world are come" (1 Corinthians 10:11), and Hebrews 9:26 says that Christ appeared "in the end of the world . . . to put away sin by the sacrifice of himself."

There will indeed be "signs" attending the coming of "that great

and notable day of the Lord" (Acts 2:20), but this would not mean that Joel's prediction of the inauguration of the age of the Spirit was only "partially" fulfilled.

I would therefore stand with those who say that Acts 2:17 has been fulfilled. Certainly Peter thought so.

■ **Do holiness churches allow men with long hair to join? I'm thinking of 1 Corinthians 11:14-15, "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."**

I don't know of any holiness churches that have a specified requirement about the length of a man's hair in their membership standards.

I'm sure you realize that 1 Corinthians 11 does not in itself prescribe how long "long" is, or how short is "short." The principle would seem to be that there should be a discernible difference between male and female hair-styles.

Having said this, however, I think it is only fair to call attention to the injunction about "rightly dividing the word of truth" (2 Timothy 2:15).

There are a few minor items in the New Testament that are obviously culturally conditioned and are not to be taken as absolute re-

quirements.

One of these is found in this very chapter where Paul commands the women of Corinth to wear veils while preaching or praying. The "cover" in the KJV of 1 Corinthians 11:4-6 is the same word, "veil," as is used in 2 Corinthians 3:13 of the covering Moses wore over his face when he came down out of the mountain.

In New Testament times in Gentile centers, a woman in public without a veil was considered a loose or immoral woman and might as well be shaved (verse 6)—another sign of immorality.

We obviously have a very different situation today, and the rule concerning veils would not apply.

John Wesley comments on this whole passage in his *Explanatory Notes upon the New Testament*, "The several churches that were in the apostles' time had different customs in things that were not essential; and that under one and the same apostle, as circumstances, in different places, made it convenient. And in all things merely indifferent the custom of each place was of sufficient weight to determine prudent and peaceable men."

Incidentally, Mr. Wesley himself could not join a church that made crew cuts for men a standard of membership. In keeping with the custom of his time, he wore his hair down over his collar in back.

## GUATEMALA COMES OF AGE

*A summary highlighting 57 years (1917-1927-1957-1967-1972-1974)*

- 1917 Missionaries R. S. Anderson and wife joined Pentecostal Church of the Nazarene in Coban, A.V., Guatemala, bringing with them 3 struggling congregations and 25 Guatemalan Christians.
- 1927 First official gathering of missionaries and Guatemalan pastors.
- 1957 Long-range plans discussed and approved by missionaries and Guatemalan pastors to bring the Guatemalan church to full self-support, self-government, and self-propagation.
- 1967 Rev. Frederico Guillermo V. elected district superintendent by Guatemalan church.
- 1972 The Guatemalan church assumed full responsibility for all local and district expenses, including pastors' salaries, zone youth camps, camp meetings, district superintendent's salary and travel.
- 1974 *January 1.* Guatemala reported over 100 churches and missions with total full membership of 4,212, average Sunday school attendance of over 8,000, and enrollment of over 13,000.

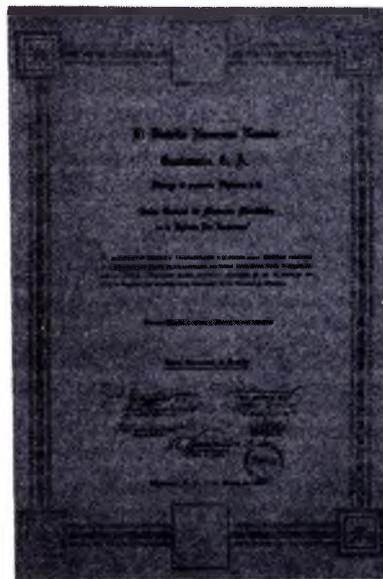
*January 16.* District Superintendent Rev. Alfonso Barrientos V. received the following cablegram signed by Executive Secretary Jerald D. Johnson, Department of World Missions: "General Board approves regular district status for Guatemala Northeast. Congratulations —Johnson."

*March 14.* Dr. Charles H.

Strickland, general superintendent in jurisdiction, met with the Guatemalan District Advisory Board to plan for annual district assembly in November, when the Guatemalan Northeast District will be officially granted regular district status.

*March 15.* Dr. Strickland was presented with an official document by the Guatemalan Northeast District Advisory Board expressing special appreciation and gratitude to the General Board for having sent missionaries and for making possible the organization of a regular district in Guatemala.

Guatemala Northeast is the first mission field district to receive this status. □



Official document presented to Dr. Charles H. Strickland by District Advisory Board.



Pictured (l. to r.) are Professor Maurilio Yaxcal; Jose Alfaro, district secretary; Guillermo Danneman P., district treasurer; Alfonso Barrientos V., district superintendent; Mrs. Charles H. Strickland; Dr. Charles H. Strickland; Gustavo Revolorio L.; Joel Buenafe H.

## FESTIVALS OF YOUTH IN MISSION WILL FEATURE UNITED APPROACH

An unprecedented combined thrust of Nazarene college youth into the mission of the church will be heralded this fall when Festivals of Youth in Mission will be held on each Nazarene college campus in the U.S. and Canada under the sponsorship of the Departments of Youth, World Missions, and Home Missions.

Three-day, in-depth presentation of the mission of the church is the beginning of a new, united approach to motivation, recruitment, and total mission.

The festivals will feature the work of the Student Missionary Corps, sponsored by the Department of World Missions; the Lost and Found, sponsored by the Department of Youth; and the Summer Ministries Teams, sponsored by the Department of Home Missions.

The last includes inner-city teams, vacation Bible school teams, and muscle teams.

Detailed plans for the festivals were worked out in two conferences between denominational officials and college directors of outreach held in Kansas City in February and in Washington, D.C., in May. □

—JOHN OSTER, Reporter

## STUDENT LEADERS MEET ON BETHANY CAMPUS

The Nazarene Student Leadership Conference was held at Bethany Nazarene College, Bethany, Okla., April 24-27. Group sessions, business meetings, devotions, and banquet were included in the schedule of events.

Student leaders centered their attention on the conference theme — "The Whole Man for the Whole World by the Power of the Spirit." Small-group discussions, dialogue in special-interest sessions, and social activities provided a climate of fellowship which contributed to a constructive interchange of ideas.

Dr. H. T. Reza, executive secretary of the Latin Publications Division, delivered the keynote address at the Thursday evening banquet. Other distinguished guests included Undersecretary of Labor Richard F. Schubert, who spoke to the group on Thursday morning; and an address by a member of the state of Oklahoma Legislature on Friday afternoon. □

(Continued on page 33)

(Continued from page 32)



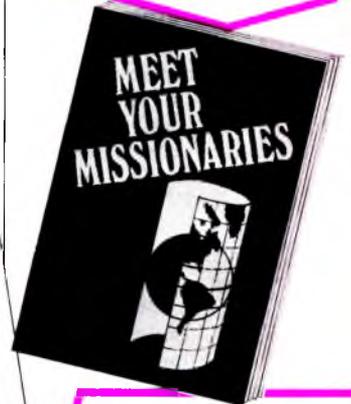
Friday morning, Richard Gammill, from the Department of World Missions, introduced and interviewed guests from Kansas City. There were representatives present from the Departments of Church Schools, Youth, Home Missions, World Missions, Education and the Ministry, and personnel from Communications Commission and Nazarene publications.



Student leaders sit casually around their meeting room as the Friday morning session begins.

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**GEORGE:**  
Born in Los Angeles, Calif.  
Parents: Mr. & Mrs. Cecil Rench  
Education: Pasadena College, A.B.  
Nazarene Theological Seminary, B.D., 1959  
Ordained: 1954, Northern California District  
Missionary work: Preacher—Teacher  
January 20

**DONNA:**  
Born in Lansing, Mich.  
Parents: Mr. & Mrs. Allen Storey  
Education: Pasadena College, A.B.  
Missionary work: General  
June 30

Married December 10, 1948  
Home Church: Highland Park Church, Los Angeles, Calif.  
District: Los Angeles  
Children:  
Craig Wesley, October 5  
Larry Bradford, November 20, 1954  
Robert George, June 15, 1962



"BY ALL MEANS...  
SAVE SOME"

# Sad Sack Turns into Joy

About two years ago, near 4:30 a.m., for some unknown reason I was suddenly awakened out of a sound sleep. Not being able to go back to sleep again, I felt led to turn on my little transistor radio which I keep under my pillow and listen to a regular all-night talk show I sometimes tune in.

The program is called "The Rascals." Everyone who calls in to talk to the commentator identifies himself with a silly name.

At this particular moment a woman who called herself "Sad Sack" was saying that the reason for her sadness was that she had been in the hospital for five months and had undergone 10 operations on her knees. Her diabetic condition made her hospital stay much longer.

At the time I tuned in she was giving her name and address and asking to receive cards, as she was very lonely and despondent.

I was drowsy at this early hour but I was determined to retain the name I had heard. I prayed that God would help me remember her name and address and drifted off to sleep saying to myself, "Rita Martin."

I knew why God had awakened me at this ridiculous hour when the next morning the first thing that popped in my mind was "Rita Martin."

The next evening I called Mrs. Martin and she was very happy to talk to me. I sent her cards and tracts and went to visit her in the hospital. She was delighted I came, as she did not have many visitors.

I went faithfully every day, as she could have visitors anytime. I would spend the afternoons with her. We had long talks about the Lord, and I found that she was very hungry for God. She asked me to get her a Bible and I did.

As we talked, I learned that she had a drinking husband and a teen-age son who, together with all her physical

problems, were reasons for her being a "Sad Sack." The doctor had told her that she might never walk again, but I knew she would.

So I continued to pray hard for Rita and witnessed to her and found out that she had some religious background. The Holy Spirit was faithful and she gave her heart to God and was saved. She told me that she thought she had been saved before but she never felt like this; she was so happy and free.

Before Rita left the hospital she was witnessing to the doctors and nurses with a holy boldness and singing God's praises. Her favorite song was "How Great Thou Art." The hospital people were amazed at the change in this woman who at one time swore at them and used God's name in vain.

After she came home, she testified to all her family about what God had done for her. Some of her relatives even thought she had lost her mind from her illness, but her husband was pleased at the big change in the home.

I continued to visit Rita and encouraged her to come to my church, which she did as soon as she was well enough.

Imagine my joy on Easter Sunday when Rita and her teen-age son, who had been saved through her influence and testimony, joined our church. Jim has been active in the church, has a good experience, and plans to attend ENC.

I still have hopes that her husband will be saved. Nothing is too hard for the Lord.

Rita is facing major surgery again, but we know God will be with her this time.

It pays to be faithful and to mind the Holy Spirit. God says, "I will make you fishers of men." □

By Pauline E. Williams  
Cherry Hill, N.J.

**The 1971 Easter Offering has set a new record!**

**The goal was \$3,850,000!**

**The report of our General Treasurer on June 10, 1974, indicates that we have passed the**

**\$4,000,000 mark!**

This is the largest single offering in the history of the church.

On behalf of the Board of General Superintendents, we wish to express our appreciation for this demonstration of sacrificial giving. In spite of uncertain economic conditions our people have demonstrated their love for God and their concern for the cause of world evangelism.

Let us all rejoice in this great victory! And let us now pray that the Lord of the harvest may bless our labors in the whitened harvest fields of the world.

—**GEORGE COULTER** for  
**BOARD OF GENERAL SUPERINTENDENTS**



Horizon Productions was the scene of the official interlock for the first major film on *The Church of the Nazarene*. The film committee discuss their reaction to the pictures and sound. Standing (l. to r.) are: Dr. Jerry Nelson, composer of the film score and lyrics; Paul Fitzgerald; Dwight Uphaus; Paul Miller, script writer; Mary E. Latham, producer; Alpin Bowes; and Dr. B. Edgar Johnson, chairman. Paul Skiles, Dr. W. T. Purkiser, and Dave Anderson also served on the film committee.

The 30-minute, 16-mm., color film is to be premiered August 15 at the International Laymen's Conference. After that date, churches may reserve the film on free loan from the film desk of the Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

### **IDAHO-OREGON DISTRICT JOINS MINNESOTA AND HAWAII IN PAYING 100% OF THE PENSIONS AND BENEVOLENCE BUDGET**

Dr. Dean Wessels, executive secretary of the Department of Pen-

sions and Benevolence, reports that the over 6,000-member Idaho-Oregon District has paid 100 percent or more of their Pensions and Benevolence Budget for a second consecutive year. This is the largest district to reach its full budget for

Pensions and Benevolence since the new 4 percent formula budget was augmented in the 1971-72 assembly year.

The Idaho-Oregon District joins both the Minnesota District, now approaching a decade of 100 percent support, and Hawaii with seven years of consecutive full support for Pensions and Benevolence.

Dr. Wessels commented: "District stewardship of this magnitude has helped bring the Pensions and Benevolence Budget payments for the 1973-74 assembly year to a point 2 percent ahead of the same date last year. In the first three years of the 'Basic' Pension Program, two increases have been possible through local and district concern like this." □

### **WILLIAM J. STRICKLAND APPOINTED DEAN AT TREVCCA**

President Mark R. Moore announced that Dr. William J. Strickland has been appointed as dean at



Dr. Strickland Trevecca Nazarene College, Nashville, to be effective June 1.

Dr. Strickland received his B.A. degree from TNC; the M.Div. from Nazarene Theological Seminary, Kansas City; and the Ph.D. from Vanderbilt University.

Dr. Strickland is currently chairman of the department of religion and philosophy at Trevecca. He is married to Martha Smith. They have two children, Billy and Susan.

Dr. S. P. Parry, present dean of the college, has resigned to accept a position as executive vice-president at Mount Vernon Nazarene College. □

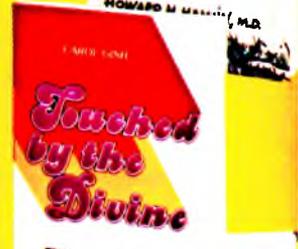
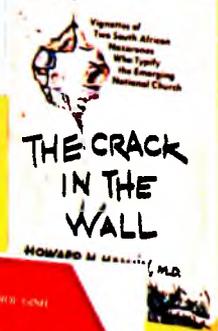
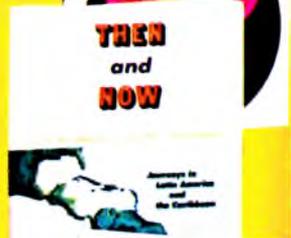
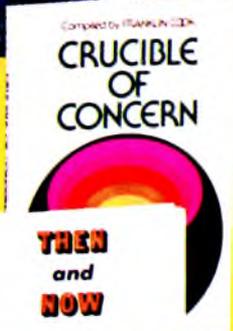
—NIS

With the unanimous approval of the Board of General Superintendents, I have appointed Rev. Jose Cardona, presently pastoring the Church of the Nazarene in Rio Piedras, Puerto Rico, district superintendent of the Eastern Latin-American District. He will assume his duties on July 15.

**GEORGE COULTER**  
*General Superintendent*

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