

August 13, 1969

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Super

herald

OF HOLINESS

Church of the Nazarene





General Superintendent Young

I CONTINUE

THE courage for the crisis hour or moment has made heroes whose names have been written into the history of nations. But the courage to face dangers long range that might be avoided is courage of a higher order. This is the courage of faith. At heart, this is the conflict that every true New Testament Christian must face.

When William Tyndale translated the Bible in English for the people of his day, the Church leaders largely rejected his work. They denied the soundness of giving the Bible to the common people in their own tongue, so they burned Tyndale's Bible. When he heard it he pondered, "I doubt not that they will burn me too, if it be God's will." Eight years later his prophecy was fulfilled. But despite the peril, Tyndale kept moving in the same direction, with the same profound conviction concerning God's Word.

Perhaps the greatest test to our faith is to face the accumulating pressures of time as well as numbers. Steadfastness then becomes the mark of the true witness. When Stanley invited David Livingstone to return home and abandon his hazardous Central African expedition, he denied the invitation and returned to his original assignment. A few days later, on his fifty-fifth birthday, Livingstone offered himself again to God in prayer.

*My Jesus, my King, my Life, my All;
I again dedicate my whole self to Thee.*

This is the test of selflessness, to be able to take the way of faith when it is costly or dangerous. Paul faced up to jails and afflictions with this commitment: "However, I am not concerned about anything; neither is my life dear to myself except to finish my course and the ministry which I accepted from the Lord Jesus to bear witness to the gospel of the grace of God" (Acts 20:24*). Also, this is the key to Jesus' rebuke to Peter when the latter objected to the idea of the Cross. Jesus answered Peter, "You get behind me, Satan, you are a snare to Me; for you are not minding things divine, but things human" (Matthew 16:23*). This, too, is the real meaning of the words concerning Jesus, "He steadfastly set his face to go to Jerusalem" (Luke 9:51).

Let Henry F. Lyte's hymn become our prayer today:

*Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Perish every fond ambition,
All I've sought, and hoped, and known;
Yet how rich is my condition—
God and heaven are still my own!* □

*The Berkeley Version.

"A Concerned Churchman" has been a member of the Church of the Nazarene since young manhood. He is neither a pastor nor an evangelist, but speaks with deep sensitivity to problems of the ministry.



Are We Headed Toward a Volunteer Ministry?

IN recent times Protestant churches have, in the main, found value in a salaried, full-time ministry.

There are those groups, of course, which have held to the concept of a "lay" ministry through the years, and there are those groups which have retained the "freewill offering" plan for support of their pastor. However, in general, the pattern has been for churches to hire ministers to give their full time to the work of the church and pay a salary for the support of the minister and his family.

This seems to work quite well as a plan of Kingdom building. The Church seems to succeed best when it has this kind of leadership.

Developing in many medium to larger churches is the addition of other paid staff persons to assist with certain phases of the work. Included in this group, related to all of our churches, is the evangelist, who labors with as many as 40 churches within the year.

But we are moving rapidly back toward the pioneer concept of a volunteer ministry, or a less than full-time ministry. Why? Because churches are unwilling or unable to provide salaries sufficient to support the minister and his fam-

ily. And this is true not only in the small or home mission church; it is true across the board in churches of all sizes and with varying capabilities.

We can see the problem best with regard to evangelists. And the issue is not basically that we want to change our concept of evangelism or officially do away with the itinerate worker who assists churches with their evangelistic program. The issue is that we just will not support them. We are saying in essence, "If you can evangelize and have a means of support other than from our church, we shall be glad for you to help us out."

However, the problem is appearing with alarming regularity with pastors as seen in the number of pastors' wives who are pressed to go to work because of the needs of the family, and an increasing number of pastors who must find some income on the side to keep them going and to keep the bills paid. And just perhaps, this is the real reason for the steady flow of pastors out of the ministry.

And, in all of this, we should not put the blame on the minister or his family. It does not solve the problem to condemn these people as

being "undedicated" and "mercenary." We should ask first whether or not the church has been adequate in its support of these men.

The average minister is sacrificing today as much as any minister in recent years. The depression days saw no greater dedication or deeper level of devotion than we are witnessing in the ministerial group today. It is time now for the average church member to ask himself and his church, Are we doing our part in this program of sacrifice?

The occasion of this situation, of course, is the creeping (actually, running) inflation which has spread over the modern society. The deeper reason lies, however, in the slowness with which the church boards have adjusted within their own minds to this spiral as related to their ministerial salaries.

Most labor contracts these days have "cost of living" clauses, with automatic increases when the government cost of living figures are released. But few churches give their salaried people this benefit.

Considering inflation (or rather the devaluation of the dollar) many churches are paying their pastor, his associates, or the evangelists less than they were paying these workers 10 years ago. Most of the advances in salaries given sporadically by church boards do not even keep up with the actual increase of the cost of living.

Figures which have been widely

publicized recently from the U.S. Department of Commerce showed that whereas it took \$6,100 to modestly support a family of four in 1961, it would take more than \$9,000 to support a similar family at a similar level of living in 1969. This means that a church which was paying its pastor \$75.00 a week in 1961 and is now paying \$100 is giving its pastor less in buying power now than in 1961. In reality, it has cut his salary during that time.

In addition to the cost of living problem there is also the problem of expenses to pastor a church in given areas where the costs for a pastoral family can be 30 percent to 50 percent higher than in another community. In the main, churches have made little effort to face the inequities, pretty much comparing the salary they pay their pastors with the salary scale on the district.

It all boils down to this. We, as churches (or really as church members and board members), are going to have to orient ourselves more completely to the rising costs of living and the needs involved in supporting our ministerial families, or we will force a return to the "volunteer minister" who supports himself by other means and pastors on the side.

For example, a pastor confided in me recently that in a given pastorate, covering some of the period indicated above, it cost him,

out of "other than church salary income" between \$1,200 and \$1,500 a year to pastor that church. And this did not relate to "personal" items such as vacation expense, school expense for his children, and the like, but simply his basic living costs. And this was not a home mission church, but one of the strongest churches on that district with a fine reputation, well able to support the pastor and care for his essential expense. I know that man well enough to know that he and his family lived modestly and simply. The fact was, had he not had the supplemental income (which he had originally planned for his children's college education), he could not have pastored that church. The church merely "supposed" that what it paid for a salary was adequate and made no effort to find out whether or not it was. On the basis of "what they had paid in the past" they were satisfied that their salary was "generously adequate."

Of course, many churches in the foreseeable future will not be able to take all of the steps that are necessary to bring their salaries up to an adequate level. These should remain diligent in finding ways to supplement their regular support with those methods used in the past to assist the pastoral family with their needs.

This list is unlimited for a church that will be "thoughty" and that cares for its pastor. The old-fashioned "pounding" special help with fall school expenses, assistance with college expenses, help with emergency expenses of various kinds, offerings for the delightful times (birthdays and anniversaries and even vacations), all of these will help and will, above all, say to the pastor and his family that the church he serves really cares.

Zero hour is upon us. We must move rapidly to face the issue of adequate ministerial support or retrogress to a rather extensive volunteer ministry, with ministers supporting themselves from other sources, giving only limited time to the ministry. Is this what we want? Is this what God wants? □

[Next week "Churchman" will follow with "A Look at Full-time Evangelism"]

Whose Hand?

Whose hand has placed the bright and lovely star,
With galaxy to shimmer from afar,
Or crescent moon with silver face aglow?
The Master's loving hand designed it so.

Whose hand has stacked the rocky hill so high,
And placed a shallow stream to trickle by?
Who changed the leaf of green to burnished gold,
And bronzed the sturdy oak that we behold?

Whose hand has touched this sinful heart of mine,
Redeeming me, with perfect love divine?
With matchless grace He lifted from despair—
And keeps me ever in His tender care!

Betty Cooke
Taylorville, Ill.

TWO terms frequently used in identifying Christians are "converts" and "disciples."

Both are biblical terms and the thoughts they convey are basic to our walk with the Lord.

The terms are not synonymous. They deal with two different aspects of Christian life. There is, however, a close relationship. In the order given, they are progressive. One must first be a convert before he can be a disciple. To be a disciple is the fulfillment of the purpose of being a convert. In understanding the distinction, and the progression of these two terms, we may find help in our pursuit of holiness.

The term "convert" is to be found five times in the Old Testament and 10 times in the New. Its Hebrew root means "to turn back," as in Psalms 51:13, "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

In the New Testament the term is translated from a Greek word meaning "to turn oneself about," as seen in Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out."

The "convert" is seen as one who has "turned about" in his manner of living. He is a sinner who has been evangelized and has believed, repented, and by the Holy Spirit has been "born again." To be converted is the most important issue of life, and is the beginning of holiness.

The second term, "disciple," is the one upon which we want to place the emphasis of this article. In the New Testament, the word is found 243 times. Its root is found in a Greek word meaning "a taught or trained one, a learner, a pupil." It conveys the thought of one who follows the instructions of another. Converts, then, are to become disciples, and disciples are to be "imitators" of Christ.

It is in our imitation of Christ, our learning

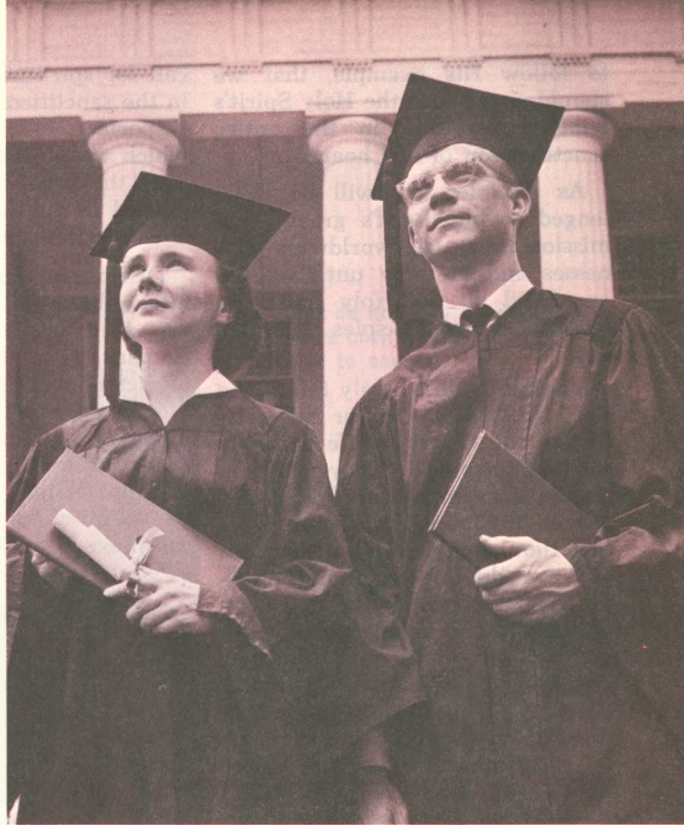


PHOTO BY MAX THARPE

• **By Roy E. Carnahan**
Baltimore

Converts and Disciples



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to follow His example, that we should experience the Holy Spirit's baptism resulting in the entire sanctification of our hearts.

As disciples, we will be challenged to our Lord's great commission to be His worldwide witnesses and to tarry until we too are filled by the Holy Spirit, as were those first disciples at Pentecost.

Disciples who actively follow the Lord will soon discover the conflict of the Christian life with the spirit of the world. They will then realize the importance of Jesus' prayer in John 17: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. . . . Sanctify them through thy truth . . ."

Imitating Jesus by loving those who would be our enemies will

call for spiritual grace found only in the sanctified life. This must be a perfect love (Matthew 5:48) which we can reflect only by having "the love of God . . . shed abroad in our hearts by the Holy Ghost" (Romans 5:5).

Discipleship and his purpose to follow the moral example of Christ are seen in St. Paul's writings. Romans 6 emphasizes the theme of victory over sin. The Christian life is here shown as one which is unyielding to sin, alive unto God, free from bondage, and productive of holy "fruit." Nothing short of the baptism of the Holy Spirit can make possible life at this holy level of discipleship.

Discipleship that so wonderfully reproduces Christ's holy life must endure the test of time and trouble. It is our Lord's command to so live until He returns. "And

the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thessalonians 5:23).

Perhaps you have been converted from the old life of sin. Now, as a Christian, you must follow through to active discipleship. You must learn of Christ and follow His example as you work out your new life. To do so, you will need to possess the "spirit," the attitude, of Christ, and be motivated even as He was.

Such a challenge should take you through a second crisis experience, in which you die to your selfishness and sin, and become possessed by the Holy Spirit. In this manner your heart can be purified and your love perfected. This is to be entirely sanctified. This is to be really His disciple. □

How Much Marriage?

HAPPY marriages depend upon how much rather than how many. Some people marry several times and are still not much married. Some marry once and are very much married.

No two couples are married in equal amounts, and no couple is married equally the same month after month. Some couples get married by law and by the church but really give little of themselves to each other. Some on the other hand give liberally, fully, and increasingly of themselves to the marriage. Some are married only slightly at first but love grows, mutual self-giving grows, and their marriage increases throughout their entire lives.

No marriage can possibly attain the absolute completeness of all that God made possible to it just as no person ever arrives at the absolute limit of his possibility. There is no marriage but has room to grow in meaning and happiness. The more development the persons involved experience, the more growth the marriage can achieve.

Some couples defeat their purpose in marriage

by getting only slightly married, then spending their lifetime defending their tiny possession. Others enter marriage eagerly, expand it constantly, and never have a worry about intruders or competition.

Acquaintance can be constantly improved. Love can always be cultivated, and personality can always be discovered. There is no limit to the enrichment of marriage.

Some persons by their rearing, their background, and their personality traits are capable of more complete marriage than are others. Some expect more of marriage than others; some have seen finer marriages in their childhood homes than others. Many factors determine the depth of marriage.

However, each couple decides how eager, how happy, how wholesome, and how rich their lives together will be. Even though they have limitations at the start, there is nothing to prevent growth. Each year should find them far ahead of their past, and each shared experience should enrich their individual and mutual fulfillment. Persons unhappy in marriage do not need to be married more often but to become more married. □

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



THE MOST DAYS ARE AHEAD



PHOTO BY GROVER BRINKMAN

• **By Morris Chalfant**
Evansville, Ind.

RECENTLY a woman of 75 years said to a contemporary, "I'm so glad I'm able to grow old gracefully."

"My dear," said the other, "you are not growing old and neither am I. We're just growing. When you cease to grow you *are* old."

One's age is usually determined by the number of years the body has existed. In olden times Methuselah lived 969 years. In more recent times the age champion is Christian Drakenberg of Denmark, who lived to be 146 (1626-1772).

Today one person out of 33,000

will reach 100 years. Medical science has made great progress in the past two centuries in extending the age span of man. In 1789 life expectancy was only 35.5 years for both men and women. In 1850 it had risen to 38.3 for men and 40.5 for women. By 1900 the span had reached 46.3 for men and 38.3 for women. Today the average man may expect to live 65.8 years and the average woman 71.5 years.

A man's age does not depend upon his accumulation of birthdays but upon the elasticity of his spirit,

"We do not count a man's years until he has nothing else to count."

—Emerson

the vigor of his mind. It isn't the length of time one lives that is important; it is the quality of spirit resulting in creative achievement that is important. Not quantity but quality—not biology, but mentality—not body, but spirit.

Emerson once said, "We do not count a man's years until he has nothing else to count." Increase in age is no tragedy, for as the dedicated grow older they become richer in experience, wisdom, and knowledge.

We should all, wherever we stand on the moving escalator of life, learn to live so that, when eternity claims us, it may be said by those standing by, "Let me die the death of the righteous, and let my last end be like his" (Numbers 23:10).

If you are old in years, be young in spirit. If you are aged in body, be youthful in mind. If you are decrepit biologically, be one of optimistic faith spiritually.

If you are 60, the next 10 years are more important than the past 20. A person who is 70 biologically is only a youth eternally. What is 70 years compared to infinitude?

So be your age spiritually, not biologically. The most days are ahead—life everlasting—and they are the best.

A PRAYER:

O God, as we grow older physically may we grow young spiritually. Increase our visions. May the future be more thrilling and challenging than the past. Help us to realize that we have only begun to live—merely youths—with an endless eternal life ahead. In Jesus' name we pray. Amen.

A Charge to Keep

• By Frances Simpson
Pompano Beach, Fla.

I know how Hannah felt, for I too wanted a child. With earnest plea I cried to the Lord, "O God, have mercy on Thy handmaiden. As Thou didst hear Hannah's prayer and give her a son, do Thou also to me. I too will give him back to Thee."

One week later in the maternity ward of our city hospital I tremblingly dressed little six-day-old Mark in preparation for his happy homecoming. No, I had not given birth to him, but God had indeed given him to us.

Since that happy day, we have adopted a baby girl also. Now we have a 10-year-old son and a five-year-old daughter, both gifts from God.

But Hannah's story did not end with the birth of Samuel into their home. She cared for him tenderly and very early lent him back to God as the most precious gift she had. Still she cared for him, bringing a new coat each year.

Diligently she must have trained him in those early years, for "Samuel grew," the Scripture says, "and was in favour with the Lord, and also with men" (I Samuel 2:26). He ministered unto the Lord before Eli. He answered the call of God. He "grew, and the Lord was with him, and did let none of his words fall to the ground" (I Samuel 3:19).

Yes, there is more to parenthood than simply providing for the physical needs of our children. Spiritual needs must also be met, and God has given us an eternal principle to guide us: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Susanna Wesley expressed what should be the aim of every Christian mother when she wrote in her book of private meditations: "I do intend to be more particularly careful of the soul of this child that Thou has so mercifully provided for . . . that I may do my best to instill into his mind the principles of Thy true religion and virtue." It is said that behind every great man there is almost always a great mother.

Henry Ward Beecher said, "The mother's heart is the child's schoolroom." What kind of hearts do we have, mothers? Clean hearts, glad hearts, tender hearts, understanding hearts, willing hearts?

Let us remember that our children will see God in us and through us. It has been said that a child can read a parent's character before he knows the alphabet.

The calling to motherhood is the holiest and should be the happiest of all earth's tasks. The job of being a mother is a full-time one. It is a God-given task. Others may help—church, school, friends—but it is the parents' responsibility first and foremost. It is the biggest, most important job in

(Continued on page 12)

Water Baptism

IN OUR endeavor to steer clear of the path some have taken in putting water baptism before regeneration and overemphasizing its place, we have too often neglected one of the most important teachings of the whole Bible. The sacrament of baptism can be a glorious declaration of saving faith and a covenant of obedience.

In Matthew 28:19, Jesus commanded His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Although water baptism may not be essential to salvation, everyone who has truly repented of his sins and believed on the Lord unto salvation should not fail to avail himself of baptism when it is afforded. It is important or Jesus would not have commanded His disciples to baptize, and to teach those who heard them to observe that which He had commanded them.

The condition for baptism was set forth by John when he said to the Pharisees and Sadducees, "Bring forth therefore fruits meet for repentance." No amount of water will wash away our sins. True repentance must precede baptism.

This change of heart must be more than reformation or a decision to do better. It must be a work wrought in the heart by a complete turning from sin, and faith in the Lord Jesus Christ. To this work the Holy Spirit gives witness. No person is eligible to be baptized until first he has repented and turned from his sins.

The Christian example of water

baptism was set forth by Jesus himself when He came to be baptized of John at Jordan: "But John forbid him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matthew 3:14-15).

Jesus would not have needed to be baptized, for He knew no sin, neither was it necessary for Him to make a declaration of His faith. Yet He became the Example, asking John to baptize him to "fulfil all righteousness." Adam Clarke

renders these words "to fulfill every righteous ordinance." Christ became the Example for all to follow. Let us, as Christ, be anxious to fulfill every righteous ordinance.

We see also the continuation beyond water baptism when John said, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." John said there is a greater baptism than water baptism. It is

the baptism with the Holy Spirit. He will usher in a better way, and a deeper experience. It will be a purging experience that will purge away the chaff by the fiery baptism of the Holy Ghost.

John made it very clear. Though water baptism is important, there is a baptism of greater importance, the baptism with the Holy Spirit. May God help every believer not to be satisfied with the baptism of water unto repentance, but to tarry in complete consecration until he has been endued with power from on high. □

My God Has All the Answers

THE NURSE closed the door and I found myself alone in the room for my first cobalt treatment. Suddenly I became aware of all the events leading up to this ordeal and thought, *O God, what is happening to me?*

Just minutes before, an elderly lady boldly exclaimed to the waiting-room patients: "If my doctor gives me another treatment, I tell you, I'll kill him!" This was my introduction to cobalt.

I was petrified. The unknown surrounded me on every side. I felt like an animal as my number was called and I was led into the room by an apathetic nurse. She assisted me to the table, marked the spaces to be treated, left the room, and peered through a small window as the time clock struck away five minutes. Only five minutes—but much passed through my mind.

Why, it was only a couple of weeks ago that I was directing choir, was taking a night chorus, and was a happy homemaker with a full-time secretarial job. Now all of a sudden I'm in a different world, caught in a vise with no way to change things.

The cobalt treatment itself wasn't painful, although there were some side effects. The fact that I must



• **By Ruth Wakefield**
Monroe, Mich.

take these treatments daily for 10½ weeks gave me a mental block. The last week I almost rebelled publicly. Seeing others in similar circumstances having little or no hope for the future—the same as I—added to the tenseness of that situation.

One Sunday afternoon when I was resting in bed I faced God squarely and asked Him if there wasn't some way or somehow that He could give me an answer to my ever present question: Must I worry every day about the return of cancer? In my own mind

I could not possibly see how God could do this, but nevertheless I asked Him.

In the natural, I had little or no hope. It wasn't until my last treatment that I gained enough courage to ask my radiologist what my chances were to live. I presented him with three pages of questions and asked him to be very frank with me. He was, and every question was answered negatively. He didn't as much as say, "Where there is life there is hope."

I was left numb. As I walked out of that office I thought, What do people do in times like these when they haven't God to turn to? I was grateful that I had been a Christian since I was six years old and that I knew that with faith nothing is impossible with God.

With tears flowing like a fountain I called a close Christian friend of mine to ask her if she would request special prayer for me at her church, and she assured me she would be glad to. This was a big source of comfort to me, but I never dreamed just how much until a later date.

A few days later I presented my gynecologist with the same set of
(Continued on page 12)

Editorially Speaking

By W. T. PURKISER

Temptation Incognito

One of the most dangerous of temptations is to suppose oneself exempt from temptation. It is, after all, the man who thinks he stands who is in greatest danger of falling.

That anyone should imagine himself immune to temptation can be only because temptation does not come carrying a picket sign, "I am temptation." It comes incognito.

This is especially true in the case of good people, dedicated and spiritually-minded. One discerning student of the inner life summarized the temptations of such Christians as "temptations to pride and subtle forms of selfishness, to complacency, anxiety, irritation, and discouragement."

This is a broad and inclusive list. Each point can help us search our hearts and strengthen us against cleverly disguised temptations.

Pride is a deadly disease of the soul. Its greatest danger lies in the fact that its symptoms are always more apparent to others than they are to the one who is sick.

Needless to say, pride takes many forms. It may be pride of accomplishment which takes for itself glory that belongs to God and to others. It may be pride of opinion, the state of self-assurance unable to concede that one may be wrong and others may be right.

It is pride that thanks God it is not as others are, while holding out no hand to help others become better than they are. It is pride that "goeth before destruction," and the haughty spirit that goes "before a fall."

Pride turns the Lord from an Ally to an Enemy and closes the channels of His help—for "God resisteth the proud, but giveth grace to the humble."

The cure for pride is not mock humility, self-conscious and self-depreciating to the extent that it invites correction from others. The cure for pride is the clear recognition that all we have and are we have and are by the mercy of the good God, who gives far beyond what any of us could deserve.

"SUBTLE FORMS OF SELFISHNESS" are always seeking to dominate life. They are so easy

to rationalize. "If I don't look out for myself, who will?" is a common query.

Charlie Shedd describes as one of his favorite Sunday school happenings the story of the little boy whose teacher admonished the class, "Now remember, children, we are here to help others."

To which the small sharpie replied, "What are the others here for?"

William Hordern was certainly right when he remarked that "the worst evils do not arise from pure selfishness; they arise from self-interest cloaking itself in high ideals."

The most dangerous kind of selfishness is the kind that hides behind good and noble causes. It is possible to be quite selfish in the cause of unselfishness. Indeed, so subtle is self-interest that we are always in need of praying the prayer of the Psalmist, "Cleanse thou me from secret faults"—and particularly those hidden to my own eyes.

Complacency is an often unrecognized form of temptation. To become smug and self-satisfied is to smother spiritual growth.

There is lurking danger in great and high spiritual experiences, wonderful as these are. The danger is that the past becomes the norm for the present, and the vision of a path that "shineth more and more unto the perfect day" is lost.

A Christian can be content without being complacent. Paul wrote, "I have learned, in whatsoever state I am, therewith to be content." Yet in the same letter he said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 4:11; 3:13-14). This was the man who met the risen Christ on the Damascus road, who was caught up into heaven and shown things "not lawful to be uttered."

ANXIETY may become a focal point of temptation. There is a degree of anxiety that is a natural part of responsible living. It is like the tension of the strings of a violin, essential to the melody of life.

But anxiety can slip over the line into worrisome doubt. Some tension in the violin string is necessary. Too much tension breaks it.

Irritation, like the wrong kind and degree of anxiety, is a perversion of what in itself is both necessary and good. The totally insensitive soul would never be irritated. Nor would he ever amount to anything.

It is when sensitivity becomes petulant and irritable that it opens the door to evil. Part of growing in grace is learning to handle the abrasives and irritants that life brings upon us.

Discouragement is never far from those who would live by high ideals in the current of a world moving against God and righteousness. In terms of a recent best-seller, it is literally going "Up the Down Staircase."

The danger of discouragement is that it makes occasion to doubt the power or goodness of God. It undermines the faith whereby we must live and which is our victory. And the cure for discouragement is to strengthen that faith. An unknown author has written:

*Faith is more than just a word;
It is a feeling, deep and true,
That with every passing hour
Hope is born anew.*

*Faith means having courage
To know, as days go by,
That just as long as faith lives on,
Then hope can never die.*

After the closing horrors of World War II, these lines were found on the wall of a cellar in Cologne: "I believe in the sun even when it is not shining. I believe in love even when I feel it not. I believe in God even when He is silent."

Temptation in one form or another will be with us always. Whether it is subtle or severe, we may rest in the assurance that "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). □

Lost in the "Woulds"

One preacher took advantage of a horrible pun to make an important point. "Some folks," he said, "are lost in the 'woulds.'"

People say, for example, "I *would* go to church, but Sunday is my only day off."

Or, "I *would* stay for church after Sunday school, but it would make dinner late and break into the afternoon."

Or, "I *would* tithe, but I can't afford it."

Or, "Someday I *would* like to take more responsibility in the church, but not now."

Redemption for men has both objective and subjective aspects. Objectively, the entire race is provisionally redeemed in that the purchase price has been paid for all mankind. Subjectively, in relation to the individual, redemption is provisional and is made effective only through faith in the atoning death of Christ.—*Selected.*

Or, "I *would* teach that Sunday school class, but I can't take the time to prepare, to follow up on absentees, or attend the teachers' meetings."

The list could go on almost indefinitely. Some of us have our private "woulds." But the pattern is the same. One is reminded of the report of a sign on a building outside Boston: "This is the house Paul Revere would have passed if he had come this way."

"Would," of course, indicates a condition contrary to fact. It expresses a desire to change. The only thing is, the inevitable "but" robs the desire of all real value.

Folks lost in the "woulds" have more "buts" than a billy goat. And every time they "but," they butt the whole proposition over!

ANYONE REALLY LOST in the woods would be concerned about his danger. People lost in the "woulds" seem quite satisfied with themselves.

In fact, the "woulds" become a hiding place—a refuge from the pressure of recognized duty.

One can acquire an emotionally satisfying but entirely bogus virtue by living in the "woulds." The thought of what we "would" do gives us great comfort and costs us nothing.

Someone told of two farmers talking about the financial needs of their church. Said one, "If you had \$1 million, would you give half to the church?"

"Sure would," replied his friend.

"And if you had \$1,000, would you give \$500 to the church?"

"Sure would," came the ready reply.

"And if you had two pigs, would you give one to the church?"

"Aw, that's not fair," the other replied. "You know I have two pigs."

But living in the "woulds" is really not good enough. "Would" must become "will" before it amounts to anything worthwhile.

It was Thomas Carlyle who said, "Life is not thought, however noble. It is action."

Our challenge is to get out of the "woulds" and into reality. So shall fine purposes become better actions, and men shall see our good works and glorify our Father which is in heaven. □

My God Has . . .

(Continued from page 9)

questions that I had given the radiologist. His answer was: "Faith is more important than answers. Consider Job in the Bible; his faith never wavered. I'm not telling you everybody gets better. No one can guarantee you that you won't get hit by a car. You were hit by cancer and have to live as if recovered. Live a happy, useful life. Consider it has been taken care of. If something comes up, you'll have to take it in its turn. Fortunately your cancer is reasonably sensitive to radiation. Do whatever you are capable of. *I have to modify your questions and be general.*"

I couldn't help but realize what a position I had put my doctor in, and yet at the same time I realized what a position I was in. The evidence was that metastasis (seeding) had set in, meaning an advanced case.

People of many faiths upheld me with their prayers. Not only this, but God did answer my prayer for assurance—in the most unusual way—that very day that I had asked Him.

Normally, my husband and I would have gone to our own church Sunday evening. But somehow I felt constrained to go to the Church of the Nazarene where we had requested special prayer. My reason for going was to thank the people for praying for me, should I have the opportunity.

Fortunately there was a testimony service, but somehow I just couldn't speak. It seemed too difficult in a strange church. Then the order of the service was changed.

I quickly told God that I would testify if given one more chance. Promptly a young man stood up (out of order) and asked if he could say something. I knew this was my chance, so I rose unhesitatingly and when he had finished told the people that my husband and I had come to thank them for praying for me and that we were very grateful for Christian friends who were standing by us.

Immediately an acquaintance of ours stood up, turned around, and said: "I'm going to say this in front of Mr. and Mrs. Wakefield and all the church. About 20 of us fasted and prayed for Mrs. Wakefield. Some of the folks started to get up and I asked them to pray a little longer. I want to say that I got the assurance that Mrs. Wakefield will never die of cancer."

How can I explain our reaction? It was a shock, yet a direct answer to my prayer. It seemed too good to be true. My husband gave the biggest sigh of relief you ever heard. It

seemed that I could almost see his burden roll off his shoulders. We had never experienced anything like this before, but this was God's wonderful way of answering my prayer on the very day that I had asked Him.

It was March, 1962, that the cancer was discovered. The church service mentioned took place in May of 1962, and all is well after a recent checkup. I would like to add that some of our good Missionary Alliance friends fasted and prayed along with the Nazarene church at this very eventful meeting.

The assurance I received from that service so long ago has never left me and has been a wonderful inspiration not only to me but to many others. The least I can do is to witness for my wonderful God, who has all the answers. □

A Charge . . .

(Continued from page 8)

the world. "Children are an heritage of the Lord" (Psalms 127:3).

I recently read a poem entitled "Motherhood" by Eva L. Travers. It was all-beautiful and soul-searching. But the phrase that I came back to a great number of times was this, "A mother's hand should be the saintliest hand in God's fair earth." How this sentence gripped me! The mother's hand . . . motivated by the mother's heart.

I cannot yet claim kinship to Hannah, to Sarah, to Elisabeth. Oh, that I may! Like them, I longed for a child and received. I have tried to nurture these that God has given. I dedicated them to God early—in a public ceremony, yes, but many more times in the secret chambers of my heart. I have tried to lead them in the path of righteousness. I have taken them to church always—Sunday school, morning worship, Sunday evening service, revival meetings, rallies, camps. They can pray. They are beginning to know right from wrong.

As a small lad, our son liked for me to read to him, especially stories about missionaries and their children. Often, at the age of six and seven he would ask, "How will I know what God wants me to do when I grow up?" I would try to answer and assure him that he would know when God spoke to him. There would be a feeling inside that this is what God wants me to do.

One day he came into the room where I was working and quietly announced, "I know what God wants me to do now!"

I asked the expected question. His answer was deliberate and definite, "God wants me to be a missionary."

Several years have passed, and he

still maintains this call and already has plans for college and seminary.

But my part is yet unfilled. The future, the teen-age years are still out there. May God give me that spirit, that heart of Hannah that will help me lead my children unerringly over the temptations and pitfalls of youth into an abundant life of service to God and the Church. □

The Book Corner

JOY IN THE MORNING

By Kathryn Blackburn Peck. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 56 pages, paper, \$1.25.

Although many people feel deeply, few can express so accurately and eloquently the language of the heart as Kathryn Blackburn Peck. Those who would release such heart language through the poetic skill of another can do so by reading her collection of poems *Joy in the Morning*.

Mrs. Peck's triumphant spirit, suggested by this title, makes her poems more than a mere recitation of everyday experiences. Refined by the discipline of the Holy Spirit, they reflect a joyful surrender to the will of God. They exalt Him as Creator and Ruler of everything. They lovingly reveal Him as the One who does all things well. Therefore the reader not only relives many of his own experiences. He also sees them in the light of God's unflinching love and grace.

The book is divided into four sections: poems of Christian faith, poems for every day, poems for special seasons, and poems of comfort.

While these verses are spiritually refreshing, they are a pleasant experience in poetic beauty as well. Conveying a variety of moods and reflections, they consistently repeat the melody, JOY IN THE MORNING. Every Christian can appreciate this reminder of faith's reward.

The author has dedicated her book "to those who need a song to brighten the way, especially those whose eyes have been dimmed during a night of weeping." *Joy in the Morning* is most meaningful to such readers.

Every life has its measure of joy and sorrow. Reaction spells victory or defeat. The hopeful declaration of God's Word is this: "Weeping may endure for a night, but joy cometh in the morning" (Psalms 30:5).

This book is a twentieth-century interpretation of this promise. To enjoy it, read the book. To share it, give a copy to someone else.—MARGARET BLOOM. □



CINCINNATI SPRINGDALE CHURCH had a "bon voyage" service June 15 for their newest members, Mr. and Mrs. Larry Buess (center), who will be leaving in August to teach in our Bible school in Beirut, Lebanon. The pastor, Rev. Luther Watson, uncle of Mrs. Buess, launched a campaign to purchase a car for the missionaries. Also present in the service were Rev. and Mrs. H. C. Watson, grandparents; and Rev. and Mrs. James Weeks, parents of Mrs. Buess.

NORTHEASTERN INDIANA EXTENDS FOUR-YEAR CALL TO FLETCHER SPRUCE

The twenty-seventh annual assembly of the Northeastern Indiana District gave every vote but one to their incumbent superintendent, Rev. Fletcher Spruce, in electing him to a four-year term.

The assembly, presided over by General Superintendent Eugene Stowe, was held at the district campgrounds at Marion, Ind.

In his report, Mr. Spruce challenged the district to win 1,078 new members this coming year by profession of faith. His report also revealed an overall giving increase of 5.7 per-

cent (just under \$2 million), and a total of 10.9 percent given to the General Budget and approved mission specials. It was noted that 54 out of the 107 pastors on the dsistrict received salary increases during the year.

Dr. Stowe ordained four men into the ministry—James Burson, Richard Call, Darwin Pressler, and Paul Tubbs.

The assembly elected Rev. W. B. Greek, Rev. Harold Priddy, Rev. Lester L. Zimmerman to the advisory board, together with Jack Snowden, Buel Bearden, and Darrell Zimmerman, laymen.

Mrs. Harold Priddy and Rev. Frank Garton were elected to head up the NWMS and NYPS for the coming year. Rev. Verdean Owens will serve as chairman of the church schools board. □

NEWS OF REVIVAL

CORTLAND, OHIO, CHURCH experienced an outstanding revival with Rev. James R. Leonard doing both the preaching and the special singing. People conquered habits of long standing, and several others were saved or renewed in their Christian experience, according to Rev. S. Wayne Smith, pastor. □

PASTOR MERLE E. HAMBLIN, of the Mystic, Ia., church, reports an outstanding revival with Rev. Twyla Pittenger, of Shelby, Ohio. She worked hard in visitation and prayer, the pastor stated, and the overall spirit of revival was the best he had witnessed at the Mystic church. □

EVANGELIST C. D. WITHROW, of Pompano Beach, Fla., conducted what many agreed was one of the finest revivals the Security, Colo., church has ever experienced. There were a total of 125 seekers, including many teens and one lady 80 years of age. The evangelist conducted a special program in Sunday school promotion which was outstanding. Rev. Fred M. Moon is pastor. □

"**THE TRENTON, OHIO, church** has just experienced without doubt the greatest revival in the 28 years of its history," reports Pastor A. M. Wilson. Workers for the meeting were Dr. Gene Phillips, superintendent of the Iowa District, and the Singing Speer Family, of Nashville. The church will seat 475 and was full each service. Because of the unusual presence of the Holy Spirit, there was no preaching at the Thursday and Sunday night services, with a total of 300 seekers during the week. A fine group will be joining the church as a result of the revival. □

REV. MERRILL RITCHIE, pastor of the Falmouth, Ky., church reports a Spirit-filled revival with the Toler Brothers, of Winchester, Ky., who alternated nightly with the preaching duties. Many souls sought and found spiritual help during the week-long campaign. □

THE MATTOON, WIS., church reports an excellent revival with Rev. C. T. Corbett. There were 53 seekers, with eight new members received into the church, seven by profession of faith, according to Pastor Ron Shaner. □

OF PEOPLE AND PLACES

REV. AND MRS. J. E. SMITH were honored at a golden wedding anniversary celebration August 10 at the Cordova, Ala., church, with a reception in the afternoon. □

DRS. R. T. AND MARIANNE WILLIAMS are serving as members of the faculty of the Residential Program in Executive Education for the U.S. Civil Service Commission. This is located at the Federal Executive Institute in Charlottesville, Va. They are from the Southern California District. □

REV. ROBERT W. HELFRICH, associate minister at the Wollaston, Mass., church has been appointed Dean of students at Eastern Nazarene College to succeed Dr. Donald P. Brickley, who has served in this capacity for the past two years. Dr. Brickley will be on a sabbatical leave the first semester of the coming school year.

Mr. Helfrich received the A.B. de-



REV. AND MRS. RODWELL BUCKLEY (at right), pastors of the Negro church in Fresno, Calif., share an interview with Rev. Ben Lemaster, Central California district treasurer; and Mrs. Wanda Almgren (left), district NWMS president. During the missionary convention an offering of \$550 in cash and \$1,200 in pledges was received to assist the growing Negro church. The district church schools convention also pledged the amount of \$1,200 for the work. Mr. Buckley is an outstanding young pastor, a graduate of ONC, and is making an excellent contribution to the work of holiness evangelism among the Negroes in Fresno.

gree in theology, *cum laude*, from ENC in 1960. He has done graduate work in theology and education and has pastored three churches—Gardendale in East Liverpool, Ohio; Norwalk, Conn.; and the University Church in Ann Arbor, Mich. □

DR. EDWARD S. MANN, president of ENC, and Mrs. Mann returned recently from a 20-day trip to Europe.

The trip was a gift from each district of the Eastern Educational Zone of the church in recognition of the conclusion of 20 years as president of the college. The trip had been voted by the board of trustees last October. □

"PROJECT REVIVAL" IN ST. LOUIS INNER CITY



Between 200 and 300 people listened each evening in the open-air services conducted at the Pruitt-Igou housing project, a St. Louis inner-city area of over 10,000 people.

The special effort, known as "Pruitt-Igou Project Revival," was conducted by Rev. Ivan Solomon (above, left, in photo), pastor of the St. Louis Bible Way Church; Mr. Glen Van Zant (center), associate pastor at the Overland Church; and Rev. Warren Rogers (right), superintendent of the Gulf Central District.

Twenty-five adults and older teens gave their hearts to Christ during the open-air meetings, according to Dr. Donald J. Gibson, superintendent of the Missouri District, with dozens of boys and girls coming forward for prayer each of the seven nights.

Solomon stated that the special effort accomplished at least three things:

- A number of people were brought to Christ and many others were helped spiritually.

- An area was opened up to the gospel that had previously been closed because of fear and prejudice.

- The local Bible Way congregation realized they could do something "big" for God.

Said Dr. Gibson, "I personally wit-



THE "SINGING COLLEGIANS," a 32-voice choir selected from the first freshman class of Mount Vernon Nazarene College, traveled 3,000 miles this spring, sang to over 7,000 people, and witnessed 30 persons at the altar during their ministries. Their travels took them to the six districts that make up the East Central Educational Zone. The choir is under the direction of Prof. Reuben E. Rodeheaver.

nessed an offensive against sin during the 'hot' season in the 'inner city of need.' A church that cared, black and white, moved into this area, and the results were gratifying." □

NAZARENE MISSIONARY EULOGIZES DECEASED AIR FORCE COLONEL

Rev. Merrill Bennett, Japan field chairman, recounts the unusual service rendered to the Lord and the church by Lt. Col. Elden Golden, Nazarene airman, who lost his life in an accident last October 12.

As an example, Bennett cited Golden's last duty assignment in Tehran, Iran, where for three and one-half years he served as Sunday school superintendent, and saw the school grow from 150 to 320. Colonel Golden's goal had been set for 400 by Christmas of 1968, but he never lived to see the extra chairs filled which he had secured for the anticipated increase.



Col. Golden

However, at the memorial service in Tehran, friends gave as a memorial \$900 toward a Christian youth director to lead youngsters to Christ—one of Golden's previous goals.

During his entire tour of duty with the U.S. Air Force, Colonel Golden visited eight different Nazarene mission fields, and wherever he visited, he lent a hand of sacrificial service. He often reflected that, wherever his tours of duty led him, they were directed by God and assigned by the air force.

Because of the Colonel's special love for Japan, his wife, Lois; their two sons, Mark and Dale; and his

parents, Mr. and Mrs. N. O. Golden, have given an offering for a new church in Kyushu, at the port city of Sasebo.

Lois Golden expressed her confidence that God had simply reached out His hand for her husband and said, "You've done all that I have laid out for you to do. Come and enjoy heaven now." □

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MOVING MINISTERS

Jack Archer from Springfield (Ohio) First to Mount Vernon, Ohio.
Douglas Barnett from associate pastor Bloomington (Ind.) First to Arlington, Va., as minister of music.
Ernest Clark from Dayton (Ohio) Pleasant Valley to Ripley (Ohio) First.
Ronald Freeland from Crothersville, Ind., to Bloomington (Ind.) First.
Duane H. Houston from Des Moines Southside to Chariton, Ia.
L. Charles Hughey from Pendelton (Ore.) First to Juneau, Alaska.
Herbert Ireland from Nazarene Theological Seminary to Boise (Idaho) Hillview.

Marion Kemper from Spencer, Ind., to Eugene, Ore., to field of evangelism.
Charles Kohr from Glen Burnie, Wash., to Brookville, Pa.
J. N. Lakin from Mansfield (Ohio) McPherson to retirement in Fort Scott, Kans.
Clark H. Lewis from Kent-Meridian (Wash.) to Kansas City Summit View.
Ernest Marsh from Columbus (Ohio) Linden to retirement.
John S. Nofle from Gardiner, Me., to Uxbridge, Mass.
Merlin E. Provance from Charleston (W. Va.) Southeast to Xenia, Ohio.
Mrs. Virgelene Richardson from Obetz, Ohio, to field of evangelism.
Larry Ritchie from Shenandoah, Ia., to Des Moines Southside.
Robert L. Williams from Oklahoma City Portland Avenue to Lawton (Okla.) Heights.

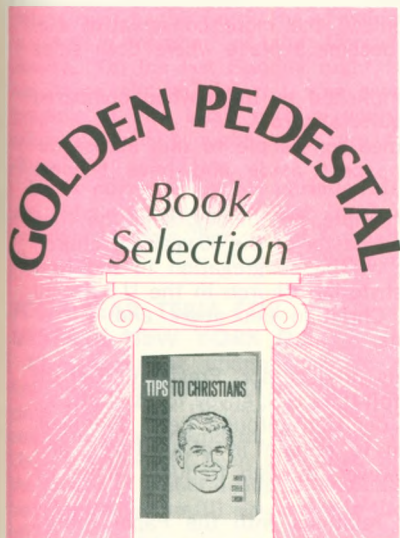
Donald Streets from Munith, Mich., to Laingsburg, Mich.
Fred Summers from Pearl River, La., to Pineville, La.
Jack Christner from Brookville, Pa., to Corry, Pa.
T. Larry Davis from Quick, W. Va., to Charleston (W. Va.) Campbells Creek.
Joe W. Farrow from Kansas City Summit View to Cushing, Okla.
James P. Foster from Pineville, La., to Weslaco, Tex.
Larry Ganshorn from Nazarene Theological Seminary, to Clatskanie, Ore.
Hugh W. Hill from West Bend, Wis., to Plymouth, N.C.
Darrel C. Miley from Bay City, Tex., to Port Arthur (Tex.) Grace.
Raymond Morrison from Lindsay, Calif., to Roswell (N.M.) First.
Fletcher Tink from Cambridge, Mass., to Fishkill, N.Y.
Vernon Willard from Minot (N.D.) South to Moorhead, Minn.
Robert Winegarden from Sparta, N.Y., to Los Angeles All Tribes.
George L. Couick from Estill, S.C., to Beaufort, S.C.
J. D. Dorough from Stillwater, Okla., to Wichita Falls (Tex.) First.
Albert Grubbs, pastor at new church at Monks Corner, S.C.
H. Wayne Hammond from Athens, Ga., to Estill, S.C.
W. T. Mercer from Spartanburg, S.C., to Laurens, S.C.
Horace Lambert from Rock Hill, S.C., to Lancaster, S.C.
Irving Temple from Uxbridge, Mass., to Newport, Vt.
Claude Pittenger from Pratt, Kans., to Kilgore, Tex.



SOUTH CHARLESTON (W. Va.) First Church was dedicated April 20 with General Superintendent George Coulter as guest speaker. Dr. H. Harvey Hendershot, district superintendent, assisted in the dedication of the sanctuary and the new multipurpose unit, now appraised at a value exceeding \$450,000. The building of the sanctuary was undertaken during the ministry of Rev. Glenn Bolling, and completed under the ministry of Rev. Kenneth Foust. The multipurpose unit, consisting of classrooms, office, and kitchen, have just been completed under the ministry of Rev. Morton Estep, present pastor. Sunday school average attendance is 225 with a church membership of 164. Thirty-four have been received this year by profession of faith.

MOVING MISSIONARIES

Rev. and Mrs. Russell Birchard, Jinotega, Depto. de Jinotega, Nicaragua, Central America.
Rev. and Mrs. Rex Emslie, P.O. Box 31, Congella, Durban, Natal, Republic of South Africa.
Rev. and Mrs. Robert Pittam, c/o Rev. D. W. Simpson, Mesa Grande, Star Rte., Santa Ysabel, Calif. 92070. After August 25, 6227 Forest, Kansas City, Mo. 64110.



TIPS TO CHRISTIANS

By Fairy Steele Chism

Sixty-four bits of counsel, suggestions, information, and warning, designed to help young Christians in particular to get a right start in their new life with Christ as their Lord and Master. In addition, there is much guidance here for that one who, while not a new convert, is struggling with baffling problems.

Miss Chism, a former missionary and now an evangelist in the homeland, talks about prayer, faith, mastering the tongue, humility, showing a right spirit under pressure, and many other matters which tend to disturb and upset a new Christian. 48 pages. Paper.

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TODAY

Yesterday's tomorrow came swiftly, silently,
as morning dew upon the grass.

Unannounced, unheralded, its golden moments
sped into the stillness of eternity.

And I, unaware and preoccupied, failed to
grasp the opportunities it offered.

Now, at evenfall, I stand appalled at the
value lost—I lost TODAY!

—Minnie Dimond Ulrich
Las Vegas, Nev.

DISTRICT ASSEMBLY INFORMATION

HOUSTON, August 20-21. First Church, 46 Waugh Dr., Houston, Tex. 77007. Host Pastor: Hugh B. Dean. General Superintendent: Dr. Orville W. Jenkins.

KANSAS CITY, August 20-21. First Church, Rockhill Rd. and Meyer Blvd., Kansas City, Mo. 64131. Host Pastor: C. William Ellwanger. General Superintendent: Dr. V. H. Lewis.

MINNESOTA, August 21-22. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. General Superintendent: Dr. Edward Lawlor.

SOUTH CAROLINA, August 21-22. First Church, 710 Lowndes Hill Rd., Greenville, S.C. 29607. Host Pastor: Mickey G. Smith. General Superintendent: Dr. George Coulter.

WISCONSIN, August 21-22. Spencer Lake Bible Camp, R.R., Waupaca, Wis. 54981. General Superintendent: Dr. Eugene L. Stowe.

VITAL STATISTICS

DEATHS

REV. A. K. HANKINS, 77, died Apr. 25 in Evansville, Ind. Funeral services were conducted by Rev. Edward Barton. He is survived by his wife, Ruth; one daughter, Mrs. A. L. Haley; and two sons.

MRS. LUE MILLER ROBERTS, 91, died July 13 in Hudsonville, Mich. Funeral services were conducted by Dr. Fred A. Hawk. Interment was at Grand Rapids, Mich.

ETHEL SUGG GREATHOUSE, 75, died July 5 in Clovis, N.M. Funeral services were conducted by Rev. A. W. Myers. Interment was in Yeso, N.M. She is survived by one son, S. S.; a daughter, Celeste Dunn; eight grandchildren; and 10 great-grandchildren.

MRS. SOPHIA HOCKIN, 94, died July 10 in Alvin, Tex. Funeral services were conducted by Rev. John Hazelton. Surviving are two daughters, Mrs. J. Marvin Harrison and Mrs. Harold W. Kuhl; five sons, Joseph, Amos, Samuel, Thomas, and Philip; 11 grandchildren; 26 great-grandchildren; and one great-great-grandchild.

BIRTHS

—to Rev. and Mrs. Richard Gammill, Spokane, Wash., a boy, Steven James, July 6.

—to Rev. Don and Linda (Sodowsky) Stamps, Goodland, Kans., a boy, Toby Don, June 22.

—to James and Janet (Shafer) Monroe, Pasadena, Tex., a boy, Jeffrey Scott, July 1.

—to Rev. and Mrs. Terrill Haddix, Bellevue, Ohio, a boy, Wade Allen, May 5.

—to Dave and Judy (Hoffman) Jennings, Morehead City, N.C., a boy, Andrew Charles, Mar. 16.

—to Ben and Sue (Crager) Riggins, Bethany, Okla., a boy, Thomas Dwayne, June 11.

—to Monte and Shirley Ward, Phoenix, a girl, Shelly Ann, July 2.

—to Lee and Faith (Reynolds) Whitmer, South Bend, Ind., a boy, Matthew Lee, July 8.

—to Neil and Elva Rimington, Bethany, Okla., a girl, Nancy Renee, June 17.

MARRIAGES

Miss Edith Ann Forster, San Diego, and Mr. Stephen Slater, Temple City, Calif., at San Diego, July 19.

Miss Sandra Kay Crain and Robert Dean Womack, Pasadena, Tex., June 6.

Miss Ann Stewart, Denver City, Tex., and Mr. Roger Riggan, Borger, Tex., at Denver City, Tex., Aug. 19.

Miss Judy Culbertson, Abbotsford, British Columbia, Canada, and Mr. Chuck Robinson, El Paso, Tex., at Abbotsford, British Columbia, Canada, June 13.

ANNOUNCEMENTS

Rev. Joe C. Darland, of Pasadena College, is not pastor at the Lancaster (Calif.) Valley View Church as previously reported. He was serving the church in an interim relationship only and is still available for pulpit supply. He may be addressed through the college.

DIRECTORIES

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

General Superintendents Emeritus: Hugh C. Benner, 8932 Wenonga Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .

PRESBYTERIANS DISCONTINUE SUPPORT OF COUNCIL OF CHURCHES. No more support will be coming from one of southern California's largest Presbyterian churches for the World, National, and Southern California Councils of Churches.

Pastor Bruce W. Thielemann of the 2,600-member Glendale Presbyterian church, said the church's leaders voted to discontinue support because:

(1) "All the councils are repeatedly making pronouncements that do not show expertise in the subjects. On Vietnam or the admission of Red China to the UN or other issues, it appears that all they read are 'Time' and 'Life' magazines."

(2) "The Councils have consistently taken a liberal perspective on the problems of society and antagonized the more conservative elements of society. They've failed to become a place where both sides can talk with respect."

(3) "The amount of action accomplished by them when compared with the amount of verbiage . . . is quite absurd."

(4) "The Councils, originally formed for people to talk across denominational lines, have laid that aspect aside and have become instead social critics."

The decision was a matter of principle, not money, said the Reverend Mr. Thielemann, who was named pastor of the 85-year-old church seven months ago. The \$90,000 sent by the congregation to the New York headquarters of the United Presbyterian Church in the U.S.A. will be earmarked instead for missions, Christian education, and allocations other than Council contributions. □

NO VATICAN AMBASSADOR. Like his predecessor, President Richard Nixon has decided not to dispatch a full-time U.S. envoy to the Vatican.

Mr. Nixon told the pope of his decision through Peter Flanigan, presidential assistant. He does plan to remain in close touch and communication with the Vatican, however, through frequent visits by presidential emissaries.

The United States had consular relations with the Papal States from 1797 to 1870 and diplomatic relations with the pope in his capacity as head of the Papal States from 1848 to 1868. In 1939, President Roosevelt named Myron C. Taylor as his personal representative to the Holy See with the rank of ambassador. President Truman renewed the appointment in 1947, and Ambassador Taylor served until 1950, when he resigned. His appointment did not constitute the establishment of diplomatic relations with the Vatican.

The Vatican maintains an Apostolic Delegate in Washington who does not have diplomatic status and is not accredited to the U.S. Government. □

"DEGREE MILL" CHURCHMAN SENTENCED. Rev. Kirby Hensley, 75-year-old director of the Universal Life church, has been sentenced at San Jose, Calif., to a year in jail for issuing illegal doctor of divinity degrees. After paying his \$625 fine the clergyman from Modesto, Calif., went free on bail pending an appeal. He also received a year on probation for failure to comply with accreditation standards in the California Education Code. □

IT SAYS HERE—One pessimist greeting another: "And a very good moaning to you."—"Quote." □

" . . . in the last days . . . "

"ECCLESIASTICAL RUBBISH?"—The author of the disparaging book "The Passover Plot," in which he stated that Christ's crucifixion was faked to fulfill Old Testament prophecies about the Messiah, now questions the whole authority of the Christian Church.

Now Dr. Hugh Schonfield, in "Those Incredible Christians," describes the traditions and authority of the Church as "vested beliefs and ecclesiastical rubbish." □

Late News

DARRELL TUCKER LATEST VIETNAM CASUALTY

Radarman Second Class Darrell Lee Tucker, U.S.N., was killed in action July 6 when the river patrol boat he commanded came under enemy attack of rocket and automatic weapons fire on the Vung Gam Canal in South Vietnam.

Darrell was an outstanding Christian and a member of the Connell, Wash., church. He had led several young men to the Lord, one of whom is now a member of the Connell church. On his last Sunday night in his home church, Darrell was seen praying at the altar with a young sailor he had brought with him to church.

He is survived by his parents, Mr. and Mrs. Clarence Tucker, and a younger brother, Tim, all of Connell. Their pastor is Rev. Roger J. Wegner. □

FOUR-YEAR TERM FOR UPSTATE NEW YORK D.S.

Elected almost unanimously to a four-year extended call by the Upstate New York District was the incumbent superintendent, Jonathan T. Gassett, who had been appointed by the Board of General Superintendents last September to fill a vacancy in the office.

Prior to the vote, Dr. Gassett had projected this challenge to the thirty-second annual assembly gathered at the Brooktondale district center: "The growing edge of our church can be measured in terms of members received on profession of faith. We cannot content ourselves with simply a status quo or with the hope of gains from transfer of members only. We must continue to seek the lost, pray and work for revivals, having a burning passion for souls, and lay plans to make our churches strong forces for the gospel and holiness evangelism."

A total of 280 members were received by profession of faith, and the goal for the new year was set at 300. Total raised for all purposes was \$835,759—a 3 percent gain.

Dr. Edward Lawlor, presiding general superintendent, ordained Wilbur Cassick and Alan Eddy. According to the district reporter, George E. Teague, "Dr. Lawlor presided over the business sessions very effectively, and his ministry from the Word was greatly appreciated."

Elders elected to the advisory board were Revs. Everett Kauffman and Paul Gilmore; laymen, John Christensen and John Tice. □

CST Training Conference in the Rockies . . .

ANOTHER NAZARENE "FIRST" ENJOYS SUCCESSFUL LAUNCHING

Thirty-two districts from 18 of the states and Canada sent representatives to the first church-wide Christian Service Training Conference in July. It was sponsored by CST in cooperation with Nazarene Bible College and conducted in the college's facilities at Colorado Springs.

"To Serve Him Better," the theme of the conference, was also the theme of the final evaluation of those completing the questionnaires at the close, as 100 percent affirmatively answered the question, "Was the conference worth the time and money spent by your family?"

Total registration for the two individual, consecutive weeks of training, including an outstanding staff of workers, was 292.

RICHARD EDIE PHOTOS



CST DIRECTOR BENNETT DUDNEY opens daily chapel period in Student Union Building. Dr. Leslie Parrott and Dr. W. T. Purkiser shared the speaking responsibilities on consecutive weeks. "I received a great blessing and feel closer drawn to God," was a typical response voiced by one of the registrants.



DR. G. B. WILLIAMSON'S enthusiastic spirit was contagious in his classes on the Book of Philippians and scriptural holiness preaching. Said one, "It has been most enriching and informative—a definite spiritual uplift and a challenge to higher and more purposeful living."



TEENS also had a prominent place in the conference. Here Rev. Norman Shoemaker leads a class in teen music. He also directed a class on "Youth Programs." Even the food was good said 97 percent of all registrants filling out questionnaires.



PASTORS' WIVES had a special spot too. Mrs. G. B. Williamson taught this group using as a text her book "Far Above Rubies." Such groups as this prompted one person to say, "I consider this a real highlight in my life's experience."



"CREATIVE TEACHING METHODS" AND "CREATIVE CRAFTS" were the special class assignments of Rev. Melton Wienecke, national director of vacation Bible schools. Both classes were well-attended and enthusiasm was high, as evidenced by someone's comment, "I have received a new insight of making my teaching more interesting."



DR. ALBERT HARPER (left) led a class for Sunday school superintendents, which met in the library. No age or department group was overlooked in setting up many types of courses at the CST Conference. "A thrilling experience," said an enthusiastic participant. "Gives me a burning desire to want to do more and go home to challenge the whole church."



CHURCH CHOIR DIRECTORS were led in a special series (at left) by Professor Jim Main of Mid-America Nazarene College. Ninety-eight percent of all registrants turning in evaluation sheets said, "Let's make CST Conference an annual affair!" All went home "To Serve Him Better."

Next Sunday's Lesson

The Answer Corner

● By W. E. McCumber

THE HEBREWS FAIL GOD

(August 17)

Scripture: Numbers 13-14 (Printed: Numbers 13:17-18a, 25, 30-33; 14:26-32)

Golden Text: Hebrews 3:19

God never failed His people! All their troubles resulted from their failures, as they doubted, feared, and rebelled. In this day, with many trying to justify atheism by appeals to human misery, we need to put the blame where it belongs—not on God, but on man.

1. *At the border of opportunity:* "... spy out the land of Canaan ..."

What a land! Rich in resources (13:23, 27). Capable of supporting strong cities and huge populations (13:28). And more important, selected by God (13:2). Here the people of Israel could prosper, enlarge, and fulfill their destiny.

God sets before us all His will as our opportunity—His will to save, cleanse, free, and employ us.

2. *In the throes of decision:* "Let us go up at once, and possess it."

Two men of faith said, Go! "We are well able to overcome it" (13:30; 14:6-9). Numbers and size are not decisive for men of faith. The decisive factor—"The Lord is with us!"

But 10 men of doubt said, No! "We be not able . . ." (13:31). They had logic and reason to support their argument (13:31-33), but it was godless logic and godless reason. They argued on the basis of what could or couldn't be done in their own strength. God was left out.

3. *In the misery of failure:* "Your carcasses shall fall in this wilderness."

The people adopted the majority report. Their fear and guilt became anger toward Caleb and Joshua, and they would have killed them had not God intervened (14:10).

Judgment was pronounced. We make choices but God sets consequences. The faithful two would live to enter Canaan. The rest of the adult population would wander and die in the wilderness, a year of wandering for each day of spying (14:26-34). Their children would possess the land.

Moses' intercession for wicked Israel (14:11-20) is a beautiful and moving act. It reminds us that all our sins and failures are removed only by the intercession of Jesus Christ. □

Conducted by W. T. Purkiser, Editor

I am a former Nazarene, but I have now received the baptism of the Holy Ghost with the evidence of speaking in tongues. Now my whole family wants it.

Just two things: I find particular pathos in your statement, "My whole family wants it"; and I regret the modern but unbiblical implication that unknown tongues is "the evidence" of the baptism with the Holy Spirit.

I trust your whole family will find *Him* in His fullness, and will allow Him to impart to them such gifts as He will (I Corinthians 12:4-11, 28-31). And in view of the teaching of such verses just cited, I trust you will forever drop the notion that unknown tongues is in any way an evidence of

the baptism with the Spirit.

The languages spoken on the Day of Pentecost are listed by name, and it is said that they were spoken and not just heard (Acts 2:7-11). All were understood by people who had grown up in the different areas of the Mediterranean world there named.

To confuse what is described in I Corinthians 14 with the languages of Pentecost is to charge Paul with attempting to limit and discourage what the Holy Spirit was doing.

If the corrupted or diseased self is cleansed of all sin, how could it crowd out Christ (editorial, *Herald of Holiness*, March 12, 1969)? Are you double-talking?

No problem and no double-talk.

A self cleansed of all sin (I John 1:7) could crowd out Christ just as Adam and Eve, created in innocence and holiness, could rebel against God (Genesis 1:27; 3:1-12).

● or a righteous man turn away from his righteousness (Ezekiel 18:24; 33:13)

● or the salt lose its savour (Matthew 5:13)

● or the seed be choked out by the thorns (Luke 8:13)

● or the branch in the vine could become unfruitful and be cut off and burned (John 15:1-6; Romans 11:21-22)

● or St. Paul could be a castaway by failing to "keep under" his body (I Co-

rinthians 9:27)

● or "holy brethren" could depart from the living God (Hebrews 3:1, 12), and those sanctified by the Blood of the covenant could sin willfully (Hebrews 10:26-29)

● or those who have escaped the pollutions of the world become entangled therein again (II Peter 2:20-22).

What holiness means is just what the Bible describes in Acts 15:8-9; II Corinthians 7:1; Ephesians 5:25-27; I Thessalonians 5:22-24; I Peter 1:14-16; I John 1:7; 3:2-3—no more and no less. It is not a state from which there is no possible lapse, nor one that cancels humanity.

Is there any Bible proof that Mary Magdalene was a harlot?

Actually, no.

The idea seems to have arisen from the fact that Mary Magdalene (Mary of Magdala, the name of a town on the southwest shore of Galilee) is first mentioned in Luke 8:2 shortly after the account of the sinful woman who anointed the feet of Jesus (Luke 7:36-50). But to identify the two women is to add something the Scripture does

not say.

Jesus cast seven demons out of Mary (Mark 16:9; Luke 8:2), but this does not mean that her prior sinfulness took the form of sexual immorality.

Nothing more is said of Mary after Jesus first appeared to her following His resurrection and she reported the Resurrection to the other disciples (John 20:18).

One of our publications says, "For 10 days the disciples were praying and waiting for Jesus to send the Holy Spirit." My question is where in the Bible is there scriptural proof to bear out the specific period of time?

The "10 days" is derived from the fact that Pentecost came 50 days after Passover. Jesus was crucified on the day before the Passover, and was raised from the dead on the third day, or the day after the Passover.

We are told in Acts 1:3 that the risen Lord was seen by His disciples over a

period of 40 days. This would leave approximately nine or 10 days between the Ascension and the coming of the Spirit on the Day of Pentecost, during which time the disciples "continued with one accord in prayer and supplication" (Acts 1:14).

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“By All Means...

WHEN THE FOOTBALL TEAM GOT SAVED

WHEN a person is saved, his life should be changed. While preaching along this line recently I was reminded of a wonderful story.

Many years ago I was preaching a revival in a small Louisiana town in a very small church. One night the young lady who had the lead in a senior play in a nearby high school was converted. The next night she brought her boyfriend, Dwayne, with her to the service. Dwayne was the quarterback on the state championship football team, and the first night he came, he too was saved.

The following night he brought the entire football squad with him. They sat on the front rows of the church. To my delight (and quite frankly, surprise) the entire squad came forward during the invitation and received Christ as Saviour. You never saw so many big, husky fellows in the altar in your life as we had that night.

After the service Dwayne and the football squad went to a restaurant to eat. Of course, everyone knew that they were

members of the state championship football team. When the food came, the big, burly fellows started to eat when suddenly Dwayne stood up in the busy restaurant and said, “Wait, fellows! We are not heathen anymore. We’re Christians! Christians pray before they eat.”

All the fellows gulped down the food that they had in their mouths at the time and bowed their heads. Then Dwayne shouted again, “Fellows, this ain’t no way to pray. Christians are supposed to get on their knees to pray.”

The entire football squad got out of their chairs and down on their knees beside the tables. The other customers looking on watched them thank God for the food, and knowing Dwayne, I am sure the prayer was a lengthy one.

Within 24 hours the entire town knew that the football team had been saved. How long did it take the town to find out that you were saved? Do they know it yet? □

—JACK HYLES
In *Sword of the Lord*
(Used by permission)

SAVE SOME

1 Cor. 9:22

