

HERALD OF HOLINESS



General Superintendent Charles H. Strickland



FATHER'S DAY

June 16 is proclaimed as Father's Day. We do not make too much of it, but it seems fitting to give time to a well-deserved tribute to a hardworking and oft neglected section of our society.

Father's responsibility in this day as a provider is not an easy assignment. To provide the essentials of food, clothing, and shelter today absorbs most of his hours and often carries him far from his home. He finds himself many times so engrossed in the responsibility of providing the economic necessities for his family that he becomes guilty of neglecting other responsibilities to his home.

The family remains in our century the most important unit in our society. Before the Church was instituted, God established the family. Frederick W. Robertson has rightly said, "Home is the one place in all the world where hearts are sure of each other. It is the spot where expressions of tenderness gush out without any sensation of awkwardness and without any dread of ridicule."

The home remains also in our century the most important training institution in our society. Our age has abundant proof that neither church nor school can substitute for the vital training received in the Christian home. Lord Houghton stated,

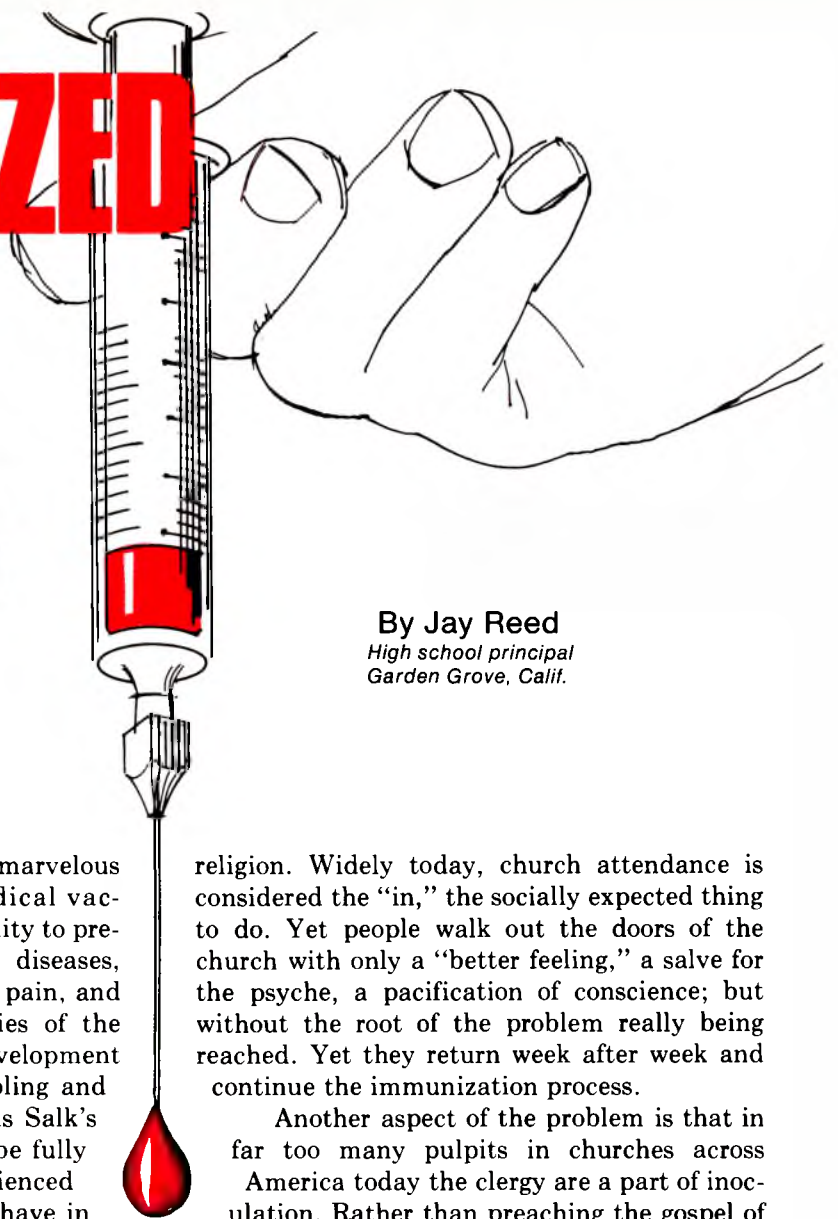
"The Christian home is the Master's workshop where the processes of character molding are silently, lovingly, faithfully, and successfully carried on." Plato, the ancient Greek philosopher, suggested, "Let parents bequeath to their children not riches but the spirit of reverence." The Satanic thrust against the home aims at the very heart of our social structure, and the breakup of family life in our modern society is the root cause of many of the social ills of our times.

The father bears a unique responsibility to the family structure. His role as a provider and protector is well known, but this is not his total responsibility. He is also the spiritual leader of his family and must assume responsibility for the spiritual welfare as well as the temporal economy of his family. He should establish the family altar in his home. He should assume his role in the training of the children. He should provide the means and opportunity for his family to worship God in the sanctuary. In his leadership role in the community he should bear his portion of responsibility to insure that the church is adequate for his family.

Let us all give Dad a well-deserved tribute on his day, and let us pray every day for his formidable responsibilities. □

IMMUNIZED

against Christ's will



By Jay Reed
High school principal
Garden Grove, Calif.

We are living in a day of marvelous developments in medical vaccines that have the ability to prevent many dreaded diseases, curtail and prevent infection, relieve pain, and assist the normal healing capabilities of the body. We were all thrilled at the development of a vaccine that defeated the crippling and deadening disease of polio. Dr. Jonas Salk's contribution to mankind can never be fully estimated. Only those who have experienced the disabling effects of polio, as we have in our family, can ever fully appreciate the meaning of the Salk vaccine.

One rather initially frightening fact about the Salk vaccine is that it actually contains some of the polio virus. It contains enough of the actual virus so that the body develops a resistance to it. The human body develops resistance through the actual reception of some of the polio virus—just enough so the person will never catch the full impact of the disease.

In this same sense we are rightfully concerned about many people in Christendom today, using the name of "Christian," who have taken on a few of the outward evidences of Christianity. In so doing they are continuing to *immunize* themselves by practicing just barely enough of the principles of Christ so that they will never genuinely "catch the disease" of the full gospel and know the thrilling experience and security of a life totally surrendered to Jesus Christ.

Multiplied thousands are going to church weekly to get their Sunday morning "shot" of

religion. Widely today, church attendance is considered the "in," the socially expected thing to do. Yet people walk out the doors of the church with only a "better feeling," a salve for the psyche, a pacification of conscience; but without the root of the problem really being reached. Yet they return week after week and continue the immunization process.

Another aspect of the problem is that in far too many pulpits in churches across America today the clergy are a part of inoculation. Rather than preaching the gospel of salvation by repentance, obedience to God's will daily, and a sacramental perspective on our own lives in relation to God and His people, they give little more than pep talks urging defeated people to do better.

It is indeed a saddening thing to see people professing the name of Christ but denying the power of God to work in their lives daily. Perhaps the greatest power we deny ourselves is that of the Holy Spirit, who gives beautiful victory and the genuine joy of living.

What a glorious experience it is to know that Christ fully abides, to know the security of being prepared to meet God! These are experiences of really "catching the disease" of total commitment and fellowship with Christ. Immunization religion will not hold up when we stand at the judgment bar of God.

O God, grant that I may be thoroughly infected with the contagious power of salvation, and help me pass this glorious "ailment" on to all those with whom I come in contact. □



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"THIS IS THE DAY THE LORD HATH MADE"

"This is the day the Lord hath made"
Came ringing through my ears.
I turned to still the clanging clock,
Unwelcome sound through many years.

"This is the day the Lord hath made."
Could this be really true,
When through this long, unending day
I had so much to do?

"This is the day the Lord hath made."
I struggled out of bed.
"This is not Sunday—Lord, You know—
How can it be?" I said.

"This is the day the Lord hath made,"
A special day for you.
Just put your hand in Mine," He said,
"And I will see you through."

"This is the day the Lord hath made."
"Lord, show to me the way.
Give me direction; be my Guide.
Your will, let me obey."

"This is the day the Lord hath made."
His presence did abide.
Through mundane tasks and daily chores
The Lord was at my side.

"This is the day the Lord hath made."
Decisions, great and small—
We worked them out in partnership;
He helped me with them all.

"This is the day the Lord hath made."
He'll make tomorrow too.
We'll walk together side by side
In peace the whole day through.

By Graeme Bartle
Kansas City

Bible quotations in this issue:

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The crimson and gold sun nestled its head behind a sleepy ridge of hills and the stars were coming out one by one as if "God had set His evening lamps alight through all the sky."

Suddenly a man crossed the huge stage and stepped onto the podium.

Great applause filled the Bowl.

The man bowed, turned about, raised his baton, and all was quiet. Then in the peaceful silence the most beautiful music filled the twilight air—music so beautiful it seemed like a prayer.

God spoke to my heart. The simple but clear message was that no matter how lovely the atmosphere or surroundings, no matter how talented the individuals, nothing can truly be accomplished anywhere in life until we let the Divine Director take His rightful place, until we let Him direct the course of our lives.

God does speak to us; He is the Divine Director. If we "tune" our whole beings to His will, if we let Him handle and direct our affairs and listen and obey His commands, we can accomplish anything our hearts desire.

Ralph Trine in his book, *In Tune with the Infinite*, says, "Be true to your own soul, for it is through your own soul that the Voice of God speaks to you."

This is the interior guide. This is the voice of the soul, the voice of God. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it" (Isaiah 30:21).

Each day we should place ourselves, our affairs, and all that concerns us in our Divine Director's capable care and direction. We need not strain ourselves or strive for life's blessings.

We must have implicit faith in our Director—faith that He loves us and that it is His good will that we improve and grow. We need only give Him full charge over our lives, for it is God who works in us, for us, and through each one of us, His children, to bring us that which will contribute to our well-being.

Like musicians, we need to keep our instruments in tune; we need to think right and do right by obeying God's laws and by giving Him full charge to motivate and direct, to transform and perfect us as we grow physically and spiritually.

When we are "in tune" with God, the whole symphony of our lives will be pleasing both to us and to Him. When we do His will under His divine direction, "everything is under control." Everything is serene and harmonious. □

By Katherine Bevis

Houston



"In Tune" With God

My husband and I were visiting friends in California. One of the many things we looked forward to on this visit was seeing the Hollywood Bowl.

We had been told about this beautiful outdoor concert hall. Many of our friends had told us to not miss seeing this. The time now had arrived when we were to really be given this privilege.

On this summer evening, as we sat in that beautiful outdoor concert hall with only the blue heavens as a roof above, waiting for the concert to begin, my heart was filled with awe and wonder as I thought of the Master Artist who has created this beauty. I could not refrain from saying to my friend, "*The heavens declare the glory of God . . .*" (Psalm 19:1).

On stage, the musicians appeared one by one and prepared their instruments. When they had all arrived, they started "tuning up" and for a few moments inharmony seemed to reign.



By A. F. Harper
Kansas City

In the Church of the Nazarene, 1974 has been dedicated to high goals. It has been set apart as a year of holiness evangelism. All of us have been challenged to make it a time of spiritual growth and witnessing.

Last week the Holy Spirit asked me, "What can you do to make this a year of holiness evangelism?"

I answered, "I am a preacher and will have some opportunities to preach sermons."

But the Holy Spirit responded, "Suppose you were a layman. . . . What could you do to help make 1974 a special year?"

All week I have been thinking about that question. These answers have been coming to me.

Tarry, as Jesus commanded His disciples.

At 18 years of age I felt my need to be sanctified wholly; I tarried at the altar in a Nazarene college chapel until the Holy Spirit came in satisfying fullness. I do not need to repeat that experience. But if I were an unsanctified young man again, I would seek to be sanctified during 1974.

Seek a fresh infilling.

The Holy Spirit has been a faithful Companion throughout my Christian life, but the Bible tells us we may have fresh infillings of the Spirit of God. I want some of those days of fresh reality during 1974. I seek God's full will for my

life and I pledge myself to follow His leading.

Reaffirm my commitment.

As a junior in college I consecrated myself to God. I have not changed that commitment. But during 1974, I want to reexamine my lifestyle. I do now reaffirm my consecration and I promise to apply it to every new decision that faces me.

Explore some new dimension.

The name of the game is *change*, but the name of the Christian's game is *God*—God in us, God with us in the midst of our changes. I want to find out how much the Holy Spirit can mean to me in some important new task during 1974.

Read a new book.

My life has been enriched by reading what saintly men and women have written about their walks with God. Dr. E. Stanley Jones tells how he was sanctified wholly while reading Hannah Whitall Smith's *The Christian's Secret of a Happy Life*.

The book that I read may not be a new one, but if I have not read it, it will be new to me. I could ask my pastor to suggest one or two that he likes best.

Share my book with a friend.

If reading the book brings to me a better understanding of God's work in my life, I can share it. If it brings new light to my path, perhaps it can illuminate another's way also. The gospel song reminds us:

Have you had a kindness shown?

Pass it on.

'Twas not meant for thee alone,

Pass it on.

Memorize two or three holiness passages.

The Bible often speaks clearly of God's sanctifying work in our lives: *I will put a new spirit within you . . . and they shall be my people, and I will be their God* (Ezekiel 11:19-20). Consider also Luke 24:49; John 16:7, 12-13; Romans 12:1-2; 1 Thessalonians 5:21-24.

Trace God's message of holiness through the Scriptures.

I will need a Bible concordance to look up references that include the words *sanctify, sanctification, holiness, perfect, clean heart, Holy Spirit, and Comforter*. To make this search is to discover that God has woven His concern for sanctified hearts and holy lives throughout the Bible.

Listen carefully to the pastor when he preaches on the work of the Holy Spirit.

I could jot down questions that come to me—questions that I don't fully understand, or truths that I would like to know more about. The pastor may deal with those questions in a

prayer meeting message or in a later Sunday sermon. He may cite me to some scripture to study or to some written sermon that deals with my concern.

Share my testimony to the work of the Holy Spirit in my life.

If I have found Him in a sanctifying experience, others will rejoice with me and be encouraged to seek Him also. If He brings me through some especially hard trial, others will rejoice in my victory and be encouraged to fol-

low Him more closely. I can share my testimony in public service and in personal witness.

Keep open to the Holy Spirit.

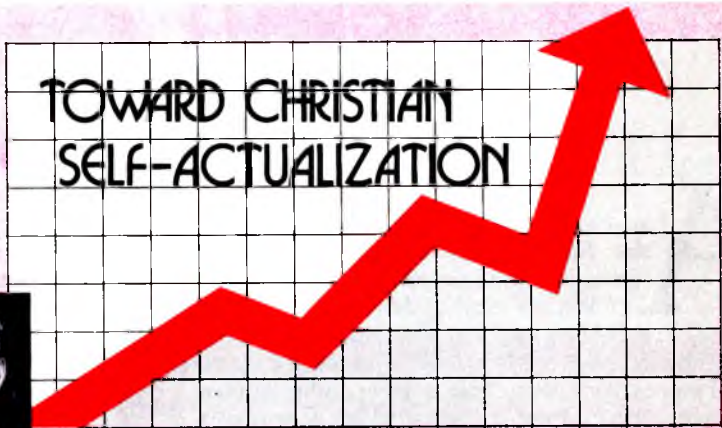
When we say, "Lord, show me Your will," He shows us. When we pray, "Help me to show a Christlike spirit," He helps us. As each one of us ventures into a yearlong effort to live a more holy life, to walk more closely with the Holy Spirit, to witness to others about our faith in Him, He will give the church a year of holiness evangelism. □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



TOWARD CHRISTIAN SELF-ACTUALIZATION



PHYSICAL WEALTH—SPIRITUAL POVERTY

Central idea: *Physical abundance may contribute to life-styles of childishness and dependence.*

With ingenuity, persistence, intelligence, and skill man has produced a world civilization which at times seems to be out of control.

Scientists regularly decry the lack of man's ability to apply the necessary moral and ethical controls to our rapidly expanding physical discoveries. Man has created more physically than he can handle emotionally and spiritually. He has indeed created a most complex world, but he has not yet learned how to cope with his Frankenstein monster.

There seem to be few limits to man's ability to invent, discover, and create. It is true that many of the simple problems of existence have been solved by our technological progress, but it has created a whole new set of difficulties which are exceedingly hard to handle.

For one thing, our modern, mechanized environment gives such "protection" that people are tempted to live childish and dependent lives. Most of our daily problems are solved for us. We push a button for light, turn a switch to cook, set a thermostat to heat or to cool, turn a faucet for water. Life is indeed mechanized and "comfort-oriented."

There was a time before this modern age, for example, when life made many more personal de-

mands and provided great stimuli to growth and maturity. A person had to develop resources to meet his needs. Life required his decisions, his ingenuity, his efforts, his initiative.

To become a truly mature person you must emotionally and psychologically return to this stage. You cannot permit yourself to be lulled to sleep by today's comforts and complexities which offer such thorough protection.

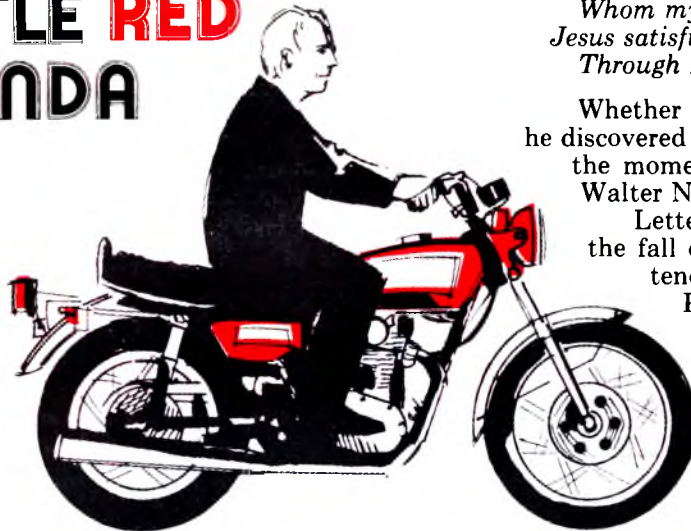
If people are protected too much, they fail to emerge from childhood. Most of us have been protected too much. We need stimulation—not comfort. We have surrounded ourselves with "the womb-like shell of indifference."

We need to get excited about the possibilities of life—and especially the Christian life. Complacency, indifference, and apathy are all around us because we have sat back and relaxed in an atmosphere of physical and psychological comfort. Perhaps the Pharisees had a problem here, too!

Let us arouse from lethargy and get involved in living creatively. Tackle the problems in your life, in your home, in your church with initiative and decision. □

Point to Ponder: *Am I so dependent upon my comforts and routines and smooth-running organizations that I cannot feel and be concerned?*

THE MAN ON THE LITTLE RED HONDA



A two-column, bordered announcement in the *Flame* early last year informed friends in Britain and North America: "Walter Neil is dead.

"The father of the Twechar Nazarene church, Brother Walter Neil, was called home on Hogmanay [New Year's Eve]. The funeral services, led by Pastor John Fothergill and supported by 13 of his ministerial brethren, took place on January 3. Brother Neil was an outstanding warrior of the Cross . . ."

The tribute by the *Flame*, as well as area newspapers, could not estimate the feats or spirit of this marvelous Christian. To his family and unnumbered friends in beautiful Dunbartonshire, he was best known as "the man on the little red Honda" with coattails flapping, bearing some kindness to a shut-in.

I was first introduced to this great Christian through a letter he wrote. His wife had passed away in late 1959, and in his devotional period that night he had used material from *Come Ye Apart*. I had written it. He was blessed and wrote to tell me so.

A subsequent letter bore his unforgettable testimony:

"I have found that all of life is one long search for happiness, and how few there be that ever find it! . . . It cannot be found outside of God, who breathed into us the breath of life and made us a living soul."

He had found that truth after 26 years of searching through military service, a fling at boxing, and distinguished accomplishments as a rifle marksman.

Walter and Mommie Neil, as he called his wife, were converted in a rag tent of the Railway Mission, Hamilton, Scotland. He had gone with a gang to make fun of the evangelical zeal, only to be convicted.

"I made my way down the sawdust trail and knelt at the altar. When I arose there was a song in my heart—

*"All my life-long I had panted
For a draught from some cool spring
That I hoped would quench the burning
Of the thirst I felt within.*

*Hallelujah! I have found HIM—
Whom my soul so long has craved!
Jesus satisfies my longings;
Through His blood I now am saved."*

Whether it was that particular song or one he discovered later that so adequately matched the moment in his life, I never knew, but Walter Neil was a changed man.

Letters and tapes were exchanged. In the fall of 1965 he came to America as a tenor with the Scottish Male Voice Praise Choir. We met in Cincinnati.

From Cowan, Tenn., where I was serving as mayor-minister, I presented him the "key to the city." In 1966, I saw that key hanging on the wall of his cottage at 3 Corrie View, Twechar, Scotland.

He was a forceful Christian leader. He had been a career miner, and when work shut down in Hamilton, he pioneered the new area of Twechar. He found work not only for himself but for his brothers as well. Years later Dr. George Frame, former superintendent of the British Isles North District, wrote of him as "a veritable Joseph."

Mr. Neil joined the Salvation Army in 1928 and served faithfully until 1935, when he joined the Church of the Nazarene. He became burdened for an established holiness work in Twechar and proceeded to secure land, and build the church and manse, then serve as its secretary for 38 years.

"The church and manse are on solid rock." He smiled at me proudly. "The foundation is carved out of solid stone."

There were six children born to him and Mommie Neil. In 1934, his oldest brother's widow died and five more Neils joined the family circle. There was much joy radiating from this happy man. His children would say he was most mischievous.

"Sometimes when I knew the children were quite hungry, we would join hands and each pray around the table. Oh, such looks I must have received as 13 of us prayed one at a time! No one protested, but I'll tell you there was many a sigh when the last amen was said and the food was passed." He laughed.

Mommie Neil had special ways of dealing with family bumps and bruises not found in modern child-training books. When the family went for a stroll, it was young Andrew who lagged behind. Sometimes he would stub his toe and sit and cry for his mother to carry him.

She would shout from 30 feet away, "Come on. Lie down here at my feet and I'll pick you up." Andrew obeyed and was soon picked up, kissed, and petted to full recovery.

For 45 years, Mr. Neil circulated religious calendars and tracts throughout Dunbartonshire and parts of Lanarkshire. The *Flame* trib-

ute asked, "Is there a man to take up his torch?"

He enjoyed a personal ministry to residents of Broomhill Home for Incurables at Kirkintilloch and Cottage Hospital, Kilsyth. His visits were weekly.

"Many are helpless to even feed themselves," he said. "When I pop a sweet into their mouths and they smile . . . it makes it all worthwhile."

Late in December, Walter had been on his rounds as usual. His family urged him to quit.

"It's time you retire," daughter-in-law Jean told him.

"The Lord didn't quit." He smiled. "They just crucified Him."

"Then rest," she insisted.

"I'll have all eternity to rest."

But the ardors of the work and weather were too much. The doctor diagnosed the illness as London flu. His brother William went to attend to his personal needs, only to find him out of bed, almost delirious with fever.

"Walter, if you don't stay in bed, I'll chain you," William threatened good-naturedly.

"Aye, but the Lord 'breaks the power of cancelled sin; He sets the prisoner free.'"

However, his determination failed him. He was moved to Cottage Hospital, Kilsyth.

On his visit to our home in America, he had sung a song that he loved, "When they ring those golden bells . . ." Now, softly and sweetly, they were ringing for him.

At last he rests with his beloved Mommie Neil beneath the gentle slopes of Kilsyth Cemetery. His grave is shadowed by the Corrie Hills, rising sharply to a pine-covered summit overlooking Twechar.

His smile will not be seen again, as he rides down Alexander Street on some errand of mercy. But the church is there, on solid rock, born out of his burden and dream—a building too small to accommodate his mourners.

For 40 years Walter Neil had looked out across the canal and meadow to the Corrie hillside, where sheep grazed in the spring amid the heather. He had been a helpful man—a very happy man. But God had something better than this world for His friend. □

By Carlos H. Sparks
Sylvania, Ohio

PEN POINTS

ONLY TO THE NEXT EXIT

While I was travelling down the expressway, relaxed in air-conditioned comfort, my car suddenly began to skip, spit, and sputter. I knew It couldn't be out of gasoline, as I had recently attended to that.

As the hesitation, skipping, and loss of power and speed continued, I was becoming more concerned all the time. The sickening feeling of being stranded somewhere between two exits where no one would dare to stop to help began to gnaw at me. I prayed a quickie prayer, "Lord, help me to make it to the next exit."

I am grateful that I not only made it to the next exit, but all the way home. Soon after arriving home, though, I began to think of the experience and ask myself why I prayed that little prayer, "Only to the next exit."

Perhaps this accounts for so little real concern for others, and little endeavor on the part of most Christians to win souls for Christ. We are constantly pray-

ing, "O Lord, help me to get to the next exit."

So many barely chug in to the next revival, and some don't quite make it. Only very few forget about the exits and set their sights on home.

These can say with the apostle, "*Forgetting those things which are behind . . . I press toward the mark.*" It wasn't the next exit that Paul was looking for.

Abraham had no exit in mind when he went out, not knowing whither he went. Instead of looking for an exit, he was looking for "a city which hath foundations, whose builder and maker is God."

Perhaps a great revival would come to us if we made no provisions to exit in case of an emergency. My prayer today is, "Lord, help me to make it all the way home, but not empty-handed." □

By Theo Carter
Columbus, Ga.

NO FORGOTTEN WAR



By Ruth Vaughn
Oklahoma City

Tom Sawyer was told that if he buried his marbles they would reproduce and multiply. Selecting five precious marbles, he buried them and spoke an incantation over the spot. But when he dug them up, there were only five.

Tom Sawyer's faith was shaken to the foundation. He faced a war of doubt.

My father would understand Tom Sawyer. It was not about marbles. Let me tell you his story.

S. L. Wood began his pulpit ministry as a boy of 15 years. Through the ensuing 70 years of life, he preached the essence of that boyish faith with fervency and conviction.

But when the love of his life, my mother, was swallowed into an unconsciousness for 13

months, his faith was shaken to its foundations too. And he entered the torture house of examining a lifetime of faith where suffering demanded solemn scrutiny: nothing too sacred to question, nothing off limits to doubt.

"If ye shall ask any thing in my name, I will do it." He had preached it as literal truth. In my mother's illness, he "asked" unceasingly. Nothing happened.

She simply lay in a dimension that was no dimension: in the deep beyond and far behind of subconsciousness. He called to her, but there was no response.

He stood by her bed day after day after day after day after day watching for some flutter of thought and finding it not. The only stirrings within her were moaning, groaning sounds and

the steady beat of a faithful heart.

Friends ceased to come to her room because they could not “bear” to see her as a “vegetable.” Even the doctor said that he hoped for a massive heart attack to snuff out the breath of her being.

“If ye shall ask any thing . . .”

The words haunted his mind, flitting in and out like a moth at a flame; teasing, taunting, leering at a faith shaken to its foundation.

I came and stood by his side and looked at the much-loved body lying inert on the bed. I shared the staggering power of his doubt.

“God is love.” That was her favorite portion of scripture. The words were bitter. Love? She of the smiling lips and sparkling eyes, who had rejoiced in spite of incurable illness, had taught me that “God is love.” If so, then what happened to all the loving virtues: tenderness, protectiveness, affection, solicitude, answers to prayer?

My father lived in torment.

For weeks I sat by her bed and watched him: this tall, strong man who had been the unmovable Rock of Gibraltar to his children and parishioners through the years. And as I watched him at war, I realized, with sudden insight, that this had been true because he had never developed the flair for piety. He had always been courageously human.

As he was now.

At age 86, he did not walk about that small room spouting pious thoughts from long habit. Instead he paced the floor in purposeful battle. My heart rushed with pride for him. He was not at all “like old soldiers in the dress uniform of some forgotten war.” Oh, no! His war was current, violent, NOW!

This man CARED about truth. He CARED about the sermons he had preached from his pulpits. He CARED about the precepts he had carefully planted in the minds of his children. He CARED that they were TRUTH. And now, in that small room of illness, he fought in the fires of his own soul’s agony to determine if, indeed, they were *truth*.

I watched him at war and I reflected over his life:

Born April 4, 1883, to a devoutly religious Methodist exhorter and his wife, he had early learned of God. Camp meeting time was exciting for him—and when he felt God speak to his young heart, he went to the altar.

His father came and knelt behind him and said: “God, you know Buddy is a good boy.” And the tears of gratitude for his earthly father’s love released his faith in his Heavenly Father’s love.

He was converted.

Camp meeting ended and cotton picking

began. As he went up and down the rows, he relived the exciting moments of camp meeting. And then he heard a new Voice. It said: “Preach for Me.”

Young Bud Wood stopped in the midst of the cotton patch and said aloud: “No!” And in his words, “The camp meeting broke up.”

When he was 15, he again went to camp meeting—and he revoked his answer from “No” to “Yes.” The camp meeting began again in his heart—and he commenced his pulpit ministry the next day. He had now preached the gospel for 70 years.

Was there ever such thunder?

I hear stories that in the early days he would hold brush arbor meetings. In the afternoons, he would kneel for private devotions.

. . . IN THE CONFUSION, IN THE DARK, HE HAD FOUND SOMETHING INFINITELY MORE PRECIOUS THAN THAT FOR WHICH HE HAD PRAYED; HE FOUND THE PRESENCE OF GOD.

Men doing their milking on farms three miles away reported that they could clearly hear every word of his private petitions to the Lord.

Was there ever such conviction?

He accepted the teachings of his church, the words of the Bible as literal fact. Every corpuscle of his being throbbed with the certainty of their inerrancy. He spent his lifetime proclaiming that truth.

Was there ever such gentleness?

I was school age before I knew that the Bible was referring to the Lord instead of my father when it referred to the everlasting arms. I knew exactly how those arms felt.

As the youngest child, I had a special place in my father’s lap. Every night, he would cuddle me up and read to me until my eyes would grow heavy with sleep. And then he would close his book, stand, brush my cheeks with his lips—and those “everlasting arms” would take me to bed.

Was there ever such a man?

These were my thoughts as I watched my father in that small room of pain for one, two, three years.

On that early February morning when my mother’s body died, my father lay asleep in the bed next to hers—the post of watching he had maintained through the long years.

When my brother Joe awakened him, I took a deep breath. Daddy still had few answers. The war still raged. And Mother, without a word, was gone.

How would he react?

"What's wrong?" Daddy asked.

"Mother went to heaven a few minutes ago," Joe said.

The tears began slowly, softly down Daddy's cheeks. With a wistful smile, he said: "She's happy."

And my heart surged on an upbeat of pride. He didn't *understand* "Thus saith the Lord." But he *believed* it. He had prayed for understanding; he had found confusion. He prayed for a light; he had found the dark.

But in the confusion, in the dark, he had found something infinitely more precious than that for which he had prayed; he found the presence of God.

And in that moment when Mother had slipped into the valley of the shadow of death, he KNEW truth.

I looked over at Mother's still body lying on the other bed, and I too knew somewhere she WAS happy!

Just as Daddy said.

In April of the following year, my father had a massive heart attack. I stood by his side in "intensive care." He said: "You know I may not live."

I said: "Daddy, you will. Of course, you will."

He shook his head wearily. "You know I may not live, and if I don't, you remember God doeth all things well."

I kissed his hand. "I'll remember, Daddy," I promised.

But he was not satisfied.

He moved his head to look at me keenly, summoning all his strength in that moment. He knew that I, as his youngest child, loved him

with a fierce, deep love. He knew that I had watched him month after weary month in his war with God over Mother's illness. He knew I had listened many hours to his words of pain. Now, as he poised between worlds, he had to make me understand he had found his peace; he had won his battle.

"Promise me," he whispered urgently, "promise me you'll always remember that God doeth all things well."

I kissed him and I promised fervently.

I didn't tell him then that he had no need to worry. I had understood all along. I had watched the battle; I had listened to the pain—but I *knew* the soldier. I never doubted the outcome.

He survived that heart attack and, on his ninetieth birthday, I structured a public tribute to him on this violent battle.

Strange? I concede it was not traditional. But as I looked at his life, I felt that his greatest gift to us, his children, to his parishioners and friends had not come through churches built, Sunday schools that soared, budgets that were paid in his years of ministry.

Instead, I felt his greatest gift came during those dark, painful moments when he agonized over the truth of his life. Here, in stark silhouette, he had symbolized humanity struggling with the Divine—and I find grandeur and glory in that symbol that exceeds any other achievements. For here I find the wonder of a fallible, doubting, hurting human straining, stretching, crying—and finding—God.

And from the life of my father, I can take hope and courage—and dare to reach out—in pain, in darkness, in bewilderment—believing that I, too, can find God. □

A Reflection of God

***I met you first, Father.
In early years I learned to trust you.
Trust turned to love.
Your warmth and tenderness surrounded me.
I felt your great capacity to share,
To talk with me,
To know my needs and deepest concerns,
To walk with me.***

***Then I met God.
Seemed like I'd known Him before.
His tenderness and love, I'd shared with another.
His guidance and concern seemed so familiar
As I walked and talked with Him—
A reflection of other days.
Then I knew—
It was God I had seen in you.***

**By Adelaide Woodcook
Sacramento, Calif.**

“Who hath despised the day of small things?”

(A mustard-seed meditation)

God often institutes His work with insignificant beginnings. Jesus refers to the veritable “explosion” of life packed in a tiny mustard seed. He fed a great multitude with the contents of a small boy’s lunch sack. The finest wine in abundance was provided by utilizing a few vessels of water. And Job exclaimed, “He . . . hangeth the earth upon nothing.” In the light of these and many other examples, who can despise “the day of small things?”

I have been a Nazarene minister for over a half century. It was nearly 50 years ago that Dr. H. F. Reynolds ordained me to the ministry. I find myself now upon an eminence from which I can view a phenomenally picturesque panorama of progress. But I desire in this brief article to cite one instance of what God can do, and does do, with insignificant beginnings.

He was a humble layman with only a fourth-grade education. On January 4, 1914, while repairing a building, he was gloriously sanctified, and became a powerful witness to this blessed experience for a period of 39 years. He died peacefully at the age of 86.

My story actually begins in the year 1917. The Holy Spirit impressed him with a strong

conviction that he should plant a holiness work in the community where he resided.

He hesitated for some months, realizing that it would mean misunderstanding, persecution, financial sacrifice, and the loss of friends.

Finally, as the conviction intensified, he rented a small storefront building and chose for a name Immanuel Holiness Mission. Services were held on Sunday, and on the evenings of Tuesday, Thursday, and Saturday.

But I would turn the spotlight on a street meeting which was held on a certain Saturday evening in the business area of town. The meeting featured singing, prayer, testimonies, a brief message, and an invitation to the mission hall immediately following the service.

A widow with her son and daughter happened by, en route to a local movie house. She stopped to listen, and following the meeting, accepted the invitation to the service in the mission hall. The movie was forgotten, and that night she and her two children knelt at the altar and were gloriously saved.

But this conversion was destined to be more than a local event. Descendants of these two children have given to the Church of the Nazarene a family of gospel singers, wives of ministers, and by their direct influence, have brought into the Kingdom and the Church of the Nazarene both ministers and missionaries.

Now for the sequel:

Many years have passed since that “insignificant” event. But how that “mustard seed” has grown! The mission enjoyed a phenomenal growth, and in the year 1919 was organized as the Immanuel Church of the Nazarene.

Out of that humble beginning has emerged a formidable harvest. Today there stands a beautiful, modern church and parsonage complex valued at nearly \$400,000, with a membership in excess of 200.

From that original church alone have come 11 ministers; 2 missionaries—one of whom is a medical doctor and both of whom are now on the field; 12 ministers’ wives; 6 Nazarene churches organized, and the original church is partially responsible for 2 or 3 others. Add to this total many scores of lay people who have been brought to the Master’s feet at the altars of these churches.

I shall not live, nor will any of us, to witness the ultimate growth of this “mustard” tree. But of this I am confident: The tree is in a healthy state and is still growing. And all because one humble, illiterate farmer obeyed the voice of the Spirit. I should know. He was my father. □

By Ernest E. Grosse

Hanover, Pa.

WHAT'S IT ALL ABOUT?

By L. Guy Nees, Pasadena, Calif.

For 36 years I have been a minister in the Church of the Nazarene. When I started I understood that I was to be a preacher of holiness. I still see that as my essential task, although I must confess that the spectrum of my preaching on the subject has broadened and I trust deepened a great deal.

As I recall, the substance of my preaching of holiness then was the well-known emphasis upon two works of grace and the frequent call to people of the congregation to come forward for sanctification.

That is still a valid message, but through the years I have come to see that the holiness message of the Bible includes much more. It takes in the whole of life, including attitudes, relationships, and growth—ethical as well as experiential holiness. To quote the words of Jesus, “These ought ye to have done, and not to leave the other undone.”

After these more than three and one-half decades of attempting to be a proclaimer of full salvation, I have decided to set down in non-technical terms what I consider to be the essence of our holiness message. I do not profess these to be exhaustive or universal. Others may see the issues differently, but as I heard someone say years ago, “You can’t argue with a man’s opinion.”

I would like to state at the outset that I still believe in the message of holiness. In a world such as ours, this message is needed now more than ever. The poet Marianne Moore is quoted as saying, “There never was a war that was not inward; I must fight until I have conquered within myself what causes war.” Did not James say, “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” (James 4:1).

Let me add here also that through the years I have come to see that no one denomination has a “corner” on holiness. While there are many communions with whose theology I sharply disagree, there are others whose deep understanding and manner of life is as spiritual and committed as anyone could ask. They may use different terminology than we do and may not embrace the concepts that are familiar and loved by us, but when it comes to holy living no fault can be found. To such I have learned to say as Wesley said to Whitefield, “If your heart is right as my heart is right, then give me your hand.”

Now with this as a beginning, let me state in simple terms that which I believe to be significant about our preaching of the message of holiness.

To me, the essential message of the entire

Bible is that of holiness. Years ago I heard Rev. Harold Volk, an outstanding evangelist in the Church of the Nazarene, preach a message of holiness using scripture as a main part of the sermon. He went through the Bible, book by book, and eloquently quoted selected scriptures on the theme of holiness from one aspect or another. From that day on I never doubted that God’s Word is a Book that specializes on holiness.

Next, from the careful reading of the Bible I cannot deny that there is a work of grace to be wrought in our lives after conversion. The constant evidence of scripture and life is that God can and will come to the life of the converted man in a newer and more meaningful way than he had known before.

W. E. Sangster once observed, “There are theologians who argue that God can do nothing with sin but forgive it, and see the warfare of the Holy Spirit as a long-drawn-out guerrilla struggle, never really ended by victory but only by death.”

We proclaim that there is a deliverance. “Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord” (Romans 7:24-25) gives the answer.

Sangster then continues, “The saints can resolve the doubt. They do it less by argument than by example. Can human nature be changed? It has been done again and again. The worst made the best; the lowest lifted to the highest. Lust conquered; self dethroned; all life, a life of love.”

Mildred Bangs Wynkoop writes carefully of “‘an experience beyond conversion.’ . . . The term indicates that believers are involved. It says by implication that some kind of crisis point was reached. It is intended to carry the idea that in the progress of the Christian life a notable point was passed that is worthy of mention and which intensified the reality of Christian faith. It was both a part of, and an advance in the Christian life.”

I have come to see that Christian living at its best is dependent upon total surrender. Someone has said that the most difficult part of living the Christian life is trying to just half live it. Hymn phrases such as “I’ll go where you want me to go,” “I surrender all,” and “Where

helps to holy living

He leads me I will follow” have real meaning, and there is no fulfillment in the Christian life until they have been said—from the heart.

It is clearer to me now than ever that the Holy Spirit is available for victorious living.

I do have one correction in my earlier thinking. I used to talk about people receiving Christ when they were saved and then receiving the Holy Spirit when they were sanctified. Now I see that this is unscriptural.

First of all, you can't separate Deity. If one receives Christ, he also receives the Holy Spirit as well as the Father, and conversely. Also, Jesus proposed that the work of regeneration is the work of the Holy Spirit (John 3:5-8), and Paul declares, “If any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

Therefore, to me, to be sanctified does not mean that I must struggle to receive the Holy Spirit—He is already with me. What I must do is surrender myself totally to the Holy Spirit who comes to indwell all believers.

It is not so much that I receive more of the

Holy Spirit but that the Holy Spirit receives *all* there is of me. The carnal self dies and the Holy Spirit reigns supreme and alone.

Then finally, it has become a growing conviction with me that Christ is the enduring pattern for every sanctified Christian. Holiness is not legalism, nor Pharisaism, nor fanaticism; it is Christlikeness.

No thoughtful Christian would ever dare stand up and say, “I am Christlike”; but everyone can say, “He is my Goal, my Pattern.” And it will one day be our completed experience as John declares, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is” (1 John 3:2).

I read recently that the difference between a conviction and a prejudice was that one can argue about a conviction without getting angry. Come to think of it, I believe the foregoing is a conviction. □

“The stone which crushed your hope may be just the elevation needed to see new futures.”

DON'T QUIT

An old proverb claims that “the hammer shatters glass but forges steel.”

If we are brittle, the difficulties of life—acting as hammers—will shatter us. But if we are made out of good, durable stuff, the difficulties of life—acting as hammers—will forge our lives and increase our strength and power and ultimate success. Real success is having courage to meet failure without being defeated.

James Russell Lowell said, “Mishaps are knives that either serve us or cut us—as we grasp them by the blade or by the handle.” Take hold of a difficulty by the blade, and it will cut you; grasp it by the handle, and you can use it to your advantage.

Difficulties, failures, and setbacks are inescapable and normal facts of life. But we can use such reverses as stepping-stones to success.

A certain college sophomore whose grades in mathematics and physics were so poor he was about to be dismissed from the university found it necessary to study longer and harder on the subjects he dreaded and disliked most—the subjects in which he was failing.

As he drove himself to the task, his dread vanished. Through pursuit of these very subjects, he ultimately found his greatest achievement and acclaim, and became one of the world's greatest mathematicians and physicists—Charles Proteus Steinmetz, the “electrical wizard of Schenectady”—and a wheelchair invalid at that.

When an individual is fettered by handicaps, he is not permanently hindered unless the vision of the soul is gone. “Where there is no vision, the people perish.”

One is tempted to surrender because there seems to be no future—nothing ahead. Some stag-

gering loss has shattered life's plans; the light has gone out on the hilltop; and the desire to try again has withered under the fierce onslaught of trouble and sorrow.

Remember, it is always too soon to quit. The stone which crushed your hope may be just the elevation needed to see new futures.

He who quits because of crushing defeats or because a dreadful handicap is thrust upon him will discover that something inside him has been surrendered. The men who have made history have been men with handicaps.

Cripple him and you have a Sir Walter Scott. Put him in prison and you have a John Bunyan. Bury him in the snows of Valley Forge and you have a George Washington. Have him born in abject poverty and you have a Lincoln. Load him with bitter racial prejudice and you have a Disraeli. Afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt. Stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz. Put him in the grease pit of a locomotive roundhouse and you have a Walter Chrysler. Make him a second fiddle in an obscure South American orchestra and you have a Toscanini.

Alma Lonsdale said, “Life gives to every man a staff and scale of notes. The song he sings is one of his own fashioning. The world will stop to hear it if it be sweet. If it be brave, they will follow him; if it be dirge, they will run away.”

If your song is from Christ, it will lift your own heart, then bless your fellowmen as well. Remember, it is always too soon to quit. □

By Morris Chalfant, *Norwood, Ohio*

By Gordon Wetmore
Columbus, Ohio

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Philippians 2:15).

SHINING LIGHTS IN A PERVERSE NATION

Celestial historians may well be recording the beginning of the finest hour of the Church of Jesus Christ.

In ways beyond our understanding the conditions of our present world may be a part of the setting of the stage for the most stark contrast between followers of Christ and followers of Satan. The lines are being drawn. The deepening darkness provides a striking backdrop for the flickering lamps.

A recent Harris Poll commissioned by the United States Congress to assess American sentiment on our public institutions and their leadership clearly revealed widespread disillusionment in the leadership but a rising hope in the restoration of the institution.

The key word seemed to be *integrity*. Mr. Harris said, “The public has not lost faith but it has lost confidence.”

At last we are beginning to realize that man-made institutions built on authority conferred by a secular society cannot resist the temptation to corruption when the choice is between self-elevation and sacrificial service to the people. The masks have been ripped off and the sincere and well-intending leader is being accused in company with the long-standing deceiver. The public is calling for integrity, honesty, reality, the truth.

It is naive to think that in response all leadership will reform in repentance and confession and, in storybook fashion, heroically step forward to rescue the nation. What may happen is that a breed of politically ambitious and clever

leaders may arise to ride the wave of public sentiment for “new and unspoiled” leadership. The result could be seven times more destructive than before, and seven times more deceptive.

At the same time, however, the Holy Spirit is stretching the muscles of the body of Christ. The body is becoming excited and battle-ready. Christians in many places are responding with a muscle tone that is drawing them together. The real body of Christ may soon stand up in the midst of confusing manikins that Satan has placed.

For the individual child of God this has exciting meaning and implications. We may be called to the front lines of battle against Satan at the time when the most decisive battles will be fought. We may be led to be the servants of God in a society that may well recognize what that means—though many reject it vigorously.

Above all, the striking figure of a servant-follower of Jesus in the full armor of God may bring into focus the real issue. As shining lights, we may be used to draw a line between light and darkness, salvation and destruction, hope and despair, life and death.

I, for one, welcome this day—not in a death wish, but with a battle shout to engage the enemy, Satan, who too long has lulled the Church to sleep with the drug of indifference. That day may well be over. It may be no longer possible to be on the fence. This may be the beginning of the finest hour of the Church of Jesus Christ. □



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

LOVE—A WARM FEELING?

Love is that popularly acclaimed phenomenon said to be “where you find it,” “making a house a home,” “in the heart of man,” or even “making the world go round.”

We Christians epitomize it as the essence of our experience. Our children learn “God is love” and “Love one another” almost as quickly as they pick up the tune to “Jesus Loves Me.”

Conscientious disciples of Christ cannot overlook or minimize the importance of His commandments to love God with all the heart and one's neighbor as oneself. Anyway I can't! I have sought the experience of Christian love, considering it essential to discipleship.

Until a few years ago, I was very frustrated in my quest. I could not attain what I considered to be full Christian love because I simply did not *feel* a genuine love for everyone everywhere.

I realize now that the crux of my problem was in the fact that I rely heavily on emotion in human relationships. I equate love with the warm feeling I have for my husband hurrying into the house after a long day at the hospital. Love is the deep sense of joy and fulfillment I know when my daughter rushes into the kitchen with a bouquet of dandelions behind her back, “just for me.” It's the way I feel about my parents.

Mostly though, I had always equated Christian love with the warm emotional response and deep commitment my heart gives to Jesus Christ, my Saviour, and had never given to

people in general.

Sure, I wanted my neighbors to attend church with us and I sincerely desired for them the joys of knowing Christ personally. But really that was all I wanted. I disliked having to baby-sit with their poorly disciplined four-year-old while the mother visited the doctor. I got a bit bored hearing about Aunt Millie in Montana, Cousin Sally who's a nurse, and Jack's allergy tests.

I often entertained guilt feelings because listening to my husband's descriptions of complicated surgical procedures or to my sister's office escapades didn't bore me half as much as Aunt Millie and Cousin Sally—even though they were every bit as uninteresting.

My dilemma was obvious. I was a Christian but underneath it all I wondered if I really was. I had committed myself to discipleship and was failing because I simply did not love, and love was what it was all about. So I began to seek a warm feeling for everyone which I could put my finger on and say, “I have Christian love.”

In the meantime I halfheartedly baby-sat in emergencies and tried to do deeds of kindness to various people because I felt it was what a loving Christian should do.

Then I read Keith Miller's book *A Second Touch*. In it he related his grappling with the same problem. He told about imagining two different situations in which he might exhibit love.

In the first episode he heroically saved his daughter from being hit and crushed by an oncoming truck in the street and in the process was killed himself. A true act of love—giving his life to save his daughter's.

In the second imaginary scene the “nasty little kid from down the street” was in the same situation and he responded in the very same way.

The first act of love was not difficult and not particularly Christian—a pagan would attempt to save the life of his own child.

The second case was different. There was no warm feeling of love involved at all—just an act. Mr. Miller described how he then realized that that was what Christian love was all about. A deed performed, not because he felt like it, but because he loved God. That is, he acted out of love for God, and his performance of the deed was the love, not a warm feeling about it.

The realization that Christian love is not always a warm feeling but is more often the performance of a deed has revolutionized my Christian life. I cannot govern my emotions but I can govern my actions, and that's exciting.

It's exciting to realize that the key to successful discipleship lies, not in the vicissitudes of emotional moods, but in the discipline of daily living.

I welcome the warm feelings when they come along—but I don't need them to experience Christian love—because now I know what Christian love is all about. □

Beyond the Reach of Prayer

Mrs. Charles E. Cowman wrote, "Nothing is beyond the reach of prayer except that which lies outside the will of God."

Not all, apparently, would accept this as true. There are those who argue that prayer is a means of bending the will of God to conform to the desires of men.

To such an idea, there can be only two replies. First, no true Christian would willfully go against what he knows to be the will of God—even, or perhaps especially, in prayer.

Second, bending the will of God to conform to the desires of men is not prayer at all. It is of the very essence of paganism and magic.

The worship of Baal in Old Testament times was essentially the practice of rites and recital of incantations supposedly able to bring fruitfulness to the land and prosperity to the people.

And magic is nothing more nor less than the attempt to harness or control the supernatural powers of the unseen for the benefit of those who practice it.

But if prayer is not for the purpose of bending God's will to our desires, what is it? Prayer is telling God what He knows we need in order that we may know our needs as He knows them. Prayer is bringing our wills into alignment with the will of God, so that our purposes support His purposes.

This is not to deny that often "we know not what we should pray for as we ought" (Romans 8:26). In these situations, "the Spirit himself intercedes for us with sighs too deep for words" (RSV).

Nor is this to accept the fatalistic position of predestinarian Calvinism—that God has fore-ordained from all eternity everything that comes to pass. Such determinism actually makes the holy will of God the source of all human evil.

The Bible, on the contrary, teaches that God has placed us in an unfinished world as His partners. "We are labourers together with God" (1 Corinthians 3:9). It was said of early Christians that the Lord worked with them—not for them or instead of them. And prayer is a major part of that work.

Mrs. Cowman's comment is by no means a limitation on the scope of prayer. The will of God is "good, and acceptable, and perfect" (Romans

12:2). It encompasses all we can ever possibly need or ought to want. Only that which lies outside the will of God is beyond the reach of prayer. □

Feelings Can Be Controlled

From an endless fund of stories Bennett Cerf told of a woman who came to her attorney and said, "I hate my husband! Not only do I want to divorce him; I want to make things as tough for him as I can."

"I know just what you should do," the lawyer said. "Start showering him with compliments and indulging his every whim. Then, just when he knows how much he needs you, hit him with the divorce. That'll really fracture him!"

The woman decided to take the advice. Six months later, the attorney met her at a dinner. "Are you still following my suggestion?" he asked.

"I am," the wife replied.

"Then how about filing your divorce papers?"

"Are you out of your mind?" countered the woman. "We're divinely happy! I love him with all my heart!"

Allowing for a storyteller's exaggeration, there is an important truth here. Within limits, at least, we can control our feelings. We do tend to feel the way we act.

This fact has an important bearing on the popular notion that one should "let it all hang out," "express yourself," "act the way you feel." Whatever the value in such expression, the limits are drawn by the law of our humanity that what we express influences the way we feel.

To express hostility may deepen the emotion as well as relieve it. To express appreciation strengthens the feeling.

A practical application of this lies in the area of controlling moods. Depression can often be cured by acting as one normally does when feeling good. Anna had hold of an important principle when she said, "Whenever I feel afraid, I whistle a happy tune. The happiness in the tune convinces me that I'm not afraid."

At least it's worth a try. When negative attitudes and emotions bother you, try turning them around by acting their opposites. It could just work wonders—particularly when reinforced with prayer and the grace of God. □

Sound convictions, from whatever source, are better than no convictions. But the guidance that will see us through life's hard places is not the light we borrow from those around us, but the light we get from God through His Word and His Spirit.

Spiritual Freeloaders

Freeloaders of any sort are not very admirable persons. They seldom come to a good end.

Implied in any measure of self-respect is some desire to pull one's own weight. To take advantage of the generosity and goodness of others is a trait that, while common, slowly but surely undermines character.

Among other kinds of freeloaders are what could be called "spiritual freeloaders." They expect others to provide inspiration and help to them with never a thought of what they could supply to others.

Of course, in a sense we are all spiritual freeloaders. God's grace and His acceptance are free. There are no strings attached.

But being free is not the same as being cheap. Saving grace and sanctifying power are gifts; but their meaning is missed if there is no disposition to serve the God of our salvation in every possible way.

Some are spiritual freeloaders in the very literal sense of the term *free*. "Stewardship" to them is just a sentiment. They are takers but not givers.

Some economic freeloaders hide behind the transparent excuse that, as they say, "tithing is for the Old Testament." They have never stopped to wonder that Old Testament people, under ritual law, would be expected to give more than New Testament people, under "the manifold grace of God."

Their arithmetic, if not their purpose, is like that of the old fellow who heard about tithing and said, "Under the law, they gave one-tenth to the Lord. I'm going to double it. I'm going to give one-twentieth!"

There is a difference between the Old Testament and the New, to be sure. In the Old Testament, the tithe was a ceiling. In the New Testament, it is a floor. "Upon the first day of the week let every one of you lay by him in store, *as God hath prospered him*" (1 Corinthians 16:2). The only limit to the giving is the limit of prosperity.

If Melchisedec, 600 years before the giving of the Law on Mount Sinai, "received tithes," how much more worthy is our Saviour, made "a priest for ever after the order of Melchisedec" (Hebrews 7:8, 17)?

But spiritual freeloaders takes other forms. There are those who attend church only to get, never to give. There are spiritual loads to carry in the ongoing work of God about which they care not at all.

It is always distressing to hear people excuse their failure to attend the services of the church because they "don't get anything out of it." They *should* get something "out of it," to be sure. But what we "get out" of anything depends to a large measure on what we "put into it."

It's safe to say that the person who has "no interest" in the church is the person who has made no investment in it.

This is not to say that the church should not help those who cannot help themselves. But the New Testament method of dealing with human weakness is not by perpetuating the weakness but adding the supply of God's grace and strength.

Those who are "strengthened with might by his Spirit in the inner man," as Paul put it in Ephesians 3:16, are not only able to pull their own weight but can help others as well.

Always it's better to go to church for almost any reason than not to go at all. But the truly Christian reason for church attendance is not habit, or social pressure; it is involvement in the ongoing work of God.

Spiritual freeloaders tend to live by the convictions of those around. They take on the color of their surroundings. They are, in the sociologist's terms, "other directed" rather than "inner directed."

Sound convictions, from whatever source, are better than no convictions. But the guidance that will see us through life's hard places is not the light we borrow from those around us, but the light we get from God through His Word and His Spirit.

The cure for spiritual freeloaders is as clear as the condition is dangerous. It is found in that personal appropriation of "the supply of the Spirit of Jesus Christ" that comes through prayer and commitment (Philippians 1:19).

"Leaners," they say, "are usually lean." God wants us to be spiritual leaders, not spiritual leaners or freeloaders. So let all of us purpose in our hearts to be doers of His Word and not hearers only. □

What Difference Does Pentecost Make?

Some college students were rapping about religious subjects one evening when one of the young men mentioned what a terrific difference it had made in his life when he was filled with the Holy Spirit.

"Exactly what difference *did* it make?" asked one of the girls—herself a pastor's daughter and a college senior.

In this day when the winds of the Spirit are blowing fresh across so many campuses and through so many churches and upon so many lives, multitudes are asking that same question—especially those Christians who sense a need at the center of their lives and feel that surely God can do more for them than they have as yet experienced.

Those, however, who have experienced Pentecost, and are in the enjoyment of the indwelling of the Holy Spirit in cleansing power, know that the experience of being filled with the Spirit is so dramatic and instantaneous that it has the character of a spiritual breakthrough—a breakthrough so marvelous that forever afterward one is amazed at the contrast in what life was like before and after such an experience.

And so it has been since the Day of Pentecost.

The Apostle Peter, for instance, never forgot—nor did he let anyone else forget—the day he was filled with the Holy Spirit. He witnessed to the dramatic change to thousands on the very day it happened, saying, "This is that which was spoken by the prophet Joel . . ." And he was still witnessing to it years later as he contrasted his life before and after that momentous experience.

But from that first Pentecost Sunday to this one, multitudes have joined Peter in witnessing to the change that came to their hearts and lives when they received the fullness of the Spirit; the "second blessing," as Wesley called it; or the baptism with the Holy Spirit, as Jesus spoke of it.

"Then when the actual day of Pentecost came they were all assembled together. . . . They were all filled with the Holy Spirit and began to speak in different languages as the Spirit gave them power to proclaim his message" (Acts 2:1, 4, Phillips).

Through the years, as those who have been filled with the Spirit contrasted their lives *before* Pentecost—their weakness, their failures, their fruitlessness—with the peace, the poise, the power of life lived in the fullness of the Spirit, they have rejoiced to say: "Yes, this is that which was spoken of by Peter. This is that which was spoken of by Wesley and Finney and Bresee. Yes, thank God, this is that which will be spoken of and experienced and lived till a holy God gathers His people into a holy heaven."

But what *were* the changes that came to those disciples on that first Day of Pentecost? What was life like *before* that experience?

Well, the change did not mean that pagans had now become Christians. For the disciples had followed Christ before Pentecost, as attested by Jesus in prayer, when He said, "They are not of the world, even as I am not of the world. . . . They are thine." And also when Jesus said to His disciples, "Your names are written in heaven" (Luke 10:20).

For three years before Pentecost, the disciples had preached and had cast out devils and had healed the sick and had been intimately identified with the cause of Christ.

But even with such credentials, when the heat was turned on, when the screws were turned down, and the pressures of the crowds and the events of Passion Week were really felt, every one of those disciples either fled, or denied or denounced his Lord.

But this was *before* Pentecost!

What a change came to them on the Day of Pentecost!

For on that historic and momentous day they were "all filled with the Holy Ghost." Christ's promise *to* them had become a Presence *in* them. And from that day onward they enjoyed the power of that indwelling Presence—power to live victoriously and power to witness effectively.

Never again, after Pentecost, do we read that the disciples denied their Lord or fled when the going got rough. Instead, after a life of devoted, disciplined service, they each met a martyr's death, but they met it victoriously.

RADIO SERMON OF THE MONTH

By C. William Fisher

And what a contrast in the effectiveness of their *witness* "before" and "after" Pentecost! For they accomplished more for God in *one day* after being filled with the Spirit than they had accomplished in *three years* of previous service.

Oh, how we need a spiritual breakthrough like that today! A modern Pentecost, a present-day infusion of a power greater than the human can generate, a power that will unify and cleanse and energize and embolden and make possible a new spiritual thrust into the enveloping, encroaching, and smothering secularisms of our day!

We have placed our faith for spiritual and

ecclesiastical success in new buildings and ecumenical mergers and sophisticated ritual and glib preachers and clever public relations long enough.

It is time we knelt in some "Upper Room" to tarry there in prayer until our hearts are melted in love and filled with the power of the Holy Spirit, which alone will vitalize our lives and energize our service and enable us to go out into a broken and corrupt world with the glad news of the gospel.

Oh, that God's people everywhere would experience a new union, a new anointing, a new outpouring of the Holy Spirit! □

METZ ELECTED EXECUTIVE EDITOR

Dr. B. Edgar Johnson, general secretary, has officially announced the election of Dr. Donald S. Metz as executive editor of Church Schools periodicals. He will take office on July 15. Dr. Albert F. Harper has resigned to accept a position on the faculty of Nazarene Theological Seminary, Kansas



Dr. Metz

City.

Dr. Metz, a graduate of Eastern Nazarene College, Quincy, Mass., holds four graduate degrees, including a D.R.E. from Southwestern Baptist Theological Seminary and the Ph.D. from the University of Oklahoma.

After serving as a pastor for 12 years, Dr. Metz began a distinguished career as professor of theology in Bethany Nazarene College, Bethany, Okla., and Mid-America Nazarene College, Olathe, Kans. He is at present academic dean of the latter institution. He is well known for his writing in church periodicals. His best-known books are: *Studies in Biblical Holiness* and *Speaking in Tongues: a Biblical Analysis*. □

—NIS

DOROTHY DAVIS HONORED

On April 26, Miss Dorothy Davis, missionary in Swaziland for 33 years, was honored by the Nursing Examination Board of Botswana, Lesotho, and Swaziland.



Miss Dorothy Davis

The board has established a new Nursing Award to be called "The Dorothy Fay Davis Silver Medal." It will be granted

each year to the nurse meeting the qualifications in the final professional examination.

Miss Davis was invited to return to Swaziland and present the first medal at the graduation ceremonies held in Gaborone on April 26.

Miss Davis was a member of the first Nursing Examination Board and was one of the founders of the Nursing Council in Swaziland.

She was also the head of our Nazarene Nurses' Training College in Swaziland for a number of years. □

SUMMER CREATIVE MINISTRIES SEMINAR SCHEDULED AT NAZARENE BIBLE COLLEGE

Nazarene Bible College, Colorado Springs, is introducing a Summer Creative Ministries Seminar, June 10-14. With its theme—"Reaching Out to Human Needs"—the seminars are aimed at broadening horizons of service and increasing sensitivity to the spiritual and personal needs of people.

Dr. Earl G. Lee, pastor of Pasadena (Calif.) First Church, will be the featured speaker. Seminars will cover children's ministries, inner-city ministries, youth ministries, and adult ministries.

Resource personnel will include Jerrold Ketter, public-relations director at NBC; Betty Robertson, pastor's wife and children's worker, Denver; Roger Bowman, from the Department of Home Missions, Kansas City; Norm Shoemaker, associate staff member at Colorado Springs First Church; Richard Spindle, professor of Christian edu-

cation at NBC; and Joe Diffie, Colorado Springs physician.

Guests will have free time for vacationing activities. Most of the seminars will be held twice a day (morning and evening) to allow a flexibility in the schedule for those attending. □

Miami Florida 1974

THIRD INTERNATIONAL NAZARENE LAYMEN'S CONFERENCE

August 13 Through Sunday Noon, August 18

Make Plans Now to Attend

NAZARENE BIBLE COLLEGE SENIORS VISIT HEADQUARTERS

Shortly after midnight, March 14, two large diesel-powered Continental Trailways buses headed east from Colorado Springs towards Kansas City. On board were the graduating seniors of Nazarene Bible College, Colorado Springs. They were accompanied by President and Mrs. L. S. Oliver; Rev. Jerry Ketner, who is in charge of development and public relations; and three other members of the administrative staff at NBC.

Fourteen hours later the buses arrived at the Nazarene Publishing House in Kansas City to begin a concentrated, current church-history course. A tour of the publishing facilities was first on their fast-moving itinerary.

NPH is the largest holiness publisher in the world and the largest second-class mailer in Kansas City, with 40,000,000 pieces sent out each year. Students saw the photo composition in operation, and observed the web offset press where 200,000 *Heralds* are printed per run. After a look at the Elliott Optical addresser and other NPH machines, their eyes were wide with interest and perhaps sleeplessness. Checking into their motel, the group made preparations for an evening banquet held in their honor.

Dr. Curtis Smith, president of Mid-America Nazarene College, gave the invocation; Dr. Orville W. Jenkins, general superintendent sponsor of both the Nazarene Bible College and the Nazarene Publishing House, brought greetings to the group from the general church officers. Dr. Leslie Parrott, president of Eastern Nazarene College, spoke with insight and cogency about the mission of the church and the role each individual in it plays in perpetuating the gospel. Mr. Bill Cobb, from Mid-America Nazarene College, provided musical accents for the evening with several appropriate solos. Also in attendance were executive secretaries, NPH representatives, and the superintendent of the Kansas City District, Rev. Milton Parrish.

On March 15, the NBC guests were entertained at a breakfast hosted by the executives of the General Headquarters. Dr. B. Edgar Johnson was in charge. The group then toured the International Center complex and attended a chapel service with headquarters employees. Dr. Jorge Barros, editor of Portuguese publications, was the speaker of the morning.

Although Nazarene Theological Seminary classes were dismissed for Reading and Research Week, John Denney, president of the student body, and student representatives conducted the group on a tour of the seminary buildings and grounds. The tour was climaxed with a luncheon and extended fellowship with seminarians.

Back to the motel for checkout and the group was on its way for the last stop in metropolitan Kansas City: Mid-America Nazarene College, Olathe, Kans. After a tour of the premises, SAGA food service provided a sack lunch for the journey home.

Letters of appreciation were sent by the touring students after their return to Colorado Springs. The following are samplings:

"The insight gained into the life of the church will have a lasting effect and could not have been accomplished in any other way."

"I have never been treated more warmly and graciously than this past week. The trip gave me a tremendous view of the Church of the Nazarene. I hope I can in the future

give back in service and loyal dedication to God and the Church of the Nazarene many, many folds of repayment."

"Joy and appreciation: two words that express our feelings for the opportunity extended to us."

"On behalf of the senior class of Nazarene Bible College, I would like to express our appreciation. Our recent trip was more than we anticipated. The transportation, accommodations, food, and tours were superb. Most of all, we felt the love and sincerity of those who hosted us. Thanks for one of the greatest high points during our final year at Nazarene Bible College."

One of the entertaining Kansas City hosts commented: "The benefits of life encounters are never only one-way. The spirit of the group, their spontaneous enthusiasm, was contagious. The common purpose of spreading the Good News was identified in their appreciation for the varying roles each person must assume, whether it be in the publishing house, world headquarters, or as students in Nazarene Theological Seminary and Nazarene Bible College. The impact of their visit left us with an assurance the church of the future is in good hands." □



Banquet setting for NBC students and sponsors



Head table and distinguished guests at NBC dinner



Headquarters chapel service



Guests chat informally at NTS



Luncheon concluded the seminary tour



Lineup for seminary luncheon



Visiting students leave the seminary complex

OHIO CHURCH CONDUCTS SPECIAL MINISTRY

The Springfield (Ohio) High Street Church has a weekly ministry to senior adults in its community. Bible studies are held in three high-rise apartment buildings with an average attendance of over 40. Rev. John Adams, and laymen Bill Blain and Don Ray lead Bible study-discussion groups.

Once a week the church runs its bus to transport senior adults to the Upper Valley Mall. They are given two and one-half hours for shopping. An average of 25 have taken

advantage of this transportation service. Mr. Harley Corns assists on the bus to insure safety for the riders as they enter and exit. An extra portable step has been added to keep the steps small.

The special bus service has been accepted with gratitude. The following are typical responses: "I am glad that there are some Christians left this world!"; "This is the most Christian thing anyone has done lately!"; "God bless you! Thank you so much for caring!"; and "I'm glad there is a church left that cares." Riders contribute voluntarily to the

bus fund. Rev. J. Ted Holstein is pastor. Rev. S. Oren Woodward is associate pastor. □

CHAPLAIN PROMOTED COMMANDER

Chaplain Dudley C. Hathaway was recently promoted to the rank of commander in ceremonies at the Naval Submarine Base New London, Groton, Conn., where he is presently assigned.



Chaplain Hathaway

Since entering the navy chaplaincy in 1962, Chaplain Hathaway has served with navy units at sea, in Spain, and in four locations in the United States; as well as with Marine Corps units in Okinawa, Vietnam, California, and North Carolina.

Before entering the navy, Chaplain Hathaway served nearly 10 years in Nazarene pastorates in Vermont and Massachusetts.

He is a graduate of Eastern Nazarene College, Quincy, Mass.; Nazarene Theological Seminary, Kansas City; and Boston University. □



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Volume 9

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NEW AFRICAN DISTRICT FORMED

March 14 marked the close of a historic district assembly at Arthurseat, Republic of South Africa. For the second time in five years the Eastern District of the Republic of South Africa North Field has voted to divide.

The first division was completed in 1970 when the Bapedi work in Sekukhune-land, Pietersburg, and Blouberg formed the Northwest District. Since then, this district has started new work among the Botswana and Bawenda peoples.

The Eastern District continued to grow. Now the Letaba-Lorraine Zone has been formed into the Northeastern District. Dr. T. H. Jones, chairman of the field, presided over the assembly.

The new district chose Rev. Abram Maenetja as superintendent. He was a teacher at the Lula Schmelzenbach Memorial Nazarene Bible College at Arthurseat.

Rev. Maenetja has served as a pastor for many years. He was ordained in 1963 by Dr. G. B. Williamson. He had been the zone leader of the Letaba-Lorraine Zone prior to coming to the Bible College. □



Rev. Abram Maenetja



Behold, I Come

By Ralph Earle

Provides a careful analysis of the scriptures relating to the popular and timely subject of our Lord's second coming.

Chapter 1 covers the Old Testament prophecies concerning the First Advent followed by the exposition of New Testament passages dealing with the Second Advent. Although Dr. Earle underscores the importance of the last days, he avoids speculation and naming specific days.

Timely reading for everyone!

86 pages. Paper.

\$1.50

What Is Sanctification?

By Leslie Parrott

Worshipping himself absolutely ignorant on the subject of holiness, the author poses 10 elementary questions one knowing little or nothing about the experience of entire sanctification would be likely to ask.

The answers are simple but complete and well supported by scripture, giving a sound basis of understanding of this distinguishing doctrine of the Church of the Nazarene.

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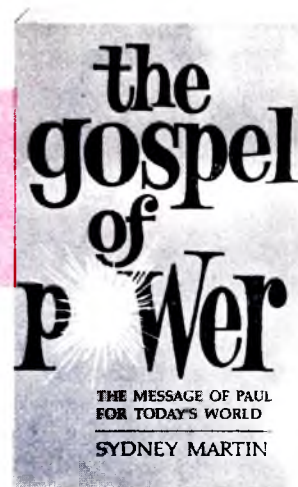


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JUNE BOOK OF THE MONTH

THE GOSPEL OF POWER



By Sydney Martin

This book by Dr. Sydney Martin, pastor of the Sharpe Memorial Church of the Nazarene in Glasgow, Scotland, reflects persuasively on the claims of the gospel as presented in the writings of St. Paul and applies them to the world of the twentieth century.

Originally given as the Wiley Lectures at Pasadena College, this volume speaks not only to college students asking questions about the relevance of the gospel, but also to adult readers of all ages, especially ministers, youth workers, and Sunday school teachers.

Dr. Martin proclaims with confidence the gospel of power over against the pessimism and pragmatism that characterize the modern tem-

per, catching the tone of the apostle when he wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God."

In the face of slack permissiveness, he points to the judgments of the gospel which reflect the moral responsibility of God as an aspect of His loving grace. Without neglecting its ethical and social dimensions, he argues effectively the priority of personal emphasis in Christian experience. And he presents thoughtfully some implications of the incarnation of Christ for the practical problems of living the transformed life in this world.

I heartily recommend Sydney Martin's book *The Gospel of Power: The Message of Paul for Today's World*.

Donald L. Young



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Rev. Winston Lowe presents check to Dr. McCord

DR. & MRS. T. T. McCORD HONORED

Dr. and Mrs. T. T. McCord were honored at an open house Saturday, March 16, at Alexandria (La.) First Church. Dr. McCord has been district superintendent of the Louisiana District for nearly 14 years. He has resigned to enter the field of full-time evangelism.

Pastors and laymen from throughout the district attended the open house. Words of appreciation for the McCords were expressed by the members of the advisory board—Rev. D. M. Duke, Rev. Everette Johnson, J. T. Henderson, and D. A. Peterson; the department heads—Rev. Donald Peal, Sunday school; Rev. Wayne LaForce, NYPS; and Mrs. Donald Peal, NWMS.

A love offering check for \$2,500 from the district churches was given to the McCords by the district treasurer, Rev. Winston Lowe. A certificate of appreciation for faithful service as district leader was presented to the McCords by the district secretary, Rev. William Crouch.

Following a brief service, a reception for Dr. and Mrs. McCord was held. Those in charge of the reception were Rev. and Mrs. Hollis and laymen of the Alexandria First Church.

Mrs. McCord served as the NWMS president while assisting her husband with his leadership role. The McCords have moved to Harrisburg, Ill. □

NORTHWEST OKLAHOMA DISTRICT LAYMEN'S RETREAT A FIRST

The first laymen's retreat on the Northwest Oklahoma District convened March 14-16 at Fountainhead Lodge on Lake Eufaula, near Checotah, Okla.

Dr. Gordon Olsen, lay leader from Eugene, Ore., was guest speaker. District Superintendent Jerald R. Locke stated, "Forty-one persons representing seven churches were challenged by Dr. Olsen's enthusiastic messages."

Highlights of the convention were the Friday evening banquet emceed by Dr. Harry Macrory, Bethany Nazarene College, Bethany, Okla.; and the Saturday morning Communion service, effectively directed by the district superintendent.

Plans for an annual retreat were approved. Harry Craddock, Bethany, Okla., was reappointed to serve as chairman of the planning committee. □



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General Church Loan Fund Plans Key Role in Expansion of Church

Organization of 200 new Churches of the Nazarene by Christmas, 1974, and 400 by December 30, 1975, will place an unprecedented challenge upon the General Church Loan Fund.

In the excitement of reaching new people with the gospel we sometimes lose sight of the fact that, when new churches are built, a considerable amount of money is required.

Since a new church organization often finds it difficult to secure commercial financing for building projects, the General Church Loan Fund was organized to fill this gap.

This revolving fund exists to make mortgage loans to home mission churches which cannot secure financing from commercial sources. These loans are to build church structures and parsonages.

The first four church extension loans were made in 1921-22, totaling \$1,600.

Rev. Joseph N. Speakes, an early general secretary of the loan fund, set forth the philosophy of the church extension program when he said, "Home missions blazes the way, but church extension helps to make the results permanent."

In 1970, Dr. Raymond Hurn, executive secretary of the Department of Home Missions, said, "The Department of Home Missions will launch aggressive efforts to multiply the churches in homeland districts. If successful, greater demands will be made by the districts for assisting in financing these new churches. It is hoped that we will anticipate these pressures in wise long-range planning for church loan financing."

Harold Allen, administrative assistant to Dr. Hurn, tells us that the General Church Loan Fund as known today was reorganized and approved in January, 1954, and the first special offering in June, 1955, brought in \$62,343.69.

The first savings deposit into the loan fund was made in August, 1955, by the late Charles Culp of New Rockford, N.D. His son, Clyde, also of New Rockford, was the beneficiary of this first and subsequent deposits. When the senior Mr. Culp died, his son left the deposits in the General Church Loan Fund, so that first deposit is still working today building churches.

Approximately 1,000 churches have received G.C.L.F. funds over the years. At the present time, 260 loans to churches are on the books. The maximum loan granted to any

one church is \$60,000 repayable over 15 years at 8 percent.

Referring to the drive to organize 200 churches by Christmas, Mr. Allen notes that recent experience shows about half of the newly organized churches seek loans from the Division of Church Extension. If this proportion continues, it would mean that there would be 100 additional churches seeking loans by the end of the year.

Since the average loan is around \$30,000, it is evident that there will be a heavy demand upon the General Church Loan Fund (\$3 million or more).

Asked where the General Church Loan Fund would get the money, Mr. Allen replied, "Hopefully Nazarenes will become more aware of this need and channel their savings and gifts to the General Church Loan Fund."

"Presently we have about 500 depositors who have invested \$2,589,832 to help provide a place to worship for new Nazarene churches."

Qualified personnel are available to give guidance in estate planning. Many times sizable gifts can be given to the church while at the same time reducing the amount of probate cost and income taxes.

Use the form below to make your deposit or gift to the General Church Loan Fund. □

To Make a Deposit

Make your check payable to:

Dr. Norman O. Miller, *General Treasurer*

Send to:

The Dept. of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131

Name of Depositor _____

Address _____

City _____ State _____ Zip _____

Social Security No. _____

District _____

I am enclosing a check for \$ _____

Signature _____

Please Check:

INTEREST and PAYMENT

Send interest semiannually.

or

Hold interest to accumulate.

TERM OF NOTE

1 year

or

5 years (maximum interest)

I desire more information on special gift deposits:

Annuity

Postponed Earnings

Life Loan

Pooled Investments



Good Friday is traditionally Employees Day at the Nazarene Publishing House. An appropriate service was held in the newly constructed warehouse for the over 250 employees. Special music was brought by the Southwood Gospel Singers.



From the darkened atmosphere of the above service, the employees quickly moved into the brightness of a catered buffet luncheon.



Rev. Eddy West, pastor of Shenandoah, Ia., Church of the Nazarene, and a mixed-age group visited Kansas City "to know more about our church and how it operates." They are pictured in the Heritage Building of the NPH ready to view the film "God's Word for Today's World."



Dr. W. T. Purkiser, author of the initial volume of the new "Beacon Bible Expositions," was presented the first copy off the press while holding revival services in Kansas City. Dr. Purkiser (l.) is pictured showing the copy to Rev. George Cargill.



Trevecca Nazarene College senior ministerial students visited Kansas City, looking over Nazarene Theological Seminary as prospective students.



Northwest Nazarene College seniors in Kansas City for the same reason as they look to future graduate studies.



These active teen-agers from Taylor Avenue Church of the Nazarene, Racine, Wis., traveled over 700 miles by school bus to visit the publishing house and world headquarters in Kansas City. Associate pastors, Mr. and Mrs. Winn Allison and Don and Jody Vandine, chaperoned the group. Rev. C. Neil Strait is the pastor.



"To let our teens see the work of the church." The youth pastor, Gary Warchol, brought this enthusiastic group of young people who were photographed inside the House. Rev. W. E. Swanson is their pastor, Security Church of the Nazarene, Colorado Springs, Colo.

OF PEOPLE AND PLACES

Mr. Richard Francis Schubert, undersecretary of labor of the United States Department of Labor, was guest lecturer at Trevecca Nazarene College, Nashville, March 28-29. He presented the William T. Slonecker Lecture series. Mr. Schubert received his A.B. degree from Eastern Nazarene College, Quincy, Mass., in 1958 and graduated from the Law School of Yale University in 1961. □

The Uvalde, Tex., church reports that it received \$657.50 in its offering for world missions Easter Sunday morning. Over the past 10 years, the previous offerings for world missions have averaged less than \$85.00.

Rev. Howard Culbertson, pastor of the San Antonio District home mission church, expected the final receipts for the offering to push over \$700. This record offering, he stated, is equal to the church's combined General Budget payments for the six-year period from 1966 to 1972. □

Pastor Charles E. Vance, Dawson, Minn., church, reported a total of 41 subscriptions received during the *Herald of Holiness* campaign this year. The church has only 17 members. The total subscriptions represent 410 percent of the church's goal. □

Thomas A. Leupp, Portland, Ore., is seeking election to the United States Congress. He and his wife are active in leadership roles in Portland First Church.



Thomas A. Leupp

Leupp served two terms as mayor of Nampa, Ida. His professional experiences include 28 years as an educator. He was one time dean of students at Northwest Nazarene College, Nampa, Ida.

Mr. Leupp plans to run as a Republican candidate from Portland's First District. He stated: "If elected [in November] I believe I would be the first Nazarene ever to serve in the United States Congress." □

James A. Sheets scored an upset victory in his recent bid for the city council in Quincy, Mass. A college professor, Mr. Sheets unseated a three-term incumbent by a five-to-three margin, biggest upset in the last 30 years in Quincy politics.

Mr. Sheets, now chairman of the history and government departments at Quincy Junior College, graduated from Eastern Nazarene College with an A.B. degree in 1958 and a Th.B. degree in 1959. While at ENC, he received the Freshman Scholarship, the Elizabeth Herrschaft Scholarship, the Pittsburgh District Scholarship, the Greenbook Award, was chosen to *Who's Who Among Students in American Universities and Colleg-*



James A. Sheets

es, and graduated *cum laude*.

Over the years, Mr. Sheets has been active in civic affairs. He has served on numerous committees and has contributed constructively through other areas of community involvement. □

DISTRICT ASSEMBLY INFORMATION

- **MAINE**—June 11-13. Church of the Nazarene, North Ave. and Leavitt St., Skowhegan, Me. 04976. Host Pastor: Jay W. Patton. General Superintendent: Dr. George Coulter.
- **ALASKA**—June 13-14. First Church of the Nazarene, 402 11th Ave., Fairbanks, Alaska 99701. Host Pastor: Rev. Roger J. Wegner. General Superintendent: Dr. Charles H. Strickland.
- **NORTH AMERICAN INDIAN**—June 13-14. Nazarene Indian School, 2315 Markham Rd., S.W., Albuquerque, N.M. 87105. Host Pastor: Merle Gray. General Superintendent: Dr. Edward Lawlor.
- **ROCKY MOUNTAIN**—June 13-14. Church of the Nazarene, 2020 S. Jefferson, Casper, Wyo. 82601. Host Pastor: C. Wm. Morrison. General Superintendent: Dr. Eugene L. Stowe.
- **NORTHEAST OKLAHOMA**—June 19-20. Central Church of the Nazarene, 3355 S. Jamestown, Tulsa, Okla. 74135. Host Pastor: Eugene Sanders. General Superintendent: Dr. V. H. Lewis.
- **CANADA ATLANTIC**—June 21-22. Lute Mountain Church of the Nazarene, R.R. 8, Moncton, New Brunswick, Canada. Host Pastor: Harold MacDonald. General Superintendent: Dr. Orville W. Jenkins.
- **CANADA WEST**—June 21-22. Community College Auditorium, Olds, Alberta, Canada T0M 1P0. Host Pastor: W. Howard Griffin. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMPS

June 3-9—**KANSAS CITY**. District Center, 7640 Antioch Rd., Overland Park, Kans. Curtis Smith, evangelist. A. J. Lown, Bible teacher. James and Rosemary Green, singers. Milton B. Parrish, district superintendent.

June 10-15—**NORTH ARKANSAS**. Baptist Assembly Grounds, Siloam Springs, Ark. Chuck Millhuff, evangelist. Boyd C. Hancock, district superintendent.

June 16—**ROCKY MOUNTAIN**. Church of the Nazarene, 2020 S. Jefferson, Casper, Wyo. 82601. Eugene L. Stowe, evangelist. Gordon and Pat Johnston, missionary speakers. Prof. and Mrs. Irving Kranich, singers. Ross E. Price, district superintendent.

June 25-30—**DALLAS**. District Campgrounds, Scottsville, Tex. 75688. Stuart McWhirter, evangelist. Bruce Wade, singer. E. L. Cornelison, district superintendent.

June 28—July 7—**NORTHWESTERN ILLINOIS**. Manville Nazarene Camp, Rte. 1, Manville, Ill. 61339. Curtis Smith and Clayton Bailey, evangelists. James and Rosemary Green, singers. Floyd Pounds, district superintendent.

June 30—July 7—**UPSTATE NEW YORK**. District Camp Center, 120 White Church Rd., Brooktondale, N.Y. 14817. Orville W. Jenkins, James Hamilton, and Bill Prince, evangelists. Steve and Sue Caudill, singers. J. Wilmer Lambert, district superintendent.

July 1-7—**ALABAMA**. Rev. and Mrs. Don Gibson and Don Pfeifer, evangelists. Gene Braun, singer. Reeford L. Chaney, district superintendent.

July 1-7—**CENTRAL CALIFORNIA**. In-

door Camps. First Church of the Nazarene, 2801 Hughes Lane, Bakersfield, Calif. 93304. July 1-2. Church of the Nazarene, 650 W. F St., Oakdale, Calif. 95361. July 3-4. Fresno, Calif., July 5-7. W. T. Purkiser, evangelist. Jim Bohi, singer. W. H. Deitz, district superintendent.

July 1-7—**DAKOTA**. Jamestown College, Jamestown, N.D. Ted Lee, evangelist. Lawrence Faul, missionary speaker. Bob Micky, children's worker. Ron Lush, singer. Phillip M. Riley, district superintendent.

July 1-7—**LOUISIANA**. Campground, Tioga, La. (3 mi. north of Alexandria, La., on Rtes. 71 and 167). G. B. Williamson and Forrest McCullough, evangelists. Wally and Ginger Laxson, singers. Ralph E. West, district superintendent.

July 1-7—**SOUTH CAROLINA**. District Campgrounds, 5 miles south of Batesburg, S.C., on Hwy. 391. Lyle Eckley and Leon Chambers, evangelists. Al and Beverly Wood, musicians and singers. Otto Stucki, district superintendent.

July 2-7—**ILLINOIS**. Charles Hastings Smith, William Varian, Gloria Files, and Dorothy Adams, evangelists. James E. Hunt-on, district superintendent.

July 3-7—**NORTHWEST**. Pinelov Park Camp, Rte. 1, Box 69, Loon Lake, Wash. 99148. Kenneth Pearsall, evangelist. Raymond C. Kratzer, district superintendent.

July 3-7—**SOUTHWESTERN OHIO**. Cincinnati Convention Center, 5th and Elm St., Cincinnati, Ohio. Paul Martin, evangelist. Dallas Baggett, district superintendent.

July 4-14—**HENDERSONVILLE, N.C.**, **NAZARENE CAMP MEETING ASSOCIATION**. Upward and Orchard Rd., Hendersonville, N.C. G. Stuart McWhirter and T. W. Willingham, evangelists. Richard Brooks, singer. Terrell C. (Jack) Sanders, Jr., district superintendent.

July 9-14—**COLORADO**. Denver First Church of the Nazarene, 3800 E. Hampden, Englewood, Colo. 80110. Paul Martin, evangelist. Ron Lush, Sr., singer. M. Harold Daniels, district superintendent.

July 12-21—**CANADA CENTRAL**. Clarksburg Camp Meeting, Clarksburg, Ontario, Canada (Hwy. 26 to Thornbury, south on Beaver Valley Rd.). Norman Oke and Alex Deasley, evangelists. Miss Frances Vine, missionary speaker. DeVerne Mullen, singer. Neil E. Hightower, district superintendent.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

June 9—The Credibility Gap
June 16—"Homemade" Religion

MOVING MINISTERS

ROSS R. CRIBBIS from Peabody, Mass., to Gaithersburg, Md.

LARRY H. LEWIS from Buena Park, Calif., to Kent (Wash.) First.

MARSHALL M. MOSLEY from Northwest Nazarene College, Nampa, Ida., to associate of Filer, Ida.

LYLE POINTER from Dickinson, N.D., to minister of evangelism, Bethany (Okla.) First.

RAMON P. VANDERPOOL from Kent (Wash.) First to Colorado Springs Southgate.

DONALD W. WILLIAMS from Vienna, Va., to Lynchburg, Va.

T. W. ZUERCHER from Watseka, Ill., to Danville (Ill.) Oaklawn.

MOVING MISSIONARIES

REV. J. WILLIS ANDERSON, retired missionary to India, will be at the following address through the summer months: R.D. 1, Nazarene Center, Louisville, Ohio 44641.

MR. ROBERT ASHLEY, on furlough: 5243 Sereno Dr., Temple City, Calif. 91780. Phone: (213) 287-5892.

REV. CHARLES FOUNTAIN, former missionary to Panama and Barbados, was appointed to the Republic of the Philippines, January, 1974.

REV. HAROLD FRYE, Box 369, Madang, Papua New Guinea

MISS ABIGAIL HEWSON, on furlough: c/o Mrs. M. Francis, 42 Magdalen Rd., London S.W. 18, England

REV. FRANK HOWIE, Caixa Postal 4293, Lourenco Marques, Mozambique, Africa
DR. GLENN IRWIN, c/o Dick Mills, 34 Charles St., Hillsdale, Mich. 49242

MRS. LILLIAN COLE SHORT, retired missionary to Africa, 451 N. Liberty Rd., Boise, Ida. 83706

REV. GENE SMITH, Gen. Del., Castries, St. Lucia, West Indies

MISS EVELYN WITTHOFF, 3178 W. 115th St., Merrionette Park, Ill. 60655

MISS BETTY LOU ZURCHER, Apartado 2502, Managua, D.N., Nicaragua, Central America

PROMINENT LAYMAN DIES

Mr. William George Henry McKay, prominent layman on the Rocky Mountain District, died at the age of 77 on April 20. Funeral services were conducted on April 24 by District Superintendent Ross E. Price and Rev. Fred Reed.

Mr. McKay served as a delegate to eight consecutive General Assemblies. He was treasurer for the Rocky Mountain District for 29 years, served on the district advisory board for 32 years, and as its secretary for 30 years. He was office editor for the district paper, the *Rocky Mountaineer*, for 30 years. In two Montana churches—Billings First and Missoula—he served as treasurer a total of 40 years.

In 1966, Mr. McKay served as construction superintendent for the new church building at Missoula, Mont. In the decade of the sixties he served also on the development council for Northwest Nazarene College, Nampa, Ida.

During World War I, McKay served in the Canadian Expeditionary Forces in France. He served as patrolman and special agent for the Northern Pacific Railroad until his retirement in 1965.

Mr. McKay is survived by his wife, Theresa, of Missoula, Mont.; a daughter, Mrs. Marilyn Meyers, of Vancouver, Wash.; and a granddaughter, Elaine; three brothers; and a sister. □

VITAL STATISTICS

DEATHS

MISS JEAN ANNE BARD, 27, died Jan. 29 in Grandview, Wash. Funeral services were conducted by Dr. Raymond Kratzer and Rev. John Lundy. She is survived by her parents, Rev. and Mrs. Paul Bard; and a brother, Donald.

ALICE MAE BECKER, 47, died Apr. 15 in Herington, Kans. Funeral services were conducted by Rev. Will Haworth. She is survived by her husband, Ivan; her daughter, Ronda; a son, David; her parents, Mr. and Mrs. August Bodenhausen; and four sisters, Mrs. Curtis Neill, Mrs. Fred Graner, Edith Bodenhausen, and Mrs. Glen Neill.

W. P. CARTER, 76, died Apr. 10 in Corydon, Ind. Funeral services were conducted by Rev. M. C. Hash and Rev. Smith. He is survived by his wife, Gladys; a daughter, Mrs. Bob LaHue; and one grandson.

NEWS

OF RELIGION

E. J. FIEDLER, 83, died Mar. 20 in Newton, Kans. Funeral services were conducted by Rev. Leon Jennings. He is survived by his wife; one son, Roy; three brothers; three sisters; and three grandchildren.

ROBERT KRIGBAUM, 98, died March 13 in Evergreen Park, Ill. Funeral services were conducted in Doniphan, Mo. He is survived by 2 sons, 3 daughters, 2 sisters, 26 grandchildren, 55 great-grandchildren, 15 great-great-grandchildren, and 1 great-great-grandchild.

REV. HUGH STANLEY RINEHART, 78, died Feb. 8 in Brownwood, Tex. Rev. Rinehart was a pastor and evangelist in several states. Funeral services were conducted by Rev. D. U. Shocklee.

MRS. OLAN VOIGT, 60, died Apr. 8 in Red Rock, Tex. Funeral services were conducted by Rev. Jack Smith. She is survived by her husband, Olan; a daughter, Gloria; a son, Harold; her parents; and two sisters.

THEODORE WILSON, 62, died Apr. 19 in Danville, Ky. Funeral services were conducted by Rev. M. C. Hash and Rev. Williams. He is survived by his wife, Corine; 3 daughters; 3 sons; and 10 grandchildren.

BIRTHS

to DONALD AND SALLY (OTTEN) BOZARTH, San Jose, Calif., a boy, Donald Clay, Apr. 5.

to HUGH AND MARIAN (WILLIAMS) DELCAMP, Kansas City, a boy, Bryce David, Apr. 23.

to BOB AND JULIE (HERBOLD) DRUMMOND, Olathe, Kans., a boy, Jason Scott, Apr. 3.

to REV. STEWART AND SALLY JOHNSON, Ventura, Calif., a boy, Jonathan Stewart, Mar. 28.

to JERRY AND JOLENE (HERBOLD) KNIGHT, Olathe, Kans., a girl, Jennifer Kaye, Feb. 3.

to KARL AND BOBBIE J. (SIMMONS) MCGINNIS, Odessa, Tex., a boy, Todd Elliott, Apr. 18.

to STEVE AND CAROL (AUSTIN) MALCOM, Honolulu, Hawaii, a boy, Timothy Todd, Apr. 9.

to REV. LYLE AND PAULA (JOHNSON) POINTER, Dickinson, N.D., a girl, Lana Lynn, Mar. 26.

to TOM AND PHYLLIS (VALE) POLAND, Orlando, Fla., a girl, Sherrilyn Ann, Jan. 30.

to REV. GLEN D. AND WANDA (MOSER) THOMPSON, Stigler, Okla., a boy, Eric Dale, Apr. 17.

ADOPTED

by REV. AND MRS. JAMES HECKATHORN, Norfolk, Va., a boy, Eric James, born Jan. 17.

MARRIAGES

REBECCA ELIZABETH CHANNELS and JERRY DALE KING at LaCroft, East Liverpool, Ohio, Mar. 23.

DIANE S. BUSH and ALLAN D. ROBERTS at Arlington, Tex., Mar. 2.

MARTHA MOORE and GARY F. BARBEE at Salisbury, N.C., Mar. 17.

CONNIE MIELS and CHARLES MESIMER at Salisbury, N.C., Apr. 13.

DIRECTORIES

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

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

DIESEL RIG OUTFITTED AS TRUCKERS' CHAPEL. A mobile chapel housed in a huge, white tractor-trailer truck, seating 40 drivers, is being pulled to truck stops throughout North America by Transport for Christ Intl., headquartered in Ontario, Canada.

The purpose of the ministry is to evangelize employees of the trucking and motor-transport industries, to promote safety by assisting in the development of spiritual and emotional stability in transport drivers, and to extend to truckers everywhere counsel and friendship in times of crisis.

Founded in 1951, the ministry now has 40 trucker-evangelists, 7 chaplains, and scores of workers in 18 areas. □

FAITH, ALLEGIANCE, AND SERVICE STILL THE BASICS, SCOUTS TOLD. Despite many changes in the Boy Scouts program over the past 64 years, the three basic principles have remained, Dr. Thomas Haggai told 1,500 adult scout workers at their annual recognition dinner in Colorado Springs.

The affirmation of faith, allegiance to country, and life in service to fellowman has not changed, he declared.

A Southern Baptist minister based in Jamestown, N.C., Dr. Haggai is the brother of Dr. John Haggai, the founder and president of Evangelism International in Atlanta. □

PUBLIC SCHOOL TEACHERS HOLD CHRISTIAN ED CONFERENCE. The Association of Christian Teachers and Students (ACTS) met May 4 to discuss solutions to numerous problems facing public and parochial education in California. The event was held at Melodyland Convention Center opposite Disneyland in Anaheim, Calif.

ACTS was organized by several Orange County public school teachers. Topics discussed included: "Legal Aspects of Presenting Christianity on the Campus," "How Christian and Public Education Can Complement Each Other," "Heading Off Drug and Alcohol Abuse on the Campus," "Creation and Evolution—Equal Time," and "Presenting Christianity Academically." □

HOUSE PASSES CONTROVERSIAL EDUCATION BILL, SENATE NEXT. The U.S. House of Representatives has passed an education bill which provides for bypassing state prohibitions against aid to nonpublic schools.

The new measure authorizes an expenditure of more than \$18 billion and extends for four years the major provisions of the Elementary and Secondary Education Act of 1965.

Under the bill, which was passed by a 380 to 26 vote, the U.S. commissioner of education is empowered to provide funds for disadvantaged children attending nonpublic schools in states which have laws prohibiting such aid. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ How many different English translations of the New Testament have been published during the past 50 years? How many English translations of the entire Bible?

I have a list of the names of 30 New Testament English translations published during the last 50 years. There are probably others.

Of these, 14 also include the Old Testament.

The end is not in sight, and probably will not be until there is some sort of consensus among evangelical Christians on a translation of the eternal Word of God into contemporary English.

The need is very real. The King James Version is a good translation of the biblical text as it was known in 1611 into the English language of that day.

Four hundred and fifty years of intensive study of Hebrew and Greek manuscripts has brought minor changes in the Hebrew and Greek Text. But the major problem is that Elizabethan English is no longer spoken or written anywhere on earth.

Any living language changes. New words and expressions come into use. Old words and expressions become obsolete. Even more confusing, words change their meanings.

Examples could be given by the dozen. In 1611, *let* meant "re-

strain" or "hinder" (Romans 1:13; 2 Thessalonians 2:7); it now means "allow" or "permit." *Leasing* meant "lying" (Psalm 4:2; 5:6); *prevent* meant "precede" (1 Thessalonians 4:15); *tale* meant "number" (1 Samuel 18:27); *virtue* meant "power" (Luke 6:19); and so on and on.

For literary and liturgical power, the King James Version may never be surpassed—certainly not in our generation. But for adequate understanding among English-speaking people today, it needs to be supplemented with one or more good contemporary translations.

■ Newer translations of Acts 19:2 agree that "Have ye received the Holy Ghost since ye believed?" should be "Did you receive the Holy Spirit when you believed?" Some use this passage to prove that you're saved and sanctified in one single work. Please explain the two baptisms in Acts 19:3 and 5.

As far as "since" and "when" are concerned, the translation makes little or no difference in this regard. In either case, there was a receiving of the Holy Spirit yet ahead for them.

Let me give you several reasons I believe the Ephesians were converted men at the time of their encounter with Paul as told in Acts 19:1-6.

1. Priscilla, Aquila, and Apollos all labored in Ephesus while Paul was on his journey to Jerusalem (Acts 18:18-28). There is good reason to suppose the Ephesian believers were their converts.

2. The 12 men are called "disciples." Lake and Cadbury say "disciple" was "the most charac-

teristic name for the Christians in Acts." Everett Harrison says concerning the 30 times "disciple" is used in Acts it is "always in the sense of a member of the Christian community."

"The disciples were called Christians first in Antioch" (Acts 11:26), and *disciple* and *Christian* became interchangeable terms.

3. Paul baptized these disciples in the name of the Lord Jesus (verse 5) *before* the Holy Spirit came upon them. He would not have baptized unconverted men.

4. Jesus said plainly that "the world cannot receive" the Holy Spirit (John 14:15-18). To "receive" in the New Testament sense means "to welcome with open

arms; to recognize and accept the sovereignty of" (see John 1:11-12).

All Christians "have" the Spirit (Romans 8:9). But not all Christians are filled with the Spirit (Ephesians 5:18) or walk and live in the Spirit (Galatians 5:16-24).

5. The acknowledged ignorance of the Ephesians about the full ministry of the Holy Spirit (verse 3, literally, "We did not so much as hear whether the Holy Spirit was given," ASV) should be compared with Dwight L. Moody's words: "For seven years after my conversion, I was as ignorant of the ministry and work of the Holy Spirit as those Ephesian disciples."

Unfortunately, many today would have to say the same thing.

■ When Jesus arose from the tomb, why was the napkin that was around His head lying by itself? Does it have some special meaning for us?

This is one of several details reported in the Gospels that give total credibility to the accounts even when viewed simply as historical documents.

It is certainly clear proof (along with the graveclothes in the shape of the body, John 20:5-7) that the

body of Jesus was not stolen, as was falsely and inconsistently reported by the soldiers. If the guards were asleep, as they were told to say, how could they have known what happened (Matthew 28:12-14)?

The resurrected and glorified body of Jesus simply passed through

the graveclothes, allowing them to collapse on the shelf where He had been laid—just as later He passed through locked doors (John 20:19).

Without haste, Jesus took off the cloth that was around His head, folded it up, and laid it aside (John 20:7).

"CONQUEST" OFFICE SAYS "THANKS"

In their recent *Conquest* campaign, Marietta (Ohio) First Church sold 104 subscriptions. The quota was surpassed by 46 subscriptions. Even though the church was in a building program, the campaign chairman, Libby Sprague, led in accepting the challenge to place *Conquest* in the home of each teen enrolled in the Sunday school.

Karen Hazlett sold 35 subscriptions. Sharon Kyer and Bobby Kyer each sold 25 subscriptions. The *Conquest* staff says, "Many thanks, Marietta First, for a job well done." □

NAZARENE PUBLISHING HOUSE SALES CONFERENCE AND BANQUET

The annual two-day sales conference was climaxed with a banquet based on the church's emphasis this year: the person and work of the Holy Spirit. The dominant theme was "love, joy, peace, and hope through Jesus Christ, the Son of God, and the blessed Holy Spirit." □

quet based on the church's emphasis this year: the person and work of the Holy Spirit. The dominant theme was "love, joy, peace, and hope through Jesus Christ, the Son of God, and the blessed Holy Spirit." □



Elvin Hicks was presented a watch at the banquet for pioneering assembly representation work. He started this 26 years ago. Elvin, who is approaching retirement, will be moving to Seattle, Wash., in September but will continue to cover district assemblies during the summer season.



Ed Speakes was recognized and handed a watch by Colleen Cornwell, director of personnel, for his quarter of a century (plus) service as manager of the Pasadena (Calif.) Nazarene Bookstore, which was phased out this spring.



John Allen Knight, president of Mount Vernon Nazarene College, Mount Vernon, Ohio, was the guest speaker at the banquet attended by 120 people, which included the Board of General Superintendents, executive secretaries, and others involved in the Kansas City operation. Dr. Knight is pictured center left chatting with General Superintendent Orville W. Jenkins. General Superintendent Charles H. Strickland is at the right.

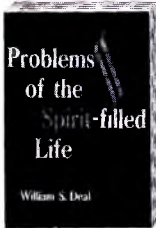


Eleanor Whitsett, Les Stallings, and Dave Hubbs from Bethany, Okla., provided special music for the occasion.

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TA-219

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by Carol Woodard

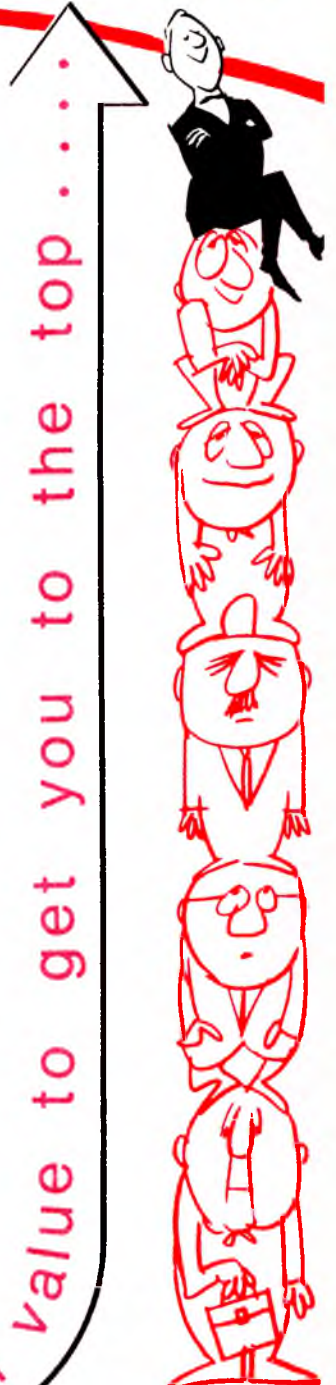
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"BY ALL MEANS...
SAVE SOME"

WAS IT JUST ANOTHER CALL?

It was a beautiful fall day. Beautiful, also, because I was about the Master's business.

I well recall the day, November 6, 1972. I was a new pastor in the community. That afternoon I was calling on what appeared to be just another list of church contacts.

It was that afternoon that I met Sharon. A cordial greeting, a brief getting acquainted, then the presentation of the gospel of Jesus Christ as the plan of salvation. A hungry, needy soul responded. The living room was a place of prayer and the coffee table was used as an altar. A new name had been written in the Lamb's book of life.

Sharon began attending the midweek services and occasionally on Sunday. Her unsaved husband would take her and the family out of town almost every weekend. The only exception was the weekend he had a union meeting. That one weekend each month she and the children could attend the services.

Even with this limited schedule she assumed responsibility in directing the crafts in the youth program on Wednesday nights. She was faithful to her responsibilities. God continued to bless Sharon and she experienced continued spiritual growth.

Fred, her husband, would attend occasionally on Wednesday night. Several weeks later Fred began attending infrequently the Sunday morning worship

hour. He was warm, cordial, and curious.

On one occasion, when he was in attendance, I brought a message on tithing as one of our stewardship responsibilities. This made sense to him. He suggested to Sharon that they should begin tithing. This was a great victory for Sharon; God was answering prayer. We thought surely he would soon make a decision for Christ.

However, as Fred became aware of the convicting power of God, he withdrew. For a while he appeared disinterested and did not attend as often. We did not force ourselves upon him, for he was surrounded with prayer.

On camp meeting Sunday he attended our morning worship service. His countenance was marked with conviction. A few hours later in the first Sunday evening camp meeting service, Fred was saved! He has been a very active and responsible Christian.

Fred and Sharon are vitally involved in the work of the Lord. Both are participating in the outreach program, serving God and the church in personal and friendship evangelism. They are New Testament fruit-bearing Christians. God is blessing their home.

Praise the Lord—great things He hath done! Was it just another call? No! What about your next call? □

By Paul M. Berger
Columbus, Ohio

HAYSLIP ELECTED TO THE GENERAL BOARD

B. Edgar Johnson, general secretary, has announced that Rev. Ross Hayslip, pastor of Tucson (Ariz.)



Rev. Hayslip

First Church, has been elected to fill the vacancy on the General Board from the Southwest Zone. The vacancy was caused by the resignation of Dr. T. E. Martin, now serving Nazarene Information Service.

Rev. Hayslip had served as pastor at Wooster, Ohio; Carthage, Mo.; and Whittier, Calif., before accepting the pastorate at Tucson in 1966. He served as district NYPS president of the Kansas City District, and chairman of the church schools board for the Southern California District. He will be a member of the Department of World Missions and the Department of Church Schools. □

—NIS

DR. A. S. LONDON REACHES REWARD

Dr. A. S. London, 87, died May 10 at Southwest Memorial Hospital in Houston. For many years, he made his home in Oklahoma City. He was known through the denomination as an enthusiastic Sunday school promoter.



Dr. London

Dr. London authored nine books. He wrote numerous articles for church schools periodicals.

In 1956, the Department of Church Schools presented a plaque to honor Dr. London. The plaque read as follows: "Honoring A. S. London, God's Sunday-school man; teacher at fourteen; superintendent at fifteen; writer and untiring Sunday-school evangelist to 1,200,000 people in 2,000 local churches across thirty years." Preferring to serve the church as a layman, he felt he could be more effective in his various roles of service.

In an article written some years ago entitled "Prepared for the Transition," A. S. London wrote: "There are three things that personally I desire in connection with this transition. First, I trust it will please God to permit me to make the transition with my loved ones near. We have been so near to each other and I trust we can linger around each other clear on down to the end. . . . I want to live so as to be ready when the time for transition comes. I trust each member of

my family will live in such a manner as to work with this end in view. Mere church membership will not suffice in that hour. A proper relationship toward God and all mankind will be absolutely necessary for that hour."

Survivors include Mrs. A. S. London, wife; and two sons—Holland, Los Angeles; and Haskell, Houston. Pastor H. B. London, Jr., of Salem (Ore.) First Church, is his grandson.

Dr. Ponder W. Gilliland, pastor of Bethany (Okla.) First Church, officiated at funeral services held in Oklahoma City First Church on Tuesday, May 14. □

Dr. A. S. London receives plaque in June, 1956, from Department of Church Schools. Mrs. London is pictured with her husband.



HOMEGOING OF DR. J. GLENN GOULD

Dr. J. Glenn Gould, professor emeritus of religion at Eastern Nazarene College, Quincy, Mass., succumbed to cancer, April 25, at the Birmingham, Mich., home of his daughter and son-in-law, Dr. and Mrs. Harold Jones.



Dr. Gould

Funeral services were held in the Wollaston, Mass., church, April 29. Pastor Timothy Smith officiated and was assisted by ENC President Leslie Parrott. Professor Greg Larkin played an organ medley of Dr. Gould's favorite hymns.

Dr. Gould served as professor in the Department of Religion at ENC from 1958 to 1968, and for several of those years was head of the department. For 13 years (1945 to 1958) he pastored the Wollaston church while also serving as head of the Department of Theology. He served as a member of the board of orders and relations on the New England District.

Dr. Gould received his education at Olivet Nazarene College, Kanka-

kee, Ill.; Allegheny College; Ohio State University; Boston University; and the University of Maryland. In 1941, he was chosen to receive the first honorary doctorate (D.D. degree) conferred by ENC.

Ordained in 1917, Dr. Gould pastored Nazarene churches in Haverhill and Cliftondale, Mass.; Portland, Me.; Baltimore; and Cleveland. From 1940 to 1945 he served as editor in chief of the church schools publications for the general church in Kansas City. He also served as executive secretary of the Department of Church Schools. He wrote five books and was the author of numerous articles.

Dr. Gould was married in 1918 to the late Mildred Crosby of Lynn, Mass. He is survived by his daughter, Winifred Gould Jones; and two grandchildren, Stephen Craig and Nancy Patricia Jones. □

DR. PAUL UPDIKE DEAD AT 75

Dr. Paul C. Updike, 75, of Bourbonnais, Ill., died at St. John's Hospital in Anderson, Ind., March 2. He had been hospitalized for three weeks before his death.

Dr. Updike was serving as development officer at Olivet Nazarene College, Kankakee, Ill., at the time he was stricken. He had previously served as chairman of the board of trustees of the college for more than 20 years. For an equal length of time he was a member of the General Board of the Church of the Nazarene. He served as chairman of the Department of World Missions from 1964 to 1968.

He was born April 17, 1898, in Huntington County, Indiana. He was a former educator, entering the ministry in 1930. He was elected district superintendent of the Northeastern Indiana District in 1944. He retired from that position in 1968 and accepted the position at Olivet he was holding at the time of his death.

Surviving are his wife, Barbara; a son, Wallace, of Huntington County; a daughter, Mrs. Russell Shalley, of Marion, Ind., five grandchildren; and five great-grandchildren.

Funeral services were held March 5 at Huntington (Ind.) First Church with Dr. Harold Reed, president of Olivet Nazarene College; Dr. Fletcher Spruce, district superintendent of the Northeastern Indiana District; and Rev. Ronald Bishop, of Peru, Ind., officiating. Burial was in Lancaster Cemetery in Huntington. □

—NIS

DOCTRINE

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