



CHURCH OF THE NAZARENE

HERALD

OF HOLINESS

JULY 31, 1974



General Superintendent V. H. Lewis



THE PASTOR PRAYS

I heard a pastor praying for his people this morning. As we all bowed our heads in family devotions, he led the prayer. He prayed for them by name. He knew their needs and presented those needs to God. A family in his church was sorrowing over the death of a loved one. In fact, the very next morning he was to conduct the funeral. He sought God's presence and strengthening grace for them in this hour.

A lady was facing surgery. She would need God's nearness and His assisting hand to supplement the skill of the surgeon. He asked for this. He talked to God about her case and in faith made this special request.

Several in his flock had spiritual needs that he knew about. His voice rose a bit in intensity as he petitioned the Saviour for a supply of conviction, power, and redemption.

I thought of those people who were fortunate to have this man as shepherd—those who even now, as they were busy at various tasks, were being remembered

and cared for by this man of God. What a precious, priceless value they enjoyed in this their pastor—keeper of their souls, who loves, cares, and prays for them!

I am thinking today of all our laymen who are fortunate to have pastors who not only minister to them but represent them to our Father. What a privilege is yours! He prays for you and blessings come—blessings which are not recognized as originating at the time and place where the caring shepherd prays.

As this pastor prayed, I listened and added my sincere "Amen." I congratulated those fortunate people who were in his flock who may not have realized how much his ministry of prayers meant to them and their destiny. I am sure that they can sit under his ministry and find it one of quality coming from a man who prayed before he spoke to them of God and their spiritual welfare. Thank God for all our pastors who provide for us the precious service of praying for us, our needs, our souls. □

THE VOICE OF A CHURCH PEW



I am a church pew. I was built for people to sit on while in church services. Although I am attractively constructed, I was not made as an ornament for the sanctuary. I was put together for one purpose—seating people.

If I am filled, I am able to seat about 15 adults. I could easily take care of 20 children. It

is always pleasant when adults and children are seated together as families. I am sad when there are vacant spaces.

Some folks are very spasmodic in their occupancy of their places.

One young couple who were reared under the influence of our church started sitting on me right after their marriage. They seldom missed a service in the earlier days of their relationship. The sound of their voices in congregational song was always a joy for me to hear. The services were a vital part of their lives.

Now they often miss on Sunday morning, and never are they present on Sunday night. I am sure that as the business obligations of the young husband increased he became more involved. When I think of him, I remember a text used by an evangelist in a revival in our church, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

I miss very much the old gentleman who used to sit in every service in his accustomed place. It was always a joy to me to hear him stand and give his testimony.

I remember the first Sunday of a new year when the congregation was singing "He Never Has Failed Me Yet" and this godly man stood with upraised hand praising the Lord. A few months ago he slipped quietly away to be with his Lord. He was not rich and his 86 years had slowed up both his mind and body, but I always felt honored to have him sit on me.

Every empty space that I show serves as a challenge to my congregation. I was made to be filled. Our city is filled with people. Thousands of people pass on the thoroughfare by our church sanctuary every day.

Every Sunday there are far more people outside the churches of our city than there are within. Our streets are filled with boys and girls who should be in the Sunday school of our church.

I know that some of our good folks ignore me. They are sorry that I am half-filled, but they feel helpless to do anything about it. They feel that if they bypass me they can forget me.

I was encouraged last week. I overheard two young people who were talking in the aisle by me. They were setting up a time that they would meet for visitation in an area of new housing to invite folks to attend our church.

Since I'm not a front pew, there's a good chance that in a few Sundays I may be filled. □

By Ross W. Hayslip
Tucson, Ariz.

HERALD of HOLINESS



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VISION OR DREAMS?

*There is no time for dreaming
In this busy world of sin.
All about us evil rages;
We must work if we would win.
But the labor is rewarding,
For it brings assurance sweet
That the Master journeys with us,
When His presence we entreat.*

*Oh, that we could catch a vision
Of some task that we can do,
With faith renewed by praying
For God's grace to see us through!
Don't just dream of looking downward
From the highest mountain peak,
But ask the Lord to lead you,
Day by day, new heights to seek!*

—Pearl Burnside McKinney
Phoenix



HOPE—GOD'S GIFT

*Hope, outside of Christ, is a fragile thing.
Disappointment can shatter it.
Despair can shut it off.
Death can strike it out.*

*But, in Christ, hope is such a strong thing!
It can survive the disappointments.
Despair doesn't suffocate it,
And death doesn't destroy it.*

*Hope . . . one of the many gifts
God gives to His children!*

—C. Neil Strait
Racine, Wis.



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WHEN GRANDPA SAID NO

It had been a long time since I saw a person with a strong conviction come out ahead financially. But for Grandpa it was unmistakable.

Last year was the “worst harvesting season in history” around here. Months of rain had made planting difficult. In spite of the earlier problems, the crop looked good—if the ground would dry up so it became solid enough for equipment to run. For by Christmas it was still raining, and most of the crops just stood there, drenched and soggy.

Farmers—usually a cheerful, optimistic lot—grew quiet and somewhat apprehensive. Tied up in those fields of soybeans were many hours of hard work and expense plus, for most, considerable debt.

Grandpa was one of those staunch, old-time Christian men who never worked on Sunday. He rented his fields out with the agreement there would be “no such kind” of activity. Everyone knew of Grandpa’s firmness.

They also knew he was not a rich man but depended on his social security check, a few cattle, and his share of the crops on his 80 acres. It was common knowledge, too, that his crops had been poor for several years.

Finally, two good weeks of harvesting weather came late in January. Here was the chance to get the soybeans finished up in good shape. Men worked hard and they helped each other. Everyone did get finished around here—except Grandpa. His farmer just didn’t get to him in time. Grandpa was confident there’d be more time later. We still hoped for him. The rains came again and then the snow.

Other times for harvest did come, but they

were always on Sunday! And of course Grandpa always said no. We did not expect him to do otherwise. In fact, we would have been disappointed if he had. We were thinking (and sometimes out loud) this was a good time for God to vindicate His child and send some good weekday weather.

As the spring rains pounded the weakened vines into the mud, all hopes for Grandpa’s crop weakened, too—then died completely. Through disappointment for him we rationalized that his gain would have to be entirely a spiritual one.

We forgot, however, that another year was coming. A new farmer took over Grandpa’s acres. He ambitiously ploughed under the rotten fields and planted again with vigor. He even contracted his own share for a reasonable price, though Grandpa decided to wait for market price at harvesttime.

Once again the crops looked good—better even than last year. Better weather for harvesting, too. The young man, wanting to do Grandpa an extra good job, combined the fields early and got the biggest bumper crop Grandpa ever had! Market price was at an all-time high, too!

When the final accounting was made, we figured Grandpa was the only farmer around to have both a triple crop and a triple price for that crop!

“This has never happened to me before,” said Grandpa, who was as surprised as anyone. Silently, though, we were certain that here was proof that God-given convictions still pay off! □

By Mary Staley
Ashley, Ohio



The Sea of Galilee. Capernaum, one of the main sites of Christ's ministry.

This morning I visited the Holy Land. Oh, no, I did not go to Palestine. I went to a little room with an altar known as "the prayer chapel" at the college. It is holy because God met me there.

There is a splendor to the lands of the Bible and we come to know it as the Holy Land. It is true that Jesus was born in Bethlehem, but He did not come merely to Bethlehem. He came through Bethlehem to hallow the world in its entirety.

Jesus went to Jerusalem, but He did not become incarnate merely for Jerusalem. He became incarnate to be part of all men in all lands and all generations. His intended ministry was as much for New York and Singapore, for London and Leavenworth as for Jerusalem.

Jesus did not come for a place but for a ministry to all mankind of all generations and all places. His coming is as vital today as it was

then, and His ministry is as extensive as the whole human race.

Moses was not on Mount Zion when God told him he was on holy ground. The ground of the wilderness was as holy as Bethlehem, as far as place is concerned. Moses removed his shoes in the wilderness of Sinai because the land was too hallowed for him to walk roughshod there.

The northern narrows of the Red Sea are now part of the Suez, but it was holy land when Moses there lifted his rod and the sea parted for the Exodus.

Rome was holy land for the thousands of Christians who walked to martyrdom there. Malta was a holy place when God met Paul there in the wild night of a shipwreck. The island of Patmos was a piece of the holy land when John languished there and was given the Revelation.

If the Lord had come to Bethlehem just for

the sake of being in Bethlehem, it would be uniquely holy. If He had come to Jerusalem just to give His life for the citizens of that city, it would have been uniquely a holy place. If He had died on Calvary just for the sake of the people of that area and hour, the hill would then have had only lasting local hallowedness. However, He came through the generation of that day to enter the stream of all human life. He touched the sores of that generation that he might bring healing to all men.

Surely Palestine has not been made holy by the history of His presence there. It has been blood-stained, crime-soiled, plundered, and defiled by a thousand sins. It has endured the pains common to all mankind. Palestine was the spot of His entry into the world of us all.

Jesus Christ gave himself for every person on earth and for all generations spanned by time. He did not merely hallow a village by coming there but hallowed the world by coming here. He did not identify His ministry with one sin-stained city but with every sin-stained man and woman of the world. The honor given to Palestine is an honor He gave the world.

One day I sought out the lonely spot where once a primitive, one-room schoolhouse had stood. I stepped off the measured distances and found on the barren ground the spot where I had knelt as a boy and given my heart and life to Jesus Christ. I loved that spot and prayed a prayer on the holy land of my life. It was not

Palestine, but it was hallowed by the fact that Jesus Christ fulfilled His mission there.

I walked to the wheat field where three years after my conversion I experienced, alone and in silent wonder, the indwelling presence of the Comforter. No spot of land could have been less auspicious. Wheat did not hallow it, but the Holy Spirit hallowed it.

Fly above this world and look down upon its rivers and mountains, its deserts and its fertile miles. It is all the holy land, for the Son of God visited this world. He visited it for the sake of the people of every village and hamlet, every city and metropolis.

I hope someday to visit Palestine, so that I may become more familiar with the land of the Bible. I want the benefit of everything I can learn about Jesus Christ. I want to walk where He walked, not because that is the only place He walked. Today He walked where I walked and knelt where I knelt. No spot could be other than the holy land when God meets a man there.

Today the tall mountain and the verdant plain seen from my window are part of the holy land. This is the world to which Christ came, and all around are the people for whom He came. Today I live in the holy land. □

By Milo L. Arnold
Colorado Springs

PEN POINTS

OUR TIME WITH HIM

Those summer evenings were always special. My dad's workday finished, we'd take off for Snowden Pond.

Even as young as I was, going fishing had become something really exciting. Parking the car, we'd walk down the weed-covered path and climb into one of the rather decrepit old rowboats tied up along the shore; a quick trip to the center of the pond, and the action would begin.

It never took long to fill the stringer—and the combination of father, son, fishing gear, and hungry bluegills made for such enjoyment that the sun always seemed to set too quickly.

With little help from me, my dad's strong arms pulling at the groaning oars would soon have us back on the bank.

We'd walk through the then-dark woods and, as

scary as it was to a youngster of five, the light from the lantern in Dad's hand illuminated the path far enough ahead so we could easily find our way.

It seemed to me as if we were almost home when we'd reach the safety of that 1952 Dodge coupe.

And so it is with us—children of God—when we have come to know Him in His fullness.

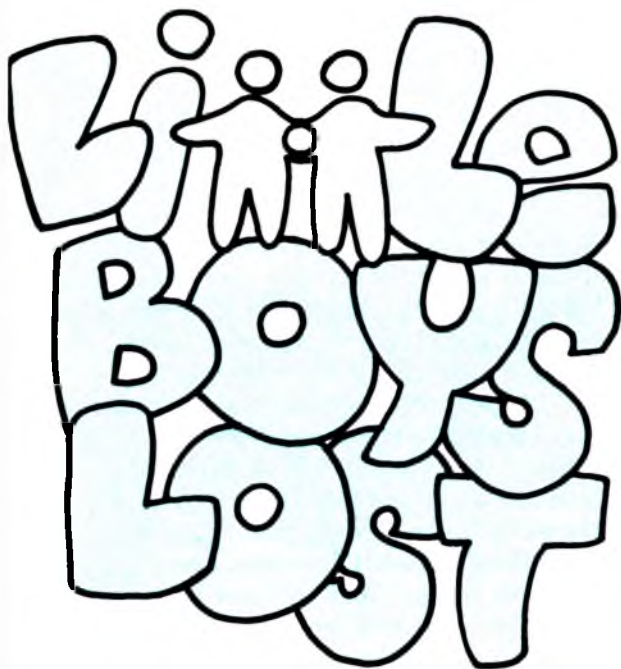
The time we spend with Him in solitude grows more special as each day passes.

Insurmountable problems disappear at His touch.

His light on our pathway enables us to live one day at a time, confident of spiritual victory.

Each new triumph brings us closer to our ultimate goal. □

By J. Glenn Songer
Galveston, Tex.



By Carlos H. Sparks
Sylvania, Ohio

The story of the prodigal son lived for me the first time I heard it, for it brought an immediate flashback to a trying day earlier in my life.

I worked in downtown Dayton, Ohio, as a store manager. It was Friday and my busiest day of the week. But the phone call from my wife, 39 miles away, caused me to forget customer service.

"The boys! The boys are lost!" She was weeping.

"Did you notify the police?"

"Yes. Everyone is helping, but they have been gone for over two hours."

"I'll be right home. Try not to get too worked up," I told her. "They're probably at a friend's house in the neighborhood."

"Please hurry. I need you. What if they've been killed?"

That had crossed my mind too. The railroad was about a mile from our house. They both liked to watch the big steam engines. I hurried to my car, leaving instructions to the store personnel as I left.

Greg was six years old. Steve was five. They had never left the yard before. Maybe they were picked up by some child abuser or a crank that didn't have any children and was willing to steal our little boys.

The traffic was slow.

Too much traffic for one o'clock in the afternoon, I thought as I hurried along, much too fast. Don't they know my problem? But how could they?

Had I kissed the boys this morning? Yes.

They were sleeping. Greg was aroused, turned over, pulled the covers under his chin, and went back to sleep. I smiled, remembering how cute he was.

Steve hadn't stirred. They were wearing their new flannel pajamas with clown characters. Steve's was yellow; Greg's, blue.

I turned on the car radio and pushed the button for WIZE, a Springfield station.

"WE INTERRUPT OUR REGULAR PROGRAM FOR A SPECIAL PUBLIC-SERVICE ANNOUNCEMENT. TWO BOYS, BELIEVED STRAYED FROM THEIR HOME ON THE SOUTH SIDE IN THE SUNSET AVENUE AREA, ARE BEING SOUGHT THIS AFTERNOON BY POLICE AND SHERIFF'S DEPUTIES."

I had heard those bulletins many times before, but I never knew until then the awful fear that could grip the parents.

"GREGORY AND STEVE SPARKS, AGES SIX AND FIVE, WERE LAST SEEN NEAR THEIR HOME ON SOUTH BELMONT AVENUE ABOUT ELEVEN O'CLOCK THIS MORNING," the radio continued. "THE BOYS HAVE NOT BEEN SEEN SINCE. AND IF ANYONE HAS INFORMATION AS TO THEIR WHEREABOUTS, PLEASE CALL THIS STATION OR THE POLICE DEPARTMENT."

I was nearly insane with fear. I struck out like any father might do that did not have the comfort of Christ in his life.

If they're alright . . . if they're alright, I'll give them the spanking of their lives. I wished I had learned to pray but I hadn't bothered. I didn't even attend church.

"AN UPDATE ON THE MISSING BOYS. THE POLICE DEPARTMENT HAS SOUGHT THE COOPERATION OF THE NEW YORK CENTRAL AND D. T. & I. RAILROADS TO PROCEED WITH EXTREME CAUTION ON THEIR SOUTHSIDE TRACKAGE. IT IS BELIEVED THE CHILDREN MAY HAVE STRAYED NEAR THE RAILROAD TO OBSERVE THE TRAINS. RAILROAD POLICE ARE COOPERATING IN THE SEARCH BETWEEN EAST STREET TOWER AND BURNETT ROAD. STAY TUNED FOR FURTHER DEVELOPMENTS."

Those boys should be ashamed. They know better than to leave the yard, I threatened, trusting such an attitude to allay my torment.

There was a crowd gathered in front of our house. A radio cruiser waited at the curb. I alighted from my car, slowly and fearfully.

"They found them!" someone shouted. The ladies were weeping for joy. Children were playing, little aware of the drama. A police cruiser came over the hill, down South Belmont Avenue. I could see the boys. They were frightened. Both were crying. They ran to us . . . Greg to me, Steve to his mom. I felt him tremble in my arms. We were both weeping.

Greg and Steve had gone through the back door of the church on the corner, and after exploration, they had left by the front door and became confused. The rest of the three hours was spent in wandering from street to street. The police had found them playing in a chicken coop, eight blocks from home.

"I didn't mean to, Daddy," Greg blubbered. "I didn't mean to. I won't do it anymore."

Yes, I knew how the prodigal's father felt. No wonder he couldn't hear his son's apology.

"Kill the fatted calf," he had said. "For this my son was dead, and is alive again; he was lost, and is found."

"See ya," the big policeman said, wiping a tear from his cheek with the back of his hand. I guessed he must have been a daddy, too, or was it that he just liked a story with a happy ending? □

BECOMING MATURE:

By Lyle P. Flinner
Bethany, Okla.



PROS AND CONS OF MATURITY

Central Idea: *There are both advantages and disadvantages to maturity.*

Wouldn't it be wonderful if psychological growth were all so automatic that we moved smoothly in orderly progression through each stage of life? The baby would lose his babyishness when he became a child, his childishness when he became an adolescent, and his adolescence when he became an adult.

Unfortunately, such a utopia does not exist. Most of us enter our adult years burdened with immaturities of various kinds. Sometimes immaturities are knocked out by adversities; sometimes we choose to keep them even then.

Human beings, unlike animals, have some personal choice in growing up or not. Some, obviously, do not prefer! What are the various advantages and disadvantages of maturity?

1. The chief advantage is that as a mature person one is as free as it is humanly possible to be. While we sing "Glorious Freedom," few realize the depth and scope of true Christian freedom. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

2. The second advantage of maturity is that the person finds contentment because he has learned to accept life as it is and his place in it. Paul wrote: "I have learned, in whatsoever state I am, therewith to be content" (Philippians 4:11).

3. In the third place, a mature person feels secure. His basic sense of competence fortifies him

against most childish and adolescent fears. Realizing God's goodness and deliverances of yesterday enables the Christian to face today and tomorrow with faith and confidence.

On the other hand, being a mature person may have some disadvantages.

1. A mature person must take the consequences, good or bad, of his own behavior. He moves beyond the immature stage of blaming others for his failures. He carves out his own life and in so doing must be willing to risk some failures.

2. A second disadvantage of maturity is a sort of loneliness. One gets out "beyond the crowd" and can no longer lean or run. Being mature is dangerous, but less dangerous than not being mature. Maturity requires courage, lots of it, because one has to meet emergencies and solve them, instead of avoiding them and escaping into a fool's paradise of pretense.

Probably no one of us is wholly mature. Most of us certainly retain some childish traits, though we hate to admit it. We speak of mature persons as those who make mature responses most of the time, not of the highly unlikely person who never lapses into acts of immaturity.

True maturity, then, is associated with freedom, contentment, personal security, responsibility, and courage. □

Point to Ponder: *Do I really want to become a mature person?*

The POWER of a SAINTLY LIFE



Mr. and Mrs. Reynold Bennett packing old newspapers into their small car ready to sell to raise money to post missionary parcels.

In the early hours of a June morning (1973) in the city of Hamilton, New Zealand, a Nazarene saint went home to meet his Saviour.

My wife, Gladys, and I were awakened by the shrill “brrr” of the telephone just at daylight.

“Who could be phoning at this hour?”

Gladys picked up the receiver. It was Mrs. Bennett, who lived nearby. Her voice was tense with fear as she asked:

“Will you come quickly please?”

Pulling on some clothes, we hurried across the road. We were in time to see a dear old friend, Reynold Bennett, leave this world to be with the Lord he loved so well.

It all seemed so unreal—yet it had happened in my imagination so many times before—the sudden loss, sense of deep grief, and words

of comfort so inadequate. Yet I had never envisaged it could be so peaceful or victorious.

Only half an hour earlier the old folks had eaten an early morning breakfast and had read their Bible portion and prayed together, as was their custom. As though he sensed the end of life was near, Mr. Bennett paid his wife a lovely tribute:

“You have been a good wife to me. I don’t know how I could have managed without you.”

Soon after, he had collapsed in the bathroom and never regained consciousness.

Soon it was daylight and the family, pastor, and friends gathered around to extend their sympathy and share the burden.

When the first hour of shock had passed, everyone, even the pastor, H. F. Mackenzie, was amazed at the calmness of Mrs. Bennett, as she spoke words of comfort over the phone to her

son and daughter-in-law, 300 miles away. There was no bitterness or regret.

Three days later, the little Nazarene church was beautiful with the nearness of God as the pastor stirred a large congregation of members, relatives, and friends with a message permeated with evangelism.

It seemed so wonderfully in keeping with the evangelistic fervor of our dear Brother Bennett, and you could almost hear his fervent "Amen" to every statement as the pastor spoke of God's wonderful love and His plan for all who would receive Him.

Before the funeral service, Mrs. Bennett had said to the pastor, "We are counting on you to make it a happy service!"

How will the pastor manage? was the thought in many minds, for it was well known he regarded Mr. Bennett as one of his dearest friends and most loyal laymen.

But we need not have worried. The pastor was calm as he spoke of this life that had been dedicated to Christ, and of the glorious hope of continuing an everlasting life beyond the grave. The impact of Brother Bennett's life would still continue.

"The power of a saintly life never fades, but is ever present and becomes more powerful with time," the pastor said, illustrating with the lives of Abraham, Paul, and the great saints.

Many in the congregation were friends and relatives to whom Mr. Bennett had witnessed in his typically direct, yet kindly way.

"You just can't fool around with these things. One day we will all stand before God and give an account of our lives," he would say.

And he often gave his testimony how as a young man, caught up with the sins of the world, he had been invited to join his farmer brother who was a Christian and help run the farm.

He had accepted the invitation to attend a mission with his brother, was converted, and knew a deep peace and joy in the Lord that increased through years of hard toil and trials.

Shortly after taking up dairy farming near the city of Hamilton, the Bennetts joined a formal church, but left when the church leaders began compromising with worldly ways.

After hearing Rev. Rolland Griffith (the first Nazarene minister in New Zealand) at a mission, they decided to join and were among the first to be received as members of the Hamilton Church of the Nazarene. Both served terms on the church board and represented their church at the first New Zealand District Assembly.

In later years when old age and heart trouble prevented them from taking part in organized outreach and working-bee activities,

they would often say, "We feel so useless."

But week after week, in the heat of summer and cold of winter, each service would see the old couple sitting faithfully in their seats—third row from the front—and they sang, prayed, and testified wholeheartedly. And more than one young person on their street attended Sunday school at their invitation. Their reputation as prayer warriors caused members to phone them often with prayer requests.

Keen missionary supporters, they made it their task to raise money to post missionary parcels by collecting and selling old newspapers. They often packed the boot (trunk) of their small car with neatly packaged bundles and returned, after selling them, with the cash for the missionary secretary.

It was their joy that all their three children stayed true to the Jesus who so often featured in family devotions in childhood days. One son entered the ministry.

"You can't start them too young," the Bennetts advised.

One of the things that really moved Mrs. Bennett after her bereavement was a sympathy card signed by a group of young people on their street.

Allowed by careless parents to run wild, the young teens had often annoyed the old folk with their swearing, smoking, and cheeky ways. But the old couple made sure they heard the gospel.

"I never knew the names of most of them," Mrs. Bennett said through tear-dimmed eyes as she showed us the card. "You know, they are such good kids, deep down."

As though to prove the truth of the pastor's words, the influence of Mr. Bennett is strong in the church today and has shown up in a surge of evangelism.

Today Mrs. Bennett testifies that loneliness is no problem, either at home or at service. The third seat from the front is the most coveted in the church as young and old vie for a place next to Mrs. Bennett.

And when at home she is tempted to feel lonely, she says, "A marvelous sense of God's nearness always sweeps the loneliness away. I feel I can reach out my hand in the night and touch Him."

And she continues to fold and sell newspapers for the missionary parcels.

The words in James 4:8 are particularly applicable to the Bennetts. Today, one on each side of eternity, they are both near to God and to one another:

"Draw nigh to God, and he will draw nigh to you." □

By Peter Bourke
Hamilton, New Zealand

ABORTION—

RIGHT?

WRONG?

The Church of the Nazarene, at its 1972 General Assembly, adopted the following resolution:

“We believe induced abortion to be permissible only on the basis of sound medical reasons affecting the life of the fetus and that of the mother. We oppose induced abortion for personal convenience or population control. We also oppose induced abortion on demand. There may be pregnancies which require deliberate termination by therapeutic abortion, but such a decision should be made on the basis of adequate medical and spiritual counselling” (*Manual*, Par. 704.11).

The word *abortion* is one that has had other words associated with it through the years—primarily very suggestive words like *illegal* or *criminal*. Actually, it means termination of pregnancy before the baby is mature enough to live.

Naturally occurring or spontaneous abortions (miscarriages) are very common in the United States—estimated at 1 for every 4.6 pregnancies.

Prior to the most recent decision by the United States Supreme Court, it was estimated that that many more pregnancies were terminated by illegal means.

In the District of Columbia in 1972 there were 38,868 legal abortions and 21,579 births. This does not reflect the figures for the whole nation because D.C. was one of the first places to set up special facilities for abortion, but it shows the trend.

What does all of this mean? Does it mean

that the overall birth rate is reduced by those startling figures? If one used the population of D.C.—approximately 1 million—and multiplied 38,868 by 200 (since there are approximately 200 million people in the nation), one could imagine there being 7,773,600 abortions in 1972. Actually, 75 percent of abortions done in D.C. were residents of other places—but at that rate the total would be 1,943,400 for the nation.

Now let's look at the stand the Church of the Nazarene has taken. There is an allowance and there are prohibitions. Allowed are abortions to preserve the life of the mother "on the basis of adequate medical and spiritual counselling." Heart disease, kidney disease, and several other acute and chronic illnesses may be such that the mother can survive alone but her physical reserve is such as to be unable to support her and a baby at the same time. Patients who are potentially suicidal may develop additional depression that will drive them to suicide. Pregnancy from rape or incest has long been grounds for therapeutic abortion in some states.

Unborn babies that are grossly abnormal and have no chance to live except as vegetables, or

babies whose mothers have contracted rubella (German measles) early in pregnancy, who run an 80 percent chance of being blind, deaf, or affected by severe heart defects—or any combination of the three—or mothers who have been taking LSD or other harmful drugs; these things and many more face this generation of would-be mothers and the doctors who are to attend them.

It seems obvious that many things have happened which point to moral decay. Abortion is an expensive and potentially dangerous means of birth control. At a time when safe and effective contraceptives are available, frequenting of abortion clinics seems on a steady rise. Couples who feel that they have all the children they want and can afford can have sterilization operations which are safe, simple, and effective.

Our church takes a firm stand against abortion for personal convenience or population control. I can't but imagine that God may do the same. □

By Neel J. Price, M.D.
Falls Church, Va.

PEN POINTS

THE CHURCH OF THE "TANGERINE"

Timmy O'brien was getting ready to begin kindergarten. The members of his family were preparing him for the big event. Over and over they drilled him with questions.

"Timmy, what is your address?" his mother asked one day.

He answered correctly.

"What is your phone number?"

He answered correctly.

"What church do you attend?"

Tim was stumped. After a bit his eyes grew big and sparkly. "The Tangerine," he replied confidently.

Like Timmy, I also attend the Church of the "Tangerine." I know my church is not the only church, but to me it is the best. Here are a few reasons why:

It was in the Church of the Nazarene that I was born again. In another Church of the Nazarene I was sanctified. Within this church I was raised and

spiritually nurtured, met my Christian husband-to-be, and there we were married. He was later called to the ministry and has served as pastor of Churches of the Nazarene for many years.

In this church our children were dedicated, saved, established spiritually, educated, and married.

Then our grandchildren began coming along. Within the Church of the Nazarene they also were dedicated and are finding a place to learn about Jesus, eventually to be educated, married . . . and so on and on the story is repeated.

Just as a tangerine produces and reproduces like kind, so may our church continue to reproduce its own kind. I thank God for the continuing influence of my church—and Tim's—the Church of the "Tangerine." □

By Pauline E. Spray
Sparta, Mich.

THE ERA WHEN THE CHURCH IN GENERAL ENJOYED WIDESPREAD POPULAR APPROVAL ON THE PART OF THE WORLD IS PROBABLY GONE FOREVER.

A New Style of Life

William Hordern records the response of one student after reading Bishop Robinson's plea for a new theology: "I don't ask the Church to invent a new theology. I just want to see it practice the one it already has."

This statement provides food for thought. We could also say that we do not need new doctrines. All we need is to experience and practice the ones we already have. Putting it in a different manner, we should give serious consideration to the ethical implications of the gospel.

The era when the Church in general enjoyed widespread popular approval on the part of the world is probably gone forever. Today, many things about the Church are seriously questioned. Criticism of its weaknesses is quite common. What is encouraging is that this criticism is more and more accepted by the Church. This in itself is a sign of Christian maturity and growth.

Criticism today is directed not so much at the doctrines of the Church as at its life and practice. This is being experienced in two levels.

On the one hand, the key factor in many people's rejection of Christianity is that they do not see a positive difference in the lives of those

who profess to be Christians. Thus, unbelievers are not sure they are really missing any special blessing by refusing to accept Christ as their personal Saviour.

On the other hand, skepticism is also visible within the Church in those who do not believe in or possess the experience of entire sanctification. This skepticism is based on the lack of a visible difference in the lives of those who profess to be sanctified and those who do not.

This questioning attitude is probably justified, since Christianity should be visibly manifested in a new style of life. But there is a big difference between "should be" and "is."

A lack of difference in the lives of those of us who profess to be saved and sanctified can become the greatest stumbling block in the way of those who want to press "on unto perfection" (Hebrews 6:1). Our verbal profession must be accompanied by clear evidence of a new style of

helps to holy living

life.

In any consideration of entire sanctification—as of any other doctrine—we are concerned not only with the theoretical aspect of it, but also with the experience of daily life. Those who do not enjoy the second blessing are interested not so much in what we have to say as in how we live.

It is easy for the unsanctified person, and even more so for the unbeliever, to detect in the doctrine of entire sanctification a presumptuous note—the pretense of being saintly, of being different from them. And this pretense seems unwarranted, even ridiculous, when the profession of Christian perfection is not evidenced by the practice of a holy life.

This situation amounts to a sort of “cheap grace”—a grace which professes sanctification without the practical ethical implications of the sanctified life. Theologically, this position has serious implications, since it tends to combine a pessimistic view of human nature with an overly optimistic view of the power of God’s grace, the product of which is a profession of Christian perfection in theory but not lived in the practice of everyday life.

Sanctification is as much God’s work as justification. Therefore, the believer who professes to be sanctified is called to bring forth “the fruit of the Spirit” (Galatians 5:22-23) as much as the one who professes regeneration is called to “bring forth fruits in keeping with” his “repentance” (Luke 3:8, NASB). We are not saved by good works, but are saved for good works; we are not sanctified theoretically, but experientially, and therefore lead a style of life. Love, understood in terms of 1 Corinthians 13, is the key to the practice of the new style of life which should characterize Christian perfection.

The significance of love as the supreme characteristic of Christian perfection should lead us to give it special consideration. Christian love ranks at the top of any scale. In fact, it is the very essence of entire sanctification.

The establishment of the law of love in the human heart is the aim of God in regeneration and sanctification (Mark 12:30-31).

In the relationship between faith and love, the latter receives the most attention, because it is the end for which faith is only the means. Faith is relevant only during this earthly life. Love preceded, and will follow, faith—it is eternal (1 Corinthians 13:8, 13). Therefore, sanctification is more a fellowship of love than of faith, especially as the purpose of full salvation is progressively realized.

Paul says that “love . . . is the fulfilling of the law” (Romans 13:10). Love fulfills the law by writing it on our hearts and motivating us to observe it. Love prompts us, more than fear, to

do positive good as well as to avoid injury. Thus, obedience is a fruit of love which brings happiness.

According to the New Testament, the objects of the perfect love which characterizes the sanctified life are three:

The first object of love is God. Enjoyment of everything else in this world is subordinated to love for God.

Such desire for God leads to personal fulfillment, because in loving God we honor our Creator. God wishes to rule in man’s heart without a rival. Love is a wholehearted, sincere attitude toward God which is a means to attaining the ever important end of final union with Him.

CHRISTIAN LOVE RANKS AT THE TOP OF ANY SCALE. IN FACT, IT IS THE VERY ESSENCE OF ENTIRE SANCTIFICATION.

Love brings together the desire for God with surrender to Him and the denial of oneself. Fellowship with God is joy, precisely because man’s desires are dictated by God’s will. Satisfaction is found only when our one pure intention is to know and love God instead of the world.

The second object of perfect love is our neighbor. This result is a necessary fruit of man’s love for God (Mark 12:30). Man should love his neighbor because his sole intention must be to honor God, who loves all men.

This love is also motivated by the fact that it is God who created all men as brothers. This love implies a universal, impartial attitude which includes even love for one’s enemies (Matthew 5:44).

Self-love is the third object of perfect love. This self-love is a prerequisite for loving one’s neighbor and must be in harmony with it (Mark 12:31). A man has important obligations to himself, although unregulated self-love is sin.

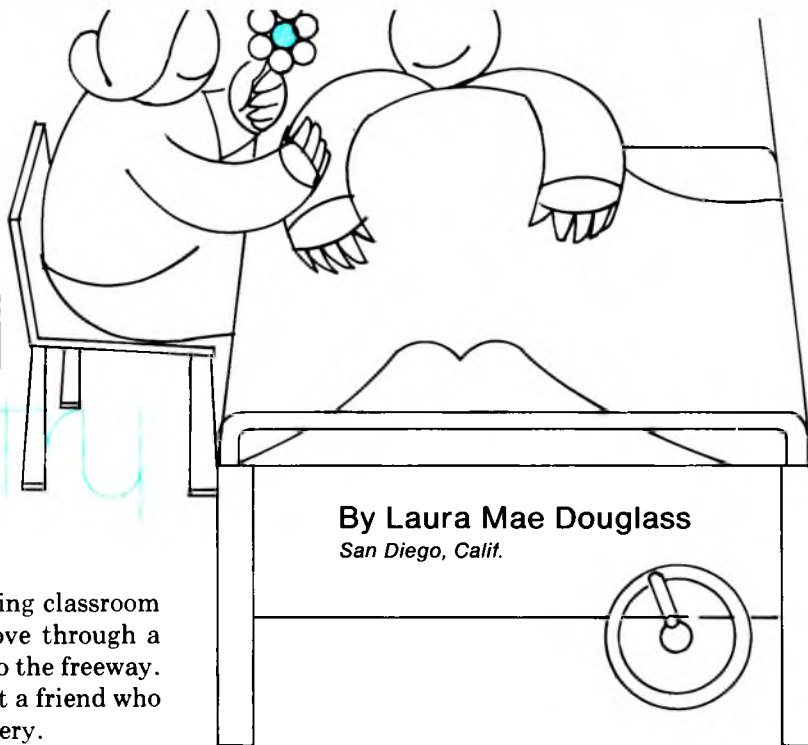
Self-love allows a legitimate love which first provides for an individual and his own. But hand in hand with this is one’s responsibility for one’s neighbor. The Bible does not emphasize self-love; on the contrary, it stresses neighborly love as a commandment which self-love should not limit.

Christian perfection, therefore, must be demonstrated in perfect love which is three-dimensional: love for God, self-love, and love for one’s neighbor—even for our enemies, and for those whom we dislike. Christian perfection is, indeed, a new style of life. □

By Ismael E. Amaya
Pasadena, Calif.

HOSPITAL VISITATION

a ministry



By Laura Mae Douglass

San Diego, Calif.

Hurrying out of the nursing classroom and into my car, I drove through a maze of city traffic onto the freeway. I was on my way to visit a friend who was recently hospitalized for surgery.

While en route my mind reverted to the morning's activities. I had been working with nursing students on the process of effective communication.

The upcoming visit to the hospital claimed my attention and a series of questions and answers crept into my consciousness.

"Why are you visiting Denise?"

"She is my friend, and expects me to."

"What are your plans for the visit?"

"Plans? I am just dropping by."

"Oh."

After parking the car, I sat quietly for a few moments to reflect on the self-dialogue.

Hospital visitation has long been a deep concern of mine. I anticipate the time when people will view calling on the sick as a serious mission. I was reminded that in this hurried trip to see my friend I had an opportunity to practice principles of effective communication in a living situation.

I reflected on significant observations made in the practice of nursing. After callers have come and gone, I have noted patients who benefited from the visit of their guests, evidenced by cheerfulness, peace, and a desire to share bits of information about their visitors. Caring for the contented patient was comparatively easy.

There were others, however, who suffered adverse effects, accompanied by such feelings as anxiety, fear, anger, frustration, and pain. Coping with the upset one posed many problems, often contributing to complications or even a setback in the patient's recovery.

In an attempt to define characteristics in visitors which seemed to be beneficial or harmful to the patient, I have asked patients to de-

scribe their callers.

Remarks made by the patient left in a pleasant frame of mind included:

"When he is here, I feel that I am the most important person to him—he really cares about my need."

"She listens to what I have to say and I trust her."

"He always gives me hope."

"I feel close to God when she is near—she shares uplifting experiences, scripture, and prayer with me."

Comments descriptive of callers who left patients in an adverse state were:

"I think I am just another item on his checklist of things to do for that day—he was never really here."

"She tells me of so many terrible illnesses and experiences that she and others have had that I am afraid."

"I know he is a Christian but he never speaks of God, the Bible, or prayer."

There are times in the life of the patient when he has an urgent need for reassurance of another. The loneliest feeling in the world and the worst pain—worse than any physical discomfort—is the pain of being isolated and alone, with no one knowing how you feel and no one caring.

Awaiting surgery, receiving news of a catastrophic illness, and fearing that one will be disabled for the remainder of life are classic examples.

Personal contact by the Christian during these crucial hours conveys to the sufferer the caller's desire to share his burden in the Spirit with love.

(Continued on page 20)



By Aarlie J. Hull, Centralia, Wash.

A Christian Woman's World

INSTITUTE IN BASIC YOUTH CONFLICTS

I attended the Institute in Basic Youth Conflicts the first time because of Jim Quick. Jim signed us all up on a group rate, telling us that a week of listening to biblical principles taught by Bill Gothard would change our lives.

Being basically skeptical, I questioned how "changed" my life would be—but being basically honest, I knew a week of learning biblical principles was just what I needed. So I joined 12,000 other red-syllabus-carrying people at the Seattle Coliseum and saw my life changed. . . . I will never be the same.

The Institute in Basic Youth Conflicts is a 32-hour, week-long course to "Give the World a New Approach to Life." Actually, that new approach is based upon some very old, but timely biblical principles.

So far over 400,000 people have attended the seminar in various cities all over the United States. There is no advertising or fanfare associated with it. The entire enrollment effort is handled strictly by word of mouth.

Bill Gothard is the instructor, founder, and dynamic force behind the seminar. He believes that success in any area of life depends on following biblical principles. He admonishes his listeners to "hide the Word in their hearts" by scripture memorization, meditation, and personal application.

He tells about his early teen years when he took the passage in Joshua 1:8 seriously. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

Bill had had a long, discouraging struggle with poor school grades when he took on the project of scripture memorization and meditation. Amazingly, he not only found victory that eventually hid lengthy passages of scripture in his heart, but his school grades rose enough to place him among the top students in his school.

His pastor said of the teen-aged Bill, "One thing he did for me personally was to challenge me as his pastor to become more involved in memorization of scripture. It's interesting how young lives can greatly influence even those who have years of study and pastoring behind them."

From high school Bill went on to Wheaton College, where he received both bachelor's and master's degrees in Christian education. He became youth-director-at-large for several churches in Chicago and began organizing some of his biblical principles and insights into small seminars for other youth workers.

In 1965, Wheaton College invited him to present a summer course of instruction dealing with his insights and principles, which already had been put in syllabus form.

From that time on, those who received the training were so enthusiastic about it that they passed the word along. This spring 17,000 people gathered in Seattle for the seminar—a picture duplicated nearly every week all over the United States.

A Roman Catholic priest wrote to Bill Gothard and said, "For the first three days of the seminar I was engaged in an inward struggle. Your literal use of the scripture, your free use of the witness of Christ in your own life—these were a challenge to my training as a Catholic priest.

"What you said seemed too simple," he wrote. "You relied entirely on scripture and your own personal experiences of life. Yet I had to admit it was incredibly well organized.

"The big question in my mind was—What attracts these thousands of people to attend these seminars, week after week, in so many areas of the country? No orchestras or bands, no singing groups, no movies. Just one man with a message for an entire week. It seemed incredible, but I saw it for myself, so I know it is true.

"What was the answer to my question? Jesus Christ does have that message for today's world, and during the seminar I learned how to live that message. Thank you for being the instrument in His hands to convey His message." □

The Breakdown of Faith

The greatest calamity in the Christian life is the breakdown of faith. We can survive as Christians with broken health, with broken financial resources, and in spite of the broken confidences of trusted friends. We cannot survive with broken faith.

This gives new meaning to the words of Jesus to His disciples just before He left them. At what we have come to call the Last Supper, Jesus said, "I have told you all this to guard you against the breakdown of your faith" (John 16:1, NEB).

The context itself helps show why faith sometimes breaks down. Great changes were ahead for the little band Jesus had gathered about Him. The future was dark with foreboding. All they had known and trusted seemed about to be swept away.

The first century, like the twentieth, was a shaking and a shaken era. Old traditions and ways of life were being abandoned and there seemed nothing to take their place.

Trials and persecution loomed ahead for the followers of Jesus. He had never promised them an easy time, but they seemed to expect it. Their last question was, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6).

Christ's answer was in effect that God was not interested in the restoration of the old but in the creation of the new. The Kingdom is in the Father's own power. The power they would need and have would be the power of the Holy Spirit coming upon them to be His witnesses to the ends and until the end of the earth (Acts 1:8).

Faith breaks down if it expects an easy way. One can only fear for those who come to Christ under the illusion that He will answer every question and insure them immunity from the sufferings of the common humanity.

No one else ever gathered a group around him with the kind of challenge Jesus laid down for His disciples. He said little about the crown but talked much about the cross. He said little about popularity and much about persecution.

His promise was not immunity from life but adequacy for life. "In the world ye shall have tribulation [trouble]; but be of good cheer; I have overcome the world" (John 16:33).

Faith also breaks down if it is

undermined by disobedience. The song writer enjoins us to "trust and obey, for there's no other way to be happy in Jesus but to trust and obey."

Not only is there no other way to be happy in Jesus but to trust and obey, there is no other way to be "in Christ" at all.

One of the most common failings of our day is to think of faith only in terms of mental assent. In this superficial way, "The devils also believe, and tremble" (James 2:19) and are devils still.

But true biblical faith is a coin with two sides. One side is trust. The other side is obedience.

Not only James in the New Testament but Paul repeatedly makes this point. When Paul speaks of "obedience to the faith" (Romans 1:5), he is in effect talking about "the obedience which is faith." Faith is believing obedience or obedient trust.

Years ago, Daniel Whedon defined New Testament faith as "that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of Christ as its ruler and Savior."

To call Christ "Saviour" and refuse Him as Ruler and Lord is to fool no one but oneself. Christ is the Author of "eternal salvation unto all them that obey him" (Hebrews 5:9) and to no one else.

But faith need not break down. Christ says to us as He did to Peter, "Satan is out to get you, so that he may sift you like wheat. But I have prayed for you, that your faith may not fail" (Luke 22:31-32, Norlie).

Faith is made strong by constant nourishment from the life-giving Word. "Faith cometh . . . by the word of God" (Romans 10:17). "I have told you all this," Jesus said, "'to guard you against the breakdown of your faith'"—and what they heard we read.

Above all, faith is made strong by the abiding presence of Him about whose coming Jesus had most to say in this very Last Supper conversation. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

We have often thought that Jesus promised the Holy Spirit to His disciples to replace Christ himself. Nothing could be farther from the emphasis of the New Testament. The Holy Spirit does not

Faith breaks down if it expects an easy way. One can only fear for those who come to Christ under the illusion that He will answer every question and insure them immunity from the sufferings of the common humanity. Jesus said little about the crown but talked much about the cross. He said little about popularity and much about persecution.

come to take Jesus' place but to make Him real to us.

This comes out clearly in John 14:15-16, 23: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Here the coming of the Holy Spirit is the coming of the Father and of the Son, all to abide in and with His people forever.

James Denney shocked some people with his statement that "no apostle ever remembered Christ." But he was correct. They really had no need to. They had Christ with them. It was His presence that healed and helped and empowered them. "They went forth, and preached every where, the Lord working with them" (Mark 16: 20) in the dynamic of His Spirit.

All God has given us we must cherish. Greatest of all these gifts is faith—the capacity for obedient trust. By His Word and by His Spirit He guards us against the breakdown of our faith. □

Christ For, In and Over Us

In a fine turn of phrase, Handley Moule spoke of "Christ *for* us on the Cross, as our peace with God. . . . Christ *in* us for our emancipation from the tyranny of self, for the conquest of temptation, for the power 'to walk and to please God.' . . . Christ *over* us, the Master, by every claim of lordship, sovereignty and possession."

All three relationships are essential to the full-orbed Christian life. They are related so intimately that one without the other two or even two without the third are quite impossible to maintain.

Christ *for* us on the Cross is our justification, our forgiveness and reconciliation with God. All that follows in Christian experience starts there. But it does not stop there.

Christ *in* us is our sanctification, freeing us "from the tyranny of self, for the conquest of temptation," to impart power "to walk and to please God."

Not by accident did the Apostle Paul put it in exactly this order in 1 Corinthians 1:30, "But of

him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Justification—Christ *for* us—is a great and essential foundation stone of the Christian faith. It is not the whole building. Christ *in* us becomes the "hope of glory," both here and hereafter.

But Christ is *for* us and *in* us to the end that He may be *over* us in "lordship, sovereignty and possession."

Just as it would be a mistake to stop with Christ *for* us and not go on to Christ *in* us, so it would be a mistake to stop with Christ *for* and *in* us and not recognize Christ *over* us in the control of all of life.

Never are we saved or sanctified by works or by service. Always we are saved and sanctified for good works and to serve.

God works in us "both to will and to do of his good pleasure." At the same time, we are to "work out" our "own salvation with fear and trembling" (Philippians 2:12-13).

It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." But, "this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5, 8).

As Christ is *for* us and *in* us, let us make sure we recognize that He is also *over* us—not only Saviour but Master and Lord.

Only in life on this level is there satisfaction in Christian discipleship. Henry Drummond challenged a large audience of university students: "I beseech you to seek the Kingdom of God first or not at all. I promise you a miserable time if you seek it second."

Dr. Samuel Young recalls that toward the end of his life as a medical missionary, explorer, and anthropologist in Africa, David Livingstone paid tribute to his Lord and Saviour. He wrote: "He is the greatest Master I have ever known. If there is any one greater, I do not know him. Jesus Christ is the only master worth serving. He is the only ideal that never loses its inspiration. He is the only friend whose friendship meets every demand. He is the only Savior who saves us to the uttermost. We go forth in His name, in His power and in His Spirit, to serve Him."

Let it be so for each of us in the measure of our ability. □

I believe that visitors to the sick should view the meeting as a form of ministry, recognizing that the primary purpose of their presence is to give of themselves to the patient in some meaningful way.

One should never make a hospital call if the thought of the visit is repellent to him. The Bible admonishes, "And whatsoever ye do, do it heartily, as to the Lord" (Colossians 3:23). A visit made dutifully, with apprehension or dread, accomplishes little more than appeasement of the caller's conscience.

Feelings are quickly transmitted to another. When the feelings are negative, instead of serving as a benefactor, the well-intentioned caller causes the patient either to slip into the negative thought pattern of the visitor or to exert much needed energy in altering the caller's perspective.

In preparation, ask the Holy Spirit for help in focusing on the one visited. Pray to be filled with love for the patient, for a desire to see him when he is ill, for understanding of his need, and for guidance during the visit.

Time and length are important factors. A good practice is to contact the patient or his family prior to the call to arrange for a convenient time.

Administration of treatments or medications sometimes precludes a visit. It is not helpful to a patient, for example, to keep him awake by conversation when medication has been given to promote rest or sleep. Again, the presence of a visitor might delay a procedure when the delay could result in extreme discomfort or harm to the patient.

A general rule for the length of visit by most pastors, relatives, or friends is no more than 5 minutes if the patient is critically ill or in pain, and 15 minutes if he is comfortable. Extension beyond these limits is rarely helpful.

What is said and done in the interval after the greeting is highly significant. The initial contact should be made quietly and in such a manner that the patient is not required to alter his position markedly in order to respond. If possible, to facilitate face-to-face communication, the visitor should be seated at the side of the bed most convenient for the patient. A warm handclasp serves as an appropriate manner of greeting.

It is vital to understand that one

whose life has been disrupted by illness has had his normal life-style altered, necessitating numerous adaptations and behavior modifications. He may be in new circumstances, completely surrounded by strange equipment and personnel.

His body may be racked with pain, immobilized, and completely dependent upon others to supply his every need. He may be numb, or filled with fear for his life or fear of the unknown.

The patient's major concerns will revolve primarily on himself and on the reason for his hospitalization. In this state of crisis, he can be expected to deal only with the here and now.

Real ministry, in times like these, is being with the person in his pain—caring, sharing, and giving what is most needed at this particular point and time.

With this knowledge and understanding, the visitor will listen much more than he speaks, allowing the patient to express feelings and concerns as he desires.

In all probability the ill one will respond to the initial greeting with a reciprocal query as to the state of the caller.

The response should be kept brief and pleasant. I know of no circumstance in hospital visitation that calls for an account of the visitor's personal discouragements and woes. A simple answer such as "Thank you for asking. The important question is, 'How are you?'" returns the attention to the patient and his concerns.

For patients who are unable or who do not wish to verbalize, silence can be the pathway to establish purposeful contact. Touch, gestures, posture, or facial expressions provide avenues for meaningful relationships.

A practice which I have found helpful is to tell the patient, "I am here to help. If silence is best, I will not speak, but instead will sit quietly for a few moments and talk silently to God in your behalf."

Scripture recall is an effective means of communion with one who is familiar with the Word. The patient may wish to participate.

"Be still, and know that I am God" (Psalm 46:10).

"Let not your heart be troubled: ye believe in God, believe also in me" (John 14:1).

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

"Fear not . . . thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:1-2).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

The process of focusing on God's Word often enables the patient to relax and to begin sharing feelings which he needs to express to a friend.

Any confidence revealed during a visit must be treated as a sacred trust. The caller may want to request others to pray about the matter, or to discuss the information with a friend or loved one. Whatever the nature of the communication, it must never be revealed to anyone without specific permission of the patient.

A breach of confidence can have disastrous results, with concomitant and irreparable loss of faith and friendship.

Before leaving, have a short, quiet prayer with the patient. Present his needs to God. Let the patient know you will continue to remember him in prayer—then do!

Do not promise to make a return visit unless you know you will follow through with the commitment. Unkept appointments create a much stronger reaction of disillusionment and disappointment in the hospitalized patient than when he is well and otherwise occupied.

Short greetings by telephone help to keep the infirm in contact with friends and loved ones.

Mail is an excellent means of hospital ministry. I wish Christians could know how much cards and letters mean to those who are removed from the mainstream of life. The patient can receive greetings at his leisure, and has the further advantage of being able to read them as many times as he wishes.

When done to the glory of God and the blessing of man, hospital visitation can be a meaningful and joyous experience. Seeking the mind of the Holy Spirit in behalf of the patient, from the time planning begins until the visit is over, will enable the caller to experience a beautiful ministry. □

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AUG. BOOK OF THE MONTH

CONTEMPORARY PORTRAITS FROM THE OLD TESTAMENT



By Paul Culbertson

“Living in an era of conflict, fear, and tension.” These words describe our present day but they are also the words that describe the Old Testament world. Dr. Paul Culbertson has taken the rich biographical material of the Old Testament and related it to contemporary needs and problems—an application that is exciting, challenging, and spiritually uplifting.

While many Christians look to famous Bible characters such as Elijah, Ruth, Job, and Daniel for inspiration and guidance, we have tended to overlook other characters like Joash, Manasseh, and Caleb as sources of instruction. But all these characters provide insights and lessons that are valuable in the contemporary context, and the author draws rich meaning from these life histories.

Perhaps one of the things that makes this book so current and practical is the fact that the author is reflecting years of experience in counseling with young people at the college level.

The biographies are presented in a sympathetic manner, yet they are not overdone—the harsh facts of failure and depression, frustration and stress are laid out in vivid detail. But this detail provides insight into our own problems and demonstrates how God works in

mighty power and majesty in the hearts and minds of people—both in the Old Testament and today.

To take one example: Eliakim is portrayed as a man living through an era of great tension and difficulty. But the author points out that this “man became a savior to his nation, an honor to his father’s house, and a type of our Lord Jesus Christ.” How did this happen? By living a godly life, by developing habits and a life-style that created a character that could be called upon when needed by his countrymen. Surely this life provides insight for this day and age.

In a day when many Christians tend to disregard the Old Testament, here is a book that demands attention. This book illuminates God’s ability to utilize fragile human personalities to convey His message to ongoing generations. It is a book that you could recommend to people who are successful, maturing Christians. Or it could be recommended to people who are experiencing serious problems in their Christian lives. In either case, the reader will be blessed and strengthened by the insights on these pages.



Robert W. Collier
West Vancouver, British Columbia

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—Culbertson

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NARF HOISTS RADIO TOWER IN K.C.

The new tower of the Nazarene Amateur Radio Fellowship (NARF) station was hoisted and mounted above the third-floor roof of the General Board Building in Kansas City on June 25. Three club members—Ed Fisher from Sterling, Ill.; Mick Manor from Upland, Ind.; and Harry Gilbert from Mokena, Ill.—donated a week of their time to make the installation. Gilbert served as NARF president and Manor edits the monthly NARF newsletter.

Tower equipment was purchased from NARF member Bill Ogg, owner of L.A. Electronix, Torrance, Calif. It was shipped by air to Kansas City. Standing 22 feet in its nested position, the motorized crank-up tower can be extended 50 feet into the air at push-button control from the ham station.

A Hy-Gain beam antenna was

installed atop the radio tower. With an element span of 31 feet, it is controlled by a Ham II rotor donated to the club by Cornell-Dubilier Electronics, Des Plaines, Ill.

The rotor makes it possible to revolve the beam antenna a full 360 degrees. Signals can be directed toward any part of the world where communication is intended. The rotor is controlled from the station console.

The new equipment enables the Kansas City station (WAØHPW) to radiate up to 2,000 watts of power. Seminarians Tim Mercer and Clint Stetson are station operators. Other qualified club members coming to the city have free use of the facilities.

Need for the tower was brought to the attention of the club by Nazarene missionaries from South and Central America who had trouble receiving transmissions. Past club president Harry Gilbert said the project has been in the planning and engineering stages since early in 1973.

Presently, there are 177 NARF club members and there is a growing interest among Nazarenes across the nation. Members and missionaries meet together for a "net" on Sunday afternoon (2000 GMT) at 3 p.m. Central Daylight

Time at 21385 kHz.

Missionaries on 18 mission fields are licensed amateur ham radio operators. The new K.C. installation will play an important part in maintaining radio communication with missionaries from an increasing number of fields. Phone patches are often used to keep missionaries in touch with church leaders, family, and friends.

A "Ham Shack" has been provided by the church for the NARF Club. Equipment formerly located in the Headquarters Building has been moved to its new location on the fourth floor of the General Board Building.


With the additional tower and antenna, club members anticipate a more effective ministry to Nazarene missionaries and a widening role of communication and fellowship. □

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Spectators and specialists watched as the NARF radio tower was lifted by aerial crane to its rooftop position above the third floor of the General Board Building.

NAZARENE TEEN HONORED BY CONNECTICUT

Theodore M. Smith, son of Pastor and Mrs. Keith Smith, Hartford (Conn.) First Church, was chosen "Outstanding Teen-ager of Connecticut" for 1974. He received a trophy from Governor Meskill at the State Capitol following the notice of selection.

Smith's selection was from a large group of names submitted by the state's high school principals. He will compete for regional scholarships and one of the two "National Outstanding Teen-agers of America" titles and scholarships.

A member of the National Honor Society, Smith received the Headmaster's Award yearly during his high school career. He was one of the graduating class speakers in this year's exercises.

Theodore is a winner of two writing awards, a member of the Society of Outstanding High School Students, and a varsity soccer and basketball team member at Robinson High School.

Smith is active in his local church. In addition to his job as church organist, he plays piano and violin.

Smith won three awards as a

pianist in yearly competition at Eastern Nazarene College, Quincy, Mass. He is serving as president of the NYPS in his church and is teen representative on the New England District NYPS. He was chosen to represent his district at the World Youth Institute in Fiesch, Switzerland.

A late communique has advised that Theodore M. Smith has been selected "Outstanding Teen-ager of Region I," which includes the states of Connecticut, New York, New Jersey, Pennsylvania, and Ohio. The announcement of Mr. Smith's selection was made by the Washington, D.C., Outstanding Teen-agers of America organization. With the regional honor, Smith received a scholarship to Hartt College of Music, where he may continue studies in music education. □



Governor Meskill presents trophy to Theodore Smith at the Connecticut State Capitol.

A Call to Prayer For Inner-City Teams

Nazarenes everywhere are asked to give of themselves daily in searching prayer on behalf of 30 college youth who will be serving God and the church this summer through eight special ministry teams assigned to inner-city locations.



Roger Bowman

These teams are under the general supervision of Rev. Roger E. Bowman, director of outreach for the Department of Home Missions, and the individual college outreach directors.

After a week of intensive training, these teams are now on the job in eight selected inner cities where they face great odds representing Christ on the front lines of the world's greatest mission field.

A more complete account of these teams, their pictures, and the places where they are serving, appear elsewhere in this issue of the

Herald of Holiness.

Right now, and throughout the summer, they need our prayers, and we need to share in their spiritual ministry through our prayers daily on their behalf. □

—Dr. Raymond W. Hurn
Executive Secretary
Department of Home Missions

NAZARENES TODAY

Everyone has experienced the impact of inflation. Living costs have skyrocketed. Many have had to curtail expenditures in order to make ends meet. What a tribute to the commitment of our people that this year's Easter offering for world evangelism has exceeded last year's by more than \$400,000.

It is a comparison that gives cause for rejoicing. It is a testimonial to the sacrificial spirit of Nazarenes throughout the world.

As signs of the soon coming of our Lord multiply around us, it is heartening and challenging to know that the people called Nazarenes are concerned that the gospel be preached with increasing fervor both in the homeland and mission fields abroad.

So rather than retrench, we'll increase our volume of prayer, continue our stewardship of sacrificial giving, and intensify our efforts as we

*Girdle the globe with salvation,
With holiness unto the Lord;
And light shall illumine each
nation,
The light from the lamp of
His Word.** □

—M. A. (Bud) Lunn
Manager, Nazarene Publishing House

*Lyrics by V. A. Dake



At a contest held in Seattle on May 11, the "Joyfull Noise Trio" were named number one in "Who's Who in Gospel Music in the Northwest." The group received a trophy and other prizes. They were also promised free recording time at a major studio.

The young men in the music ensemble attend Snohomish (Wash.) Clearview Church. Pictured with their trophy are Earl Reynolds, Bob Smith, and David Haley, and the accompanists: Ron Guffnett, keyboard; Marty Martin, guitar; and Kevin Martin, bass guitar.

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- NORTON, JOE. (C) Box 143, Hamlin, Tex. 79520
- OCKERT, F. E. (R) Box 786, Lady Lake, Fla. 32659 (full-time)
- ◆OLIVER, RICHARD G. (C) 6328 Iroquois Dr., North Little Rock, Ark. 72116
- OVERTON, WM. D. (C) Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- ◆OYLER, CALVIN B. (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES E. (C) 802 Stewart Dr., New Castle, Ind. 47362
- ◆PARR, PAUL G., & THE SONGMASTERS (C) Box 855, Decatur, Ill. 62525
- ◆PASSMORE EVANGELISTIC PARTY, THE A A (C) c/o NPH*
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- PERDUE, NELSON. (R) Box 205, Pioneer, Ohio 43554 (full-time)
- PFEIFER, DON. (C) Waverly Ohio 45690
- PHILLIPS, GENE E. (C) R. 2, Griggsville, Ill. 62340
- ◆PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- ◆POOLE, JOHN WESLEY & MRS. (C) R. 5, Leighton Rd., Augusta, Me. 04330
- ◆POWELL, CURTICE L. (C) 2010 London Dr., Mansfield, Ohio 44905
- POWELL, FRANK. (C) P.O. Box 222, Oskaloosa, Ia. 52577
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- ROBINSON, LINDA. (C) See Higher Ground.
- ◆ROBISON, ROBERT. & WIFE. (C) Heaters, W. Va. 26627
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- RUSHING, KEN & EDNA. (R) 3621 N W 97th St., Miami, Fla. 33147
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- SANDERS, RUFUS. (C) c/o NPH*
- SANDO, CLIFFORD A. (C) 261 S. Small Ave., Kankakee, Ill. 60901
- ◆SAY FAMILY. (C) 1515 PineLake Dr., Orlando, Fla. 32808
- SCARLETT, DON. (R) 3643 Chrysler Ave., Indianapolis, Ind. 46224 (full-time)
- ◆SCHLANG, NEIL. (C) 542 N. Crest Rd., Chattanooga, Tenn. 37404
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
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- SHARPLES, J. J. & MRS. (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
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- SHUMAKE, C. E. (C) Box 4536, Nashville, Tenn. 37216
- SINGELL, TIMOTHY. (R) c/o NPH* (full-time)
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- SMITH, CHARLES HASTINGS. (C) Box 1463, Bartlesville, Okla. 74003
- ◆SMITH, DUANE. (C) 3301 Drennan Rd., Box 63, Colorado Springs, Colo. 80911
- SMITH, HOWARD M. (C) R. 1, Box 87-B, Jacksonville, Ark. 72076
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- ◆SNELLGROVE, H. G. (C) 1906 Keystone Ave., Albany, Ga. 31705
- SNOW, DONALD E. (C) 53 Baylis, S.W. Grand Rapids, Mich. 49507
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- ◆STARK, EDDIE G. & MARGARET. (C) 6906 N.W. 36th Bethany, Okla. 73008
- STARNS, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- ◆STOCKER, W. G. (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- STONE GOSPEL SINGING FAMILY. (R) R. 2, Box 386, Spooner, Wis. 54801
- STRIKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L. (C) Box 274, Bethany, Okla. 73008
- SWEARENGEN, JOHN W. (C) 210 Munroe St., Bourbonnais, Ill. 60914
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- THOMAS J. MELTON. (C) c/o NPH*
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- TOMPKINS, JOE LEE & MRS. (C) Box 297, McCrory, Ark. 72101
- TUCKER, RALPH, JR. (C) c/o NPH*
- ◆TURNOCK, JOHN J. & MRS. (R) c/o NPH*
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- VARIAN, W. E. (R) 5423 Hicks Corner, Kalamazoo, Mich. 49002 (full-time)
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- WALKER, LAWRENCE C. (C) 114 8th St., N.E., New Philadelphia, Ohio 44663
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AUGUST SLATE

(As reported to Visual Art Department)

BATTIN: Vilonia, Ark. (camp), Aug. 4-11; Jonesboro, Ark. (Rogers Chapel), Aug. 12-18; Morrilton, Ark., Aug. 25—Sept. 1

BELL: Del City, Okla. (1st), Aug. 11; Erick, Okla., Aug. 20-25; Altus, Okla., Aug. 27—Sept. 1

BENDER: Sandersville, Miss. (Cong. Meth. Camp), Aug. 6-15; Meridian, Miss. (Oakland Hgts.), Aug. 17-25

BERTOLET: Wash.-Phila. Dist. Camp, Aug. 2-11

BEYER: Pelham, Tenn. (Chapman Chapel), Aug. 6-11; Alderson, W.Va., Aug. 20-25

BLUE: Florida Concert Tour, Aug. 5-11; International Laymen's Conf., Aug. 12-18; Ft. Lauderdale, Fla. (1st), Aug. 18

BOND: Mich. Dist. Youth Camp, Aug. 6-11; Carey, Ohio (Ridge Chapel), Aug. 13-18; South Bend, Ind. (Trinity), Aug. 27—Sept. 1

BROOKS: Lincoln, Neb. (Weeping Water Miss. Camp), Aug. 2-11

BROWN, ROGER: Akron Dist. Camp, Aug. 3-11; Wisconsin Dist. Camp, Aug. 19-25; Mattoon, Wis., Aug. 30—Sept. 1

CASTEEL: Golden, Colo. (Edgemont), Aug. 9-11

CAUDILL, STEVE: Plattsburg, N.Y. (camp), Aug. 1-11; Wilmington, N.Y. (camp), Aug. 14-25

CAYTON: Johnson, Vt. (Ithiel Falls Camp), Aug. 7-18; New England Dist. Youth Camp, Aug. 26-31

CLARK: Jeffersonville, Ind. (Illiana Camp), Aug. 8-18; Lowell, Ind., Aug. 19-25; Brazil, Ind. (Comm. Miss.), Aug. 26-31

CLIFF: Modesto, Calif. (Trinity), Aug. 11-18; Sunnymead, Calif., Aug. 26—Sept. 1

CLINE: Kingsport, Tenn. (Calvary), Aug. 20-25

CONWAY: Quincy, Ill. (Church of God Camp), Aug. 18-25

COOK: Indianapolis Dist. Camp, Aug. 5-11; East Point, Ga., Aug. 20-25

COX: Switzerland, Aug. 1-15; England, Aug. 30—Sept. 6

CRABTREE: Circleville, Ohio (camp), Aug. 16-25

CRANE: Johnson, Vt. (Ithiel Falls Camp), Aug. 7-18; Romney, W.Va., Aug. 27—Sept. 1

DARNELL: Huntington, W.Va. (Wes. Dist. Camp), Aug. 8-18; Columbus, Ind. (Calvary), Aug. 22—Sept. 1

DISHON: Normal, Ill. (Central Ill. Camp), Aug. 15-25

DIXON: Ohio (gospel concerts), Aug. 1-11; Needmore, Pa. (Pleasant Ridge Camp), Aug. 13-18; Caledonia, Ohio (tent), Aug. 23—Sept. 1

DUNMIRE: Tennessee Dist. Camp, Aug. 5-11; Newport, Ky. (1st), Aug. 27—Sept. 1

ELLINGSON: Pensacola, Fla., Aug. 5-11; Lanett, Ala. (1st), Aug. 12-18; Pine Bluff, Ark. (Forrest Park), Aug. 20-25; Mansfield, Ark., Aug. 26—Sept. 1

ELLWANGER: Kirkwood, Mo., Aug. 7-11; Richmond, Mo., Aug. 27—Sept. 1

FELTER: Athens, Ont., Aug. 8-18

FILES & ADAMS: West Chester, Pa. (camp), Aug. 2-11; Bethlehem, Pa. (1st), Aug. 20-25

FORD: Plainfield, Ind., Aug. 12-18; Blountsville, Ind., Aug. 19-25

FREEMAN: Dixon, Ill. (1st), Aug. 12-18; Normal, Ill. (Central Ill. Hoi. Camp), Aug. 19-25

FRODGE: Danville, Ill. (West Side), Aug. 21—Sept. 1

GAWTHORP: Rochester, Ind., Aug. 20-26

GORMAN: Louisville, Ky. (Lyndon), Aug. 4; Louisville, Ky. (Peniel), Aug. 18; Shelbyville, Ky., Aug. 25

GREEN: Virginia Dist. Camp, Aug. 9-18; New York Dist. Camp, Aug. 23—Sept. 1

GRIMSHAW: Joliet, Ill. (Crystal Lawns), Aug. 27—Sept. 1

GRINDLEY, GERALD: Seyfert, Pa. (Hoi. Chr. Camp), Aug. 9-18; Lewistown, Pa. (camp), Aug. 23—Sept. 2

HAPPINESS SINGERS: Concerts in Michigan, Aug. 28—Sept. 1

HARROLD: Clarksville, Ind. (1st), Aug. 11-18; Eagle River, Wis., Aug. 27—Sept. 1

HEGSTROM: Minnesota Dist. Camp, Aug. 19-25

HENDERSON, DON: Montezuma, Ind. (# 11 Mission), Aug. 28—Sept. 8

HOECKLE: Ballinger, Tex., Aug. 22—Sept. 1

HOLCOMB: Portsmouth, R.I. (camp), Aug. 2-11; Port Arthur, Tex. (Grace), Aug. 13-18; Charleston Heights, S.C. (West Ashley), Aug. 26—Sept. 1

HOLLEY: Dublin, Ga. (1st), Aug. 19-25; Harbert, Mich., Aug. 27—Sept. 1

IDE: West Texas Dist. Camp, Aug. 12-18

IRWIN: East St. Louis, Ill. (Maplewood), Aug. 21—Sept. 1

JANTZ: West Virginia Dist. Camp, Aug. 4-11; Bonnie, Ill. (camp), Aug. 15-25; Topeka, Kans. (Highland Park), Aug. 27—Sept. 1

JAYMES: Decherd, Tenn., Aug. 21—Sept. 1

JONES, CLAUDE: Long Island, N.Y. (Freeport (Camp), July 31—Aug. 11; Lynn, Ind. (Cherry Grove Camp), Aug. 14-25

KLEVEN: Robinson, Ill. (camp), Aug. 17-23; Farmer City, Ill., Aug. 25—Sept. 1

LAMBERT: Carthage, Ind., Aug. 19-25

LANIER: New Straitsville, Ohio (Zion Comm.), Aug. 18—Sept. 1

LASSELL: Pleasantville, N.J. (Pine View Camp), Aug. 8-18; Chicago, Ill. (indoor camp), Aug. 19-25; Bedford, Ind., Aug. 26—Sept. 1

LAXSON: S.W. Okla. Dist. Camp, Aug. 5-11; Sikeston, Mo., Aug. 13-18; Decatur, Ala., Aug. 27—Sept. 1

LESTER: Midway City, Calif., Aug. 24—Sept. 1

LINDER: Van Buren, Ind. (Fletchers Chapel), Aug. 25—Sept. 1

LOWN: Kansas Dist. Camp, July 30—Aug. 4

LUSH: Arizona Dist. Camp, Aug. 1-11; Hawaii Dist. Camp, Aug. 19—Sept. 1

MANLEY: Goshen, Ind. (1st), Aug. 6-11; Bethel, Ohio, Aug. 13-18; Oregon, Ohio (1st), Aug. 20-25; Bryant, Ind. (Wes.), Aug. 27—Sept. 1

MARTIN-FISHER: Royale City, Wash., Aug. 27—Sept. 1

MARTIN, PAUL: West Virginia Dist. Camp, Aug. 4-11; Monte Vista, Colo., Aug. 12-18; Hawaii Dist. Camp, Aug. 19—Sept. 1

MCCULLOUGH: Brunswick, Me. (E. Harpswell), Aug. 7-11; Sikeston, Mo., Aug. 13-18; Sylvia, Kans. (Pleasant Hill), Aug. 20-25; Decatur, Ala., Aug. 27—Sept. 1

McKINNEY: Portage, Ohio (camp), Aug. 15-25

McWHIRTER: S.W. Okla. Dist. Camp, Aug. 5-11; Maine Dist. Camp, Aug. 26—Sept. 1

MEREDITH: Imperial, Neb. (Imperial Valley Camp), Aug. 8-18

MICKEY: El Paso, Tex. (1st), Aug. 6-11; St. Louis, Mo. (Overland), Aug. 13-18; Greeley, Colo. (Sunnyview), Aug. 20-25; Poplar, Mont., Aug. 27—Sept. 1

MILLHUFF: July slate (inadvertently omitted): Western Europe & Mideast, July 1-21; Missouri Dist. Camp, July 22-28 August slate: Akron Dist. Camp, Aug. 3-11; Carey, Ohio (Ridge Chapel), Aug. 13-18; Elk City, Okla. (United Campaign), Aug. 19-25; McCrory, Ark., Aug. 27—Sept. 1

MULLEN: Clarksburg, Ont. (Wes. Camp), Aug. 9-18

NEFF: Swanton, Ohio (Calv. Hoi. Camp), Aug. 1-11; Tabor, Ia. (camp), Aug. 19-25

NEUSCHWANGER: Iowa Dist. Camp, Aug. 5-11; Little Rock, Ark. (Central), Aug. 14-18; Parsons, Kans., Aug. 20-25; Houston, Tex. (Bel-

fort), Aug. 26—Sept. 1

OVERTON: Livermore Falls, Me. (Camp Waconda), Aug. 5-9; Yarmouth, Me. (Children's Cru.), Aug. 14-18; Gardiner, Me. (Children's Cru.), Aug. 21-25; Livermore Falls, Me. (Children's Cru.), Aug. 28—Sept. 1

PFEIFER: Tennessee Dist. Camp, Aug. 5-11; Portage, Ohio (camp), Aug. 15-25; Ft. Thomas, Ky. (1st), Aug. 27—Sept. 1

PHILLIPS: Vici, Okla. (camp), July 25—Aug. 4; Reserved, Aug. 5-25; Sullivan, Ind., Aug. 27—Sept. 1

PIERCE: Danville, Ill. (Cedar Grove), Aug. 20-25; Momence, Ill., Aug. 27—Sept. 1

POWELL, FRANK: Walnut, Ill., Aug. 30—Sept. 1

PRICE, JOHN: Batesville, Ark. (1st), Aug. 4-11; Walnut Ridge, Ark., Aug. 14-25; Kinsley, Kans., Aug. 26—Sept. 1

QUALLS: Kampsville, Ill. (Hillcrest Camp), Aug. 5-11

RAKER: Galena, Kans. (tent), July 31—Aug. 11; Atchison, Kans. (1st), Aug. 14-25

RAYCROFT: Gravenhurst, Ont. (Free Meth. Camp), Aug. 27—Sept. 1

ROBISON: Tent Revival, Napier, W.Va., Month of August

ROTHWELL: Wisconsin Dist. Camp, Aug. 19-25

SAY: Conneautville, Pa. (camp), Aug. 2-11

SERROTT: Camps, month of August

SHARP: Vernon, Mich. (Mission Bible), Aug. 27—Sept. 1

SLACK: Bowersville, Ohio (Camp Union), Aug. 1-11; Oakland City, Ind. (camp), Aug. 15-25; Bedford, Ind. (Faith Miss.), Aug. 26—Sept. 1

SMITH, C. H.: Esther, Mo. (1st), Aug. 27—Sept. 1

SMITH, H. M.: Ft. Bragg, Calif., Aug. 9-18

SMITH, OTTIS: Freeport, L.I. (camp), July 31—Aug. 11; South Glen Falls, N.Y. (Tri-Hol. Camp), Aug. 18-25; Altona, N.Y., Aug. 27—Sept. 1

SNOW: West Virginia Dist. Camp, Aug. 4-11

SPARKS, ASA: Shelbyville, Ill. (Mode Camp), July 26—Aug. 4

STAFFORD: Albany, Ind. (Delaware Camp), Aug. 1-11; Doyle, Tenn., Aug. 15-25

STARK: Iowa Dist. Camp, Aug. 5-11; Lawton, Okla. (1st—Children's Cru.), Aug. 13-18; Lawton, Okla. (Lawton Heights—Children's Cru.), Aug. 19-25

STRICKLAND: Lima, Ohio (Mt. Lookout Camp), Aug. 15-25; Wellsburg, W.Va., Aug. 27—Sept. 1

SWEARENGEN: Tabor, Ia. (camp), Aug. 19-25

TAYLOR, EMMETT: Poteau, Okla. (1st), Aug. 27—Sept. 1

THOMAS, J. MELTON: Port Clinton, Ohio, Aug. 8-11

TOMPKINS: Springdale, Ark. (1st), Aug. 6-11; Bethany, Okla. (Williams Mem.), Aug. 13-18

TURNOCK: Liberal, Kans., Aug. 6-11; Oberlin, Kans., Aug. 12-18; Tipton County, Ky., Aug. 26—Sept. 1

VANDEBUSH: Rapid City, S.D. (Wes. Camp), Aug. 5-11; Junction City, Kans. (Wes. Camp), Aug. 12-18; Bristol, Ia. (Wes.), Aug. 20-25

VARIAN: E. Ky. Dist., Aug. 5-9; Estill Springs, Tenn., Aug. 20-25

WALKER: Olive Hill, Ky. (indoor camp), Aug. 6-11; Ortonville, Mich. (tent), Aug. 23—Sept. 1

WALLACE: McConnelsville, Pa. (camp), Aug. 13-18; Dalton, Ga. (Calvary), Aug. 27—Sept. 1

WARD: Cory, Ind., Aug. 18-25; Bedford, Ind., Aug. 29—Sept. 8

WELCH: Tullahoma, Tenn. (Brownington), Aug. 28—Sept. 8

WISEHART: Iowa Dist. Camp, Aug. 5-11

WYLLIE: Antlers, Okla. (1st), Aug. 21—Sept. 1

WYRICK: Lexington, Ky. (Midway), Aug. 13-18

ZIMMERLEE: Madison, S.D. (1st), Aug. 18-25

WISCONSIN CHURCH MINISTERS TO RETARDED

For the love of Christ, two Nazarene families in Richland Center, Wis., opened their homes and hearts to retarded children. Then, following the New Testament pattern, they proceeded to bring the

children to church. A recent building program has provided a classroom for them. After one year, the average attendance for the class is 20. Mrs. Carley and Mrs. Harms are the teachers, assisted by Marilyn Carley and Douglas McHone. Rev. Frank A. Noel, Jr., is the pastor of the Richland Center Church of the Nazarene. □

Mrs. Wayne Carley and her class



**POINT LOMA RECEIVES
QUARTER MILLION
DOLLAR GRANT**

President W. Shelburne Brown of Point Loma College, San Diego, announced June 20 that the Kresge Foundation of Troy, Mich., has informed him of a capital grant of \$250,000 to be made for renovation of campus facilities. In his letter to Dr. Brown, Mr. William H. Baldwin, president and trustee of the Kresge Foundation, indicated that distribution will be made in installments of \$125,000.

The funds are scheduled to be received in early 1975 and 1976 subject to certification by PLC that matching funds have been received, pledged, or otherwise committed to campus improvement.

Receipt of the grant is a part of Phase II of a three-phase program to assist PLC in its ever expanding role in Christian higher education. Another \$703,000 was pledged earlier by other friends of the college in its "Bold Step Forward" program.

Record Year. The quarter million dollar Kresge grant comes at a time when PLC is completing one of the most successful years of its history. The largest number of total credit hours were given this past school year. Last year's freshman class was the largest in the history of the institution.

While the fiscal year will not be completed until August 30, all indications are that the financial posture at the end of the first year in San Diego will be decidedly stronger than had been anticipated.

Kresge Gift a Challenge. The foundation makes challenge grants to colleges and universities throughout the nation who have given evidence of strong academic programs, good management, and a willingness to help themselves. "We are indeed fortunate to have received this consideration from the Kresge Foundation," stated President Brown. "It is an indication that they believe in our future. The Kresge Foundation makes a careful review prior to taking this type of action and we are grateful to them for the confidence that they have placed in us." He added, "We look upon the Kresge gift as a challenge—a challenge to us to raise additional funds from our friends in San Diego and PLC constituents everywhere."

The capital development program is projected to improve

existing facilities rather than to build new ones. "We are anxious to upgrade and remodel residence halls and academic facilities to make them as efficient and useful

as possible." President Brown indicated. "When the capital development program is completed, PLC will have one of the finest campuses in the entire nation." □



PLC President W. Shelburne Brown and Director of Development Carleton G. Ponsford (l.), and Mr. Howard F. Dunn (r.), director of corporate and foundation giving, read the letter from the Kresge Foundation announcing the grant of \$250,000.

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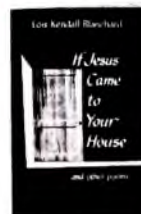
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OF PEOPLE AND PLACES

Richard V. Benner, son of General Superintendent Emeritus and Mrs. Hugh C. Benner, received his Ph.D. degree from Stanford University on June 16. Richard received his A.B. degree from Northwest Nazarene College, Nampa, Ida., and his M.A. degree from Michigan State University.



Richard V. Benner

For two years, Dr. Benner was a member of the University of Washington staff. He served in the area of student guidance and personnel services.

During his doctoral studies, Benner was appointed as a Kellogg Fellow and was the recipient of a Stanford Scholarship. His dissertation research was directed toward "Decision Making in Complex Organizations." In recent years, he has been engaged in part-time college teaching and has served on special assignments as an educational consultant with a Palo Alto, Calif., firm.

Presently, Dr. Benner is administrative consultant for Ohlone College, a new and rapidly growing institution south of San Francisco. He carries responsibilities in all areas of the college development. Richard and his wife Patricia are active members of San Francisco First Church.

Dr. and Mrs. Hugh C. Benner attended the Stanford University commencement exercises to witness their son's graduation. On June 9, Dr. Benner preached at San Francisco First Church and dedicated his six-month-old grandson, John Lawrence. □

Dr. Lyle P. Flinner, professor of religion and psychology at Bethany Nazarene College, Bethany, Okla., has been selected for inclusion in the first edition of *Who's Who in Religion* to be published soon. This is a completely new and comprehensive biographical reference which offers sketches of major figures in America's religious community.



Dr. Flinner

The national publication will be an ecumenical compendium of religious leaders and religious educators from every faith and denomination. Persons are included because of contributions to the various activities of their faith.

Dr. Flinner will also be included for the second year in *Outstanding Educators of America* and his name will again appear in the *Directory of American Scholars*.

Flinner is currently writing the 1974 series of articles in the *Herald of Holiness* under the heading—"Becoming Mature: Toward Christian Self-actualization." □

Evangelist and Mrs. J. Melton Thomas held eight revivals in Alaska during March and April. Each of the series began on a Tuesday and concluded the following Sunday. Meetings were held at Fairbanks First, Nome, Fairbanks Totem Park, Anchorage First, Soldotna, Juneau, Sitka, and Ketchikan.



J. Melton Thomas

The couple were pastors of Fairbanks First for 5 years. They established and pastored Juneau. During the tour, they distributed a book entitled *Alaska Allusions*. Rev. Thomas wrote the book to share experiences of the 10 years he spent in the Fairbanks and Juneau pastorates. □

SPECIAL CLASS GROWING

"Angels Unaware," a special education class for the retarded sponsored by the Sunday school of Bradenton (Fla.) First Church, recently set a new attendance record of 14. The class was organized at the request of the Parents Council of the Manatee-Sarasota Association for the Retarded two years ago and has enjoyed steady growth. Herb McMillian is the director of Christian education, and Pal L. Wright is the pastor.



Herman Brown reporter



Special education class of Bradenton First Church of the Nazarene, Bradenton, Fla. Standing (left to right): Verna Hanna (helper), Helen Zeits, Laura Mae Topping, Patty Sanders, Lettie Stembler (teacher), Barbara Hanna, and Bob Stembler (teacher). Sitting (left to right): Shirley Tomlinson, Scott Hartshorn, Clara Hartshorn (helper), Richard A. Curtis, and Richard Prince.

JOY IN SERVING

"To Spread Joy" is the purpose of this Joy Club (Just Older Youth), Mount Vernon (Ohio) First Church. The director of this senior adult group is Clara Galloway.

The Joy Club provides opportunities for significant service to

the community and church for senior adults. Members also enjoy privileges of group activities, travel, and reliable source of information concerning services available to older persons through local, state, and federal governments. Jack Archer is pastor of the sponsoring church.



Eighty persons present at a recent Joy Club meeting sponsored by Mount Vernon (Ohio) First Church. The meeting was held on the campus of Mount Vernon Nazarene College. Rev. and Mrs. James Ranum teamed up as the special speakers for the occasion.

115 NEW CHURCHES THIS QUADRENNIUM: 10 SINCE EASTER

Five new Churches of the Nazarene have been reported to the Department of Home Missions in Kansas City, bringing the total number of new churches since 1972 to 115, and the number organized since Easter to 10.

This represents a definite increase in tempo of organizing new churches in keeping with the announced goal of organizing 200 new churches between Easter and Christmas.

The denominational goal for the quadrennium is 400 new churches.

New churches since the last notice in the *Herald of Holiness* are:

Rittman, Ohio, church, organized on May 5. Pastor: Rev. Gerald Stroud, and Dr. Don Gibson is the district superintendent.

Dr. A. Milton Smith, district superintendent of the Florida District, reports the organization of the Tampa Westside Church on May 5. The pastor is Rev. James U. Bender.

Ripley, W. Va., Church was organized on May 12. Dr. M. E. Clay is the district superintendent, and Rev. Raymond Pyle pastor.

District Superintendent W. M. Lynch reports the organization of the Vicksburg (Miss.) Calvary Church on May 9. Rev. Frank L. Wills is the pastor.

Lake City (Fla.) Trinity Church was organized on May 12, according to District Superintendent J. T. Gassett. Rev. Don Newell is the pastor. □

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 7-8. District Center, P.O. Box 46, Camby, Ind. 46113. Host Pastor: Marion Hoard. General Superintendent: Dr. Edward Lawlor.

GEORGIA—August 8-9. Central Baptist Church, 1647 Watson Blvd., Warner Robins, Ga. 31093. Host Pastor: Paul Barnes. General Superintendent: Dr. V. H. Lewis.

NORTHWESTERN ILLINOIS—August 8-9. Manville Nazarene Camp, Rte. 1, Manville, Ill. 61339. Host Pastor: Paul Snellenberger. General Superintendent: Dr. Orville W. Jenkins.

NORTHWEST INDIANA—August 8-9. Glen Park Church of the Nazarene, 134 E. 43rd Ave., Gary, Ind. 46409. Host Pastor: Doyle L. Frazier. General Superintendent: Dr. Charles H. Strickland.

VIRGINIA—August 8-9. District Campground, Star Rte., Box 135, Buckingham, Va. 23921. Host Pastor: Lewis Giles. General Superintendent: Dr. George Coulter.

IOWA—August 9-10. Nazarene Campgrounds, 2251 Fuller Rd., West Des Moines, Ia. 50265. Host Pastor: Kenneth D. James. General Superintendent: Dr. Eugene L. Stowe.



"Showers of Blessing" PROGRAM SCHEDULE

Dr. William Fisher

Aug. 4—What It Means to Be "Sanctified"

Aug. 11—Revivals—Who Needs Them?

MOVING MISSIONARIES

MR. GEORGE BIGGS, on furlough: c/o R. E. Howard, 7901 N.W. 28th Terr., Bethany, Okla. 73008

REV. LAWRENCE BRYANT, Apartado Postal 01-136, San Salvador, El Salvador, Central America

MR. LARRY BUESS, returned to the field: P.O. Box 2328, Beirut, Lebanon

MISS MIRIAM MELLINGER, arrived on the field: P.O. Box 456, Mount Hagen, Western Highlands, Papua New Guinea

REV. WILLIAM PEASE, returned to the field: Box 387, 12½ Vernon Drive, Montego Bay, Jamaica, West Indies

MISS MARJORIE PEEL, P.O. Box 82649, Southdale, Johannesburg 2001, Republic of South Africa

REV. THOMAS RILEY, on furlough: Olivet Nazarene College, Kankakee, Ill. 60901

REV. JOHN SMEE, on furlough: 1219 Bresee Ave., Pasadena, Calif. 91104

MOVING MINISTERS

EDWIN M. ABLA from St. Louis First to Hastings, Neb.

LOWELL D. ARNDT from Alberta, Minn., to Detroit Lakes, Minn.

DAVID A. AUSTIN from Nazarene Bible College, Colorado Springs, to Burlington, Wis.

PAUL CARPENTER from Indian Valley, Ohio, to Byesville, Ohio.

GARY L. CARR from Clarinda, Ia., to LeMars, Ia.

CHRIS C. CHRISTOPHER from Grand Rapids, Mich., to Bay City (Mich.) Faith.

RAY E. COX from Algona, Ia., to Marengo, Ia.

DOYLE L. FRAZIER from Olney, Ill., to Gary (Ind.) Glen Park.

HAROLD L. HAMPTON, JR., from Pueblo (Colo.) Spanish to Ketchikan, Alaska.

LLOYD HANKINS to Provo, Utah.

J. McCRAY HOLMES from Charlotte, N.C., to Akron (Ohio) First.

ADRIAN R. KEETON from Reading, Mass., to Frostburg, Md.

JAMES E. McCORMICK from Cincinnati Fairfax to Chelyan, W. Va.

C. E. MALONE from Barry, Ill., to Peoria (Ill.) El-Bethel

LAURIS MEEK from Bloomfield, Ia. to Fairfax, Okla.

DONALD LEE MESSER from Aledo, Ill., to Havana, Ill.

WOODROW F. MOORE from Brookhaven, Miss., to Nashville Bell Road.

DON L. NEWELL from Lake City (Fla.) First to Lake City (Fla.) Trinity.

DONALD R. PADGETT from evangelism to Rising Sun, Ind.

WILLIAM POTEET from Syracuse (N.Y.) First to Worcester (Mass.) First.

C. L. RENEAU from Atlanta, Tex., to Fort Worth Haltom City.

LEONARD RIST from Grove City, Ohio, to Muncie, Ind.

RAYMOND E. STARK from Washington, N.J., to Pittsburgh First.

RAY E. TUCKER from Three Rivers, Mich., to Elkhart (Ind.) First.

DONALD H. WILKINS from Albion, Mich., to Grand Rapids (Mich.) West.

WALTER V. WILLIAMS from Risingsun, Ohio, to Muncie (Ind.) North Walnut Street.
PHILLIP WILLIFORD from Nazarene Theological Seminary to Fort Worth Glen Park.

ANNOUNCEMENT

The Winfield, Kans. church is celebrating its fortieth anniversary on September 22. All former pastors and members are invited to come and worship with us. Rev. Herbert Lilly, the first pastor of the church, will be preaching in the morning. A time of feasting and fellowship will be held at noon with a special program planned for the afternoon. Dr. Ray Hance will be preaching in the evening service. All correspondence may be sent to: Rev. Stan Meek, 1217 Hackney St., Winfield, Kans. 67156.

EVANGELISTS' OPEN DATES

Rev. Jason H. Felter, full-time evangelist, has some open dates: Sept. 17-22 and Sept. 24-29. Please contact him at Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

VITAL STATISTICS

DEATHS

JAMES R. BELLOMY, 77, died Mar. 25 in Kennewick, Wash. He is survived by his wife, Vivian; a daughter, Sarah Cloyd; a son, James R., Jr.; two stepsons, Don and Lloyd Aman; a stepdaughter, Dode Moran; a sister; and three brothers.

REV. RAYBURN CANTRELL died June 9 in Geary, Okla. Funeral services were conducted by Dr. Jerald R. Locke and Revs. J. V. Langford, Frankie Choplin, and Frank Skillern. He is survived by his wife, Rebekah; a son, John William; two daughters, Margarete Dedman and Patricia Couch; four grandchildren; four brothers; and two sisters.

LOUIS H. COURTS, 70, died Apr. 5 in Cincinnati, Ohio. Funeral services were conducted by Rev. Ira L. East. He is survived by his wife, Gladys; one son, Rev. Glenn; and one daughter, Eunice.

REV. FRANCES M. DUNBAR, 93, died June 15 in Canon City, Colo. Funeral services were conducted by Rev. W. B. McCollum. She is survived by a son, John; and three daughters, Naomi Young, Esther Edwards, and Lois Vandervort.

MRS. NETTIE ESTERLINE, 86, died June 8 in Bernie, Mo. Funeral services were conducted by Revs. C. F. Transue, Darrel Grant, and Joe Masters. She is survived by 3 sons, William E., Rev. John W. and Rev. Howard; 6 daughters, Dora Dickey, Angeline Lockamy, Alene Book, Fae Krueger, Leveda Ward, and Doris Hoggard; 44 grandchildren; 68 great-grandchildren; 11 great-great-grandchildren; a brother; and 3 sisters.

MRS. ETHEL KUEHL, 79, died May 26 in Baldwin Park, Calif.

J. LEE SHARP, 95, died June 17 in Columbus, Ohio. Funeral services were conducted by Rev. Paul M. Berger and Rev. D. E. Clay. He is survived by his wife, Iva; one daughter; two stepdaughters; eight grandchildren; and one great-grandchild.

BERTHA VANAUSDALL, 96, died May 28 in Donnellson, Ia. Funeral services were conducted by Rev. Fred Borger. She is survived by three daughters, Mrs. James (Esther) Dye, Lois, and Mrs. William (Naomi) Richards; six grandchildren; and nine great-grandchildren.

REV. BERNARD N. WIRE died May 31 in Bethany, Okla. Funeral services were conducted by Revs. Ponder Gilliland and Sam Stearman. He is survived by his wife, Dorothea; 5 sons, James, Leroy, Paul, Eldon, and David; 6 daughters, Mrs. June Wiens, Mrs. Carol Sue Coose, Mrs. Bernadine Grogan, Mrs. Mary Jena Taylor, Mrs. Ruth Briscoe, and Mrs. Esther Morris; 34 grandchildren. 4

great-grandchildren; 3 brothers; and 2 sisters.

BIRTHS

to RICHARD AND LYNETTE (SANDERS) BACHMAN, Baldwin Park, Calif., a boy, Kevin Ray, May 17.

to JAMES T. AND JULIE K. BAILEY, Dover, Del., a girl, Lynn Allison, Sept. 18, 1973.

to KENNETH AND GLORIA (WATCHORN) BIBLE, Cincinnati, Ohio, a boy, Jason Robert, June 16.

to PATRICK AND JOAN (BENNIGHT) BLACK, Fremont, Calif., a boy, David Aaron, Mar. 11.

to MARVIN AND TONI GATES, Benton, Ill., a girl, Dana Renée, May 23.

to JEROME AND BRENDA (LANE) HANCOCK, Arlington, Va., a boy, Brian Jerome, Apr. 1.

to DENNIS AND JUDY (CHRISTNER) HOFFMAN, New Lenox, Ill., a girl, Lisa Denee, Mar. 1.

to REV. BOB AND CAROLYN (ROBINSON) HOYT, Los Angeles, Calif., a boy, Darin Jay, June 23.

to TOMMY AND LAQUETA (GOODSON) HYATT, Lamesa, Tex., a girl, Johnice Marie, June 25.

to REV. LOWELL AND MARY (HARRIS) KEENE, Hanapepe, Hawaii, a boy, Jonathan LaMonte, May 13.

to REV. STEVEN AND LYNDA (HOWERTON) LANGFORD, Millinocket, Me., a boy, Chad Aaron, June 25.

to CALVIN T. AND SHARON KAYE (LOVEJOY) MARTIN, Ft. Lauderdale, Fla., a boy, Calvin Tony II, June 16.

to REV. ALAN AND MARY (WILLIAMSON) METTLER, Charlevoix, Mich., a boy, Corey Alan, June 14.

to REV. CLEMO AND LOUIS (COPHER) MOORE, Kaibito, Ariz., a girl, Meredith Louise, June 21.

to DR. DANIEL AND JACQUELINE (HANSCH) OATHOUT, Evanston, Ill., a girl, Rebecca, June 8.

to PATRICK AND CHRISTINE (PONCE) PAGE, Wichita, Kans., a girl, Amy Kathleen, May 15.

to JIMMY AND DARYL (McFATTER) PROFFITT, Izmir, Turkey, a boy, Jeffery Stephen, May 14.

to REV. TOM AND DENISE (POWERS) REED, Richardson, Tex., a girl, Heather Denise, June 8.

to CLINTON AND JANET (BENTLEY) STETSON, Kansas City, a girl, Amber Lynn, May 7.

to REV. AND MRS. PHILLIP (SPIRES) WILLIFORD, Kansas City, a boy, Cody Wade, June 8.

to GARY AND JERRI ZIMMERMAN, Kansas City, a girl, Andrea Louise, June 14.

MARRIAGES

SHARON KAY SKRDLANT and JOHN J. KINDVALL at Carthage, S.D., Apr. 20.

JANICE GAY HODGES and ROBERT E. HARDING, JR., at Overland Park, Kans., June 8.

LINDA McCORMICK and WAYNE ANDREWS at Carthage, Mo., July 6.

CAROL ROSE WELLS and RICHARD LESLIE PARROTT at Mount Vernon, Ohio, June 3.

BEVERLY JO CLENDENEN and LEONARD A. COLLINS, JR. at Columbus, Ohio, June 15.

MIRIAM DAWN OSBURN and RONALD ALLEN PETTYS at Pekin, Ill., May 4.

DIRECTORIES

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NEWS OF RELIGION

SUICIDES AMONG YOUTH NOW TERMED "EPIDEMIC." A 14-year-old boy was found dead in Seattle by his parents, the victim of a self-inflicted bullet wound. His parents could think of no reason for the apparent suicide.

Such tragedies are growing across America, authorities note. Most prevalent are suicides among people in their late teens and early twenties.

Drugs account for much of the scourge, bringing with the habit a certain amount of brain deterioration.

In Los Angeles, suicides were up from 18, when a study was conducted 10 years ago, to 41 per 10,000 population. At an East Coast hospital, doctors reported the number of patients treated after attempting to take their lives had increased 11-fold in less than 20 years.

Suicide has become the No. 2 cause of death among the nation's college students, surpassed only by accidents. □

HEROIN NOW NO. 2 TO ALCOHOL, A MAJOR PUBLICATION DECLARES. Alcohol, which was overshadowed by heroin and other drugs for a while, is once again emerging as the No. 1 "drug of abuse" among young people, according to a Public Affairs Pamphlet published in New York.

Medical writer Jules Saltman said that excessive drinking among teen-agers has been a traditional concern of parents for many decades. But he noted a difference in the way young people are using alcohol today.

"It seems apparent that youngsters are drinking to get high, whereas years ago they drank to be 'smart,' to show that they were grown up," Mr. Saltman said in the pamphlet titled *The New Alcoholics: Teen-agers*. "And for some, the emphasis is on drinking to block out the troubles and pressures of the world—as is true among many adults today, too." □

AMERICAN MISSION NURSE, KIDNAPPED BY GUERRILLAS, FREED IN ETHIOPIA. An American missionary nurse who was kidnapped by guerrillas in northern Ethiopia was released unharmed and has been reunited with her husband, according to reports from Addis Ababa. Deborah Dortzbach of Freehold, N.J., 24, reportedly walked alone into Massawa, a Red Sea port 450 miles north of Addis Ababa, on June 22. She telephoned her husband Karl at the American mission hospital at Ghinda, 40 miles away. They were reunited at Asmara, capital of Eritrea Province.

"I'm all right, I feel fine," Mrs. Dortzbach, now in her sixth month of pregnancy, told a pilot who flew her to Asmara after her 27 days in the wilderness as a prisoner of the Eritrean Liberation Movement (ELF).

Her father, Rev. William Mull of the Freehold (N.J.) Bible Fellowship, offered prayers of thanksgiving at a special Sunday service, then joined friends for a celebration buffet.

No reason was given for Mrs. Dortzbach's release. There was no indication that the guerrillas had attached conditions to her release. □

UNITED PRESBYTERIAN ASSEMBLY REJECTS "DE-MASCULINIZATION" OF WORSHIPBOOK. Largely because of budgetary reasons but partly because of outright rejection, "de-masculinization" of a new Worshipbook was rejected at the United Presbyterian General Assembly in Louisville, Ky.

A Special Joint Committee on the Worshipbook ran into strong opposition on the floor when it recommended changing more than 250 male generic pronouns or masculine words.

It also proposed rewriting phrases "which in the mind of the committee might be considered inappropriate from a woman's perspective."

Other changes would have dealt with the wording of fixed texts, including the Lord's Prayer, the Nicene Creed, and the Sursum Corda, plus additions of materials such as prayers for All Saints' Day.

All recommendations were overwhelmingly defeated in a show of hands. □



■ Please discuss the meaning of “the Shekinah glory of God.” One speaker I heard said that the star in the east which the wise men saw was the Shekinah glory of God. Would you please comment on this?

Shekinah is an Aramaic and late Hebrew term meaning “residence,” especially of God. It does not occur in the Scriptures but was used by later writers to describe the visible presence of God—particularly in the radiant light between the cherubim in the holy of holies in Tabernacle and Temple.

The phrase “the Shekinah glory”

would mean “the glory of God’s presence.” Christians often use it to describe the awesome, yet joyous sense of God’s Spirit upon them.

Later Jews applied the term *Shekinah* to the pillar of cloud and fire in the Exodus, the smoking mountain where the law was given, and the cloud that filled the Tem-

ple at its dedication. Usually, however, it was thought of as the radiant glory of unapproachable light.

Whatever the star in the east was, it was placed there as a guide to bring the Magi to Jesus. I would have no objection to calling it a manifestation of God’s *Shekinah*, the bright light of His presence.

■ We used to sing the song “Will There Be Any Stars in My Crown?” I have searched the concordance and can’t find any scripture to substantiate the reference to receiving stars in one’s crown. Can you help me at this point?

There aren’t any such references.

There’s much about the crown (1 Corinthians 9:25; 2 Timothy 4:8; James 1:12; 1 Peter 5:4; Revelation 2:10 and 3:11), and Daniel 12:3 says that those who turn many to righteousness shall shine “as the stars for ever and ever” (cf. 1 Corinthians 15:41-42).

The only “starry crown” to which the Bible alludes is the “crown of

twelve stars” on the head of the woman in Revelation 12:1. The woman is supposed to represent either Israel or the Church (or both, as per J. A. Seiss).

But this is usually understood to be a flashback into the past representing the inauguration and preaching of the gospel. It would not necessarily refer to a future eternity.

Perhaps we shouldn’t quarrel with the poets over their license. It’s hard enough to write sound doctrine in prose, let alone verse.

Whether it has any stars or what the stars are, it is enough that we so live as to receive the “crown of righteousness, which the Lord, the righteous judge, shall give . . . unto all them also that love his appearing” (2 Timothy 4:8).

■ What does Paul mean when he says that many of the Corinthians were “weak and sickly,” and “many sleep”?

The context is the gluttony and drunkenness that marred the love feasts of the Corinthian church (1 Corinthians 11:17-34) and led to irreverence in observance of the Lord’s Supper.

Most commentators consider “weak,” “sickly,” and “sleep” in a physical sense. Sickness and even premature death came to some of these people by reason of their sins.

It is at least possible that the idea

of spiritual weakness, disease, and “sleep” or insensitivity is also included here.

But the point is plain. We are to examine ourselves if we would avoid the painful chastening of the Lord and condemnation “with the world.”

So far from these verses indicating, as they have sometimes been taken to mean, that a “sinning

Christian” might become so wicked that God would take him to heaven to get him out of the way, they say the very opposite.

Those who do not heed the warnings God sends and go on in their backslidden state will indeed “be condemned with the world” (verse 32; see Romans 11:22; Galatians 5:19-21; Hebrews 10:26-29; 2 Peter 2:20-22; and Revelation 22:19).

■ How do the Jews come by the name “Jews”? Are they not Hebrews?

In ordinary usage, *Jew*, *Hebrew*, and *Israeli* are synonymous terms.

The name *Hebrew* goes back to Abraham (Genesis 14:13) and was commonly used of his descendents until after the division of the Kingdom into the northern tribes (Israel) and the southern tribes (Judah).

Jew is derived from Judah. It is first used in the Bible in 2 Kings

16:6 to distinguish the southern Hebrews from the Israelites in the north.

Judaism is a cultural and religious rather than an ethnic term.

One point of which it is well to be aware: the Gospel of John uses the term “the Jews” in a specialized sense. It refers, not to the people as

a whole (of which Jesus and His disciples were part), but to that segment of the leadership that early crystallized in opposition to Jesus.

When this is understood, it becomes clear that there is no anti-Semitism in the gospel, as has sometimes been charged.

EIGHT NAZARENE COLLEGE TEAMS MINISTER IN INNER CITY

Thirty Nazarene collegians are giving of themselves and their time this summer to serve Christ and

their fellowman in the inner-city areas of great need. Team members will devote eight weeks to inner-city ministry under the sponsorship of their colleges and the Department of Home Missions.



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Stephen Hall David Crittenden
DeJuana Crittenden Edward Walker



Wichita (Kans.) North Ash

Team from Canadian Nazarene College, Winnipeg, Manitoba, Canada and Mid-America Nazarene College, Olathe, Kans.
William Sloane (CNC) Sam Bristov (MANC)
Barbara Buxie (MANC)
Donna Holmes (MANC)



Portland (Ore.) First

Team from Northwest Nazarene College, Nampa, Ida.
Cheryl Cotner Mike Cullur
Bucky Gould Nina Walke



*i'm a young girl
with a simple, young heart
in the middle of a
very big world.
but i'm going to
change my world...
because I have a
giant God inside of me...
God and i, with love,
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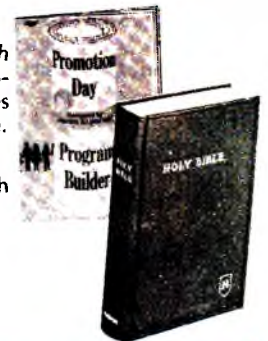
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**"BY ALL MEANS...
SAVE SOME"**

TURNING POINT

Something was lacking in my life. I found myself wondering why I was the mother of two small sons. Is this all life had to offer? I loved them, but somehow it just wasn't enough. It had become a struggle caring for their daily needs.

I had heard it said that, if you train up a child in the way he should go, when he is old he will not depart from it. Would this hold true for me? But for the present, I could feel my life swinging in the balance—a balance between the past and the force that was compelling me forward.

How can one seek for something when you don't know what you want? Call it conscience or fate, but I knew it was my last chance to find a place in society; or I'd be doomed to a life of existing with no purpose in sight.

I picked up the phone—Mom was always there when I needed her. I couldn't believe the words coming out of my mouth. Was she going to the revival? Yes, we'd go together.

The evangelist wasn't the kind you'd expect to hear—it seemed he was God speaking directly to me. I don't remember his text, but I knew the message didn't matter.

Once my feet started for the altar, the other steps just happened—people praying for me, my own voice calling out to God.

I didn't just walk out of church that night. I felt as if I floated out on a cloud and I wanted the whole world to know I was different inside.

My exuberance didn't last long, however, after I told my husband. I wanted him to be as happy as I, or to strike out at me, or to laugh; but he registered no emotion.

Now I was pregnant. Would God give me the girl I had dreamed of all these years—even prayed for? The peace I had given me the assurance I was on the right course, but still my days were full of disappointment. I sensed something was wrong. I knew that I would have no control over what was about to take place, and for the first time in months I began to doubt.

My baby was born crying, like all newborn. She was beautiful—so perfect.

The rest just seemed to flash through my mind as if it were happening to someone else

and I was only a spectator looking in. I remember the doctor saying there were complications—she needed heart surgery; she had to have oxygen to survive.

They were all there—the doctors, my husband, my mother, the minister. Why couldn't they do something to stop this? She was just a tiny infant laboring for breath. She didn't ask to be born. Now her life was at stake. Would she go to be with her Maker or stay to face the world?

The ambulance was carrying her miles away from home. It was a special hospital they were taking her to, but I knew that only God could save her. I had placed her in His care before she was born. Now it was His decision to make; but in my heart I believed He would bring her back to me.

The next few days are but a hazy memory. Perhaps God blots out the things most hard to bear, but one thing I knew—everyone was praying for her survival.

On the day surgery was scheduled, we received word that the operation would be postponed to conduct more tests. Was God working?

I couldn't understand why she was a hyaline-membrane baby. She was a full-term baby and I thought only premature babies had this condition. Only time would tell the outcome. The pain of going home empty-handed was just one more heartache awakening me to the fact that she was really mine and yet so far away.

The phone rang. It was the hospital calling long-distance. We could come and get her.

I'll never forget the blessed feeling I had that day. As I held her in my arms, viewing every precious feature, I saw the miracle God had performed when He touched her body.

Then I heard His voice speak as my husband said we would be going to church together now . . . and I knew in my heart that "all things work together for good to them that love God." □

By Joyce Prater
Security, Colo.

WIDMEYER CELEBRATES 90TH BIRTHDAY

Dr. C. B. Widmeyer was honored by Pasadena (Calif.) Bresee Church with a "This Is Your Life" presentation on July 21 in celebration of his ninetieth birthday. For many years, Dr. Widmeyer has served the church through a variety of ministries.



Dr. Widmeyer

The veteran churchman was born in a log house, July 19, 1884, about 100 miles up the Potomac River, Washington, D.C. He was converted at 13, sanctified and called to preach at 17.

Dr. Widmeyer has traveled in every part of the United States and preached in 45 states. His travels have taken him around the world three times.

In addition to pastoring eight years, another eight years were spent by Dr. Widmeyer in evangelistic work. He served as district superintendent two years in Kansas and two in California.

Widmeyer taught in holiness schools over a span of 40 years and worked on the mission field for 9 years. He served as a college president 8 years, a college principal 3 years, and a college dean for 4 years. He also taught in mission schools and seminaries for 7 years.

As a writer, he has authored books and booklets and written 400 gospel songs—words and/or music. Two of his most popular songs are "Come and Dine" and "In the New Jerusalem." These have been translated into 6 languages.

Dr. Widmeyer recently testified, "I look heavenward every day and wonder when the Lord will come and take me home." □

ONE-HALF CENTURY

(minus 341 days) of service to God and the church through the Nazarene Publishing House marks Edwards' career.

Russell R. Edwards smilingly came to work at the Nazarene Publishing House on June 4, 1925. The total sales of the Publishing House were \$198,000. Mail was delivered in a Model T truck, and Russ probably came to work on his bicycle or the streetcar.

In that half century, Russ has seen the sales grow to \$7,390,000, which reflected in his volume of work as a binderyman. The last 34 years he has been bindery supervisor. Russ would be the first to say, "Don't let that word *super-*

visor fool you." More appropriately, his title would read "bindery working foreman," in compliance with the policy definition of a supervisor at the House for everyone, including the manager.

Russ has seen many technical changes over these 49+ years. At his farewell luncheon it was observed that during the thirties a new procedure brought into existence sliced bread. There is a link of historical significance, since the big Wonder Bread Bakery, now owned by I. T. & T., has been the next door neighbor of NPH since 1926.

According to Manager M. A. (Bud) Lunn, "Russ is still a 65-years young, smiling, happy worker. He believes in the ministry of the Publishing House in giving God's Word to the whole world. It is employees like him that give character and continuance to the 'labour of love' one finds in working for God through our church." □



Russell R. Edwards

OKLAHOMA CITY NEW BLACK CHURCH ORGANIZED

The Oklahoma City Wilshire Boulevard Church was organized Sunday, June 30, at 3 p.m. The new church is located on Wilshire Boulevard, two blocks west of Kelly and two blocks east of Broadway Extension and Highway 77.

Dr. Joe Edwards has been appointed by District Superintendent Jerald R. Locke as pastor. Dr. Locke brought the organizational message with a challenge to the spreading of the gospel through

the medium of the Church of the Nazarene.

Pastor Edwards stated that he expects the charter membership to reach approximately 40. The charter will remain open until the new building is dedicated. Construction is expected to be completed early in August.

Dr. Edwards plans to operate a day-care center as an outreach program for the church. The new building, constructed with brick and block, will be carpeted and air-conditioned.

Located adjacent to the property are several large apartment complexes and a new home development.

HAROLD CHAPMAN STRICKEN WITH HEART ATTACK

Harold Chapman, 64, oldest son of the late Dr. J. B. Chapman, succumbed to a heart attack at his home in Hampton, Va., Sunday, July 7. Funeral services were held Thursday, July 11.

Chapman is survived by one son, Stewart; two daughters, Lucy and Catherine Chapman; two sisters, Mrs. Grace Ramquist of Kansas City and Mrs. Gertrude Lanpher Whitehead of Fayetteville, N.C.; and one brother, Dr. Paul Chapman, of Pasadena, Calif.

Harold was a musician. He had played the organ for morning services at his home church. He died suddenly during the noon meal. □

BRUNSONS IN AUTO ACCIDENT

Bob and Norma Brunson, missionaries to Peru, were in a serious auto accident early Tuesday morning, July 2, about 40 miles from Lima. Both sustained injuries. The baby was unharmed.

Mrs. Brunson has a broken arm and two pelvic fractures. It is expected that she will require about two months' recovery. Her mother, Mrs. Spurgeon Hendrix, traveled from Uruguay to be with her. □

—NIS

Rev. Roy Bickford (back row right) is pastor of the Waterloo, Okla., church, which is helping to sponsor the new work. On his left is Dr. Joe Edwards, pastor. Part of the congregation is also pictured.



CHALLENGE & INSPIRATION

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by R. W. Hurn

Explains how the Church of the Nazarene began in Pentecostal fire, how it grew in the face of hardship, and how it stands ready to face new challenges in our fast-changing world of today. Your church will want to sponsor a CST-approved study of *Mission Possible*. 120 pages. Paper. 10% CST discount on 5 or more. **\$1.50**

I BELIEVE

A thorough reconstruction of basic catechism for children, originally written by James H. Jackson. The revision was done basically by Bill Young, with the assistance of Earl Wolf, A. F. Harper, and Maureen Box. Principal change is the addition of scriptures with each answer. There is also a change in size from the pocket-size to standard 5¼ x 7½". 31 pages. Paper. **50c**

UNCLE TIFF'S STORY TIME

by Clarence T. Moore/C. Neil Strait

The stories communicate effectively with children, giving them helpful thoughts about life. Encourages children to use their imagination but lessons involved are clear without too much moralizing. The principal lesson is the importance of doing our best whatever our task in life. Will be stimulating reading and easy for the primary or older child to read. 48 pages. Paper. **\$1.00**

THE LUNN LOG

by The M. Lunn Family

M. Lunn, former manager of the Nazarene Publishing House, and his family have collected meaningful sentence "sermons" along with additional longer quotes and illustrations over a period of 60 years. There are over 1,500 quotes listed under 100 categories alphabetically arranged for easy reference. As the foreword says, this is "a treasury of pithy thought, cleverly turned phrases, and pungent truth." 304 pages. Paper. **\$2.95**

A SHOWER OF GAMES

by Novella Isom

An exciting set of 37 pencil games to play at showers. About half are for bridal showers and half for baby showers. Most are fill-in and scrambled letters variety, but there are several of diagram style. Difficulty level is not high and the book has something for about every type situation. Will inject new fun into your parties. 48 pages. Paper. **\$1.00**

FUN WITH HANDCRAFT

by Opal Brown

An excellent opener for those going more seriously into crafts. Is an ABC book in creative handcraft. There are 44 projects in all which appeal to a wide range of ages, interests, and skills. Fourteen illustrations support the text. Good for Sunday school, VBS, Caravan, or personal use. 32 pages. Paper. **\$1.00**

BLACK EVANGELISM—WHICH WAY FROM HERE?

Compiled by R. W. Hurn

Five thought-provoking messages delivered at the Conference on Urban Ministries in Kansas City, September 14-15, 1973. Speakers were: Roger Bowman, Clarence Jacobs, and Sergio Franco of the Church of the Nazarene; Ralph Bell of the Billy Graham Evangelistic Association; and Melvin Banks of Urban Ministries in Chicago. 72 pages. Paper. **\$1.00**



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