

HERALD OF HOLINESS





TOTAL INVOLVEMENT

Some terms have developed new meanings in our generation. One of these words is involvement. It describes America's present role in the world as opposed to the isolation of past years. It outlines our obligations as citizens in our modern democracy and also in the preservation of our national resources.

The term is especially applicable to the role of the Church in our modern world. Total involvement means the commitment of all our resources, our facilities, and our membership in having Christ brought into our homes, our communities, and our world. It is encouraging to see our people in increasing numbers becoming involved in meaningful efforts of Christian outreach. A refreshing breeze is blowing through the church in this direction. Attention has been focused on this involvement at the recent IMPACT Conferences as well as the many outreach and soul-winning district conferences and clinics which are in progress.

Motivation for our involvement stems from two fundamental convictions. One is the universality of Christ's atoning death. He truly died for all men. "Whosoever will" is the universal invitation. Men and women of every race and color and status and from every area may find life and hope in the redemptive message of Jesus Christ.

The second principle is the full realization of the adequacy of Christ to meet the spiritual needs of mankind in our age. In the dramatic moments described in John

6:67, when Jesus challenged the disciples, "Will ye also go away?" the answer of Simon Peter is timeless: "Lord, to whom shall we go? thou hast the words of eternal life" (verse 68). Jesus stands amid the collapsed dreams of a frustrated generation as the one great Source of hope and redemption.

We still have some who need to become totally involved in sharing Christ. It is the goal of the church to have every member involved in the outreach for souls. Some still need to experience the sanctifying fullness of the Holy Spirit in a complete dedication of themselves and their resources.

Totally involved people are happy people. To answer Paul's challenge to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1) is to find the key which unlocks the door to real happiness and abiding joy. Life has purpose and meaning. The leadership of the Holy Spirit becomes more evident in our decisions, and the joy of the Lord becomes truly our strength.

Total commitment to Christ is the answer today to useful service in the kingdom of God. An all-out effort on our part is required to reach the masses in our generation. Nothing short of this will bring a saving knowledge of Christ to our age.

Let's get involved in sharing Christ with our generation. □

CHRISTIAN COURTESY

By Ross W. Hayslip
Tucson, Ariz.

Photo by Paul M. Schrock

In 1 Peter 3:8, the Christian is admonished to be courteous. The Greek word that is translated courteous has “humble-minded” as its basic meaning. It is an outward manifestation of an inward attitude.

In the social life of Jesus as revealed in the Gospels, we see the beautiful display of His courtesy. Small courtesies made His life sweet and His greater courtesies made it noble. Undoubtedly these beautiful relationships that He displayed with His fellowmen sprang from His great heart of love.

John Henry Newman said that a gentleman is mainly occupied in removing the obstacles which hinder the free and unembarrassed action of those about him. He avoids clash of opinion or collision of feeling, all restraint, or suspicion or gloom or resentment—as far as possible—his great concern being to make everyone at his ease and at home. He makes light of favors while he does them and seems to be receiving when he is conferring. From a long-sighted prudence he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend.

It has been said that it is better to be courteous than clever, and well-mannered than

talented. I have often, however, seen these qualities beautifully combined in one personality.

Thomas Jefferson wrote to a friend concerning the character of George Washington. “He was, indeed in every sense of the word, a wise, a good and a great man. In the circle of his friends where he might be unreserved with safety, he took a free share in conversation; his colloquial talents were not above mediocrity, possessing neither copiousness of ideas nor fluency of words. In public, when called on for a sudden opinion, he was unready, short and embarrassed.”

It was characteristic of this statesman that he could say, “I never say anything of a man that I have the smallest scruple of saying to him.”

We will be readily forgotten for our wit and wisdom. The wealth that we accumulate in this world will be left behind upon our leave-taking. But the little, nameless acts of love and kindness we bestow upon our fellowmen will fit together in a glorious mosaic to form the best portion of our lives.

Courtesy costs us nothing to bestow and can be received with greatest appreciation by all those to whom we give it. □

HERALD of HOLINESS



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BUILDING

*Beams of faith
to span the abyss
of doubts
and discouragements;*

*Arches of hope
to cross the chasms
of distrust
and disappointments;*

*Bridges of love
to narrow the gulfs
of unconcern
and hate;*

*Faith
Hope
Love—
Building,
not wrecking.*

Irene Unruh
Garden City, Kans.

WHAT MATTERS

*You can dream of all you're going to do
In future years, it's true,
If health and wealth and circumstances
All go well for you.*

*You can have the best intentions
And say how much you'd care
If life had only given you
A lighter load to bear.*

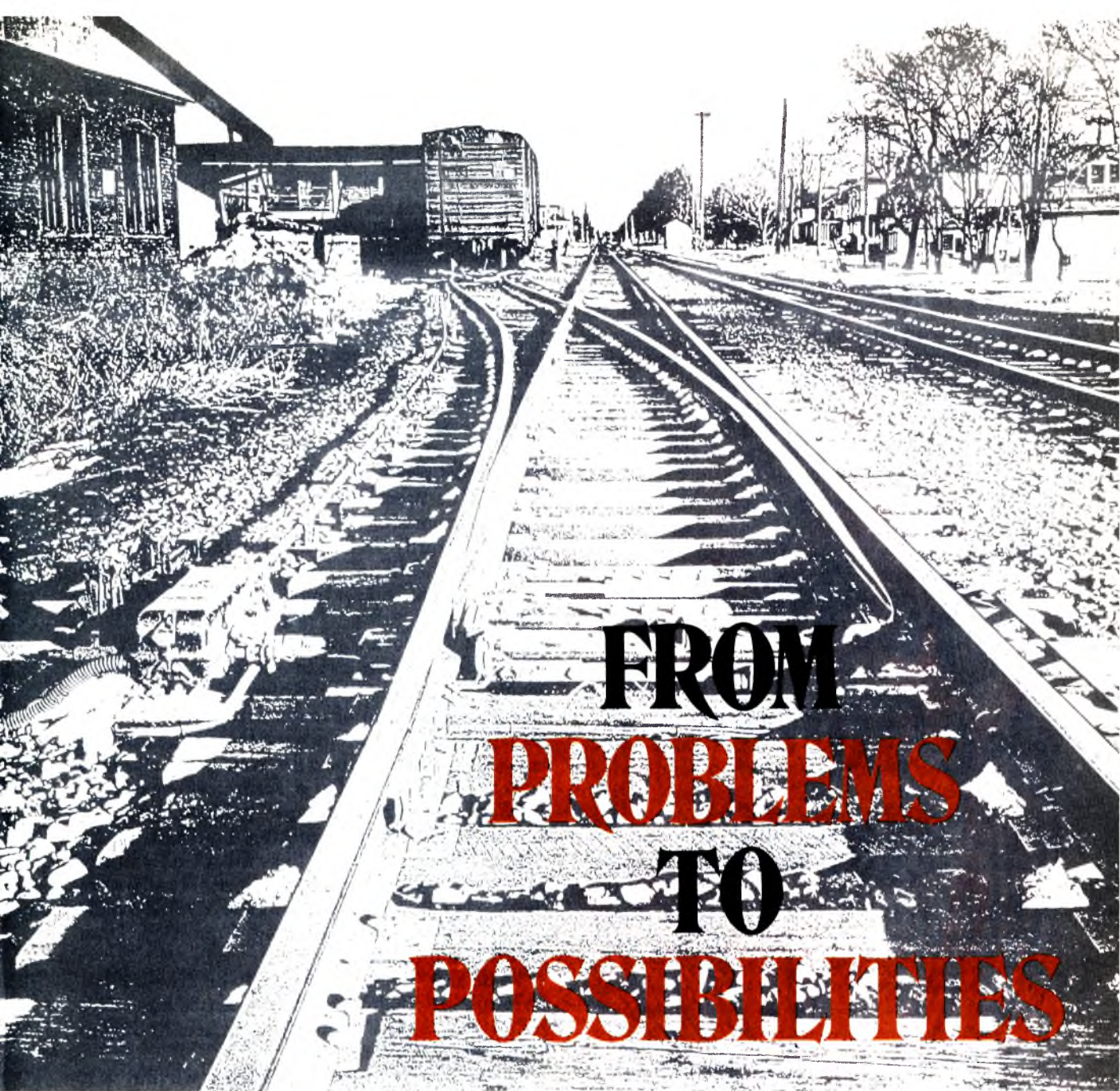
*But dreaming is not doing,
And intentions matter not;
All that really counts
Is using what you've got!*

Geraldine Nicholas
Scarborough, Ontario, Canada

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FROM PROBLEMS TO POSSIBILITIES

By C. Neil Strait, *Racine, Wis.*

Several times I have passed the great sore spot of the city where they dump trash—scrap iron, bottles, wrecked cars, broken machinery, old furniture, used toys.

I never drive past but what I catch myself thinking, What a problem!

Then, one day, I saw men loading the junk onto railroad cars. It was headed for a factory, I was told. At the factory, creative minds were going to turn what they could of the junk into new things—surgeon's tools, computer parts, electronic gadgets, toys, etc.

Now I drive past the same spot and think, What possibilities!

It is a picture of redemption, and the possi-

bilities of God. How many times have we seen fallen man and said, "What a problem!" How few times have we seen the possibilities!

God, through Christ, takes the brokenness of life, the remnants of fragmented hearts, the crushed hopes, the shattered dreams, and makes them new again. And out of the process of conversion and transformation comes a new man, bright with possibility and purpose.

Problems fade into possibilities. Darkness turns to light. Despair gives way to hope. The end, suddenly, is the beginning. And it all happens because hands of healing and redemption have reached into life—through Christ—to make all things new.

This is the story of God—making things new!

□



Yes, there is a “tongues” issue, and we are being called upon to face it. It has erupted in recent years like a broken water main. Rare indeed is the area in the church where this phenomenon has not appeared to some degree.

The “tongues” emphasis is coming from several directions.

The Jesus Movement gave it considerable momentum. While this Jesus Movement has splintered recently into a variety of forms, yet it has had a strong tinge of “tongues” in its rapid rise to national prominence.

Then there is the charismatic movement which has invaded such staid denominations as the Episcopal, the Reformed, the Presbyterian, and even the Catholic. Hundreds of ministers and

laymen from these groups gather for prayer sessions where the gift of tongues is sought and exercised.

The Full Gospel Business Men’s Fellowship has presented the issue in a frontal attack. In their gatherings and in their periodicals they have headlined “former Nazarenes” who have discovered this gift of tongues.

Factors such as these have combined to make speaking in tongues an issue which cannot be ignored. It just will not go away.

We must look again and carefully at the biblical foundations. Some answer is demanded.

Why this tongues revival? In the earlier years of this century the strong argument of Pentecostals was that speaking in tongues was final and irrefutable proof of the filling with the Holy Spirit. The modern neo-Pentecostal movement has somewhat shifted its emphasis; the emphasis now is primarily that speaking in tongues is God’s ordained additional means for deepening the devotional life and for making prayer more effective.

We of Wesleyan persuasion have never espoused the tongues cause and have always had ample reason for our position. We could show from a background of history, theology, or even from psychology the dangers latent in the tongues issue. But I invite you to get your Bible and let’s look at it frankly from a scriptural viewpoint.

After all, the Bible is now and always will be our Supreme Court in matters spiritual. Every practice of our Christian lives must find validity in the Bible. The tongues issue must stand before that same tribunal; and it will rise or fall depending on the answer to one honest question, Does the Bible support it?

To be safe, we must never rely on any isolated scripture. Any valid Christian practice must find solid support from many Bible writers and from oft repeated exhortation.

As we search the New Testament we find that it not only fails to give positive endorsement to speaking in unknown tongues; by its silence, and strongly by its implication, it discourages the practice utterly.

The Bible is silent on some other issues also, but not on issues which relate vitally to the spiritual well-being of the Christian Church. The writers of the New Testament were well aware of the tongues phenomenon, so their silence is all the more significant.

So let’s call them to the witness stand.

“John the Baptist, will you please take the stand?”

He knew the Holy Spirit alright. For John was

JESUS DID NOT ONCE EVEN HINT THAT SPEAKING IN TONGUES WOULD RESULT FROM BEING SPIRIT-FILLED.

Spirit-filled from his birth. And he was the divinely appointed messenger to announce the coming of the Messiah. He also announced that Jesus would "baptize . . . with the Holy Ghost."

If speaking in unknown tongues was to be an essential gift for believers in this dispensation of the Holy Spirit, should not John the Baptist have known about it and made at least some reference to it? But not one word, not one syllable, fell from his lips to the effect that speaking in tongues was either to be expected or desired.

Next Witness will be Jesus Christ, our Lord.

He came to earth as our Saviour and promised that when He returned to heaven He would send the Holy Spirit.

In His earthly teaching ministry Christ spoke often and specifically of the ministry of the Holy Spirit; He made some 13 references to the work of the Holy Spirit.

But Jesus did not once even hint that speaking in tongues would result from being Spirit-filled. He did not suggest that the prayer lives of His followers would be enriched by such a practice.

Jesus Christ was not only the Promiser and the Provider of the Spirit-filled experience; He was also the Pattern of spiritual depth for every Christian. So when He remained so silent on the tongues issue it is spiritually hazardous to press it.

Now we call Peter to the witness stand.

That stalwart was more than present on the Day of Pentecost; he was the most active participant in the activities of the day. He observed the tongues phenomenon, and perhaps actually spoke with tongues himself.

But note this: When Peter years later referred to the Day of Pentecost, he ignored the tongues speaking totally (Acts 15:8-9). And when he wrote his Epistles to the scattered and persecuted Christians of his day, not one single reference was made to speaking in tongues as being desirable or vital for Christian living.

John the Beloved is next to witness.

How intimately he knew our Lord! How warmly he wrote in his Gospel of the ministry of the Holy Spirit! How he yearned for the spiritual welfare of his readers! Yet he gave no mention whatsoever to speaking in tongues as a factor either for giving Christians any spiritual assurance or for the deepening of their devotional lives.

Our final witness is St. Paul.

Of the 13 letters or Epistles which he gave us in the New Testament, Paul completely ignored tongues in 12 of them. He makes reference to speaking in tongues only in 1 Corinthians.

Paul was well acquainted with the tongues phenomenon. While he was not present on the Day of Pentecost, it is undoubted that he heard first-hand from the other apostles about the glorious occasion.

When Paul launched the church in Ephesus, those who received the Holy Spirit did speak with tongues. But when he wrote his letter to the

OF THE THIRTEEN LETTERS OR EPISTLES WHICH HE GAVE US IN THE NEW TESTAMENT, PAUL COMPLETELY IGNORED TONGUES IN TWELVE OF THEM.

Ephesians some time later, he made reference to the Holy Spirit some five times but did not even once refer to speaking in tongues as part of their former experience or as being desirable now. That fact is of much more than passing significance.

His first letter to the Corinthians is indeed the battleground of the tongues controversy. Let us note the following factors:

First, 1 Corinthians 12:10, 28, 30; 13:1; and 14 comprise the total attention given to tongues by the Apostle Paul.

Second, in Corinth, speaking in tongues had become a divisive, frustrating force with no spiritual edification to its credit.

Third, in 1 Corinthians 12, Paul lists the gifts of the Spirit twice (verses 7-10 and 28), and in both cases speaking in tongues is placed at the end of the list.

Fourth, Paul clearly enunciates the divine policy relative to these gifts of the Spirit. The Holy Spirit divides these gifts "to every man severally *as he will*" (1 Corinthians 12:11). Paul is making it clear as daybreak that these gifts are not open to public clamor or demand. The Holy Spirit bestows them according to His sovereign will.

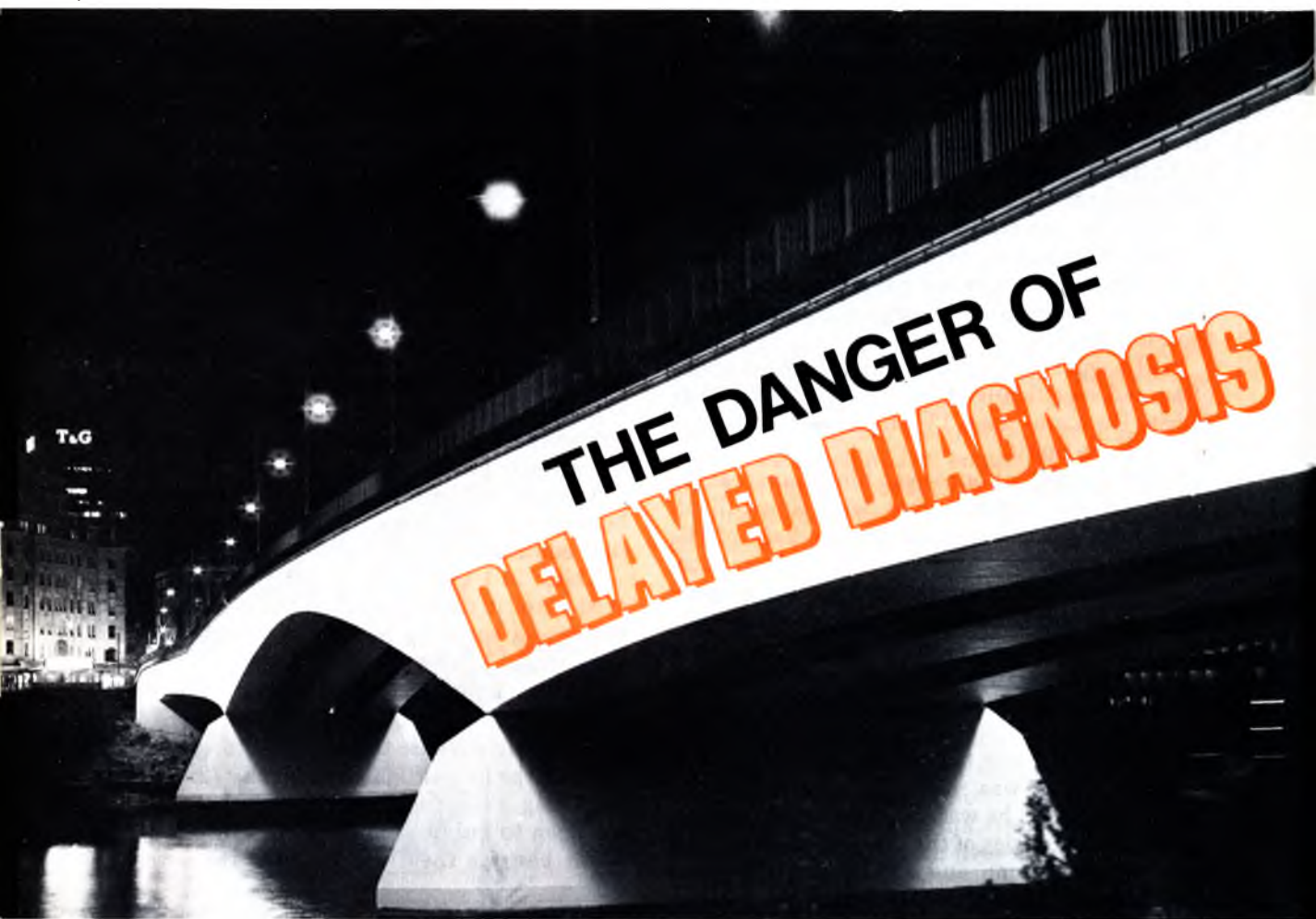
It is as unscriptural to insist on the gift of tongues as it would be to insist on any other gifts. Such emotional clamor only opens the door to abuses which history records as hazardous to the Christian cause.

Fifth, in Corinth tongues was not in any way an evidence of the baptism with the Holy Spirit. For those who did speak in tongues were not only lacking the Spirit's fulness; they were living lives below the normal decency of unsaved people. (Read chapters 3—11.)

Sixth, whatever the gift of tongues of which Paul spoke in chapter 12, Paul waves a flag of warning regarding its misuse. In chapter 14 he sets down stringent regulations which, when observed (verses 27-28, 34), would virtually eliminate its exercise either publicly or privately.

As this last witness leaves the stand, silence about tongues in 99 percent of his writings and his frank discouragement of it in the other small segment leave us sure that avoiding the exercise completely is the most biblical position. It is also in keeping with the most spiritual leadership of the Christian Church during the past 20 centuries.* □

*Condensed from the book *Facing the Tongues Issue*, published by the Beacon Hill Press of Kansas City (the Nazarene Publishing House), paperback, 40 pages, 50 cents.



by Eva J. Cummings, *Lincoln, Neb.*

She was in the prime of life. For more than two years, numerous physicians had treated her for allergies, asthma, and other respiratory complications.

Hospitalized again, she underwent more tests and treatments. But only after a drastic change in her condition was a heart specialist consulted. It was finally concluded that a severely restricted heart valve was the underlying cause of all the other problems.

Open-heart surgery a few hours later corrected the valve, but because of her extremely weakened condition from the former complications, her heart was not strong enough to take over when she was taken off "By-Pass."

A dedicated team of surgeons stepped to the waiting room, dropped their heads, and one of them with lowered voice said, "We're sorry, Sir, but we couldn't make it."

I shall never forget the look of anguish on his face and the pathos in his voice as I stood by his side and heard my brother say, "I've spent hundreds of dollars trying to get my wife so she

could breathe, and all this time we've been treating the wrong thing!"

An earlier diagnosis by possibly two weeks or even two days might have made the difference. But a home has been emptied of a wife and mother through a delayed diagnosis.

Tragic as errors such as these are to those whom they affect most closely, there is even greater tragedy overtaking those who fail to seek counsel and find a prompt and proper diagnosis for spiritual malfunctions.

We live in a society where many are content to diagnose drug and alcohol addiction as a "disease" rather than sin. When laws against the prevailing evils of immorality are difficult to enforce, the easiest thing is to change the laws so that the practice is no longer illegal. Those who practice such are no longer regarded as lawless, but only people who live by a "new morality." Time will prove such diagnosis deadly.

How often the lusts of the flesh and the manifestations of the carnal heart of man are treated

merely as natural weaknesses, justified expressions of self-defense, or nervous disorders! We need to take a more careful look, lest we be ignorant of God's diagnosis and discover too late that those who live after the flesh shall surely die (Romans 8:6).

When the church fails to grow and our altars are barren; when our praying loses its fervor and our testimonies become like nursery rhymes, how easy it is to casually diagnose the problem as a sign of the times and never suspect that a major spiritual problem exists in the hearts of those who compose the church!

Family altars are abandoned and personal devotions are neglected, but we convince ourselves that it is not because we have our priorities mixed up, but merely a result of the pressing demands of life. Before we settle too easily for that diagnosis, perhaps we should make an appointment with the Divine Specialist and have a thorough checkup.

If all of the auxiliary pumps of public church services, religious activities, and the support of other Christians were suddenly removed and we were forced to survive solely on our own ability to draw upon the reserves of the Word of God and communion with Him, how long could we survive spiritually? Would we be so weakened from the complications of our too-busy-for-God living that we couldn't make it if taken off "By-Pass"?

There are some striking similarities in the diagnosis of a sick body and a sick soul. It takes a skilled physician to make a proper diagnosis when the problem comes from causes not evident in external symptoms. A false diagnosis may be less frightening and the treatment of symptoms may actually bring temporary comfort and relief. But the problem continues to exist. And perhaps the most critical similarity is the fact that a delayed diagnosis may be as fatal as a wrong one.

The Word of God is explicit in its declaration that a proper diagnosis will indeed be made of every soul's condition. Every one of us shall someday be called into the examination room and the Great Physician from whom nothing is hidden will properly diagnose every sin and every failure exactly as it is. Only those who have voluntarily subjected themselves to His "open-heart surgery" prior to that time will escape the results. It will be too late to correct the problem then.

Though the redeemed will not be judged for their sins which are covered by the Blood, they too will be subjected to close scrutiny and an infallible evaluation of the worth or the worthlessness of their works.

What surprises may await us at the Judgment when those books are opened! Those who have been regarded as greatest among men may be found to be of little importance to Him who has judged the motives of the heart.

If our good works have been motivated by the desire for self-esteem or group acceptance rather than to glorify God and bless others, how shocking the final analysis will be! And many gentle, quiet saints of whom the world or the church were little aware may stand at "the head of the class" when works are weighed on the basis of motive.

If we suspect something is wrong with our motives for serving God, the sooner we become aware of the ailment, the better our opportunities for a successful recovery.

Whatever the spiritual need may be, there is a Great Physician who knows each case intimately and can and will properly diagnose our need and heal our malady if we will consult Him NOW and follow His directions. □

PEN POINTS

REFLECTIONS IN A DUST STORM

Somewhere in west Texas there is a dust storm raging. I know, for I am right in the middle . . . now. It is dusty brown. It is dark. It is hard to walk.

Sand (pretty big grains, too) stings the face. My hair looks like it does at other times . . . like a night of sleep. It is pretty noisy, too. Anything that is loose is passing by.

I thought about some of these things while I dusted off my suit, turned my ears around, and struggled on.

In storms like this, there is no extensive damage, just poor visibility and nagging inconvenience. You know, it really isn't the big problems that mar the effectiveness of our Christian life. It is the dusty, windy affairs that pass.

The main damage in this kind of wind comes to the plastic, the poorly built, the temporary. I heard a policeman say just a few minutes ago, "The wind has everything that is weak." So in the struggle of life, the cheap, the temporary will pass.

Deep love, patience, and understanding are part of the firm foundation. So "deepen my love, lengthen my patience, do a good work in my heart, O Lord."

And the dust, the dirt, and the litter pile up in places where it looks bad. If we could just train dust storms to blow all that stuff out to the dump! And a few times, I have been in a church where misunderstanding has grown into bitterness where glaring takes the place of loving, where shunning takes the place of forgiving. The Spirit came. The melting began. The wind stopped. And it was good. □

— by Paul Martin, Berkeley, Calif.

FILLED WITH THE SPIRIT:

What does it mean?

Have you ever asked, What does it mean to be *filled* with the Holy Spirit? Is not the Holy Spirit a Person? How can one Person fill another person?

Yet we read several times—especially in the Book of Acts—about believers being filled with the Holy Spirit. What does it mean?

Luke tells us that on the Day of Pentecost the house where the disciples were gathered was *filled* with wind (Acts 2:2), and then he goes on to say that the disciples were *filled* with the Holy Spirit (Acts 2:4). Are men filled with the Holy Spirit the same way that a house is filled with wind? As we look closer, we find that Luke uses two different words both translated “filled” in most English versions. In fact *every time* Luke speaks of men being filled with the Holy Spirit (Acts 2:4; 4:8, 31; 9:17; 13:9) he uses a special word. What does this word mean?

It is significant that at the Cross they *filled* a sponge with vinegar and gave it to Jesus (cf. Matthew 27:48)—and here is the same word that Luke uses to describe being filled with the Spirit.

A sponge is filled by soaking or saturating it. The sponge is permeated or penetrated—actually changing shape. By contrast, the house that is filled with wind simply receives the full capacity it can contain, even like a glass that is filled with water. The house, or the glass, are *unaffected* by that with which they are filled—they are simply containers.

When we are filled with the Holy Spirit, it is more like the saturation of a sponge than the filling of a glass or container.

How else does Luke use this special word? He uses it to describe persons being *filled* with wrath (Luke 4:8), with fear (Luke 5:26), with madness (Luke 6:11), with wonder (Acts 3:10),

with indignation (Acts 5:17), and with envy (Acts 13:45).

What does Luke mean by these vivid descriptions? It is more than a matter of these persons *possessing* these emotions, even to the fullest capacity. Instead these *emotions possessed* them. To be filled means to be controlled!

Now we can begin to understand what Luke means by being filled with the Holy Spirit. The Holy Spirit is a Person—God Almighty! He does not fill up our hearts like some impersonal substance filling a vessel. He comes and possesses us. *He takes control of us!*

But doesn't Paul speak of being filled with the Spirit? Yes. The *one instance* is in Ephesians 5:18—“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit” (NASB*).

Paul does not use Luke's special word, but instead uses the common term that means to fill up a vessel with a substance. Nor does Paul use the crisis tense, as Luke always does, but instead is picturing a process. It is more in keeping with Paul's thought to understand him as saying: Be filled *by* the Spirit—thus urging us to let the Holy Spirit fill us with His fruit (cf. Philippians 1:11; Galatians 5:22-23).

When Luke speaks of the believers being possessed and controlled by the Spirit, this marks the *entrance* upon a life of fellowship and companionship that Paul describes as walking or living by the Spirit (cf. Romans 8:4-5; Galatians 5:16, 25; Ephesians 4:1; 5:2, 15).

helps to holy living

Sometimes when we speak of being filled with the Holy Spirit (being full) we have the picture of an increase in quantity or amount. Some have said that we first get *part* of the Holy Spirit and then later *all* of the Holy Spirit in a second installment. *It is not so much a matter of us getting more of the Spirit as it is the Spirit getting more of us.* Perhaps this *seems* like we get more of Him.

The subsequence or secondness of the Spirit-filled life is best understood in terms of a *deeper control* rather than a second coming of the Spirit in an additional amount.

When the newborn child of God takes the new life that he has received and *returns* it to God in total consecration (cf. Romans 6:13; 12:1), the Holy Spirit takes control of his life in a new and deeper way.

It is impossible for the Spirit to be sovereign as long as original sin remains in the believer's heart. We can't be sovereign and the Holy Spirit be sovereign at the same time! But in response to our full commitment, the remaining sin is

removed from our hearts and the Spirit *possesses or controls us as Lord.*

So—what does it mean to be filled with the Spirit? It means to have our lives under the control of the Spirit! There is a moment of crisis when the Spirit *takes* control of our lives in response to our total commitment, which Luke describes in Acts. But such is only the *entrance* to a life *under* the control of the Spirit as we walk in fellowship and companionship with Him.

As we live under the control of the Spirit and walk in companionship with Him, there is victory over sin (cf. Galatians 5:16). Beyond that there stretches the endless horizon of spiritual conquest. "Now to Him who is able to do exceeding abundantly beyond all that we ask or think, *according to the power that works with us*, to Him be the glory . . ." (Ephesians 3:20-21, NASB). □

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GOD'S "THERENESS"

Persons residing in and around the area of Colorado Springs, Colo., have the privilege of living at the foot of the majestic mountain known as Pikes Peak. On a clear day, this massive product of God's creation can be seen for many miles. It is a landmark of marvelous beauty and mammoth proportions.

Sometimes atmospheric conditions are such that the peak is totally obscured from sight. Fog may fill

the valleys, blocking it from view. But Pikes Peak is still there.

Blizzards may turn the sky into a sheet of white, making the mountain invisible, but it is still there. Every night the mountain is enveloped in darkness. It is out of sight, but it is still there.

Under these changing conditions residents of that area do not ask, "Where is Pikes Peak? It was there only yesterday." They know it is there even though it cannot be seen. It need not be seen to be believed.

God is like that. His reality is not dependent upon visibility. The cynical sinner says that God is not real because he has never seen Him. This was so of the Russian cosmonaut who returned to earth and reported that he did not see God during his flight in space. Persons without faith are incapable of either seeing or finding God.

Saints can also fall into the error of equating God's reality with His visibility. Any one of a thousand things—discouragement, disillusionment, disease, defeat—may temporarily block one's view of God. But God is still there just the same. As Francis Schaeffer puts it, He is "the God who is there."

Faith enables us to be sure of the God we cannot see. It helps us to see the invisible. This is the meaning of Hebrews 11:1, which says, "Now faith is the substance of things hoped for, the evidence of things not seen."

Faith does not create God. It does not make something real out of that which is unreal. Rather, faith asserts the "thereness" of God, even in the absence of His visibility.

Faith never asks, "Where is God?" Rather, faith points with a steady finger and confidently declares, "GOD IS THERE."

May God help us to exercise a faith that affirms His "thereness"! □

THE HOME &



Photo by Harold M. Lambert

My father was a Baptist minister. He was an old-fashioned minister who scared people into heaven! After he described sin and the flames of hell, the average person was relieved to accept Christ and find some escape from the terrible things that were going to happen to him. Many times after we had been in a town some little lady would come up to him and say, "Rev. Linkletter, we didn't know what sin was until you came to our town!"

I was born in a little town called Moose Jaw, Saskatchewan, Canada. I was an orphan, and the Linkletters came through town a few months after I was born and adopted me. I spent my youth growing up as a preacher's son. During the depression I found one of the great advantages of being a member of a minister's family. Our family didn't notice the depression—except that other people were beginning to live the way we'd lived all our lives.

I have spent most of my life walking on the sunny side of the street; having fun, raising a family of five beautiful, lovely children, traveling all over the world, with everything I touched turning to fame and fortune. And so, as you must appreciate, two years ago when death struck our family in the tragedy of our youngest daughter, I and my family were completely unprepared.

We had never been really close to a serious and tragic loss—and when our 20-year-old girl lost her life because of this mindless experimentation with drugs which has afflicted our country, it was an insufferable, agonizing, unbelievable, impossible-to-understand loss.

At that time we had to make up our minds, as a family, whether we would do what Hollywood stars have been trained to do—to push under the rug any bad, painful, unhappy news. And yet we felt that it was time someone stood up and said that the tragedy of drug abuse was on everyone's doorstep . . . that it crossed geographic, economic, religious, educational—every kind of line you can imagine.

Following our announcement, our mail was unbelievable! Hundreds of thousands of letters

THE DRUG PROBLEM

came from all over the world sympathizing, holding forth love and prayers for us. As a result I set out on this crusade which has occupied so much of my time in the last two years.

I found first that being the victim of a tragedy does not make you an expert. I was ignorant of the subject. I had the same stereotyped view of what drugs were and what they did to our children that most middle-class Americans did. I thought we had only to hire more policemen, build bigger jails, and arrest the pushers and the users. I found things different. Today when I talk about drugs I do it with great understanding, sympathy, and compassion for the people involved. Let me tell you something about this tragic subject.

Youngsters today are using drugs because it is the "in" thing to do. Just as most of us when we were young did something foolish, so today the kids are experimenting with chemicals.

Then, of course, there is a certain number of youngsters who are rebellious. They are using this means of expressing their disenchantment with life or rebellion against authority. Then there are those who are curious, as all youth are. And there are those who are watching the older generation that has set up two standards of morality as far as drugs are concerned.

Most Americans are using some kind of drugs—to go to sleep, or to wake up, or be tranquilized, or to lose weight, or for any other thing that possibly can be a source of anxiety or worry.

We have been brainwashed in the last 25 or 30 years by the greatest barrage of advertising that the world has ever known. Most of us believe that relief from anxiety is just a swallow away. Our medicine cabinets at home are filled with pills. Our radios, TVs, magazines, and newspapers are filled with ads that say, "Better Living Through Chemistry." And so our youngsters are doing just what they've seen us do, but they are doing it to excess.

Over 75 percent of all the young people who are growing up in this country will have tried drugs before they get out of high school or college. Thank God, most of them will have

tried them only as curious, daring, showing off, being part of the gang—experimenting with marijuana or one of the other drugs. Most of those will not go on and become regular users.

Yet all of these people are in danger of permanent harm to themselves one way or the other, either mentally or spiritually—in their careers or in their families.

We must stop to think *why* people are taking drugs, not what they are, or where they come from, because we will never be able to stop the supply of drugs. Today there are over 5,000 different psychoactive drugs, all the way from the organic drugs grown naturally to the drugs created in laboratories. We're never going to be able to stop the supply or availability of drugs. *We have to make life more meaningful! We have to, as parents, give our children more love, and more care, and more concern and communication; and as human beings we have to fill our lives with something more important than materialistic things.*

Society today has become the kind of civilization where we are graded on how much money we have, how many TV sets we have, how big our homes, how many cars, whether we go to Europe—rather than whether we love, care, and communicate with each other.

Dr. Urie Bronfenbrenner of Cornell University says of all the Western civilizations, in the United States we give our children less of our own time, and care, and love than any other country. We give them more cars, more TV sets, cassettes, money, vacations, private schools—but *how many of us give ourselves to our children?* That is what we're coming back to.

I am encouraged by a number of things.

I find that there is an upsurge of religious and spiritual interest among young people of America. There are excesses. Young people are telling us, one way or another, that they need something inside . . . that all the exterior things are NOT enough . . . that they need something to live for, some values they can believe in, some love and caring they have too long been denied. And if they get that, drugs aren't going to be that important.

It all comes down finally to one thing; that is, **WHAT DO YOU HAVE INSIDE OF YOU?** Do you have hope? Do you have God? Then you don't need drugs; you can be turned on by an exaltation greater than any chemical that was ever invented.

I tell the kids in high schools, colleges, and grammar schools, and their mothers and dads, that the way to be turned on to life is to live a meaningful life, a life where you have faith, and where you have love running through it.

If I could leave one word that would be more important than any other word with the average person in the United States that has to do with battling drugs, all of the other excesses, it's that one word, "LOVE"—care, loving each other.

I am going to conclude with a little story that I am often reminded of because too many of us living our fast-pace lives involved with materialistic pursuits and fun and games and excitement forget that there are people right next to us who are dying inside because of lack of love. Since I am an orphan originally, this particular story has appeal for me because it is about an

orphanage.

One time at the little orphanage a girl arrived who was an unattractive sort of girl. She was a "loner," as so many people are; she didn't make friends easily. She wasn't the kind of person you'd rush over and become a buddy with very rapidly. She was a little girl by herself. Nobody invited her to play games—people just accepted her as part of the scenery.

One day a teacher saw her go down in the pasture behind the orphanage to a big, low-lying oak with a lot of branches. She reached into her little apron and took something out. She put it in an opening in the oak tree.

The teacher thought, That child has been stealing. I am going down and find out what she has been stealing and report her.

The teacher went down, reached into the oak tree, and brought out a crumpled piece of paper. On this paper were written these words, "To anyone who finds this, I love you."

My message to mothers and dads and youngsters, ministers, teachers, parole officers, and all is that we **LOVE ONE ANOTHER**, as Jesus said. □

PEN POINTS

THE MIRACLE I WANT TODAY

by John A. Wright

Weidman, Mich.

I was a young student in Chicago and went one Saturday to a Sunday school convention at the old South Side Church of the Nazarene. A speaker told a story that shocked my spiritual sensibilities and thereby tucked away in my memory a very important truth.

He said that as a young man he was given the job of driving a wagonload of Sunday school children to a picnic grounds. Not being sure of the way, he stopped at a farmhouse at the top of a hill to ask directions. As he was standing at the door, he heard a scream and turned around to see the team running down the hill.

"From where I stood," he said,

"I could see a railroad track at the bottom of the hill and a train coming. I dropped to my knees and prayed, and when I looked again, the wagon had stopped and the children were safe.

"I rejoiced at the miracle that God had wrought. But," he said, "if I had it to do over again, now that I am older, I would have run and prayed at the same time."

Now that I am older, too, I do not think that this would shock me. I have heard people pray, "Lord, send in the people," and have wished they would run and pray at the same time.

Prayer can be either a cover-up for something we don't have courage to do or a source of courage

to do it.

The great miracle is not that God does things by His mighty power but that He uses such faulty tools to accomplish such wonderful things. In the long span of man's history God has far more often worked His miracles through the human instrument than without it.

No, the miracle I want today is not that God should work some spectacular, awe-inspiring, demonstration of His power; but that He will give to His people the wisdom, the motivation, and the courage to be workers together with Him—the miracle of being filled with His Spirit. □

“His gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until the time comes when . . . we arrive at real maturity—that measure of development which is meant by ‘the fullness of Christ’”

(Ephesians 4:11-13, Phillips).*

BEYOND ENTIRE SANCTIFICATION

It is said that Spain once stamped her coin with the Pillars of Hercules, and took as her motto *Ne Plus Ultra*—“No More Beyond.” But when Columbus passed beyond these Pillars and discovered the new world, Spain omitted the *Ne* and left *Plus Ultra*—“More Beyond.”

Those words have been stamped on some doctrines and some churches, “No More Beyond.” But the Bible continually says to man, You don’t have to stay where you are; there is more beyond—more grace, more love, more power, more joy.

To the sinner, God says, “Repent . . . and believe the gospel,” and, “Whosoever calleth upon the name of the Lord shall be saved” (Romans 10:13).

To the person who is saved, God says, “This is the will of God, even your sanctification” (1 Thessalonians 4:3); “For God hath not called us unto uncleanness, but unto holiness” (4:7); “Faithful is he that calleth you, who also will do it” (5:24).

And to the one who is saved and sanctified, God says, “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18). And, “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

Crisis experience is necessary and wonderful, but no crisis experience is an end in itself. Crises are beginnings, not conclusions. Crisis experiences are spiritual breakthroughs to new levels of living. They are not goals, but gateways—gateways to richer relationships, to new adventures, to new developments, and to a life of new and fuller dimensions.

“The test of a life ‘hid with Christ in God’ is not the experience of salvation or sanctification,” said Oswald Chambers, “but the relationship into which those experiences have led us.

“The experience of sanctification is not the slightest atom of use,” he continues, “unless it has enabled me to realize that that experience means a totally new relationship. The experience may take a few moments of realized transaction, but all the rest of the life goes to prove what that

transaction means.

“People stagnate,” Chambers concludes, “because they never get beyond the image of their experiences into the life of God which transcends all experiences.”

To pass from death to life and from sin to salvation is indeed a tremendous experience. But the important thing is not the “passing”; it is the throb of new life, the thrill of being a new creature—a child of God.

To experience the cleansing power of God in entire sanctification is indeed glorious. But it is not the experience that is the important thing; it is the life of holiness, of richer relationship, of deeper companionship with the holy God which the experience makes possible—that is the important thing.

How can anything that is “entire” ever grow?

“Entire” sanctification does not mean that one is perfect in body or emotions or judgment, but perfect in *love*. In “entire” sanctification God does not destroy any element of one’s humanity; it is sin in the heart that He destroys, and He does that by purging.

A valid relationship with God is always a *love relationship*. It is more than a crisis experience—either one, or two—it is a *love relationship*. And the grandeur and mystery of love is that at any time it can be total and yet permit continual increase.

“The nature of love remains always the same,” says Edwin C. Lewis, “but it may always deepen in quality and increase in range. At a given time, the perfection of holy love may obtain in Christian experience. The acme is reached. But time moves on, bringing new possibilities, new demands, new experiences. If the acme still re-

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RADIO SERMON OF THE MONTH
By C. William Fisher

mains where it was, it is the acme no longer. It can be kept only as it is exceeded. This is the logic of love.

"Perfect love," concluded Lewis, "is therefore perfect love only as it is a continual *going on unto* perfect love."

And how does one go on unto perfect love?

By a continual surrender and obedience and faith as life brings new challenges, new insights into what it means to come to "the measure of the stature of the fulness of Christ."

Surrender is more than an act; it is an attitude. Regardless of how full and complete the initial surrender, as life moves on into new and larger dimensions, surrender and faith must keep pace with the ongoing challenge.

"After the one formal, definite act of consecration," says Dougan Clark, "there will be many unexpected tests of obedience and surrender; many questions which we had not looked for or thought of when we first gave up all to follow God. And the continuous daily inner life will therefore be a continuous daily submission to

God, with the language expressed, or implied, "Thy will, not mine, be done.'"

It was John Edward Bushnell who spoke of "magnitudes beyond the narrows." What magnificent magnitudes await any soul that moves on beyond the "narrows" of the experiences of conversion and of entire sanctification out into the deep, wide oceans of God's love and grace!

That is religion's function—to widen the range of life through ripening relationships. "I am come," said Jesus, "that they might have life, and that they might have it more abundantly" (John 10:10).

Tell it everywhere! On the mountain, in the valley, in the city, in the suburb, in the ghetto, on the campuses, in the churches: The Christian life is not a pinched, narrowed, squeezed-down, limited life. It is a released, expanding, developing, enlarging life—a life of magnitudes beyond the narrows! Beyond the narrows of experiences or rules or creeds or religious routines into a life ever moving towards "the measure of the stature of the fulness of Christ"! □

LET THEM TALK

Tom Carter and his friends, George and Larry, were engaged in loud discussion as they stepped up on the porch of Tom's home. Tom opened the door and ushered his friends into the front hall.

The discussion continued. Suddenly Tom's father, newspaper in hand, appeared in the doorway between the living room and the hall.

"I won't have that kind of talk in my house," Mr. Carter said forcefully. "We're good Americans here."

"But, Dad," Tom protested, "we're just talking about a television program we saw."

"You didn't see it in *my* house," the man retorted. "Where *did* you see it?"

"Oh . . . somewhere," Tom murmured with a warning look at his friends. "I guess it wasn't important. I'm sorry we disturbed you, Dad. I didn't know you'd be home early. We'll keep it down."

After his father, with a disapproving grunt, had gone back to the living room and his newspaper, Tom whispered, "Let's go down to the drive-in. We can talk there."

The three 15-year-old boys left the house quietly. As soon as they were out of hearing distance, George turned to Tom and asked, "Why didn't you tell him we saw it at school, in our civics class?"

Tom shrugged. "I was afraid he might make trouble for the teacher. He thinks his ideas are the only right ones, and he can't see why we even have to talk about any others. We can't discuss anything controversial with him."

"We can't talk at my house, either," George admitted. "My dad always laughs at what he calls our half-baked ideas, and that makes me feel like a fool. I don't know which is worse, being told you are wrong about everything or being laughed at every time you open your mouth."

"Mom wouldn't care about our ideas," Larry said. "She just can't stand the racket we make when we get into arguments. She is the quiet, sensitive type."

"It's a good thing we have the drive-in," said Tom.

"Yes," George agreed. "We can talk there."

A good thing? Perhaps—and perhaps not.

Some of the boys who hang out at the drive-in are older—and tougher—than Tom and his friends. Some of them belong to a gang that frequently engages in "rumbles."

Some of them never miss an opportunity to scoff at religion, moral values, patriotism, education, and what they call "the mores of the establishment." And two of them are real subversives who move unobtrusively from one teen-age hangout to another with deadly purpose carefully concealed under respectful camaraderie.

Although Tom and his friends and many other teen-agers who frequent the drive-in have not yet made heroes of the toughs and the subversives, there is always the chance that they will, especially if they begin to feel like refugees from their own homes. They may be enticed to accept the attitudes and values of people who seem to listen with some respect to their opinions.

Some parents, aware of these threats to their children, have offered a variety of solutions, from stricter discipline to closing down the drive-in and other places like it. What they fail to realize is that the first step toward the corruption of teen-agers is the failure of communication at home.

Teen-agers need to talk. They need to try their opinions on others. They need to be listened to with respect. If they cannot talk at home, they will, like Tom and George and Larry, seek a place where they can communicate freely, at least with each other.

Parents, let them talk. □

By Nina Willis Walter
Pico Rivera, Calif.



By Aarlie J. Hull, Seattle

A Christian Woman's World

PUTTING LOVE INTO ACTION

"In the early days of our denomination's history," says Dr. William Greathouse, president of Nazarene Theological Seminary, "we seemed to have more social concern than we have evidenced in the past few years."

One out of nine babies born in Nashville, Tenn., is illegitimate in a city where it is believed that the greatest pushers of drugs are fifth graders.

Rev. J. V. Morsch, pastor of Nashville First Church of the Nazarene, says, "Our phone rings constantly with calls for help. Unwed mothers, drug addiction problems, and homeless children seemingly head the list."

President Mark Moore of Trevecca Nazarene College chaired a Commission for the General Church of the Nazarene which spent four years studying the problems of the unwed mother, the needs of dependent children, and other related areas.

He reports that their studies "revealed that since our denomination has grown to more than a million in Sunday school enrollment . . . our social responsibility has increased proportionately. In addition, those outside the church are turning to us in increasing numbers."

Dr. Moore concludes that "all trends are that the needs will be greater in the future."

These men's remarks are all related to the recent July 2, 1973, opening of Nashville Christian Services, an agency established, maintained, and operated under the auspices of the Tennessee District Church of the Nazarene and offering professional services for prenatal care of unwed expectant mothers, for dependent children including placement in foster homes and adoption, counseling for families and individuals with drug- and narcotic-related problems, as well as counseling and guidance for the myriad of marital and family problems surfacing in our present-day society.

"To my knowledge, and to the knowledge of those with whom I have discussed this, there is no other organization similar to this within our denomination," reports Dr. William

Slonecker, Nashville pediatrician who is seeing his dream of nine years become a reality.

"I think getting out of the four walls of the church is not out of the will of God," says Dr. Slonecker, "and I think we as a church and as Christians have a responsibility to meet present-day needs."

"The Christian is not a carbon copy of Jesus, but a channel through which Christ must manifest His love," explains the Tennessee baby doctor. "We express our love to Christ through our service to others."

Even with an active pediatric practice, a family of two school-age children and a preschooler, and many positions in the church and community, Dr. Slonecker has tenaciously held to the conviction that our denomination was in desperate need of an agency with the scope and magnitude of Nashville Christian Services.

"Hardly a day goes by but that we get a call or a letter from somewhere across the United States in our denomination from someone needing the help of Nashville Christian Services," says Dr. Slonecker.

Though the agency is housed at Nashville First Church of the Nazarene and is an arm of the Tennessee District Church of the Nazarene, its services are available to all who need them, regardless of church affiliation. The eventual hope is to have offices in other centers.

Mr. Jack Jamison is the executive director of Nashville Christian Services. With a background as youth director, pastor, social worker, adoption worker, and college professor, Mr. Jamison also has professional degrees to offer the quality of leadership and know-how to effectively guide this much-needed agency.

Dr. John A. Knight, president of Mount Vernon Nazarene College and a member of the Board of Directors of Nashville Christian Services, states that "our opportunities for service will almost overwhelm us. But we will be equal to the challenge."

Dr. Slonecker summed it up when he said, "We want Nashville Christian Services to be an instrument in the Church of the Nazarene to give our people the opportunity to put love into action—to give a cup of cold water in His name and to express our deepest love to Christ through service to others."

For more information write:

Nashville Christian Services

P.O. Box 4641

Nashville, Tenn. 37216

Dr. Slonecker



Lessening the Uncertainty

Archibald Hunter recalls an old Highland Scot minister, Macgregor of Inverallochy, who used to preface his wedding ceremony with the words, "My friends, marriage is a curse to many, a blessing to the few—and a great uncertainty to all. Do you venture?"

The question many people are asking now is not whether marriages are made in heaven but whether they can be endured on earth.

One of the strange quirks in human nature is to assume that anything really worthwhile must be worked at or attended to—except success in marriage. Here we tend to assume that "love" will conquer all and happiness is quite automatic. It is, of course, not that way at all.

While Pastor Macgregor was correct in saying that marriage is a venture, there are some attitudes that go a long way toward reducing the uncertainty.

First and most important is the recognition that marriage—both by divine command and human ideal—is a permanent union.

There is more than humor in the reply of the late Henry Ford, who was asked on his golden wedding anniversary, "How do you account for your 50 years of happy married life?"

"My formula," Mr. Ford said, "is the same as that I have always used in manufacturing automobiles—stick to one model."

Successful marriage demands total commitment of life each to the other—and there is no such thing as a temporary total commitment. It is either all and forever, or it is in effect *nothing* at all.

To enter marriage with reservations is almost certainly to guarantee its failure. Sociologists Judson and Mary Landis made this point: "Today, when divorce is relatively easy, it may seem surprising to advocate taking marriage vows literally—'for better, for worse, until death!' But that is the only logical starting point from which a successful marriage can be built."

Second, it is important to "insure" marriage the "no-fault" way. "No-fault in-

surance" is a phrase heard with increasing frequency. Basically, it involves giving up the need to prove somebody at fault in order to set things right or solve the problem.

One experienced marriage counselor said that most couples in his practice begin counseling with the hope that he will quickly "pinpoint the guilty party." Since most of us are blind to our own faults, the easiest conclusion when trouble arises is, "It's your fault!"

Paradoxically, not much is gained by reversing the field and saying, "It's my fault!" Actually, one of the most troublesome areas in relationships in the home is low self-esteem on the part of the husband or wife.

Too often Christians confuse low self-esteem with humility. The "poor, weak worm of the dust" attitude blasphemes the image of God in human personality—however much that image may be marred by sin. The trouble is, the one who thinks of himself a "poor, weak worm" is all too apt to act like a worm.

The Apostle Paul gives a vivid statement of this in Ephesians 5:28. J. B. Phillips brings out the essential meaning of the verse: "The love a man gives his wife is the extending of his love for himself to enfold her."*

Abraham Schmitt describes the healing of a fractured marriage in a series of statements the partners tacitly make:

"Let's find out whose fault it is!"

"It's your fault!"

"Then it's my fault!"

"We long to be made whole!"

"I need to be me!"

"And you must be you!"

"We need to touch each other."

"We always have and always shall belong to each other!"

"And they lived more wholly ever after!"

A third and closely related attitude that contributes to the success of the marriage venture is recognition of and respect for the role each partner plays in the home.

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Successful marriage demands total commitment of life each to the other—and there is no such thing as a temporary total commitment. It is either all and forever, or it is in effect nothing at all. To enter marriage with reservations is almost certainly to guarantee its failure.

Our generation seems to have great difficulty coping with the very obvious truth that two persons may be different and yet equal. We quickly assume that, if people differ, one must be “better” or “superior” and by the same token the other must be “inferior.”

Failure to recognize equality within difference leads to a serious misunderstanding of the teachings of scripture concerning male and female roles in the home.

Paul, for example, clearly distinguishes the roles of husband and wife in the family. At the same time, he declares that “there is neither male nor female: for ye are all one in Christ Jesus” (Galatians 3:28).

There was an ancient Jewish commentary on the second chapter of Genesis that said Eve was not taken from Adam’s foot, as beneath him; nor from his head, as above him; but from his side, as beside him.

Charles Wesley took the thought and put it into verse:

*Not from his head was woman took,
As made her husband to o’erlook.
Nor from his feet, as one designed
The footstool of the stronger kind,
But fashioned for himself a bride;
An equal, taken from his side.*

This is the kind of mutuality in which love finds true expression. Many young people approach marriage with a totally wrong attitude. They look for someone to “make them happy.” Love, on the contrary, is marked by desire to make the other happy. As psychiatrist John McKenzie wrote, “The ideal marriage is that in which both partners are consciously and unconsciously motivated by the desire to make the other happy.”

Nothing can guarantee automatic success in the marriage venture. But attitudes such as these will go far toward making marriage holy wedlock instead of an unholy deadlock, a duet instead of a duel. □

Success out of Failure

One of the miracles of the Christian walk is the way God brings success out of what is sorry fail-

ure by every human measure.

The greatest instance of this was the empty grave after what in the eyes of man was history’s greatest tragedy. The power of the risen Lord came out of the tragedy of the tomb.

The Resurrection was the first of many instances of victory out of defeat.

Out of failure in a monastery came Martin Luther and the Reformation.

Out of failure in an overseas missionary enterprise came John Wesley and the evangelical revival.

Out of failure in a city rescue mission came Phineas F. Bresee and the founding of the first organization to be known as the Church of the Nazarene.

Another way of saying it is that God is a Specialist for failures. Every “mess” has a message, if we can but hear it.

When we have tried to “work out our own salvation” and have failed, we find the power of God, who works in us to will and to do of His good pleasure.

When we have labored to enter into “the fullness of the blessing of the gospel of Christ” and have given up in despair, we learn that it is Christ Jesus who is made unto us “wisdom, and righteousness, and sanctification, and redemption.”

When we have done our best, only to find that our best is not good enough, the “plus” is mysteriously but divinely added and our weakness becomes Christ’s strength.

When we have prayed—whether 3 or 30 times—to be rid of a thorn in the flesh, we find the assurance of God’s sufficient grace and we learn to glory in infirmities, that the power of Christ may be seen in us.

Sometimes when the tangled threads of life seem most without reason and without pattern, God turns the embroidery over and we can trace the beginnings of the design a Master Craftsman is working out.

When sight fails and the outlook is black, we see in the uplook the rainbow of promise and remember that, after all, “we are saved by hope.” Then we remember that God brings success out of failure just as He brings life out of death. □

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Lost and Found East—standing (l. to r.): Judi Tucker, Steve Proctor, Bette Dale, Bob Jackson, Dean Flemming, Lou Ann Walling, Colleen Blanchard, Pam Gerard, Mark Williams, Steve Lamb; front row (l. to r.): Stan Pulliam, Dana Walling, Terry Langford.



Lost and Found West—standing (l. to r.): Jan Baynum, Jeff Lilienthal, Trish Pohl, Ken Steele, Randy Rodes, Claudia Hanson, Kay Croy, Dan Croy, Jerry Smith, Steve deVidal; bottom row: Steve Morgan and Dave Flack.

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VBS team with Raser as leader—standing (l. to r.): Barry Hathcock, Harold Raser, Bob Borbe, Gwen Peindl, Barry Woods, Clair Budd; seated: Janice Evans, Cindy Lucas, Joy Raser, and Dee Evans.

VBS team with Fallon as leader—standing (l. to r.): Augie Galvan, Dale Fallon, Dave Parkin, Jim Kiper, Terry Rose; seated: Gloria Wieczorek, Linda Pembroke, Jacque Blystone, Debbie Jones.



VBS team with Bentley as leader—standing (l. to r.): Lyle Gibbens, Jim Bentley, Connee Bentley, Bill Dalesio, Don Walter; seated: Pam Lawton, Diane Hooter, Phyllis Carter, Connie Shipman.

INNER-CITY MINISTRIES • Living • Learning • Caring

The Inner-City Ministries is a new pilot project being launched this year to provide strategic help to urban churches developing patterns for inner-city ministries. Qualified students will spend the summer months initiating projects designed for children and youth within the inner-city population.

Assignments have been scheduled as follows: Boston—Florie Langley, Tim Wheatley, Phyllis Bailey; Washington, D.C.—Susan Vestal, Rick Rhodes; Kansas City—Becky Katz, Edmont Katz, Rene Escalante, and Debbie Escalante.

Inner City Group—standing (l. to r.) Tim Wheatley, Phyllis Bailey, Becky Katz, Edmont Katz; seated—Florie Langley, Rick Rhodes, Susan Vestal; not pictured—Rene Escalante, Debbie Escalante.

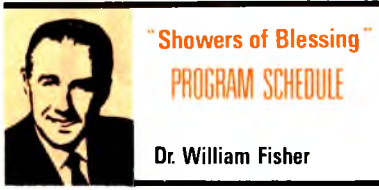


HOME MISSION WORK CREW • Building • Painting • Serving

The Work Crew will spend the summer building, renovating, repairing, and remodeling selected home mission churches and parsonages across the nation. Crews are composed mainly of male volunteers who have construction skills and experience.



Work Team—(l. to r.): Jim Johnson, Denny Williamson, Ron Hyson.



"Showers of Blessing"
PROGRAM SCHEDULE

Dr. William Fisher

August 5—"Beyond Forgiveness"
August 12—"Beyond Entire Sanctification"

NAZARENE BIBLE COLLEGE OFFERS A MINISTRY OF INTERCESSION

"It is more blessed to give than to receive." Since our college is blessed in receiving benefits from the entire Church of the Nazarene, we are anxious to give blessing in an area of service in which there is rich return and no competition.

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Such requests may be for salvation or sanctification, for healing, for strength and guidance in perplexing times, for revivals, or other important projects undertaken in the church.

All requests will be acknowledged. They will be posted in our prayer chapel in order that the intercessors may pray intelligently.

It is requested that when prayer is answered we will be informed. This will strengthen faith for more answers. We do believe in miracles.

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the car in which Miss Hughes was riding rolled five times and came to rest on its wheels. Kandy received many cuts and bruises, but the most severe injury was a neck injury that included jammed and displaced vertebrae.

After X-rays had revealed the very serious nature of Kandy's injuries, a specialist was called in from Kansas City to check the patient and possibly perform corrective surgery. After the doctor had made his examination and read the X rays, his recommendation was to transfer her to a larger hospital and get the services of the best neurosurgeon to perform needed surgery. Because of the serious nature and extent of her injuries, arrangements were made to transfer Kandy to KU Medical Center at Kansas City, where an appointment had been made with the best of doctors for her type of injury.

The family was distressed after being told that the treatment for Kandy's injuries probably would include surgery and then three months of hospitalization for painful treatment and therapy, and then more weeks of home treatment and therapy and neck braces, etc.

Pastor Hughes called home from the hospital to his local church congregation and requested "special prayer" for his daughter, Kandy. The local congregation was notified of Kandy's condition, as well as the Stafford Ministerial Association, that included almost all the denominations of the community. The pastors of the other Nazarene churches of the Kansas District were notified of the special prayer request, and their congregations, along with the staff and students of Mid-America Nazarene College at Olathe, joined in prayer in Kandy's behalf.

Kandy was taken by ambulance to KU Medical Center on Wednesday morning, May 9, after the prayer meetings on Tuesday evening. An X-ray machine was brought to the ambulance at the emergency entrance of KU Medical Center, where more X rays were taken and another examination of the patient was made prior to being moved. The doctors were surprised and baffled at their findings. The doctors came to Rev. Hughes with the following statement, "Rev. Hughes, some sort of miracle has happened. We cannot find any broken bones, no bones out of place. Your daughter's neck is as straight as can be and we cannot find anything wrong." Kandy was taken out of the ambulance and into X ray, where many more pic-

330 CELEBRATE ANSWERED PRAYER

By Gene Brister
Sunday school superintendent
Stafford, Kans., church

Rev. and Mrs. Ralph Hughes, pastor of the Stafford Church of the Nazarene, had good reason to call their relatives, friends, and neighbors in to celebrate. Kandy Hughes, their only daughter, was miraculously healed last week of severe neck injuries received in an automobile accident, May 6.



Kandy Hughes

Kandy is a student at Mid-America Nazarene College at Olathe, Kans., and was returning to the campus from Topeka, where her church group had a singing engagement. The auto mishap occurred near Olathe and, according to witnesses, and evidence at the scene,

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tures were taken and more examinations to make sure that everything was OK and that Kandy really was "healed."

When the doctors were satisfied, Rev. Hughes was instructed to take his daughter home, because there was no reason to admit her to the hospital. Pastor Hughes brought his daughter home to Stafford that same day. Kandy made the 250-mile trip home by private auto and not by ambulance.

The church congregation was almost as happy over the good report on Kandy as Rev. and Mrs. Hughes were. Some suggested that there should be a celebration and give God proper credit for "healing" and answered prayer. One church member offered to give an 800-pound steer for the occasion and literally "kill the fatted calf" for the occasion. Plans were soon under way and Pastor Hughes sent out letters of invitation and phone calls to relatives, friends, and church members to join the Hughes family in a time of celebration and feasting.

The festivities began at 10 a.m. on Saturday, May 19, in the beautiful Stafford City Park and lasted until 8 p.m. Food was served to some 330 happy people and there was very little left of the "fatted calf," 100 pounds of potato salad, 100 pounds of baked beans, 30 gallons of iced tea, 20 gallons of lemonade, 50 pies, 5 cakes, 50 bunches of green onions, 25 bunches of radishes, 5 gallons of pickles, 25 loaves of bread, and many other food items.

The children also enjoyed 500 pieces of candy, 1,000 pieces of bubble gum, and 1,000 balloons.

The "chef" received many compliments for his "Texas Ranch-Style Bar-B-Q Beef." A. J. Brister, local cattleman and "Texas Bar-B-Q" specialist, was engaged to be the "chef" for the occasion. Most of the people reported that it was the best barbecue they had ever tasted.

What about Kandy? She was there, well and happy, and playing softball with the other young people and teen-agers.

Mom and Dad Hughes? Dog-tired after a big day—but happy—but the day was not over yet. Rev. Hughes still had to prepare a sermon for Sunday morning, and bac-calaureate service at the high school auditorium for Sunday evening.

Rev. Hughes and family and 330 more people say, "God still answers prayers."

—From Stafford, Kans., *Courier* □

CHURCH SCHOOLS EXPANDS TO SENIOR ADULT MINISTRIES

Today there is a growing and significant awareness of senior adults—their needs, their vast personal resources, and their impact on society. In recognition of this the Department of Church Schools has created the division of *Senior Adult Ministries*. It is the conviction of the executives and staff personnel that the programs to be sponsored by *Senior Adult Ministries* are needed to ably minister to the growing group of senior adults and to utilize the services they have to offer.

Among its ministries will be the continuation of the Home Department, which will retain its present relationship to the Sunday school enrollment. This and other personal-care services to be staffed by senior adults answers their plea to "not be put on the shelf." Senior adults have time and talents and are eager to serve God and the church.

A Senior Adult Fellowship will provide activities and social contacts to answer the common problem of loneliness and isolation suffered by many who "step aside" from the mainstream of life when they retire. In addition to the spiritual welfare derived, these programs will help senior adults adapt to new life roles and realize concurrent life satisfaction.

The creation of the *Senior Adult Ministries* division gives local leaders help in sponsoring programs for senior adults not heretofore possible within the Home Department framework. Aside from its regular activities, most churches have had no programs "by" and "for" senior adults. Several churches have instigated such programs; their efforts may serve as models in shaping the future of *Senior Adults Ministries* in other churches.

Melvin Shrout, director of the Home Department since January, 1972, will serve as the director of the program. A Senior Adult Ministries committee, consisting of Earl Wolf, Roy Swim, Norman Brown, and Hardy J. Powers, is working with the director on this program.

The director sees Senior Adult Ministries as not only a need-filling ministry but also as a powerful means of outreach to a group to whom we have yet to "reach out" significantly. □



August is the last month for the *Church School Builder*.

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CHURCH FINDS READY-MADE SITE

Recently, the Pasadena Church of the Nazarene, Western Latin American District, moved into new facilities with greater potential for increasing its membership and community influence. The former structure, built in 1926, has been sold.

With the help of District Superintendent Juan Madrid, the congregation has found and purchased a property with church building, educational facility, and parsonage ready-made for its needs. The people of the church and their pastor, Hector Santin, are reported as "excited, happy, and enthusiastic for growth."

—EVERETT S. PHILLIPS

Executive Secretary, Department of World Missions

New building on Western Latin American District.



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AUG. BOOK OF THE MONTH



THE CYCLE OF VICTORIOUS LIVING

By Earl G. Lee

Every year Dr. Lee preaches a sermon to his congregation on this subject. It is based on the thirty-seventh psalm with the sequence slightly modified to give the basic steps of the cycle as *commit, trust, delight, and rest*. One enters the cycle at the point of commitment. To fret is to spin out of orbit and to demand reentering of the cycle at the point of commitment again.

As the book unfolds, the various stages of the development of the Spirit-filled life are outlined. The final chapter gives examples of how the "cycle" has been a help to various individuals in spiritual growth and establishment.

The advice is sound, the explanations simple, and the illustrations striking. This is a book which will help all struggling Christians—and they are legion.

ABOUT THE AUTHOR

Earl Lee is a former missionary to India and is now pastoring First Church of the Nazarene, Pasadena, Calif.

DR. GLENN D. FRASER



In spicy lay-language the author illustrates by delightful personal experiences the dynamics of how to live in Christian victory. How do you engage in a cycle of Christian living that dissolves doubt, fear, and guilt? He shares this dynamic secret that makes good psychological sense coupled with sound biblical truth.

RICHARD E. HOWARD



Earl Lee has taken the Holy Spirit out of the realm of speculative theology and made Him a practical Companion in the crises—and everyday drain—of living today. Here is an application of the Wesleyan message that speaks to a world demanding reality.

JOHN A. KNIGHT



"A new level of living much like ships [going] from one location to another in a channel." Dr. Lee's *The Cycle of Victorious Living* is a compelling invitation to move into this new dimension of life in Christ. This delightful book gives us more than a formula. It conveys God's promise—lifted straight out of Psalm 37.

COL. THANE MINOR



The Cycle of Victorious Living is a delightfully interesting and meaningful description of successful Christian living, articulated in a new manner. It does an outstanding job of telling . . . "the same grand old truth . . .," hopefully, leading "the way to a new level of" commitment for those who read with understanding these fundamental

and essential attitudes and behavioral characteristics.

I congratulate Earl Lee in providing the potential to help the Holy Spirit "get the attention" of many who need "the" blessing but shun the old descriptors.

JEAN WILLIAMS



We are not often privileged to meet the authors of the books which we read and study, but in this instance it is a different situation for me. Dr. Earl G. Lee is my pastor, and his life and ministry are in complete harmony with his authorship.

In his book we find outlined the required ingredients, of *commit, trust, delight, and rest*, which we must exercise in order to live and move in the victorious realm of the Holy Spirit.

After listening to this dynamic thesis concerning a Spirit-filled life, I have observed individuals from all age-groups being made aware of spiritual healing which has enabled them to say and reveal through their daily living that "Jesus is Lord."

As you read, I believe you will find faith to accept and experience a completely new life-style in Jesus Christ. Read and become an involved member in the cycle of victorious living.

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DISTRICT ASSEMBLY REPORTS

NEW YORK

The sixty-sixth annual assembly of the New York District was held April 27-28 at Dover, N.J. Mayor Willard Hedden of Dover brought greetings. Rev. Jack White was re-elected to a four-year term as district superintendent. General Superintendent Orville W. Jenkins ordained Andrew M. Satta and Roger Glen Gray. He recognized credentials of Dennis Miller.

District Superintendent Jack White reported 306 members received by profession of faith and 18 churches were on the Evangelistic Honor Roll. Five new churches were organized. A 10-year reflection showed significant gains.

Elected to the advisory board were (elders) James Collom and Neale McLain; (laymen) Raymond Reed and Raymond Dunlop.

Reelected to their posts were Mrs. Mary White, NWMS president; Rev. William Porter, NYPS president; Rev. Neale McLain, chairman of the church schools board.

ARIZONA

The fifty-second annual assembly of the Arizona District was held May 17-18 at Phoenix Biltmore Church. General Superintendent V. H. Lewis ordained Steve R. Ratlief.

District Superintendent M. L. Mann, completing the third year of an extended term, reported record giving of \$1,638,685; record Sunday school enrollment of 10,868; and 507 new Nazarenes received.

The following were elected to the advisory board: (elders) Ross W. Hayslip and Crawford T. Vanderpool; (laymen) David R. Gipe and Melvin G. Riddlebarger.

Mrs. M. L. Mann was re-elected to serve as NWMS president. Rev. Ron Lush, Jr., was elected NYPS president. Rev. Bob R. Fetters was re-elected chairman of the church schools board.

ALABAMA

The sixty-fifth annual assembly of the Alabama District was held in Mobile, Ala. General Superintendent Edward Lawlor ordained Virgil Crisp, Martin F. Higley, Hyl-yard Irvin, Danny Minnix, and Roy H. Smith.

District Superintendent Reeford L. Chaney was re-elected to a four-year term. He reported two new churches organized; average attendance of 8,065 in Sunday school; 759 new Nazarenes received; and a total of \$1,896,009 raised for all purposes.

Elected to the advisory board were (elders) T. A. Shirley, J. Harmon King, and Henry L. Mills, Jr.; (laymen) Ralph W. Marlowe, J. W. Spiva, and Howard Stocks.

Mrs. Reeford L. Chaney was re-elected president of the NWMS, and Lowell T. Clyburn was re-elected president of the NYPS. J. W. (Bill) Lancaster was elected chairman of the church schools board.

LOS ANGELES

The twenty-third annual assembly of the Los Angeles District was held at Pasadena (Calif.) First

church. General Superintendent Charles H. Strickland ordained Jimmie Dean Harrold.

District Superintendent L. Guy Nees was re-elected to an extended four-year call. He reported 602 received by profession of faith; the district paid 105 percent of its educational budget; and the district gave 11 percent of its income for world evangelism.

Elected to the advisory board were (elders) Harold Bonner, Earl G. Lee, and T. E. Martin; (laymen) Harold Bell, J. Wesley Mieras (now deceased), and Dick Willis.

Mrs. J. Wesley (Evelyn) Sanner was re-elected NWMS president. Rev. Rick Savage was elected president of the NYPS. Rev. Charles J. Muxworthy was re-elected chairman of the church schools board.

ARGENTINA

The Argentina District Assembly convened March 7-9 in the Buenos Aires Central Church with Council Chairman Donald Davis presiding.

A high spiritual tone was felt as Rev. Alejandro Medina, completing his first year as national district superintendent, was re-elected with a near-unanimous vote. New goals were set with more responsibility to be assumed. The guest speaker, Rev. H. O. Espinosa, challenged all to greater concern and responsibility in winning the lost through personal evangelism.

The Argentina NWMS Convention was held March 6 with Mrs. Ines Medina presiding. A convention highlight was the presentation of Argentina's first national (Nazarene) couple appointed as missionaries—Drs. Albert and Rose Ainscough, assigned to India. A love offering was taken for them in the evening service.

—Thelma Say, reporter

FLORIDA

The fifty-ninth annual assembly of the Florida District was held May 21-22. General Superintendent Edward Lawlor ordained Don N. Baker, Ronald Cleveland, David Denson, James Finchum, Larry Glenn Snyder, Billy Strange, and M. Bryan Russell. He recognized the elder's orders of Clayton M. Taylor.

The district divided in assembly action. See story, page 24, June 20 *Herald*.

SOUTHERN FLORIDA—District Superintendent Robert H. Spear, Jr.; advisory board members—(elders) Wm. O. Blue and Joe D. Benson; (laymen) Russell Klippinger and Allen Underwood; Mrs. Wm. O. Blue, NWMS president; Rev. Jerry D. Lambert, NYPS president; Rev. Joe D. Benson, chairman of the church schools board.

CENTRAL FLORIDA—District superintendent A. Milton Smith; advisory board members—(elders) Wilbur Brannon and Pal Wright; (laymen) A. Frank Scott and Preston Gaston; Mrs. Faye Martin, NWMS president; Rev. William (Bill) Dodd, NYPS president; Rev. Merton Wilson, chairman of the church schools board.

NORTH FLORIDA—District Superintendent Jonathan T. Gasset; advisory board members—(elders) Henry P. Cooper and J. W. Burch; (laymen) Sam Vann and J. W. Spiva; Rev. Charles Acheson, NYPS president; Rev. Walter Mingleddorf, chairman of the church schools board.

NORTH AMERICAN INDIAN

The twenty-ninth annual assembly of the North American Indian District was held May 31 at the Nazarene Indian School, Albuquerque, N.M. General Superintendent Charles Strickland ordained Nick Tachawwickah and Mike Wauqua.

District Superintendent G. H. Pearson reported that new churches opened in the past few years by the Indian people have made the largest gains toward self-support, membership, Sunday school attendance, and giving.

Elected to the advisory board were Julian Gunn, Ben Simms, Erwin Patricio, and Alvin Tso.

Bernita Gunn was re-elected NWMS president. Erwin Patricio was elected president of the NYPS. Merle P. Gray was elected chairman of the church schools board.

OREGON PACIFIC

The thirtieth annual assembly of the Oregon Pacific District was held June 1-2 at Salem, Ore. General Superintendent George Coulter ordained Larry J. Ganshorn, Jerry L. Lemont, Sherman R. Reed, William J. Seal, Jerry L. Skidgel, and Richard R. Warner.

District Superintendent Carl B. Clendenen, Jr., completing the second year of an extended term, reported 592 new Nazarenes for a net gain of 168 to 9,471; Sunday school enrollment 18,160 and average attendance at 8,749; a total of \$2,117,644 raised for all purposes in a 10-month year; 11 percent giving to missions, and that the district reached 96.82 percent of its P and B apportionment. A new church at Silverton, Ore., was organized by Dr. Coulter during the assembly home mission service, and \$35,000 was pledged toward a church building.

Elected to the advisory board were (elders) Marilyn W. Anderson, H. B. London, Jr., and Robert H. Sutton; (laymen) Willard Friesen, Gordon T. Olsen, and L. A. Suiter. Mrs. Robert O. Jackson was elected president of the NWMS. Rev. Jerry L. Skidgel was elected NYPS president after serving the major part of one year. Rev. H. B. London was re-elected chairman of the church schools board.

BRITISH ISLES SOUTH

The twentieth annual assembly of the British Isles South District was held May 25-28 in Bolton, England. Dr. Eugene L. Stowe ordained Albert Garrick, John Richardson, Colin Wood, and Kenneth Prescott.

District Superintendent T. W. Schofield, completing the first year of an extended term, reported all budgets paid and a new church organized in Newport, South Wales, with 10 charter members.

The following were elected to the advisory board: (elders) Leslie Evans and Len McNeil; (laymen) L. C. Shepherd and H. E. Wood.

Reelected to their posts were Mrs. E. Grace, NWMS president; Mr. Warren Tranter, NYPS president; and Rev. Andrew Spence, chairman of the church schools board.

MAINE

The thirteenth annual assembly of the Maine District was held June 5-7 at South Portland, Me., church. General Superintendent Orville W. Jenkins ordained Wayne Arnold Crevoiserat, Roger Washington Dunning, John Frank Evans, Cecil Alton Jones, and Bruce Wayne Washburn.

District Superintendent J. E. Shankel, completing the second year of an extended term, reported 3,216 members for a gain of 9.5 percent; 425 new Nazarenes; \$746,413 raised for all purposes, a gain of \$100,750; and \$75,702 given for general interests. Three new churches were dedicated.

Elected to the advisory board were (elders) Paul Basham and John Evans; (laymen) Ralph Dunlop and Raymond Hunter.

Reelected to their offices were Mrs. Dorothea Brown, NWMS president; Rev. Donn Littlefield, NYPS president; and Rev. Paul Basham, chairman of the church schools board.

BRITISH ISLES NORTH

The twentieth annual assembly of the British Isles North District convened at the Parkhead (Glasgow) George Sharpe Memorial Church, June 4-5. General Superintendent Eugene L. Stowe ordained Michael Hampton.

Rev. D. J. Tarrant gave his first report as district superintendent. Appreciation was shown in the vote of the assembly to extend a four-year call.

Elected to the advisory board were (elders) S. Martin and J. E. Crouch; (laymen) L. McMillan and C. Frame.

Miss J. S. Rennie was reelected NWMS president. Mr. J. Leitch was elected NYPS president. Rev. J. R. Packard was reelected chairman of the church schools board.

SOUTHERN CALIFORNIA

The sixty-seventh annual assembly of the Southern California District was held May 23-24 at Riverside, Calif. General Superintendent V. H. Lewis ordained Charles Hagemeyer, Jerry Bunch, John Sweeney, David Smith, Charles James, Norman Moore, Lawrence Brooke, and Nancy Kelly. Justin Rice received a permanent commission for Christian education director. Mr. Rice became the first candidate in the denomination to receive this new commission, which was provided through action of the last General Assembly.

District Superintendent Nicholas A. Hull, completing the third year of an extended call, reported five pace-setting "firsts" for any district in the denomination as follows: (1) over the 15,000 mark in church membership; (2) over the 1,500 mark in members joining by profession of faith; (3) over the 1,000 mark in net membership gain; (4) over 500,000 witnesses in a 30-day period in a drive sponsored by the district NYPS under the leadership of President Tom Goble. Another 500,000 witnesses will be made in the fall during a drive sponsored by the district church schools

board led by Chairman Buck Gebhart. The goal of a million witnesses from the district in cooperation with Key 73 is expected to be reached by December 31; (5) With nearly 90 churches reporting, only 3 recorded no members by profession of faith.

Elders elected to the advisory board were Bill Birch, Milton Poole, and Robert Scott. Jewel Ferris was elected NWMS president. Rev. Thomas Goble was reelected NYPS president. Rev. B. E. Gebhart was reelected chairman of the church schools board.

The ordination candidates for this year: (l. to r.) Nancy Kelly, Lawrence Brooke, David Smith, John Sweeney, Dr. Lewis, Jerry Bunch, Norman Moore, Charles Hagemeyer, Charles James, and Justin Rice, Christian education director commission.



ALASKA

The twenty-third annual assembly of the Alaska District was held at Anchorage First Church, June 7-8. General Superintendent George Coulter presided over the business.

District Superintendent Roy J. Yeider, retiring after serving 10 years as district leader, used a 10-year comparison in reporting as follows: membership increased from 464 to 809; giving increased from \$152,191 to \$406,467; giving for world evangelism in-

creased from \$12,695 to \$40,484; in 1963 there was no home mission budget and this year the district raised \$8,763.

The district presented a check for \$2,350 to the Yeiders to be applied toward his new retirement car. Rev. Robert W. Sheppard of the Longview, Wash., church was elected new district superintendent.

Elected to the advisory board were (elders) Roger Wegner and John Eppler; (laymen) Harry Reimer and Edward Spencer.

Ardith Wolstenholm was reelected NWMS president. Richard Woods was elected president of the NYPS. Lyle Coblentz was elected chairman of the church schools board.

NORTHWEST

Pictured with their wives are six men ordained at the annual assembly of the Northwest District. (L. to r.)—General Superintendent Eugene L. Stowe, Rev. and Mrs. Ronald Alexander, Rev. and Mrs. Wesley Spengler, Rev. and Mrs. Frank Hocking, Rev. and Mrs. John Hahn, Rev. and Mrs. Ronald Kearns, Rev. and Mrs. Lester Parkins, and District Superintendent Raymond C. Kratzer. The report appeared in the June 20 Herald.





Pastor Verne Carpenter, home mission church at Spearfish, S.D. (Dakota District), is pictured with two campaign managers from his church who assisted in the recent *Herald of Holiness* drive. The managers are Mary Wetzel (l.) and Darlene Fristad. This church, organized October 15, sold 125 subscriptions and set a record on the Dakota District.

REVIVAL REFLECTIONS

Revival services at Los Angeles Grace Church will not soon be forgotten. The Holy Spirit came upon each service as Rev. Rufus Sanders preached old-fashioned gospel truth.

Many seekers met God for forgiveness, cleansing, restoration, and healing. People were reluctant to go home following the services.

The services touched many new people from the immediate neighborhood. We were richly blessed by the singing of the Espinoza family, Cuban refugees—mother and four daughters.

Since this week of special services, God is still working as both black and white continue to grow in love as one big family. It's still happening! Praise the Lord! □

Rev. Roger E. Bowman
(pastor at the time of revival)

Director of Outreach, Home Missions Department, Kansas City

REV. DAVID LEAVENWORTH TO NAMPA FIRST

Rev. David L. Leavenworth, administrative assistant in the Department of Evangelism at Nazarene Headquarters in Kansas City, has accepted an assignment at Nampa (Idaho) First Church. He will serve as business administrator and minister of outreach with major responsibilities



David Leavenworth

in the area of training laymen in personal evangelism.

Rev. Leavenworth is a graduate of Pasadena College, Pasadena, Calif., where he received an A.B. degree in 1970.

Formerly, he served as editorial assistant in the Christian Service Training Department and pastored at Duarte, Calif. □

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OF PEOPLE AND PLACES

Forrest McCullough II, son of Rev. and Mrs. Forrest McCullough, Tullahoma, Tenn., placed first in an Americanism essay contest from Tullahoma High School. The contest was sponsored by the American Legion Auxiliary Unit 43.

Forrest II was one of three sophomores who were declared winners. His speech, entitled "Without God—There Would Be No America," received first-place award in the contest. □

Rev. James Hunton, district superintendent of the Illinois District, has been released to assume his duties following major surgery last May. Rev. Hunton was supplying the pulpit at Springfield (Ill.) First Church for Pastor Harold Morgan, May 13, when stricken with an aortic aneurysm in the abdomen during the Sunday morning service.

Taken to the Springfield Memorial Hospital, Rev. Hunton underwent surgery Sunday evening to perform an arterial graft. He later suffered from postoperative complications, but rallied successfully.

Rev. Morgan was a patient in the same hospital. Both men have recovered and have returned to their posts of responsibility. □

The Colfax, Wash., Church celebrated its sixtieth anniversary with special services May 18-20. Dr. Raymond Kratzer, district superintendent, and the Jubilee Trio of Spokane were guests for the special celebration weekend. □

Mrs. Minnie Norton, 81, of Brighton, Colo., was honored at a special Sunday morning service at the Thornton, Colo., church for 32 years of perfect Sunday school attendance. She is pictured with the Sunday school superintendent, Dale States. Her daughter, Violet Delinger, presented her a corsage and the 32-year "Cross and Crown" pin. Following the service, a dinner was held for members and visiting guests. Mrs. Norton's husband, Rev. P. C. Norton, is associate pastor of the church. Rex G. Morris is pastor.



Mrs. Myrtle Pelley Taylor, retired missionary (Africa), will celebrate her ninetieth birthday on July 6. She is living in a nursing home in Salem, Ore. Mrs. Taylor holds her membership in the East Palestine, Ohio, church.

Since moving to Salem, Mrs. Taylor has attended First Church when possible. People from the congregation have been faithful in visiting her.

Mrs. Taylor authored a book—*Neath the Warm Southern Cross*. Like her book, her life has been a blessing to many people. During a recent visit with a friend, Mrs. Taylor remarked, "Thank God for the Church of the Nazarene." □

Pastor J. F. McClung, Weslaco, Tex., church, was elected president of the Weslaco Ministerial Alliance at its May meeting. During the previous year, he served as secretary-treasurer for the organization. □

Paul W. Beals has completed all requirements for the degree of doctor of philosophy. The degree will be conferred at the next commencement of George Peabody College for Teachers on August 19. His major was Socio-Cultural Foundations of Education. His minor, Cultural Anthropology with emphasis in Middle America, was taken through the facilities of Vanderbilt University, Nashville.

Beals received his A.B. degree from Northwest Nazarene College, Nampa, Ida., in 1950; an M.Div. from Nazarene Theological Seminary, Kansas City, 1957; and an M.A. from Scarritt College, Nashville, in 1970.

Mr. Beals's son, Dale, graduated from high school in June. He received an appointment to West Point Military Academy and reported for schooling July 2. Dale was a member of the Nashville College Hill Church Quiz Team. □

Ronald G. Etchison, member of the Sylvania (Kans.) Pleasant Hill Church, returned to civilian life from the U.S. Navy in June. While serving his country, he was recognized as the Sailor of the Year on the staff of Rear Admiral W. L. McDonald.

McDonald explained the selection to Ronald's mother in a letter as follows: "This singular honor has been bestowed on him in competition with over 40 other top performers and select individuals assigned to the staff, each one in his own right a dedicated and hardworking



Ronald G. Etchison

navy man.

"Your son reflects the finest personal and professional characteristic traits of any young man I have had the pleasure of working with during my career. He has been a leader among the men assigned to this staff and truly devoted to the full accomplishments of his tasks. His loss to my command and to the navy will be a significant one. However, I know that his contribution to the civilian world by his future endeavors will offset our loss."

Ronald Etchison graduated from Bethany Nazarene College, Bethany, Okla., in 1968. He taught in the public school two years before he entered the service. □

The Malden, Mo., Church presented the "Passion Pageant" on Palm Sunday evening. The program was under the direction of Sue Green, Wanda Johnson, and Frances Berry.

Mr. Dallas Berry portrayed Christ on the Cross. Special Easter music and readings were presented by Sue Green, Charles and Wanda Johnson, and Jerry Johnson.

Pastor M. Ray Snow reported that many came to pray at the end of the program. Several came seeking conversion. The man who played the role of Christ in the pageant was converted two years ago at Easter time in the Malden church and is one of the faithful laymen. □

(Continued on page 32)

NAZARENE CAMP MEETINGS

- **August 3-12**—WASHINGTON and PHILADELPHIA DISTRICTS. Nazarene Campgrounds, North East, Md. (one mile south of I-95). William M. Greathouse and W. Shelburne Brown, evangelists. Oscar M. Stockwell, missionary speaker. Gloria Files and Dorothy Adams, children's workers. Wally and Ginger Laxson, singers. Roy E. Carnahan and Paul D. Mangum, district superintendents.
- **August 5-12**—CANADA WEST. Community College, Olds, Alberta, Canada. Neil Hightower and Alex Deasley, evangelists. Herman L. G. Smith, district superintendent.
- **August 5-12**—INDIANAPOLIS. District Nazarene Campground, P.O. Box 46, Camby, Ind. 46113. Leon Chambers, evangelist. DeVerne Mullen, singer. Ross Lee, district superintendent.
- **August 5-12**—WEST VIRGINIA. District Campgrounds, three miles north of Summersville, on Rte. 41, W.Va. 26651. Richard Strickland and Morris E. Wilson, evangelists. The Roger Brown Family, singers. M. E. Clay, district superintendent.
- **August 6-12**—CHICAGO CENTRAL. Nazarene Youth Center, Aroma Park, Ill. Donald Snow, evangelist. Al and Beverly Wood, singers. Forrest W. Nash, district superintendent.
- **August 6-12**—IOWA. Nazarene Campground, 2251 Fuller Rd., West Des Moines.

la. 50265. Gene Phillips, evangelist. Jim and Rosemary Green, singers. Forrest E. Whitlatch, district superintendent.

● **August 13-19**—WEST TEXAS. Camp Arrowhead, 10 miles northeast of Glen Rose, Tex. John Knight and Emmett Taylor, evangelists. George Hayse, missionary speaker. James and Rosemary Green, singers. Lyle E. Eckley, district superintendent.

● **August 20-26**—WISCONSIN. Camp Byron, Rte. 1, Byron, Wis. (about seven miles south of Fond du Lac). Clayton Bailey, evangelist. Marjorie Peel, missionary speaker. Roger and Maxine Brown, youth and children's workers. Wally and Ginger Laxson, singers. R. J. Clack, district superintendent.

● **August 21-26**—MINNESOTA. Assembly Grounds, Lake Koronis, Paynesville, Minn. 56352. L. S. Oliver, evangelist. Ronald Grabke, missionary speaker. Dr. and Mrs. James Main, singers. Norman W. Bloom, district superintendent.

● **August 24—September 2**—NEW YORK. District Campgrounds, Rte. 1, Red Hook, N.Y. Harold Daniels, evangelist. Rev. and Mrs. Hubert Helling, missionary speakers. Paul Miller, youth worker. David Sparks, singer. J. H. White, district superintendent.

● **September 4-9**—SOUTHEAST OKLAHOMA. Church of the Nazarene, 8th and Trudgeon, Henryetta, Okla. 74437. Charles H. Strickland, evangelist. Wendell O. Paris, district superintendent.

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—Aug. 8-9. District Campground, P.O. Box 46, Camby, Ind. 46113. Host Pastor: Marion Hoard. General Superintendent: Dr. V. H. Lewis.

TENNESSEE—Aug. 8-9. First Church of the Nazarene, 510 Woodland St., Nashville, Tenn. 37206. Host Pastor: J. V. Morsch. General Superintendent: Dr. Eugene L. Stowe.

IOWA—Aug. 8-10. Nazarene Campground, 2251 Fuller Rd., West Des Moines, Ia. 50265. Host Pastor: R. W. Phillips. General Superintendent: Charles H. Strickland.

MISSOURI—Aug. 9-10. Church of the Nazarene, 1309 N. Elizabeth, Ferguson, Mo. 63135. Host Pastor: Udell G. Moss. General Superintendent: Dr. Orville W. Jenkins.

NORTHWEST INDIANA—Aug. 9-10. First Church of the Nazarene, 1435 S. Armstrong St., Kokomo, Ind. 46901. Host Pastor: Everett C. Robertson. General Superintendent: Dr. Edward Lawlor.

VIRGINIA—Aug. 9-10. District Camp, Star Rte., Box 135, Buckingham, Va. 23921. Host Pastor: Lewis Giles. General Superintendent: Dr. George Coulter.

SOUTH ARKANSAS—Aug. 15-16. First Church of the Nazarene, 21 and Maple, North Little Rock, Ark. 72114. Host Pastor: Wayne T. Gash. General Superintendent: Dr. Edward Lawlor.

SOUTH CAROLINA—Aug. 15-16. 1010 N. Guignard Dr., Sumter, S.C. 29150. Host Pastor: Carl C. Pratt, Sr. General Superintendent: Dr. Orville W. Jenkins.

WEST VIRGINIA—Aug. 15-16. District Campgrounds, three miles north of Summersville, on Rte. 41, W.Va. 26651. Host Pastor: William Bradshaw. General Superintendent: Dr. George Coulter.

DALLAS—Aug. 16-17. First Church of the Nazarene, 3700 N. Robison Rd., Texarkana, Tex. 75501. Host Pastor: R. G. Womack. General Superintendent: Dr. Eugene L. Stowe.

GEORGIA—Aug. 16-17. First Methodist Church, N. Davis Dr., Warner Robins, Ga. 31093. Host Pastor: Paul Barnes. General Superintendent: Dr. V. H. Lewis.

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ANNOUNCEMENTS

The Hays, Kans., church will celebrate its fortieth anniversary on September 9. Special program includes: Dr. Ray Hance, who has been superintendent of the Kansas District for the past 26 years; Dr. Raymond Hurn, whose first pastorate was at Hays; Dr. James Hamilton, who spent his young teen years in the Hays church; Rev. Eugene Verbeck, who built the present church building in 1957. An invitation is extended to all former members and friends.—Charles Pickens, pastor.

RECOMMENDATIONS

Rev. V. L. McVey is going into full-time evangelism. Address him at P.O. Box 773, Houghton Lake, Mich. 48629.—Fred J. Hawk, Michigan district superintendent.

NEW CHURCHES ORGANIZED

BRITISH ISLES SOUTH—Newport, Monmouthshire, South Wales. T. W. Schofield, district superintendent.

COLORADO—Fountain (Colo.) Valley. M. Harold Daniels, district superintendent.

MOVING MINISTERS

H. Matthew Boothe from Kings Mountain, Ky., to Madisonville, Ky.

Paul S. Bowen from Cleveland West Side, to Maynard, Mass.

Virgil W. Borden from Portland (Ore.) Mountain View to Kent (Wash.) Meridian.

Larry E. Brincefield from Waukesha, Wis., to Walbridge, Ohio.

Danny Brummett from Olivet Nazarene College, Kankakee, Ill., to New Richmond, Ohio.

John E. Dodds from Paulding, Ohio, to Cridersville, Ohio.

Harley Duncan from Elyria, Ohio, to Columbus (Ohio) Frank Road.

Franklin W. Goff from Bluefield, W.Va., to Morgantown, W.Va.

Ansel J. Gunter from evangelism to Phoenix Paradise Valley.

Carl B. Haddix from Amherst, Ohio, to Paulding, Ohio.

Joseph Harshman from Nazarene Bible College, Colorado Springs, to Excel, Ala.

Howard E. Hays from Nazarene Theological Seminary, Kansas City, to Alamogordo, N.M.

Billy W. Johnson from Manchester, Ohio, to Norwood, N.C.

Michael C. Johnson from Nazarene Bible College, Colorado Springs, to Artesia, N.M.

Ernest C. Lewis from associate, Glen Burnie

(Md.) Marley Park, to associate, Virginia Beach (Va.) Tidewater Central.

Louis J. Medaris from Nazarene Bible College, Colorado Springs, to Lawrenceberg (Tenn.) Vaughan Memorial.

Robert W. Pitts from Madera, Calif., to Nampa (Ida.) North.

Ross Reinhart from Nazarene Bible College, Colorado Springs, to Ripley, Ohio.

Hiram Sanders from Sapulpa, Okla., to Pomona (Calif.) First.

Newell D. Smith from Asbury Theological Seminary, Wilmore, Ky., to associate, Washington (D.C.) First.

Jerry A. Tucker from Shamrock, Tex., to Levelland, Tex.

Harold G. Williams from Nazarene Bible College, Colorado Springs, to Attica (Mich.) Beulah.

Paul A. Williams from Eldon, Mo., to Esther (Mo.) Flat River.

VITAL STATISTICS

DEATHS

● **DENNIS A. BALDWIN**, 55, died June 13 at Borger, Tex. Funeral services were conducted by Rev. A. D. Tommy Davis. He is survived by his wife, Modena; one daughter, Mona Presson; two grandchildren; his father; one brother; and four sisters.

● **FRED HENRY BONE**, 84, died June 4 in Portland, Ore. He had been a member of the Church of the Nazarene for more than 50 years. Funeral services were conducted by Revs. P. J. Bartram, Lester Braddock, Reuben Newsom, Lowell Ellis, and Paul Nesmith. He is survived by a daughter, Helen Ice; a son, Lawrence; 5 grandchildren; and 12 great-grandchildren.

● **MRS. JUANITA MORGAN CABE**, 55, died March 10 in Fort Oglethorpe, Ga. Funeral services were conducted by Rev. W. W. Thompson and Rev. W. Q. Sheridan. Surviving are 2 daughters, Joyce Spotswood and Linda Snell; 2 sons, Ronald E. Turner and Leland E. Turner; a stepdaughter, Inez Keeth; 4 stepsons, Ed Cabe, Toy Cabe, Wallace Cabe, and Grady Cabe; 19 grandchildren; her parents; and two sisters.

● **SAM DESELLE**, 72, died June 10 in Baton Rouge, La. Funeral services were conducted by Revs. Ford Boone, Henry T. Beyer, and Dwight Grout. He is survived by his wife, Ethelle; 2 daughters; 4 sons; 29 grandchildren; and 11 great-grandchildren.

● **JOHN A. GOOD**, 67, died April 9 in Nampa, Ida. Funeral services were conducted by Rev. Herbert Lilly and Rev. Charles E. Higgins. Surviving are his wife, Leona; two sons; one daughter; five grandchildren; and two sisters.

NEWS OF RELIGION

● **JOSEPH FRANKLINE HALLAM, 48**, died March 31 in Anderson, Ind. Funeral services were conducted by Rev. C. D. Westhafer, Sr., and Rev. H. R. Spittle. Survivors include his wife, Barbara; two daughters, Mrs. Ila Mae Runzzie and Kathy; three sons, Timothy, Steven, and Phillip; two stepchildren, Mrs. Vera Phillips and Timothy Parker; five grandchildren; one step-grandchild; and two sisters.

● **REV. MARTIN LUTHER LOCKE** died May 7 in Bridgeport, Tex. Funeral services were conducted by Dr. Jerald R. Locke, nephew. He is survived by his wife, Mollie; a daughter, Virginia Vandike; 5 sons, Karl, Wayne, Garland, D. L., and James; 15 grandchildren; and 7 great-grandchildren.

● **MISS SARAH WEAVER, 76**, died May 11 in Charleston, W. Va. Funeral services were conducted by Rev. Ronald Jordan. Survivors include two brothers, W. D. and Fred.

● **THERESA WOOL, 78**, died June 11. Funeral services were conducted by Rev. Terry Witherrite and Rev. Robert Templeton. She is survived by her husband, Glen; one son, Steven; seven daughters, Jeanette LaBaron, Marion Munker, Ruth Templeton, Beatrice Meyer, Glenna McCabe, Alice Witherrite, and Kathy Ford.

BIRTHS

—to Capt. Gary and Sheryl (Lance) Ogg, Auburn, Wash., a girl, Alissa Elayne, June 17.

—to Timothy and Mary (Mitten) Mercer, Kansas City, Mo., a girl, Julie Ann, June 14.

—to Arthur Lewis and Ginger (Brady) Shingler, Jr., Arvada, Colo., a boy, Jonathan Robert, May 16.

—to Jerry A. and Cindie (Brady) Moore, Boise, Ida., a boy, Travis Shane, June 18.

—to Rodger J. and Linda (Silver) Stenzel, Richmond, Va., a girl, Kristin Michelle, June 13.

—to Rev. Terry L. and Rose (Marzullo) Phillips, Norwalk, Calif., a boy, Geoffrey Brent, June 14.

—to Rev. Dennis and Jane (Robinson) Brenner, Lansing, Ill., a boy, Matthew Dennis, June 14.

—to Bob and Eleanor (Bond) Hoover, Denison, Tex., a girl, Rita Sue, May 26.

—to Lee and Dona (Fry) Nichols, Mattoon, Wis., a boy, Michael Allen, May 24.

—to Arlin D. and Betty (Parris) True, San Gabriel, Calif., a boy, Jeffrey Arlin, June 24.

—to Theodore and Carolyn (Fetterman) Rzeszut, Conemaugh, Pa., a girl, Kathryn Marie, Apr. 10.

—to Phil and Marilyn Hopkins, San Salvador, El Salvador, Central America, a girl, Gabriela Sue, June 21.

MARRIAGES

● Jeanne Llore Jenkins and David Arthur Hubbs at Kansas City, June 1.

● Bernice Ann Klassen and Alfred Frank Tate at Pasadena, Calif., June 9.

● Christi DeAnn Klink and Spencer Lee Shearer in Kansas City, June 1.

● Carol Lynne Jordan and Ronald W. Browning in Fairfield, Calif., May 12.

● Pamela Kay Ferris and William S. Cutter at Redlands, Calif., June 23.

● Carol Sue Vansant and DeLyon Nightingale at Clinton, Mo., June 23.

DIRECTORIES

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

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SUPREME COURT CURBS SMUT. Tough obscenity standards were handed down by the Supreme Court in Washington, D.C., June 21, reversing a long trend toward permissiveness.

The new guidelines, which could lead to a nationwide crackdown on pornographic books and movies, grant to law enforcement agencies, judges, and jurors greater discretion in deciding whether, under local community standards, material should be condemned as obscene.

That ruling was fought by the multi-billion-dollar pornography industry. Local standards, booksellers and theater owners complained, will force them to provide services to suit the most prudish communities, interfere with effective distribution of materials, and, in the end, cripple their industry.

The majority opinions were written by Chief Justice Warren E. Burger and endorsed by Justices Harry A. Blackmun, Lewis F. Powell, Jr., and William H. Rehnquist—all appointees of President Nixon, whose campaign pledges included an attack on pornography. The fifth vote in the 5-4 decision was supplied by Byron R. White. □

McKENNA CALLS GAMBLING PUBLIC'S MORAL PARASITE. Gambling is a sin that is perverted and parasitic, according to the president of Seattle Pacific College, writing in *Christianity Today*.

Dr. David L. McKenna, chairman of the Governor's Ad Hoc Committee on Gambling, outlined his endeavors prior to the state legislature's final "midnight" passage of HB 711.

"When a senator announced that the gambling bill in our state would be passed at midnight on the day of the closing legislative session," McKenna wrote, "an informed newsman told me, 'He means that the vote on the gambling bill will be determined by a payoff at midnight.'"

The college president called gambling "a corrupting yeast that contaminates the loaf from core to crust" and said Christians, acting out of "alarm and revulsion," should call for rigid licensing and gambling controls.

When the public chooses to game, "it also chooses crime, corruption, and cheating," McKenna wrote. He charged that bingo-sponsoring churches must face whether they are "polluting the moral climate as well as subverting their principles of stewardship."

HB 711, passed by the state legislature "in the wee hours" after legislators stopped their clock at one minute to midnight on the final night of the session, endorsed bingo and raffles by charities and nonprofit organizations.

McKenna said vested interest groups, money, and votes caused him to lose his timidity about speaking on his convictions as a citizen and as a Christian. □

"ABORTION REFUSAL PASSED" BY MISSOURI LEGISLATURE; RELATED MEASURES FAIL. Missouri's legislature has passed a "conscience" bill allowing medical personnel as well as hospitals to refuse to assist or perform abortions.

The measure, expected to be signed by Gov. Christopher S. Bond, is the only abortion-related act of the current session of the General Assembly held in Jefferson City, Mo.

Other bills to regulate, control, or forbid abortions expired at the end of the current legislative session. □



the answer corner

Conducted by W. T. Purkiser, Editor

■ Can God lie? Some of our group argue that "all things are possible to God," therefore He can lie.

Rather a fruitless argument, really.

As far as I'm concerned, the answer is an unqualified, "No, God cannot lie."

Paul used those exact words in Titus 1:2, "In hope of eternal life, which God, that [who] cannot lie, promised before the world began."

Hebrews 6:18 says, "It is impossible for God to lie."

This question really has nothing to do with any reasonable idea of omnipotence. Omnipotence is the power to do anything possible. Some things are not possible.

As long as the meanings of words are preserved, two plus two can

never be anything but four; there will always be three sides to a triangle; and parallel lines can never meet.

I realize that there is a philosophical argument over whether the moral law is dictated by the arbitrary will of God or by the demands of His nature.

My personal conviction is that right is right and wrong is wrong, not because God orders it so, but because this is what is in harmony with His being. The moral law is a transcript of the nature of God, and God being God, could not be other than it is.

That is, the moral law is not an

arbitrary decree of the will of God but is the revelation of a reality in harmony with the nature of God.

The God of truth cannot do either the immoral or the irrational. He cannot lie; and He cannot create a square circle or a two-year-old calf in a minute. He can create a calf as big as a two-year-old in a minute, but if it was just created a minute ago it couldn't be two years old.

To claim that these moral and logical impossibilities are in any sense limitations on the omnipotence of God is pure foolishness. Perhaps "pure" foolishness is better than any other kind; but better, no foolishness!

■ If we accept the possibility of copying errors in the transmission of the Scriptures, would we have to acknowledge that translations are not the infallible Word in the same sense as the original writings?

Whether we accept the possibility of copying errors or not, we would have to acknowledge that translations are not the infallible Word in the same sense as the original writings.

Copying errors are few, but there are some (for example, 2 Samuel 15:7, where some manuscripts have "forty" and others have "four"). Infallible inspiration belongs only to the original autographs.

Translation offers problems of its own. A translator must understand the meaning of the writing he is translating, and he must be able to find words in the second language that will convey to the minds of his readers what was intended by the original writer.

Translations can go wrong at either point. The translator may not perfectly grasp the meaning of the original. Or he may not be able

to express his understanding in terms his readers can grasp.

Translators are human. They are not divinely inspired. They can make mistakes.

For this reason, when you come up with problems of understanding the Bible, it is always well to have three or four good, standard translations of the Scriptures at hand. A simple comparison will provide answers in most cases.

■ Talking to a fellow Christian where I work, I said something about "the dispensation of grace." He said, "Oh, you are a dispensationalist," and he couldn't agree with me. He said, "Salvation has always been by faith." Where do the dispensationalist and the faith theory differ? I believe salvation has been by faith from the beginning.

The term "dispensation" is used by many who are not "dispensationalists" in biblical interpretation.

One may speak of "the dispensation of grace" simply in the sense of the complete revelation of God's grace that came through Christ.

The "old dispensation" (old covenant or Old Testament) was God's covenant of grace before Christ. The "new dispensation" (new covenant or New Testament) is God's covenant of grace after Christ (cf. Paul's discussion of "law" and "grace" in Galatians 3).

"Dispensationalism," on the other hand, sees many more "dispensations" in the Bible. C. I. Scofield

(of the "Scofield Bible") lists seven, with virtually as many "plans of salvation"—or, as he puts it, "man . . . tested in respect of obedience to some *specific* revelation of God."

Dispensationalism in this mode can lead to a number of teachings rather directly counter to Matthew 21:43; Acts 13:16-34; Romans 2:28-29; 4:12-17, 22-25; Galatians 3; 2 Timothy 3:14-17; and Hebrews, chapters 8—10—including ideas of a valid geographical covenant with Israel, and the "bracketing" of the Sermon on the Mount and much of Jesus' teaching as applying only to the "kingdom."

Dispensationalism is usually Calvinistic in its view of salvation and particularly in its doctrine of eternal security, although many Arminians have picked up dispensational ideas in prophecy.

With this clarification of "dispensationalist," I don't see that you and your friend have much disagreement. The ceremonial law of the Old Testament was God's gracious provision for salvation by obedient faith before Christ.

The Old Testament prophets particularly make it crystal-clear that ceremony without heart was and always will be obnoxious to God (cf. Isaiah 1:11-20).



VACATION WITH GOD

Attend a
NAZARENE SUNDAY SCHOOL
every Sunday!

Go "Soaring in the Summer"

Pastor Earl Roustio, Frankfort (Ind.) First Church, brought his teen-age group to Kansas City, June 7-8. Most of the group came for the first time. While here, they visited the general headquarters and the publishing house. There were 28 in the group—6 adults and 22 teen-agers.



In a special service of recognition, God and Country Awards were presented at the Reading (Pa.) Calvary Church to five boy scouts. The young men are all members of Scout Troop #210. Kenneth George is the scoutmaster. Pictured (l. to r.) are Pastor L. G. Gordon, Mark Pauley, Greg Katzenmoyer, Alan Jones, Karl Guldner, Scott Wayne, and Youth Minister Ronald Warfle.



C. S. Cowles, pastor of the Covina (Calif.) Valley Center Church, earned the distinction of being the first Nazarene pastor to be granted the doctor of science in theology (S.T.D.) degree from San Francisco Theological Seminary at San Anselmo, Calif., on June 9. This highly competitive, advanced pastoral studies program demands a minimum six-year graduate studies schedule beyond seminary.

His dissertation focused upon the unique problems faced by urban churches located in communities undergoing rapid racial change as they struggle over the question of whether to relocate or stay and minister to the community. It was entitled: "Aspects of Ministry in Crisis Situations."

Mr. Cowles graduated with honors from the Nazarene Theological Seminary, Kansas City, in 1960. He previously earned his B.A. at Azusa (Calif.) Pacific College and took a year of graduate work at Pasadena College.

Rev. Cowles has pastored in Glendale and Santa Maria, Calif.; was associate pastor at Los Angeles First Church; and pastored Atlanta First Church for two years preceding his present assignment. In addition, he has also taught on both the junior college and college level, serving most recently in the religion department of Azusa Pacific College on a part-time basis.

Throughout his ministry he has been active on the district level. He has published a number of articles, several of which have appeared in the *Herald of Holiness* and the *Preacher's Magazine*. □

Wanda (Mrs. Bob) Johns, a member of the Casa Grande, Ariz., church, has recently been installed



Wanda Johns

on the city council, according to her pastor, J. Reyndal Russell. Mrs. Johns is the local agent for Continental Trailways in addition to the operation of an upholstery and antique shop.

Among her many other activities, she has served as president of the Pinal County Democrat Women's Club, Business and Professional Women's Club, Zonta Club, and Beta Sigma Phi. She has also served on the local library advisory board and is currently serving as March of Dimes chairman.

Her witness for Christ and the Church is active and up-to-date and makes an impact on the community. □

JUNE JULY AUGUST

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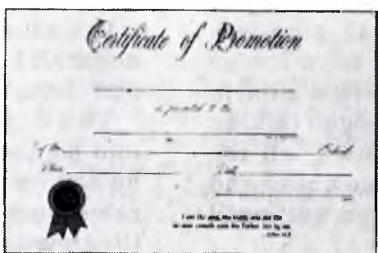
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Inside view



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**“BY ALL MEANS...
SAVE SOME”**

Almost Too Late

I had gone to visit a shut-in lady who had been saved some months before, following 13 days of unconsciousness in the hospital. Due to a stroke, she has been paralyzed and unable to attend the services of the church. She lives with her daughter in the poorest part of the community.

While I was visiting with the lady, her daughter told me about a brother of the family who had double pneumonia in the Mercy Hospital.

Following the visit, I went to see David. I could tell that he was seriously ill.

I began to talk to him about his soul's condition. It was obvious that he was quite concerned.

Just as I was about to lead him to Christ, his wife came in. I began talking to her and getting acquainted, all the time wondering if I should go ahead and try to lead him to the Lord or wait until he was alone.

While I was weighing the matter, a black man in the same room began to talk about the goodness of the Lord. This was the bit of inspiration I needed to proceed with the effort to lead David to Christ.

I asked him if he wanted to be saved and he assured me that he did. I shared

some verses of scripture with him and told him I would pray for a moment and then would have him repeat “the sinner's prayer” after me.

He agreed, and I began to pray for the Lord to come into his heart. One could sense the presence of the Holy Spirit at work.

David began to repeat the prayer of confession after me. As he was praying, tears filled his eyes and he broke down and wept.

God had come into David's heart. He assured me that all was well with his soul.

I visited him nearly every day. He told me that, as soon as he got out of the hospital, he was going to come to church and change his way of living.

Two days after he was saved, David told me the doctors had discovered that he had leukemia. His condition deteriorated very rapidly. Just 12 days from the time he gave his heart to the Lord, at 11:45 a.m. on a Sunday, he went to be with Jesus.

Little did David know he would never see his twenty-fifth birthday, and that he had only 12 days to live from the Tuesday he found the Saviour. □

— By Newman Sheldon, *Hamilton, Ohio*

LAMBERT TO LEAD UPSTATE N.Y.

At its annual assembly, June 28-29, The Upstate New York District elected Rev. J. Wilmer Lambert as its new superintendent. Rev. Lambert was serving as district superintendent of the Dakota District. He previously pastored on the Northwest and Northern California districts.



J. Wilmer Lambert

Rev. Lambert has assumed the duties of his new assignment. He replaces Dr. Jonathan T. Gasset, who was recently appointed district superintendent of the newly formed North Florida District. □

GOLDEN AGERS PLAN NATIONAL RETREAT

NIROGA, a "National Invitational Retreat for Golden Agers," is being planned for September 24-29 at the Glorieta Baptist Conference Center near Santa Fe, N.M.

General Superintendent Emeritus G. B. Williamson will be the featured speaker for morning devotional and evening inspirational sessions.

The retreat will begin with the evening meal, Monday, September 24, and conclude after breakfast on Saturday, September 29.

Rev. Sam Stearman, minister of pastoral care at Bethany (Okla.) First Church, is retreat coordinator.

Those desiring to attend may come as individuals, as couples, or in groups from local churches.

The cost at Glorieta is \$48.00 per person for room, meals, and insurance.

Further information may be had by writing Rev. Sam Stearman, 6749 N.W. 39th Expressway, Bethany, Okla. 73008. □

NIROGA
speaker
G. B. Williamson



Glorieta, scene of Golden Agers' Retreat, September 24-29.



With the unanimous approval of the Board of General Superintendents and after consultation with the district advisory board, I have appointed Rev. I. F. Younger, presently pastoring Valley View Church, Lancaster, Calif., district superintendent of the Nevada-Utah District. This appointment is made effective immediately.

—EUGENE L. STOWE
General Superintendent

ULMET ELECTED D.S. IN KENTUCKY

On the seventh ballot cast in the annual assembly of the Kentucky District, held Wednesday, July 11, Rev. Aleck A. Ulmet was elected to succeed Dr. Dean Baldwin as district superintendent. Dr. Baldwin has joined the faculty of Mid-America Nazarene College, Olathe, Kans.



Aleck A. Ulmet

Rev. Ulmet was ordained in 1942 and has served pastorates at New Castle, Ind.; and Council Bluffs, Oskaloosa, and Cedar Rapids, Ia. He has been active on the Iowa District, serving on several boards and committees. □

MICHIGAN ELECTS NEW D.S.

Rev. Harry T. Stanley, pastor of Bay City (Mich.) First Church, was elected on the fourth ballot, Wednesday, July 11, in the annual assembly of the Michigan District. He will succeed Dr. Fred Hawk, who retired at the advice of his physician after leading the district for the past 12 years.

Rev. Stanley was ordained in 1947. He served pastorates in Lansing and Sturgis, Mich., prior to the Bay City assignment. He has been the district treasurer for a number of years and has served on several district boards and standing committees. □

NORM SHOEMAKER ASSUMES NEW RESPONSIBILITY

The Department of Youth has announced that Norm Shoemaker, director of special ministries, has resigned his general church assignment effective July 31, to assume responsibilities at Colorado Springs First Church.



Norm Shoemaker

Shoemaker leaves an impressive list of accomplishments. Teens and young adults across the denomination will remember his direction of the Nazarene Premiers of two Skillings musicals; *Love*, at International Institute, 1970; and the three performances of *Hope* at Miami Beach, Fla., General NYPS Convention of 1972.

Editorial responsibility was Norm's, also. He is the author of the widely distributed *Workshop on Witnessing* workbook—known to Estes Park attenders as *WOW*. With J. Paul Turner he was co-editor of the department's *Total Youth Program Service*, for which he wrote the quarterly sponsor enrichments.

A major part of Norm Shoemaker's time was occupied with the Summer Ministries program. The Lost and Found musical-outreach groups have traveled under his direction four summers, as have the VBS and Church Work Teams. The latter two organizations are sponsored in cooperation with the Department of Home Missions.

The Shoemaker family—Norm, wife Judy, and their three sons: Scott, Steven, and David—have been members of the Overland Park, Kans., church, where Norm was part-time age-group coordinator.

The Colorado Springs assignment will center on young adults (18 to 25 years) and special music ensembles. He begins his assignment August 1. Rev. Bill Sullivan is senior pastor of Colorado Springs First Church.

In expressing the department's regret over Norm's resignation. Executive Secretary Paul Skiles said: "The Shoemaker impact upon Nazarene youth work has been felt in music, the camping program, outreach projects, and leadership training materials. But the greatest contribution has been made to those who have had personal contact in local churches, youth camps, and Summer Ministries orientation." □

new books

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